



(Roman) ﴿ ﻻ ﺍ



# Aadab-e-Deen

Presented by  
Majlis-e-Tarajim (Dawat-e-Islami)

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat  
Baniye Dawat-e-Islami, Allamah Maulana Abu Bilal

**MUHAMMAD ILYAS**  
**Attar Qaadiri Razavi**

# آداب دین

## *Aadab-e-Deen*

**Payshkash:**

Majlis Al-Madinah-tul-'Ilmiyyah  
(Shu'ba Islahi Kutub)

**Nashir:**

Makataba-tul-Madina Bab-ul-Madina Karachi

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَاعُوذُ بِاللّٰهِ مِنَ الشَّيْطَنِ الرَّجِيمِ ۖ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

## *Kitab Perhnay ki Du'a*

Deeni kitab ya Islami sabaq perhnay say pehlay zayl mein di hui  
Du'a perh li-jiye لِنْ شَاءَ اللّٰهُ عَزَّ وَجَلَّ jo kuch perhain gay yaad rahay ga.  
Du'a yeh hay:

اللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْأَكْرَامِ

### Terjama:

Ay Allah (عَزَّ وَجَلَّ)! Hum per 'ilm-o-hikmat kay darwazay khol day aur  
hum per Apni rahmat naazil ferma! Ay 'azamat aur buzurgi walay!

(Al-Mustatraf, vol. 1, pp. 40)



### Note:

Awwal aakhir aik bar Durood Shareef perh lain.

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الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلوةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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## Kitaab Parrhnay ki 11 Niyyatayn

Farman-e-Mustufa Ya'ni نَبِيُّهُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ : حَلَّ اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ “Musalman ki niyyat us kay ‘amal say behtar hay.” (*Al-Mu’jam-ul-Kabeer lit-Tabarani, jild 6 safha 581, Hadees 5942*)

### Do Madani Phool:

- ❖ Baghayr achhi niyyat kay kisi bhi ‘Amal-e-Khayr ka Sawab nahin milta.
- ❖ Jitni achhi niyyatyn ziyadah, utna sawab bhi ziyadah.

(1) Har baar Hamd (2) Salat (3) Aur Ta’awwuz (4) Tasmiyah say aaghaz karoon ga ( isi safhah par oper di hui 2 Arabi ‘ibarat perh laynay say charon niyyataun par ‘amal ho jaye ga) (5) hatta-al-imkan is ka ba-Wuzu aur (6) Qibla ro mutala'a karoon ga (7) Qurani aayaat aur (8) Ahadees-e-Mubarakah ki Ziyarat karoon ga (9) Jahan jahan Allah عَزَّوَجَلَ ka naam pak aaye ga wahan aur (10) jahan jahan Sarkar حَلَّ اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ ka naam paak aaye wahan حَلَّ اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ perrhoon ga (11) Kitabat waghayrah may shari' ghalati mili to naashireen ko tahreeri taur par muttala' karoon ga (Musannif ya naashireen waghayrah ko kitabon ki aghlaat sirf zabani batana khaas mufeed nahin hota)

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِينَ  
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# Aadab-e-Deen

Pahlay isay parrhiye

Adab aysay wasf ka naam hay jis kay zaree'ay insan achhi baataun  
ki pahchan haasil karta ya achhay akhlaq apnata hay.

Hazrat Sayyiduna Aub-ul-Qaasim 'Abdul Kareem bin Hawazan  
رضي الله تعالى عنهما farmatay hayn: Adab ka aik mafhoom yeh hay kay insan  
baargah-e-khudawandi may huzoori ka khayaal rakhay. Allah عزوجل Quran-e-Paak may irshad fermata hay:

قُوَّا نَفْسَكُمْ وَأَهْلِيْكُمْ تَارًا

*Terjama-e-Kanz-ul-Iman: apni jaanon aur apnay ghar walon ko aag say  
bachao.*

Is aayat-e-mubarakah ki tafseer may Hazrat Sayyiduna Abdullah  
bin 'Abbas رضي الله تعالى عنهما farmatay hayn: matlab yeh hay kay apnay  
ghar walon ko Deen aur Aadab-e-Deen sikhao.

Mazeed farmatay hayn: haqeeqat-e-adab yeh hay kay insan may  
achhi 'aadaat jama' ho jaye aur Hazrat Sayyiduna 'Abdullah bin

Mubarak سَمْحَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn: hamayn ziyadah ilm kay muqabalay may thorrav adab ki ziyadah zaroorat hay.

(Risalah Qushayriyah, pp. 315-317)

Shari'at-e-Mutahharah may isay barri ahmiyat haasil hay. Aik Musalman ko chahiye kay apnay akhlaq sanwarnay ki Koshish karay. Pas woh aik aysay 'umda-o-behtareen namonay ka muhtaj hay jis kay saanchay may zindagi dhaal kar apnay Akhlaq-o-Aadab ko Shari'at kay mutabiq bana sakay. Is kay liye Sarkar-e-Madinah ﷺ ki zindagi qaabil-e-taqleed namunah hay aur kyun na ho kay khud Rabb-e-Kaainat ﷺ nay aap ﷺ ki zindagi ko behtareen namunah qarar diya. Chunachah, Allah ﷺ nay Quran-e-Paak may Irshad farmaya:

**نَقْدَ كَانَ حَكْمٌ فِي رَسُولِ اللَّهِ أَسْوَهُ حَسَنَةٌ**

*Tarjama-e-Kanz-ul-Iman: bayshak tumhayn Rasoolullah ki payrwi behtar hay.*

Allah ﷺ kay piyaray Habib ﷺ nay khud adab kay baray may Irshad farmaya: Mujhay mayray Rab ﷺ nay achha adab sikhaya. (Jaam'i-us-Sagheer, pp. 25, Hadees 310)

'Allamah 'Abdur Rauf Manawi سَمْحَةُ اللَّهِ تَعَالَى عَلَيْهِ "Fayz-ul-Qadeer" may is ki sharah kartay huway farmatay hayn: mujhay mayray Rab nay Riyazat-e-Nafs aur zaahiri-o-baatini akhlaq ki ta'leem farmai is tarah kay mujh par aysay 'uloom-e-kasbiyah-o-wahbiyah<sup>1</sup> kay zaree'ay lutf-o-karam farmaya jin ki misl kisi insan ko 'ata nahin kiye gaye. (Fayz-ul-Qadeer, vol. 1, pp. 290, Hadee 310)

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<sup>1</sup>'Uloom-e-Wahbiyah wo hayn kay jo mahaz 'Ata-e-Ilahi say haasil hon. Aur 'uloom-e-kasbiyah wo hayn kay jis may banday ki koshish bhi shaamil ho.

Rasool-e-Kareem ﷺ ki shan may A'la Hazrat ﷺ  
farmatay hayn:

*Tayray khulq ko Haq nay 'azeem kaha  
Tayri khilq ko Haq nay Jameel kiya  
Koi tujh sa huwa hay na ho ga shaha  
Tayray Khaaliq-e-Husn-o-Adaa ki qasam*

Husn-e-akhlaq kay Paykar Huzoor ﷺ nay hamayn adab seekhnay sikhay ka hukm diya. Chunachay Huzoor ﷺ nay irshad farmaya: apni awlad ko 3 (achhi) khaslaton ki ta'leem do

1. Apnay Nabi ﷺ ki mahabbat
2. Ahl-e-Bayt ki mahabbat aur
3. Quran-e-Paak ki ta'leem.

Bayshak Haamileen-e-Quran (Ya'ni Quran parrhnay walay) Allah عَزَّوجَلَ kay Nabiyon aur pasandeedah logon kay sath is kay ('arsh kay) saye may hon gay kay jis din is kay saye kay ilawah koi sayah na ho ga. (*Jaam'i-us-Sagheer, pp. 25, Hadees 311*)

Mujadid-e-A'zam, A'la Hazrat, Imam-e-Ahl-e-Sunnat Maulna Shah Imam Ahmad Raza Khan "Fatawa Razawiyyah" may Irshad farmtay hayn:

وَلَا دِينَ لِمَنْ لَا أَدَبَ لَهُ

Ya'ni: jo ba-adab nahin us ka koi Deen nahin.

(*Fatawa Razawiyyah, vol. 28, pp. 158*)

Zyar-e-nazar risalah “الآدَبُ فِي الدِّينِ” Abu Haamid Hazrat Imam Muhammad bin Muhammad bin Muhammad Ghazali رحمه اللہ تعالیٰ علیہ ki Munfarid tasneef hay jis may Quran-o-Hadees say makhooz aysay aadab bayan kije gaye hayn jin par ‘amal kar kay hum apni zindagi sanwar saktay hayn. Masalan Bargah-e-Khudawandi kay aadab, Masjid kay aadab, Bayt-ul-Allah kay aadab, Bargah-e-Risaalat kay aadab aur Madinah Tayyibah ذَاكِرَةُ اللَّهِ شَرِقًا وَّ غَربًا kay aadab, khanay peenay kay aadab, Namaz kay aadab waghayrah.

**Majlis Al Madinah-tul-‘Ilmyah** kay shu’bah Tarajim-e-Kutub kay Madani Ulama کُتُبَهُ اللَّهِ تعالیٰ ki anthak kaawishon say is risalay ka Urdu tarjamah “Aadab-e-Deen” kay naam say shay'a ho kar aap kay haathaun may hay. Is may jo bhi khobiyan hayn woh yaqeenan Allah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ aur us kay piyaray Habib حَبِيبُ اللَّهِ تَعَالَى aur ‘ataaoon, Awliya-e-Kiraam حَجَّهُهُ اللَّهُ تَعَالَى ki ‘inayaton aur Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, Baani-e-Dawat-e-Islami Hazrat ‘Allamah Maulana Abu Bilal Muhammad Ilyas ‘Attar Qadiri دَامَتْ بَرَكَاتُهُ فِي الْعَالَمِيَّةِ ki pur khuloos du’aoon ka nateejah hay aur jo khaamiyan hayn un may hamari kotaah fahmi ka dakhla hay.

Tarjamay kay liye Dar-ul-Fikr Bayroot ka nuskah isti’mal kiya gaya hay aur tarjamah kartay huway darj zayl umoor ka khusoosi taur par khayal rakha gaya hay:

- ❖ Silays aur ba-muhawarah tarjamah kiya gaya hay ta kay kam parrhay likhay Islami bhai bhi samajh sakayn.
- ❖ Ba’z maqamaat par hawaashi ma’ takhreej ka ilzam kiya gaya hay.

- ❖ Mushkil alfaz kay ma'aani hilalayn (...) may likhnay ka ihtimam kiya gaya hay.
- ❖ 'Alamaat-e-tarqem (Rumooz-e-Awqaaf) ka bhi khayaal rakha gaya hay.

Allah ﷺ ki baargah may du'a hay kay hamayn "apni aur saari dunya kay logon ki Islah ki Koshish" karnay kay liye Madani in'amaat par 'amal aur Madani qafilon may safar karnay ki tawfeeq 'ata farmaye aur Dawat-e-Islami ki tamam majalis ba-shamool Majlis Al Madinah-tul-'Ilmiyyah ko din pachchiswen (25) raat chhabbiswen (26) taraqqi 'ata farmaye.

أَمِينٌ بِحَاجَةِ الْمُؤْمِنِينَ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

### Shu'bah Tarajim-e-Kutub (Al Madina-tul-'Ilmiyyah)

#### Zahid Kaun

Ameer-ul-Mu'mineen Hazrat Ali رضي الله تعالى عنه  
nay farmaya Agar koi shakhs tamam rooye  
zameen ka maal haasil karay aur us ka  
iradh Khuda ki riza ka husool ho to woh  
**Zahid** hay aur agar sara maal chor day  
laykin Khuda ki riza maqsood na ho to  
woh **Zahid** nahin

*Ihya Uloom ud Deen, Vol. 3, pp. 325*

## Ta'aaruf-e-Musannif

### Naam-o-Nasab:

Aap ki kunyat Abu Hamid, laqab Hujja-tul-Islam aur Naam Muhammad bin Muhammad bin Muhammad bin Ahmad Tosi Ghazali رحمۃ اللہ علیہ رحمۃ اللہ علیہ رحمۃ اللہ علیہ hay.

### Wiladat ba-Sa'adat:

Aap رحمۃ اللہ علیہ 450 hijri Khurasaan kay shahar Tos may payda huway. Aap رحمۃ اللہ علیہ kay waalid-e-girami isi shahar may oon kaat kar baycha kartay thay.

### 'Ilmi zindagi:

Hazrat Sayyiduna Imam Muhammad Ghazali رحمۃ اللہ علیہ nay ibtidaye ta'leem apnay shahar may haasil ki aur fiqh ki kitabayn Hazrat Ahmad bin Muhammad Razkani رحمۃ اللہ علیہ say parrhin. Phir 20 baras say kam umar may Imam Abu Nasar Isma'eeli رحمۃ اللہ علیہ ki khidmat may Jurnan haazir huway. Is kay ba'd 473 hijri Neeshapor may Imam-ul-Haramayn Imam Juwayeni رحمۃ اللہ علیہ ki baargah may zaanoye talammuz (ta'leem kay maraahil) tay kiya aur in say Usool-e-Deen, ikhtilafi masaail, Munazarah, Mantiq, Hikmat aur Falsafah waghayrah may maharat-e-taammah haasil ki. (Aik mauqa'y par Imam-ul-Haramayn رحمۃ اللہ علیہ Irshad fermaya: Ghazali, 'ilm kay bahr-e-zakhkhar (ya'ni har waqt ilm kay moti lutanay walay) hay.)

### Mashaaikh-o-Asaatizah Kiraam aur talaamizah:

Chand mashhor Mashaaikh-o-Asaatizah kay naam yeh hayn:

- ❖ 'Allamah Ahmad bin Muhammad Razkani
- ❖ Imam Abu Nasar Isma'eeli,

- ❖ Imam-ul-Haramayn Abul Ma'aali Imam Juwayeni,
- ❖ Haafiz Umar bin Abil Hasan Rawaasi,
- ❖ Abu 'Ali Fazl bin Muhammad bin 'Ali Faarmadi Tosi,
- ❖ Yusuf Sajjaj,
- ❖ Abu Sahl Muhammad bin Ahmad 'Ubaydullah Hafsi Marwazi,
- ❖ Haakim Abul Fath Nasar bin 'Ali bin Ahmad Haakimi Tosi,
- ❖ Abu Muhammad 'Abdullah bin Muhammad bin Ahmad Khuwari
- ❖ Muhammad bin Yahya,
- ❖ Ibn-e-Muhammad Sajaa'i Zozni,
- ❖ Haafiz Abul Fatyan Umar bin Abil Hasan Rawaasi Dhastaani,
- ❖ Nasr bin Ibraheem Maqdasi رحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ waghayrah shaamil hayn.

Aur aap رحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ kay ba'z mumtaz talaamizah (ya'ni Shagirdan-e-Rasheed) yeh hayn:

- ❖ Muhammad Bin Tumarat
- ❖ 'Allamah Abu Bakr 'Arabi
- ❖ Qazi Abu Nasar Ahmad Bin Abdullah
- ❖ Imam Abu Sa'eed Yahya
- ❖ Abu Taahir,
- ❖ Imam Ibraheem,
- ❖ Abu Taalib 'Abd-ul-Kareem Razi,
- ❖ Jamaal-ul-Islam Abu-ul-Hasan 'Ali bin Muslim رحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ.

### **Madrasah Nizamiyah may Tadrees:**

Wazeer Nizam-ul-Mulk nay Baghdad may madrasah Nizamiyah ki bonyad rakhi aur aap رحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ 484 hijri may wahan ustaz

muqarrar huway, phir 4 saal BaghdaD may Tadrees-o-tasneef may mashghool rahay. Phir aap ﷺ nay Tadrees kay liye apnay bhai ko apna qaaim maqam banaya aur khud Hajj kay iraday say Makkah Mu'azzamah rawanah ho gaye.

### Dunya say bay-raghbati

Hazrat Sayyiduna Imam Muhammad Ghazali رحمۃ اللہ علیہ ka dil dunya say uchat ho gaya aur mukammal taur par Fikr-e-Aakhirat may munhamik ho gaye aur 489 hijri may dimishq pohanchay aur kuch din wahahn qiyam farmaya. Phir Mukhtalif maqamaat say hotay huway bil aakhir Tos wapas tashreef laye aur apnay ghar ko laazim pakarr liya aur ta-dam-e-hayat wa'az-o-naseehat, ibadat aur Tadrees may mashghool rahay.

### Aap ﷺ ki tasaneef:

Kai uloom-o-funoon may saynkarron kutub tasneef ki. Jin may say chand kay naam yeh hayn:

- ≈ تعلیقہ فی فروع المذهب (Ta'leequhu fi Furu'-il-Mazhab)
- ≈ بیان القولین (Bayan-ul-Qawlayn)
- ≈ الوجیز فی الفروع (Al Wajeez fil Furu')
- ≈ الوسیط المحیط باقطارالبسیط (Al Waseet-ul-Muheet bi Iqtaar-il-Baseet)
- ≈ تحسین الماخذ (Tahseen-ul-Makhaz)
- ≈ مفصل الخلاف فی اصول القياس (Mufassal-ul-Khilaf fi Usool-il-Qiyas)
- ≈ شفاء العلیل (Shifa-ul-'Aleel)
- ≈ معیار العلم (Ma'yar-ul-'Ilm)
- ≈ میزان العمل (Meezan-ul-'Amal)
- ≈ المنقد من الضلال والمفصح عن الاحوال

- (Al Manqaz Mina-z-Zalaal wal Mufassah ‘An-il-Ahwaal)
- ≈ (Al Iqtisaad fil ‘Aqaaid) الاقتصاد في الاعتقاد
  - ≈ (Tahafa-tul-Falasafah) تهافتة الفلاسفة
  - ≈ (Minhaj-ul-‘Aabideen) منهاج العبادين الى جنة رب العالمين
  - ≈ (Keemya-e-Sa’adat) كيميائے سعادت
  - ≈ (Ihya-e-‘Uloom-ud-Deen) احیاء علوم الدين
  - ≈ (Akhlaq-ul-Abrar) اخلاق البرار
  - ≈ (Ayyuh-al-Walad) ايها الولد
  - ≈ (Arba’een) اربعين
  - ≈ (Qanoon-ur-Rasool) قانون الرسول
  - ≈ (Al Majlis-ul-Ghazaliyah) المجلس الغزالية
  - ≈ (Tambeeh-ul-Ghafileen) تنبیہ الغافلین
  - ≈ (Mukashafa-tul-Qulooob) مکاشفۃ القلوب

### **Wisal-e-pur malaal**

Hazrat Sayyiduna Imam Muhammad Ghazali رحمۃ اللہ علیہ taqreeban nisf sadi aasman-e-ilm-o-hikmat kay ufuq par aaftab ban kar chamaktay rahay. Bil-aakhir 505 hijri Tos may wisal farma gaye. Ba-waqt-e-wisal aap رحمۃ اللہ علیہ ki umar mubarak 55 saal thi.

Allah عَزَّوجَلَّ ki un par rahmat ho aur un kay sadaqay hamari maghfirat ho

امین بِحَمْدِ اللَّهِ الرَّبِّ الْأَكْرَمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَنَا فَأَكْتَلَ خَلْقَنَا، وَأَدَبَنَا فَأَحْسَنَ أَدَبَنَا،  
وَشَرَّفَنَا بِنَيْسِيَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَحْسَنَ تَشْرِيفَنَا

*Tarjamah: tamam khobiyan Allah ﷺ kay liye jis nay hamayn kaamil surat may payda farmaya, hamayn achha adab sikhaya aur apnay piyaray Mahboob, Hazrat Sayyiduna Muhammad ﷺ ka Ummati bannay ka sharf 'ata farmaya.)*

Deen may sab say kaamil akhlaq aur afzal af'aal is kay aadab hayn, jin kay zaree'ay banda-e-mu'min Allah ﷺ ki 'ita'at karta aur Ambiya-o-Mursaleen ﷺ kay akhlaq ko apnata hay. aur Allah ﷺ nay Quran-e-Hakeem kay zaree'ay waazih taur par hamayn adab sikhaya aur apnay piyaray Mahboob ﷺ ki mubarak Sunnat kay zaree'ay hamayn is ki ta'leem di jis ki payrwi hum par laazim hay, pas isi ka ihsan hay. Aur isi tarah Sahaba-e-Kiraam, Taabi'een-e-'Izam aur ba'd walay ahl-e-adab mu'mineen kay zaree'ay hamayn adab sikhaya in ki ittiba' bhi hum par laazim hay. Aur Deen kay aadab ka bahut barra hissa hay aur in ki ta'dad bahut ziyada hay jin may say hum ba'z ka zikr karayn gay takay bahas itni ziyada taweel na ho jaye kay is ka samajhna hi dushwar ho jaye.

### Baargah-e-Khudawandi kay aadab

(Banday ko chahiye kay Bargah-e-Ilahi ﷺ may) apni nigahayn neechi rakhay, apnay ghamon aur parayshaniyon ko Allah ﷺ ki bargah may paysh karay, khamoshi ki 'aadat banaye, a'aza ko pur sukoon rakhay, jin kaamon ka hukm diya gaya hay in ki baja aawari

may jaldi karay aur jin say mana' kiya gaya hay in say aur un par i'tiraz karnay say bachay, achhay akhlaq apnaye, har waqt Zikr-e-Ilahi ﷺ ki 'aadat banaye, apni soch ko pakeezah banaye, a'aza ko qabu may rakhay, dil pur sukoon ho, Allah ﷺ ki ta'zeem baja laye, ghayz-o-ghazab na karay, Mahabbat-e-Ilahi ko (logon) say chhupaye, ikhlas apnanay ki koshish karay, logon (kay paas maujood maal-o-daulat) ki taraf nazar karnay say bachay, saheeh-o-durust baat ko tarjeeh day, makhlooq say ummeed na rakhay, 'amal may ikhlas payda karay, sach bolay aur gunahon say bachay, naykiyon ko zindah karay (ya'ni naykiyon par 'amal payra ho), logon ki taraf isharay na karay aur mufeed baatayn na chhupaye, naam-o-nasb ki tabdeeli par ghayrat aur Haraam kaamon kay irtikab par ghayz-o-ghazab ka izhar karay, hamayshah ba-waqar-o-pur-jalaal rahay, haya ko apna shi'aar bana lay, khauf-o-dar ki kayfiyat payda karay, us shakhs ki tarah mutmain ho jaye jisay zaman di gaye ho, (tawakkul apnaye kay) tawakkul achhay ikhtiyar ki pahchan ka naam hay, dushwari kay waqt kaamil wuzu karay, aik Namaz kay ba'd dusri Namaz ka intizar karay, is ka dil farz chhot janay kay khauf say bay-chayn-o-muztarib ho jaye, gunahon par datay rahnay kay khauf say taubah par hamayshgi ikhityar karay aur ghayb ki tasdeeq karay, zikr kartay waqt dil may khauf-e-Khudawandi ﷺ payda karay, wa'az-o-naseehat kay waqt is ka noor-e-baatini ziyadah ho, faqr-o-faaqah (ya'ni tang dasti) kay waqt tawakkul ko apna shi'ar banaye aur jahan tak ho sakay qabooliyat ki ummeed rakhtay huway sadaqah karay.

### **'Aalim-e-Deen kay aadab**

(‘Aalim ko chahiye kay) ilm-o-'amal ko laazim janay, hamayshah ba-waqar rahay, takabbur karnay say bacahy aur mutakabbiranah

andaz may du'a na karay, ilm seekhnay walay par narmi karay, barrai jatanay walay kay sath burdbari say paysh aaye, kund zehan ko masalah achhi tarah samjhaye, (masalah ma'loom na honay ki surat may) aslaf kay qawl “اُنہیں لے گا” ya'ni Mayn nahin jaanta say barakat haasil karay, jab koi suwal karay to us kay ikhlas ki wajah say apni poori koshish say is suwal kay jawab may guftgu ka nichorr paysh karay aur takalluf may na parray, daleel ko tawajjuh say sunay aur (durust honay ki sorat may) isay qabool karay agarchay madd-e-muqabil (ya'ni mukhalif) ki taraf say ho.

### **'Aalim kay paas haazir honay kay aadab**

(‘Aalim-e-Deen ki khidmat may haazir honay walay ko chahiye kay usay) salam karnay may pahal karay, us kay samnay guftgo kam karay. Jab woh kharra ho to us ki ta'zeem kay liye kharra ho jaye. Us kay samnay yun na kahay: fulan nay to aap kay khilaf kaha hay. ‘Aalim ki maujoodgi may is kay hum nasheen say suwal na karay, na to ‘aalim say guftgu kertay waqt hansay aur na hi is ki raaye kay khilaf mashwarah day. Jab woh kharra ho to us kay daman ko na pakrray, raastah may chaltay huway us say masaail na samjhay. Jab tak kay woh ghar na pohanch jaye, ‘aalim ki uktaahat kay waqt is kay paas kam aaya jaya karay.

### **Ustaz kay aadab**

(Ustaz ko chahiye kay) dil may khauf-o-khashiyat payda karay, baat ko khamoshi aur tawajjuh say sunay aur samjhay, rahmat ka muntazir rahay, mutashabeh huroof, waqf kay isharay, ibtidaa ki pahchan, hamzah ka bayan, ta'dad-e-asbaaq, huroof-e-tajweed aur khatima-e-kitab ka faaidah waghayrah ki taraf khoob dhiyan day. Ibtida may shagird par narmi karay, jab taalib-e-ilm ghayr haazir

ho to us kay baray may ma'loomat karay aur jab haazir ho to usay ta'leem haasil karnay par baraangekhtah karay (ya'ni is ki targheeb dilaye) gap shap say ijtinab karay aur apnay liye du'a karnay say pahlay shaagirdon kay liye du'a karay jab tak kay woh kisi dusray ustaz kay paas na chala jaye.

### **Taalib-e-Ilm kay aadab**

(Shaagird ko chahiye kay) Ustaz sahib kay samnay dil may 'aajizi payda karay aur pori tawajjuh kay sath, sar jhuka kar baythay. Parrhnay say pahlay ijazat talab karay, phir ta'awwuz-o-tasmiyah (ya'ni **بِسْمِ اللَّهِ وَأَعُوذُ بِاللَّهِ** parrhay aur jab parrhaye say faarigh ho to du'a karay.

### **Bachon ko parrhanay walay kay aadab**

(Bachon ko parrhanay wala) pahlay apnay nafs ki islah karay kyun kay bachon ki nazrayn isay daykhti hayn aur in kay kaan is ki taraf mutawajjeh hotay hayn. Pas jo us kay nazdeek achha ho ga woh in kay nazdeek bhi achha ho ga aur jo is kay nazdeek bura ho ga woh un kay nazdeek bhi bura hoga, class may khamoshi ikhityar karay, aankhon may ghazab-o-jalaal ko laazim pakrray, apnay ru'ab-o-haybat kay zaree'ay bachon ko adab sikhaye, marnay aur izaa rasani may ziyadati na karay, in say ziyadah hansi mazaq bhi na karay kay woh ustaz par jur'at karnay lagayn, na inhayn aapas may ziyadah guftgu karnay day kahi aysa na ho woh is kay samnay bay-takalluf ho jaye, aur na hi bachon kay samnay kisi say hasni mazaq karay, bachay isay kuch dayn to is say bachnay ki koshish karay, apnay samnay maujood mushtabeh cheezon say ihtiraz karay kahin aysa na ho kay bachay is say door ho jaye, inhayn larrai jhagrray say mana' karay aur dosron ki tafteesh (ya'ni in ki tooh may parrnay)

say rokay, in kay samnay gheebat, jhhot aur chughli ki muzammat aur burai bayan karay, bachon say aysay kaam ki baar baar pochh gachh na karay jis kay woh ‘aadi hon kay kahin woh is ko bojh tasawwur na karnay lag jaye, in kay waalidayn say na mangta phiray aysa na ho kay woh is say ukta jaye, inhayn Namaz-o-Taharat (ya’ni paaki haasil karnay) kay masaail sikhaye aur in cheezon ki pahchan karwaye jin say inhayn najasat laahiq hoti (ya’ni paleedi pohanchti) hay.

### Muhaddis<sup>1</sup> kay aadab

(Hadees bayan karnay walay ko chahiye kay) hamayshah sach bolay, jhhot say bachay, mashhor Ahadees<sup>2</sup> siqah<sup>3</sup> raawiyon say riwayat karay, Munkar Ahadees<sup>4</sup> bayan na karay aur (Ahadees kay muta’alliq) salf saaliheen ka ikhtilaf zikr na karay, zamanay ki pahchan rakhta ho, tahreef (Alfaaz-e-Hadees may radd-o-badal ya tabdeeli karnay), a’erabi ghalati, huroof may ishtibah ki wajah say ghalat likhnay, parrhnay aur laghzish waghayrah say bachay. Hansi mazaq aur fitnah-o-fasad barpa na karay, Allah ﷺ ki is na’mat par shukr ada karay kay isay Rasool-e-Paak ﷺ ki Ahadees bayan karnay ka mansab ‘ata farmaya gaya aur ‘aa�izi-o-inkisari apnaye. Aksar woh Ahadees bayan karay jin kay zaree’ay musalmanon

<sup>1</sup> Muhaddis: jo Ahadees-e-Nabawi may masroof-o-mashghol ho usay Muhaddis kaha jata hay. (*Sharh-un-Nukhbah*, pp. 41)

<sup>2</sup> Hadees-e-Mashhor woh hay jis kay raawi har tabaqah may do say zaaid magar tawaatur ki ta’dad say kam hon. (*Aizan*, pp. 46)

<sup>3</sup> Siqah raawi: woh hay jo apni riwayat may ‘aadil-o-zaabit ho (is ki mazeed wazahat الْفَيْدَةُ السَّيِّطِلِي may hay)

<sup>4</sup> Munkar-e-Hadees: Agar za’eeef raawi ka bayan siqah raawi kay khilaf hay to za’eeef raawi kay bayan ko “munkar” aur siqah kay bayan ko “ma’roof” kahayn gay. Munkar ki aik ta’reef ye hay: wo Hadees jo kisi aysay raawi say marwi ho jo fuhsh-e-ghalat ya kasrat-e-ghaflat ya fisq kay sath mat’oon ho (khuwah us ki riwayat siqah kay khilaf ho ya na ho) (*Sharh-un-Nukhbah*, pp. 72)

ko faraaiz, Sunnatayn, Aadab, aur Quran-e-Paak kay ma’ani-o-matalib samajhnay may aasani ho. Ilm ko wuzaraa kay paas liye liye na phiray aur umaraa (Ameer logon) kay darwazon kay chakkar na lagata phiray kay yeh cheezayn Ulama ki ruswai ka ba’is banti hayn. Jab woh apnay ilm ko sarmaya daaron aur baadshahon kay paas liye liye phirtay hayn to in kay ilm ki ronaq khatm ho jati hay. Jis Hadees ki asl sanad na janta ho usay bayan na karay, Muhaddis kay samnay woh Hadees bayan na ki jaye jis kay muta’lliq is nay apni kitab may kaha ho kay “Mayn is kay baray may nahin janta” jab is kay samnay Hadees parrhi jaye to guftgu na karay aur Hadeeson ko aapas may milanay say bachay.

### Taalib-e-Hadees kay aadab

(Hadees ka ilm haasil karnay walay ko chahiye kay) mashhor Ahadees tahreer karay, ghareeb<sup>1</sup>-o-munkar riwayaat ko na likhay aur siqah raawiyon ki riwayaat likhay, Shuhrat-e-Hadees isay apnay dost-o-hum nasheen par ghaalib na kar day (ya’ni aysa na ho kay Ilm-e-Hadees may maharat haasil kar kay apnay rafeeq-o-hum nasheen ko kamtar samjhnay lagay), Talab-e-Hadees may mashghooliyat isay Namaz parrhnay aur akhlaq-o-aadab ka lihaz rakinay say ghaafil na karay, gheebat say bachta rahay, khamoshi ikhityar kartay huway tawajjuh say sunay, Muhaddis kay samnay khamosh rahnay ki ‘aadat banaye, apnay paas maujood nuskah ki durusti kay liye Muhaddis ki taraf kasrat-e-iltifaat karay, aur Hadees bayan kartay huway “سچت” ya’ni Mayn nay suna” na kahay jab kay is nay woh Hadees na suni ho, bulandi-o-barrai chahnay kay liye Hadees ko na phaylaye kay ghayr siqah raawiyon ki

<sup>1</sup> Ghareeb Hadees: wo hay jis ki sirf aik sanad ho ya’ni jis ka raawi sirf aik ho khuwah har tabaqah may aik hi ho ya kisi tabaqah may zaaid bhi ho gaye hon. (*Sharh-un-Nukhbah*, 50)

riwayaat naql kar day, Ahl-e-Islam may say Hadees ki ma'rifat rakhnay walon ki sohbat ikhitiyar karay aur jin nayk logon ko Hadees ki ma'rifat haasil nahin in say riwayat na karay.

### Kaatin kay aadab

(Likhnay walay ko chahiye kay) achhay rasm-ul-khat may kitabat karay, qalam ki nook ki 'umdag'i aur lafzon kay a'eraab ka khaas khayaal rakhay, a'adad-o-shumar ki ma'rifat haasil karay, durust raaye rakhnay wala ho, achhay libaas aur khushbu waghayrah ka khaas ihtimam karay, apni zimmah dari ba-husn-o-khoobi nibhanay kay liye gozishtah saahib-e-ikhtiyar wuzaraa aur uhday daraan kay halaat jannay ki Koshish karay qabil-e-girift Baatayn likhnay say bachay, zameeni paydawar kay mua'amlaat ka 'ilm rakhay, jhagrta karnay walay say dar guzar kartay huway haqeeqat-e-haal jannay ki koshish karay, bay hayaye aur na jaaiz-o-mamnoo' kaamon say bachay, hamayshah ba-murawwat rahay, achhi suhbat ikhitiyar karay aur zaleel-o-haqeer logon ki sohbat say bachay, mahfilon aur nishist gaahon may fuhush goye aur bad kalami na karay, musaahibeen-o-muta'lliqeen kay sath (bayhudah) guftgu, hansi mazaq aur bahas-o-mubahasah na karay.



### Wa'az-o-naseehat karnay walay kay aadab

(Wa'az-o-naseehat karnay walay ko chahiye kay) takabbur say bachtay huway hamayshah apnay maalik-e-haqeeqi say haya karta rahay, apni haajat Bargah-e-Ilahi ﷺ may paysh karay. Is baat ka khuwahish mand ho kay sunnay walay wa'az-o-naseehat say

faaidah haasil karayn, apni khaamiyon par aagah ho to apnay nafs ko malamat karay, sunnay walon ko salamati chahnay wali nigah say daykhay, in ki posheedah baaton kay muta'lliq husn-e-zan rakhay, apni zaat ko ta'an-o-tashnee' say mahfooz rakhnay kay liye logon say koi cheez talab na karay, adab sikhataj huway narmi say kaam lay, ibtida'an jisay wa'az-o-naseehat karay us par narmi karay, jo kahay is par 'amal karnay ka pukhtah iradah karay ta kay log is ki baaton say faaidah haasil karayn.

### **Wa'az-o-Naseehat sunnay walay kay aadab**

Hamayshah khushoo'-o-khuzoo' ('aajizi-o-inkisari) ki kayfiyyat payda karnay ki koshish karay, jo kuch sunay usay yaad rakhnay ki koshish karay, wa'az-o-naseehat karnay walay kay muta'lliq husn-e-zan rakhay, waa'iz ki baat kay durust honay ka i'etiqaad rakhay, hamayshah khamoosh rahnay ki 'aadat apnaye, mustaqil mizaji ikhtiyar karay, apnay ghamon aur fikron ko mujtame' kar lay (ya'ni dunyawi khayalaat may mashghool na rahay aur logon par) tohmat laganay say bachay.

### **'Aabid-o-Zaahid kay aadab**

('Ibadat karnay walay ko chahiye kay) 'ibadat kay awqat ki ma'lomat rakhay, us ka maqsood ibadat ho, pur daleel kalam karay, (Khauf-e-Khuda عَزَّوَجَلَ say har waqt) aankhon say aansu behtay rahayn, khushoo'-o-khuzoo' ki kayfiyat payda karay, nigahayn jhukaye rakhay, nafsaani khuwahishaat ki mukhalifat karay, waqt zaai' karnay say bachay, Deeni mu'amlaat kay muta'lliq fikr mand rahay, apnay waqt ki hifazat-o-nigrani karay, Rozon par hamayshgi ikhitiyar karay, raat ki tanhaye may ibadat ki 'aadat banaye, apnay ghar may bhi parhayz gaari ikhitiyar karay, khanay

peenay kay mu’amlay may qana’at pasand banay, har waqt maut ka muntazir rahay, apnay musaahibon aur hum nasheenon say kinarah kash rahay, nafsani khuwahishaat ko tark kar day, Namazon ki pabandi karay, apni haalat ki behtari aur kamzori ko jannay ki koshish karay, apni maujoodah ‘ilmī haalat kay a’etibaar say dusray kay ilm ka muhtaj na ho (kyun kay har shakhs par is ki haalat-e-maujoodah kay masaail seekhna farz hay).

### **Goshah nasheeni kay Aadab**

Goshah nasheeni ikhtiyar karnay wala Deen ki samajh bojh rakhta ho, Namaz Rozay aur Hajj Zakat kay Ahkam janta ho, logon say kinarah kashi ikhtiyar karnay may in say apna shar door karnay ka nazariyah rakhay, Namaz-e-Ba jama’at ki pabandi karay aur Jumu’ah may haazir ho, Namaz-e-Janazah may shirkat aur mareezon ki ‘iyadat karta rahay, logon ki guftgu may dil-chaspi na lay aur in kay un mu’amlaat kay muta’lliq suwal na karay jo is kay dil may fasaad-o-bigarr ka sabab banayn, is ka nafs logon say ‘atyaat-o-bakhshish waghayrah kay husool ki laalach na karay yahan tak kay parrosiyon ka bhi kisi mu’amlay may muhtaj na ho. Apnay awqaat ko is tarah taqseem karay kay ya to Namaz parrhay aur seekhnay sikhanay ka silsilah jaari rakhay ta kay faaidah paye ya apnay paas maujood kutub may ghaur-o-fikr kar kay ilm haasil karay ya aaram karay ta kay aafat (ya’ni gunahon) waghayrah say mahfooz rahay. Zikr-e-Ilahi ﷺ ki ‘aadat dalay, kasrat say Shukr-e-Ilahi ﷺ baja lata rahay yahan tak kay apnay maqsad may kaamyab ho jaye aur agar is kay biwi bachay hon to in kay sath guftgo karay aur tanhai may koshish karta rahay yahan tak kay goshah nasheeni kay darjah ko pahchan lay.

## Parhayzgaar kay aadab

(Parhayzgaar banday ko chahiye kay) logon ki taraf isharay na karay, khilaf-e-Shar'a baat na karay, Ilm-e-Shari'at ko mazbooti say thamay rakhay, sakht mahnat aur jaanfishani say Ahkam-e-Shar'iyah ki pabandi karay, logon say door bhagay, libaas-e-shuhrat (ya'ni numood-o-numaish wala libaas) na pahnay, khush akhlaqi ka muzahrah karay, tawakkul ko apna shi'ar banaye, faqr ikhtiyar karay, har waqt zikr-e-Ilahi ﷺ may mashghool rahay, Allah عَزَّوَجَلَّ ki mahabbat ko logon say chhupaye, doston kay sath husn-e-sulook say paysh aaye, apni nigahaun ko amradon kay daykhnay say bachaye, auraton kay sath mayl jol na rakhay, hamayshah Dars-e-Quran dayta rahay (ya'ni Quran-e-Kareem kay zaree'ay logon ki islaah ki koshish karta rahay).

## Muhazzab shakhs kay aadab

(Aik mu'azzaz shakhs par laazim hay kay) apni izzat-o-aabro ki hifazat karay (ya'ni isay daaghdar honay say bachaye), apnay nasb (khaandani silsilah) ki wajah say logon ka maal na khaye aur apnay hasb (khaandani sharafat) ki wajah say un par zulm na karay, is ka maqsad-e-hayat Allah عَزَّوَجَلَّ kay liye aajizi ikhtiyar karna aur is say dartay rahna ho, kisi shakhs par apni fazeelat-o-bartari na jataye, apnay hamsar ki barabari na karay, ahl-e-ilm ki fazeelat ka i'tiraaf karay agarchay ilm may un kay barabar ho ya un say ziyadah ilm rakhta ho, hamayshah fiqhi masaail aur Quran-e-Kareem ziyadah jannay waalon ki suhbat ikhtiyar karay, apnay akhlaq sanwarnay ki koshish karay, haalat-e-ghazab may aur guftgo kay dauran muhtaat alfaaz istimaal karay, hum nasheenon ki ta'zeem-o-tauqeer karay, bhaiyon kay sath mayl jol (ya'ni ta'alluq) qaaim karay, apnay 'azeez-o-aqaarib ki izzat-o-aabro ki hifazat aur parrausiyon ki madad karay, apnay liye achchay doston ka intikhab karay.

## Neend kay aadab

(Sonay walay ko chahiye kay) sonay say pahlay Wuzu karay aur daaye karwat par soye. Allah ﷺ ka zikr karta rahay<sup>1</sup> yahan tak kay isay neend aa jaye, jab so kar uthay to baydar honay ki du'a<sup>2</sup> parrahy aur Allah ﷺ ki hamd baja laye.

### Namaz-e-Tahajjud kay aadab

(Tahajjud guzar ko chahiye kay) khany peenay kay mu'amlay may ba-qadr-e-kifayat khaye, din kay awqaat ko jhoot gheebat aur laghwiyaat say paak rakhnay ki koshish

*Namaz*

*Tahajjud*

*Kay Aadab*

karay, Haraam-o-na jaaiz ki taraf daykhnay say bachay, Allah ﷺ ka khauf rakhtay huway raat may ibadat karnay ki 'aadat banaye, kaamil Wuzu karay aur aasmanon ki wasee' kaainaat may ghaur-o-fikr karay, du'a karay aur huzoor-e-qalbi kay sath Namaz parrhay ta kay jo kuch tilawat kar raha hay is ka matlab bhi samjhay.

### Bayt-ul-Khala kay aadab

(Bayt-ul-Khala may janay wala) daakhil honay say pahlay shareef parrh kar daakhilay ki du'a<sup>3</sup> parrhay. Jab baythtay huway zameen kay qareeb ho jaye to aahistagi say sitr kholay, istinja say faraghat kay ba'd hathon ko dhotay huway mitti



<sup>1</sup> Ameer-ul-Momineen Hazrat Sayyiduna Ali رضي الله عنهما farmatay hayn kay Mayn nay Huzoor ﷺ ko mimbar par farmatay suna: jo shakhs har Namaz kay ba'd آية parrahy isay jannat may daakhil honay say maut kay siwa koi cheez nahin rokti, aur jo koi raat ko sota waqt isay parrahy Allah ﷺ isay, is kay ghar aur aas paas kay gharon ko mahfooz farma day ga. (*Shu'ab-ul-Iman*, vol. 2, pp. 457, Hadess. 2395)

<sup>2</sup> So kar uthnay ki du'a yeh hay: ﴿اللَّهُمَّ إِنِّي أَتُرِيدُ لِأَنْزَلَكَ أَكْثَرَ مَا أَعْلَمُ وَإِنِّي أَخْفَرُ﴾. (*Bahar-e-Sharee'at*, vol. 16)

<sup>3</sup> Bayt-ul-khala may daakhil honay ki du'a yeh hay: ﴿اللَّهُمَّ إِنِّي أَغْوَيْكَ مِنْ الْخَيْرِ وَالْمُبَارَكِ﴾. (*Bukhari*, pp. 532, pp. 6322)

say in ko saaf kar lay, baahar nikalnay say pahlay apnay sitr ko chhupa lay, nikalnay kay ba'd Allah ﷺ ki hamd-o-shukr baja laye<sup>1</sup>.

### Ghusl khanay kay aadab

(Ghusl karnay walay ko chahiye kay) sitr-e-aurat (ya'ni naaf say lay kar ghutnon tak kay hissah) ko chhupaye, logon kay sitr ko daykhnay say bachay, ghusl karnay kay liye tanhai ikhtiyar karay, ghusl khanay may ja kar na to baatayn karay, na idhar udhar tawajjuh karay, na salam karay aur na hi salam ka jawab day, ghusl khanay may ziyadah dayr na thahray (ya'ni faarigh ho kar fauran baahar aa jaye), agar jism na paak ho to daakhil honay say pahlay usay dho lay, ghusl say faraghat kay ba'd jab ghusl khanay say niklay to donon paoon thanday paani say dho lay kay is say dard-e-sar door ho ga. (is may ba'z aadab pahlay zamanay may hammamon say mutalliq hayn kay Us waqt barray baray hammamon may ba-pardah ho kar kai kai afrad aik sath ghusl kiya kartay thay.)

### Taharat-o-Pakeezgi aur safai kay aadab

(Taharat haasil karnay walay ko chahiye kay Wuzu say pahaly) miswak karay aur har 'uzu' dhotay waqt zaban ko Zikr-e-Ilahi ﷺ say tar rakhay, jis zaat ki ibadat karnay ka iradah rakhta hay dil may us ka khauf payda kartay huway (apnay gunahon say) taubah karay, Wuzu kay ba'd Namaz shuroo' karnay tak khamoshi ikhtiyar karay, (baatini) taharat kay ba'd (zaahiri)

Safaye  
Nisf  
Iman  
Hay

<sup>1</sup> Aur Bayt-ul-khala say nikalnay ki du'a parrhay, jo ye hay:  
اَللّٰهُمَّ لِلّٰهِ الْحُكْمُ هُوَ يَعْلَمُ بِعِدْلِكَ وَعَلَيْكَ فِي حُكْمِيَّتِكَ تَوَلِّنَا

(Ibn-e-Majah, pp. 2495, Hadees 301)

pakeezgi haasil karay, monchhon ko past karay, baghlon kay baal ukhayrray, muu-e-zayr naaf monday, naakhun kaatay, khatnah karay<sup>1</sup>, (hath paun ki) ungliyon kay jorr achhi tarah dho lay, naaf ki safai ka khaas khayaal rakhay, kaprron aur badan ki pakeezgi ka khoob ihtimam karay.

### Masjid may daakhil honay kay aadab

(Masjid may daakhil honay walay ko chahiye kay) pahlay daayan paoon daakhil karay, jooton par gandagi waghayrah lagi hui ho to usay jharr lay aur Allah ﷺ ka zikr karay (ya'ni Masjid may daakhil honay ki du'a<sup>2</sup> parrhay) agar Masjid may koi maujood ho to usay salam karay, koi na ho to apnay aap par salam bhaijay<sup>3</sup>, Allah ﷺ say suwal karay kay woh is kay liye apni rahmat kay darwazay khol day, Qiblah ro ho kar bathay, dil may Khauf-e-Khuda ﷺ payda karay, guftgu kam karay, (Masjid may) la'an ta'an karnay say bachay, na to Masjid may aawaz buland karay, na talwar sauntay, na teer andazi karay, na (dunyawi) kaam karay, na gum shudah cheez talash karay, na khareed-o-farokht karay aur na hi hum bistari karay, jab Masjid say niklay to pahlay baayan (ya'ni ulta)

<sup>1</sup> Baaligh kay khatnah kay muta'lliq kiye gaye suwal kay jawab may A'la Hazrat رحمه اللہ تعالیٰ علیہ farmatay hayn: haan! Agar khud kar sakta ho to aap apnay hath say kar lay ya koi aurat jo is kaam ko kar sakti ho, mumkin ho to is say nikah kara diya jaye woh khatnah kar day, is kay ba'd chahay to usay chhor day ya koi kaneez Shar'i waqaif (yani is kaam ko kar sakti) ho to woh khareedi jaye. Aur agar ye teenon sooratayn na ho sakayn to hajjaam khatnah kar day kay aysi sorat kay liye sitr daykhna dikhana mana' nahnin.

(Fatawa Razawiyyah, vol. 22, pp. 593)

<sup>2</sup> Masjid may daakhil honay ki du'a yeh hay: أَللّٰهُمَّ افْتَحْنِي أَبْوَابَ رَحْمَتِكَ (Muslim, pp. 790, Hadees. 1652)

<sup>3</sup> Mufti Amjad Ali A'zami رحمه اللہ تعالیٰ علیہ naql kartay hayn: jab Masjid may daakhil ho to salam karay ba-shart yeh kay jo log wahan maujood hayn, zikr-o-dars may mashghool na hon aur agar wahan koi na ho ya jo log hayn wo mashghool hayn to yun kahay: أَسْلَمْتُهُمْ عَلَيْنَا مِنْ زِيَّةٍ وَعَلَى عَبْدِ اللّٰهِ الْمَلِيجِينَ. (Bahar-e-shari'at, vol. 16, pp. 141)

paoon baahar nikalay aur Allah ﷺ say us fazl ka suwal karay jo woh ‘ataa farmata hay. (ya’ni Masjid say nikalnay ki du’a<sup>1</sup> parrhay).

### I’tikaaf kay aadab

(I’tikaaf karnay walay ko chahiye kay) hamayshah zikr may mashghool rahay, apnay ghamon aur fikron ko mujtame’ kar lay (ya’ni dunyawi khayaalat may mashghool na ho), fuzool goi na karay, (khushoo’-o-khuzoo’ haasil karnay kay liye) aik jagah makhsoos kar lay aur idhar udhar naql-o-harakat na karay, nafs ko is ki khuwahishaat aur pasandeedah cheezon say rok kar isay Allah ﷺ ki ‘ita’at-o-ibadat par majboor karay.

### Azaan kay aadab

Azaan daynay wala mausam-e-sarma-o-garma may awqaat-e-azaan ki pahchan rakhta ho, minaray par charrhtay waqt nigahayn jhukaye rakhay, dauran-e-azaan “جَعَلَ عَلَى الْقَلَّةِ” aur “جَعَلَ عَلَى الصَّلَاةِ” kahtay huway daaye baaye chahrah ghumaye, azaan thahr thahr kar aur iqamat jaldi jaldi kahay.

### Imamat kay aadab

Imamat ka ziyadah haq dar woh hay jo Namaz kay faraaiz, Sunnatayn aur deegar masaail ziyadah janta ho, un cheezon ki ma’loomat rakhta ho jo usay Namaz may paysh aati hayn aur jin say Namaz faasid ho jati hay. Aysay logon ka Imam na banay jo usay na pasand kartay hon, apnay qareeb ahl-e-ilm ko kharra karay aur unhayn hukm day kay woh logon ki safayn durust karayn, logon kay sath narmi say paysh aaye, na lambi lambi Suratayn parrhay, na rukoo’-o-sujood ki tasbeehat may itni ziyadati karay

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<sup>1</sup> Masjid say nikalnay ki du’a ye hay: ﴿أَللّٰهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكِ﴾ (Muslim, pp. 790, Hadees 1652)

kay log kabeedah khaatir ho jayen (ya'ni ukta jayen), aur na hi itni takhfeef (ya'ni kami) karay kay Namaz kaamil hi na ho, balkay logon may kamzoor-o-za'eef shakhs ki qudrat-o-taqat ka khayaal rakhtay huway Namaz parrhay, rukoo'-o-sujood may narmi karay (ya'ni kuch dayr thahra rahay) ta kay logon ko itminan ho jaye, Surah Fatihah parrhnay say pahaly aur ba'd aur Qira'at say faarigh honay kay ba'd ma'mooli sa waqfah karay<sup>1</sup>, Imam rukoo' may ho aur apnay peechay kisi aysay shakhs ko aata huwa mahsoos karay jisay jaanta na ho to rukoo' may is ka intizar karay ta kay woh Namaz may shaamil ho sakay, Namaz say pahlay apnay parrausiyon may say kisi ko na paye to jab tak Namaz ka waqt nikalnay ka khauf na ho us ka intizar karay, donon salomon kay ma-bain thorra sa waqfah kartay huway farq karay, jab Namaz say faarigh ho to Allah عَزَّوَجَلَّ kay pardah poshi farmanay aur us kay ihsan par nazar rakhay aur ba-kasrat apnay Maalik-o-Maula عَزَّوَجَلَّ ka shukr ada karay, aur har haal may hamayshah Us ka zikr karta rahay.

### Namaz kay aadab

(Namaz parrhnay walay ko chahiye kay) 'aajizi-o-inkisari aur khushoo'-o-khuzoo' ki kayfiyat payda karay aur Huzoor-e-Qalbi kay sath Namaz parrhay, waswason say bachnay ki koshish karay, zaahiri-o-baatini taur par tawajjuh say Namaz parrhay, a'zaa pur sukoon rakhay, nigahayn neechi rakhayn, (qiyam may) daayan hath baaye hath par rakhay, tilawat may ghaur-o-fikr karay, dartay huway aur khauf zadah ho kar takbeer kahay, khushoo'-o-khuzoo' kay sath rukoo'-o-sujood karay, ta'zeem-o-tauqueer kay sath tasbeeh

<sup>1</sup> Yaad rahay kay waqfah itna taweel na ho kay teen baar "سبحان الله" kahany ki miqdar guzar jaye warnah tark-e-waajib kay sabab sajda-e-sahaw laazim ho ga.

(Bahr-e-Shari'at, vol. 1, pp. 519)

parrhay aur tashahhud is tarah parrhay goya Allah ﷺ ko daykh raha hay, (Rahmat-e-Khudawandi ﷺ ki) ummeed rakhtay huway salam phayray, is khauf say paltay kay na janay mayri Namaz qabool bhi huiy hay ya nahin, aur Riza-e-Ilahi ﷺ talab karnay ki koshish karay.

### Tilawat-e-Quran kay aadab

(tilawat karnay walay ko chahiye kay) hamayshah ba-waqar-o-bahaya rahay, fuzooliyaat-o-laghwiyaat aur fuhush goi-o-bad-kalami say ijtinab karay aur ‘aajizi-o-inkisari aur aah-o-zaari ki ‘aadat apnaye.

### Du'a kay aadab

(Du'a karnay walay ko chahiye kay) dil jam'i kay sath du'a karay, tamam ghamon aur fikron ko mujtame' kar lay (ya'ni apni haajat Bargah-e-Ilahi ﷺ may paysh karay), kamzoori-o-zillat ka izhar karay, (Allah ﷺ par) achhi ummeed rakhay, ‘aajizi-o-inkisari kay sath du'a karay, ghurbat-o-muhtaji door karnay ka suwal karay, doobnay walay ki si kayfiyat taari karay, ba-qadr-e-istita'at Zaat-e-Baari ﷺ ki ma'rifat haasil karay, du'a kartay huway Allah ﷺ ki ‘azeem izzat-o-hurmat ko paysh-e-nazar rakhay, us ki bargah may tawajjuh kartay huway apni hathayliyan phayla day, aur du'a qabool honay ka yaqeen rakhay aur sath hi sath is baat say khauf zadah bhi ho kay kahi na kaam-o-na muraad na lauta diya jaoon aur khush haali ka muntazir rahay, du'a kartay huway baa hami dushmani dil say nikal day, Rahmat-e-Khudawandi ﷺ ki ummeed rakhtay huway nayk niyyati say du'a karay aur du'a kay ba'd hathayliyon ko chahray par phayr lay.

*Du'a*

*Ibadat ka*

*Maghz*

*bay*

## Jumu'ah kay Aadab

(Namaz-e-Jumu'ah parrhnay walay ko chahiye kay) waqt shuroo' honay say pahlay Jumu'ah ki tayari shuroo' kar day, Namaz-e-Jumu'ah may haaziri kay liye sawayray sawayray taharat karay kay jism ko dhoye, kaprron ki pakeezgi-o-safaye ka ihtimam karay, khushbo waghayrah lagaye, logon ki gardanayn na phalangay (balkay jahan jagah milay bayth jaye), guftgu kam karay, kasrat say Allah ﷺ ka zikr karay, Imam kay qareeb ho kar beethay, khateeb kay hukm ki ta'meel karay, ilm haasil karnay kay liye haazir ho, pur-waqar aur pur-sukoon ho kar chalay, ungliyan na chatkaye, chaltay huway chhotay chhotay qadam rakhay, khamoshi ki 'aadat apnaye, kasrat say Khaaliq-o-Razzaq ﷺ ka shukr baja laye, 'aa jizi-o-inkisari kartay huway Masjid may daakhil ho, salam ka jawab day, khateeb kay mimbar par bayth janay kay ba'd Namaz waghayrah na parrhay aur khateeb kay isharah karnay kay ba'd salam ka jawab na day, guftgu waghayrah band kar day, naseehat qabool karnay ka pukhtah iradah karay, khateeb kay samnay aur is kay bayan kartay waqt idhar udhar na daykhay, jab tak khateeb mimbar say na utray aur mua'zzin iqamat say faarigh na ho lay us waqt tak Namaz kay liye kharra na ho (ya'ni iqamat say pahlay kharra na ho).

## Khateeb kay Aadab

(Khateeb ko chahiye kay) Masjid may is haalat may aaye kay is par sakeenah-o-waqar ki kayfiyat taari ho, salam karnay may pahal karay, us par (Allah ﷺ ka) khauf aur haybat taari ho, logon ko aapas may guftgu karnay say mana' karay, waqt ka intizar karay phir sanjeedah haalat may mimbar ki taraf chalay, goya woh pasand karta hay kay us ka kalam Allah ﷺ ki bargah may paysh kiya jaye,

phir ‘aajizi-o-inkisari kartay huway mimbar ki taraf barrhay, zeenay par kharra ho aur Zikr-e-Ilahi ﷺ karta huwa mimbar par charrhay, jo log sunnay kay liye jama’ hon un ko salam<sup>1</sup> kay sath (mutawajjeh karnay kay liye) isharah karay ta kay tawajjuh say is ka kalam sunayn, phir (dil may) Khuda-e-Qahhar ﷺ ka khauf rakhtay huway azaan sunnay kay liye bayth jaye, ‘aajizi-o-inkisari say khutbah shuroo’ karay aur ungliyon say isharah na karay, jo woh kah raha hay is ka i’tiqaad rakhay ta kay faaidah paye, phir logon ko du’a kay liye isharah karay. Jab mua’zzin iqamat shuroo’ karay to khateeb mimbar say utar aaye aur is waqt tak Takbeer-e-Tahreemah na kahay jab tak log khamosh na ho jaye, phir Namaz shuroo’ karay aur thahar thahar kar khush aawazi say Quran-e-Paak ki tilawat karay.

### Eid kay aadab

(Eid kay aadab yeh hayn) Eid ki raat ibadat may guzaray, Eid kay din subh sawayray ghusl karay, badan ki pakeezgi ka khoob ihtimam karay, khushbo lagaye, takbeerat ki pabandi karay, Zikr-e-Ilahi ﷺ ki kasrat karay, ‘aajizi-o-inkisari ki ‘aadat banaye, takbeerat ki ziyadati kay sath sath Allah ﷺ ki paaki-o-hamd bhi bayan karay, Namaz kay ba’d Khutba-e-Eid sunnay kay liye khamoshi ikhtiyar karay, agar Eid-ul-Fitr ho to kuch kha kar Namaz-e-Eid kay liye jaye, aik rastay say jaye aur dusray say wapas aaye, is khauf say wapas aaye kay na janay mayri Namaz qabool bhi hui hay ya nahin.



<sup>1</sup> Ahnaf kay nazdeek: khateeb kay liye sunnat yeh hay kay salam na karay. (*Nahr-u-Faaiq*, vol. 1, pp. 359)

## Namaz-e-Khasoof<sup>1</sup> kay aadab

(Namaz-e-Khasoof ada kartay waqt) jaz'-o-faz' ka izhar kiya jaye, gunahon say taubah karnay may jaldi ki jaye aur susti na ki jaye, Namaz kay liye jaldi ki jaye aur qiyam lamba kiya jaye, dil may Khauf-e-Ilahi ﷺ payda kiya jaye.

## Namaz-e-Istisqa<sup>2</sup> kay aadab

Namaz-e-Istisqa say pahlay Rozah rakha jaye, taubah may jaldi ki jaye, ba-qadr-e-istita'at zulm roknay ki poori koshish ki jaye, aik dusray par bartari na jataye jaye, Namaz-e-Istisqa kay liye nikalnay say pahlay ghusl kiya jaye, khamoshi ki 'aadat banaye jaye aur us haalat par ghaur kiya jaye jis ki wajah say baarish rok di gaye, un gunahon ka I'tiraaf kiya jaye jin ki wajah say yeh saza mili aur aayandah un gunahon ko na karnay ka pukhtah iradah kiya jaye, khutbah sunnay kay liye khamoshi ikhtiyar ki jaye, Takbeeraat kay darmiyan kasrat say tasbeehaat waghayrah ki jayen, istighfaar ki kasrat ki jaye, aur du'a kartay huway chadar ko palat diya jaye (ya'ni opar ka kinarah neechay aur neechay ka opar kar day kay haal badalnay ki faal ho).

## Mareez kay aadab

(Mareez ko chahiye kay) maut ko kasrat say yaad karay, taubah kartay huway maut ki tayari karay, hamayshah Allah ﷺ ki hamd-

<sup>1</sup> Mufti Amjad Ali A'zami رحمۃ اللہ علیہ Bahar-e-Shari'at may naql kartay hayn: "suraj gahan ki Namaz Sunnat-e-Muakkadah hay aur chand Gahan ki mustahab. Suraj Gahan ki Namaz jama'at say parrhi mustahab hay aur tanha tanha bhi ho sakti hay aur jama'at say parrhi jaye khutbah kay siwa tamam sharaait Jumu'ah is kay liye shart hayn, wahi shakhs is ki jama'at qaaim kar sakta hay jo Jumu'ah ki kar sakta hay, woh na ho to tanha tanha parrhayn, ghar may ya Masjid may. (*Bahar-e-Shari'at*, vol. 1, pp. 787)

<sup>2</sup> Mufti Amjad Ali A'zami رحمۃ اللہ علیہ Bahar-e- Shari'at may naql kartay hayn: Istisqa du'a-o-istighfar ka naam hay. Istisqa ki Namaz jama'at say jaaiz hay, magar jama'at is kay liye Sunnat nahn, chahayn jama'at say parrhayn ya tanha tanha donon tarah ikhtiyar hay. (*Bahar-e- Shari'at*, vol. 1, pp. 793)

o-sana karay, khob girrgirra kar du'a karay, 'aajizi-o-tangdasti ka izhar karay, Khaaliq-o-Maalik ﷺ say madad mangnay kay sath sath 'ilaj bhi karaye, quwwat-o-taaqat milnay par Allah ﷺ ka shukr adaa karay, shikwah-o-shikayat na karay, teemar dari karnay waalon ki izzat-o-ihtiram karay, magar in say musafahah na karay.<sup>1</sup>

### **Ta'ziyat karnay walay kay aadab**

(Ta'ziyat karnay walay ko chahiye kay) 'aajizi-o-inkisari aur ranj-o-gham ka izhar karay, guftgu kam karay aur muskuranay say bachay kay (aysay mauqa' par) muskuranah (dilon may) bughz-o-keenah payda karta hay.

### **Janazay kay sath chalnay kay aadab**

(Janazay kay sath janay walay ko chahiye kay) hamayshah dil may (Allah ﷺ ka) khauf rakhay, nigahayn neechi rakhay, guftgu waghayrah na karay, 'ibrat ki nigah say mayyit ko daykhay, qabr kay suwal-o-jawab may ghaur-o-fikr karay, jis cheez kay mutalabah ka khauf karta hay (kay is kay baray may suwal ho ga) pukhtah iraday kay sath isay baja lanay may jaldi karay, maut kay achanak hamlay kay waqt taari honay waali hasrat-o-nadamat say daray.

### **Sadaqah daynay walay kay aadab**

Sadaqah karnay walay ko chahiye kay suwal karnay say pahlay sadaqah day, khufyah taur par sadaqah day aur daynay kay ba'd bhi

<sup>1</sup> Ta kay kamzoor 'aqeeday wala yeh guman na karay kay aik mareez ki beemari dusray ko lag jaati hay. Jaysa kay Hadees-e-Paak may irshad farmaya: juzami say aysay bhag jaysay shayr say bhagta hay. Hakeem-ul-Ummat Mufti Ahmad Yar Khan Na'eemi رحمۃ اللہ علیہ is Hadees kay tahat farmatay hayn: yeh hukm 'awaam kay liye hay jin ka 'aqaedah bigarr janay ka khauf ho kay agar korrhi kay paas baytnay say ittifaqan inhayn bhi korrh ho jaye to samjhayn gay kay korrr urr kar lag gai in kay liye korrhi say 'alayhadgi achhi hay, khaas mutawakkil log jin kay dilon par is say koi asar na parray in kay liye ye hukm nahin. (*Mirat ul Manajeeh*, vol. 6, p. 257)

isay chhupaye, suwal karnay walay kay sath narmi say paysh aaye, us kay mangnay say pahaly usay jawab na day, us kay muta'lliq waswason ka shikar na ho (kay na janay kyun maang raha hay? Kiya majboori hay? Waghayrah waghayrah), apnay nafs ko bukhl say rokay, saail nay jis cheez ka suwal kiya hay isay woh cheez ‘ata kar day ya achhay tareeqay say isay lauta day, agar azli dushman Iblees لَعْنَةُ اللَّهِ عَلَيْهِ us say is kay dil may waswasah andazi karay kay saail is cheez ka haq dar nahin to is ki mukhalafat kartay huway saail ko Allah عَزَّوَجَلَّ ki ‘ata kardah na’matayn diye baghayr na lautaye kyun kay woh is ka ziyadah mustahiq hay. (Haan! Agar saail مُشَغَّثٌ ya’ni payshawar bhikari) ho to na day. (*Bahar-e-Shari’at, vol.1, part. 5, pp. 945*)

### Saail kay aadab

(Suwal karnay walay ko chahiye kay) haqeeqat-e-haal bayan kartay huway apni ghurbat-o-tangdasti zaahir karay, intihai narmi say suwal karay, jo cheez isay di jaye shukr ada kartay huway lay lay agarchay kam hi kyun na ho aur (daynay walay ko) du’a-e-khayr day, agar isay lauta diya jaye to ‘uzr qabool kartay huway khamoshi say laut aaye, baar baar aanay aur maangay may israr karnay say bachay.

### Ghani kay aadab

(Saahib-e-Sarwat ko chahiye kay) ‘aajizi-o-inkisari ki ‘aadat apnaye, takabbur say bachay, hamayshah Allah عَزَّوَجَلَّ ka shukr ada karay, nayk a’amal ki taraf raghbati karay, faqeer kay sath husn-e-akhlaq say paysh aaye aur dil khol kar is ki madad karay, har kisi kay salam ka jawab day, qana’at pasandi ka izhar karay, achhi guftgu karay, khush usloobi say logon ko apnay sath manoos karay aur sadaqah-o-khayraat kay zaree’ay un ki madad karay,

## Faqeer kay aadab

(Faqeer ko chahiye kay) thorri cheez par sabr-o-iktifa karay, ghurbat ko chhupaye, na to phatay puranay kaprray pahnay aur na hi (jismani) kamzoori ka izhar karay, hirs-o-laalach ki ‘aadat chhorr day, ahl-e-murawwat Deen dar logon kay samnay kifayat shi’ari apnaye, aghniya ki ta’zeem-o-tauqeer karay aur un say ziyadah hansi mazaq na karay, un (kay paas maujood maal-o-daulat) say na ummeed hoany kay sath sath un kay samnay qana’at pasand rahay, un par barraye na chahay aur ‘aajizi-o-inkisari tark na karay, jab aghniya ko daykhay to apnay dil ki hifazat karay aur Deen ko mazbooti say thaam lay, (ya’ni is par mazbooti say ‘amal payra ho.)

## Tohfah daynay walay kay aadab

Jisay tohfah day raha hay is ki fazeelat ko madd-e-nazar rakhay, us kay tohfay ko qabool kar liya jaye to khushi-o-musarrat ka izhar karay, jab tohfah laynay walay say mulaqaat karay to is ka shukriyah ada karay, aur isay kulli ikhtiyaraat day day agar chay tohfah barra ho.

## Tohfah laynay walay kay aadab

(Tohfah laynay walay ko chahiye kay) tohfah milnay par khushi ka izhar karay agar chay woh kam qeemat ka ho, tohfah bhayjnay walay ki ghayr maujoodgi may is kay liye du’a-e-khayr karay. Jab woh aaye to khandah payshani kay sath us say mulaqaat karay. Jab qudrat haasil ho to yeh bhi apnay mohsin ko tohfah waghayrah day. Jab mauqa’ milay us ki ta’reef karay, us kay samnay ‘aajizi na karay, us say ihtiyat bartay kay kahin us ki mahabbat may Iman na chala jaye, dubarah us say tohfah waghayrah haasil karnay ki hirs-o-tama’ na karay,

### **Sadaqah-o-Khayraat kay aadab**

(Sadqah-o-Khayraat karnay walay ko chahiye kay sadaqah waghayrah ka) suwal karnay say pahlay hi sadaqah kar day, agar koi cheez daynay ka wa'dah kiya ho tousay pora karnay may jaldi karay, daytay waqt faraakh dili say kaam lay, chhupa kar sadaqah karay aur daynay kay ba'd ihsan na jatlaye, khayrat waghayrah karnay par hamayshgi ikhtiyar karay aur sadaqah-o-khayraat ka silsilah jaari-o-saari rakhay.

### **Rozay kay aadab**

Rozah dar paak-o-halaal ghiza khaye aur lazeez khanay chhorr day, gheebat aur jhoot say ijtinab karay, dusron ko takleef na day aur a'azaa ko buraiyon say bachaye.

## Hajj Kay Aadab

### **Safar-e-Hajj kay aadab**

(Hajj kay iraday say safar karnay walay ko chahiye kay) paak-o-halaal maal sath lay, kirayah par suwari daynay walay kay sath achha bartau karay, hum safaron kay sath ta'awun karay aur rastah bholnay walay kay sath narmi say paysh aaye, (apna) zaad-e-raah kharch karay, husn-e-akhlaq ki 'aadat banaye, achhi guftgu karay, hansi mazaq karay to woh jhoot aur na farmani say paak ho, (mu'amalaat may) islah-o-durusti ko pasand karay. Jab humsafar ko daykhay to khushi ka izhar karay, humsafar ki baat tawajjuh say sunay, us ki parayshani-o-uktahat kay waqt us say talkh kalami say paysh na aaye, apnay humsafar ki laghzish asy ghaflat na bartay, woh is ki khidmat karay to us ka shukriyah adaa karay, us par isaar karay aur us kay sath ta'aawun karay.

## Ihraam kay aadab

(Haaji ko chahiye kay) Ihraam bandhnay say pahlay achhi tarah ghusl karay, Ihraam ki chadaron ki pakeezgi-o-safaye ka khayaal rakhay, khushbu lagaye, muflis-o-tang dast ki madad karay, dil may Khauf-e-Khudawandi عَذَّبَهُ اللَّهُ مِنْهُ الرُّحْمَانُ rakhtay huway Talbiyah<sup>1</sup> kahay, aur Allah عَزَّوَجَلَّ ki taraf say Talbiyah kay jawab ki halawat-o-mithas mahsoos kartay huway buland aawaz say Talbiyah kahay, Ka'bah Musharrafah ki Hurmat-o-ta'zeem madd-e-nazar rakhtay huway Tawaf karay, Riza-e-Ilahi عَذَّبَهُ اللَّهُ مِنْهُ الرُّحْمَانُ talab kartay huway Safa-o-Marwah ki Sa'ee karay, Qiyamat ko paysh-e-nazar rakhtay huway Wuqoof-e-'Arafah karay, Rahmat-e-Ilahi عَذَّبَهُ اللَّهُ مِنْهُ الرُّحْمَانُ ki ummeed rakhtay huway Muzdalifah may haazir ho aur (Jahannam say) aazadi ko madd-e-nazar rakhtay huway (Mina may) halq karwaye, gunahon ka kaffarah khayaal kartay huway qurbani karay, Ita'at-e-Ilahi عَذَّبَهُ اللَّهُ مِنْهُ الرُّحْمَانُ baja laatay huway Rami-e-Jamraat karay (ya'ni shaytano ko kankariyan maaray) Pul Sirat ko paysh-e-nazar rakhtay huway Tawaaf-e-Ziyarah karay agar chay yahan (ya'ni Khana-e-Ka'bah may) koi tayz dhar cheez nahin, haqeeqi nadamat aur dil may baar baar haazir honay ki tarrap liye wapas paltaay.

## Makkah Mukarramah داکھلا اللہ شریعہ و تخطیبہ kay aadab

(Makkah Mukarramah داکھلا اللہ شریعہ و تخطیبہ may daakhil honay walay ko chahiye kay) adab-o-ta'zeem kay sath Haram may daakhil ho, hasrat bhari nigahon say Makkah Mukarramah داکھلا اللہ شریعہ و تخطیبہ ko daykhay, Masjid-e-Haraam ko pasandeedgi ki nigah say daykhay, Takbeer-o-Tahleel (ya'ni لا إِلَهَ إِلَّا اللَّهُ أَكْبَرُ aur لا إِلَهَ إِلَّا اللَّهُ أَكْبَرُ kahtay huway Baytullah Shareef par nazar dalay, tasalsul kay sath Tawaaf-e-

<sup>1</sup> Talbiyah kay alfaaz ye hayn: لَبَيِّكَ لَبَيِّكَ لَكَ لَبَيِّكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَلَا إِلَهَ إِلَّا أَنْتَ، لَكَ فَيَرِي

(Lubab-ul-Ihya, pp. 90)

Ka'bah-o-Umrah karay, Baytullah Shareef ki 'azamat-o-hurmat ko paysh-e-nazar rakhtay huway is may daakhil ho aur daakhil honay kay ba'd lagatar taubah karta rahay.

### Madinah ذَادَهُ اللَّهُ شُرُقًا وَتَطْبِيقًا kay aadab

(Madinah Munawwarah ذَادَهُ اللَّهُ شُرُقًا وَتَطْبِيقًا may daakhil honay walay ko chahiye kay) pur waqar-o-pur sukoon haalat may Madinah Munawwarah may daakhil ho, Shari'at kay hukm kay mutabiq is ka mushahadah karay, aankhayn buland kartay huway is par nazar daalay, phir is haalat may Masjid-o-Mimbar-e-Rasool عَلَيْهِ السَّلَامُ kay paas aaye goya aap صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki Kayfiyat-e-Namaz-o-Khutbah ko mulahazah kar raha hay, aur Rauza-e-Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ par is haalat may haazir ho goya aap صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay chehrat-e-anwar ka deedar kar raha hayn. Jab aap صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki baargah may haazir ho to aawaz past rakhtay huway is tarah guftgu karay goya aap صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki mahfil ka aankhon say mushahadah kar raha hay, pahlay aap صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki baargah may aur phir aap صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay donon Ashab (Hazrat Sayyiduna Abu Bakr Siddiq-e-Akbar aur Hazrat Sayyiduna Umar Farooq-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَنْهُمَا) ki baargah may salam paysh kartay huway in donon ki Sarkar صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay sath aur Sarkar صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki in kay sath mahabbat ka mushahadah karay, aur Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki nigah may in donon ki maqbooliyat-o-'izzat ko madd-e-nazar rakhay, in donon ka Sarkar-e-Madinah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say dar-o-khauf aur donon ki nigahon may piyaray Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki fazeelat-o-maqbooliyat ko daykhay aur jab Rauza-e-Anwar par say paltay to is ki taraf peeth na karay.

## Taajir kay aadab

(Tijarat karnay walay ko chahiye kay) musalman kay rastay may na baythay kay is say inhayn chalnay may dushwari ho gi, aysay samajhdar-o-zaheen Ghulam (Nokar) ko kaam par rakhay jo na to naap tool may aur na hi wazan may kami karay, usay barabari ka hukm day, saaman waghayrah toolnay may jaldi na karay, us ka taraazu durusti may sunar kay taraazu aur i'tidaal may ma'yari taraazu ki tarah ho, is ki doriyan lambi aur opari kinaray bareek hon, is kay chhotay barray tamam baat wazn may puray hon, rozanah sab say pahlay taraazu saaf karay, Ritl aur Sang-e-Taraazu (bat ya'ni tool waghayrah kay patthar) kay 'aybon ka khaas khayaal rakhay, ghulam (nokar) ko hukm day kay tayl aur roghaniyat waghayrah tooltay waqt ihtiyaat say kaam lay. Jab koi muhazzab shakhs kuch laynay aaye to us ki 'izzat-o-takreem karay, parrausi aaye to us par ihsaan karay, koi za'eef-o-na tuwaan aaye to us kay sath shafqat-o-mehrbani say paysh aaye ya in kay 'ilawah koi bhi aaye to is kay sath insaaf say paysh aaye, cheezon ko in ki qeemat-o-bhau ki miqdar kay I'tibaar say baychay, agar kisi cheez ki qeemat kam ho to (baychnay wala) khareedar ko ziyadah qeemat may day sakta hay jaysa kay ba'z awqaat agar cheez ki qeemat ziyadah ho to woh khareedar ko kam qeemat may day dayta hay. Iski tamam tar tawajjuh Dars-e-Quran (aur 'Ilm-e-Deen) ki mahfil may haaziri ki taraf rahay, ghayr mahramon aur amradon ko daykhnay say nigahon ko bachaye rakhay, waaqif kaar bay waqoof say apni 'izzat bachaye, sail ko khaali hath na lautaye, khushi milnay par 'atyah-o-bakhshish ko na rokay.

Taajir nay jo kaam mulaazim par laazim kiya hay agar khud is ka zimmahdar hay to behtar yeh hay kay khud karay. Naap tool aur

wazan karnay ka paymananah aur taraazu ka patthar mu'tabar-o-qaabil-e-i'timaad logon say khareeday, baychtay waqt maal ki jhhoti ta'reef aur khareedtay waqt bayja mazammat na karay, logon ko koi khabar waghayrah daytay ya sunatay waqt sachaye say kaam lay, neelami kay waqt fuhush goi aur guftgu kartay waqt jhoot bolnay say bachay, dukan daaron kay sath bay hudah-o-laghw baaton may na parray aur naye logon kay sath hansi mazaq na karay aur larrai jhagrra na karay.

### **Sikkay parakhnay walay kay aadab**

(Sikkay ki jaanch parrtaal karnay walay ko chahiye kay) haqeeqat-o-sachaye par yaqeen rakhay, amaanaton ki adayegi karay, sood say bachay, udhar ki adayegi may jaldi karay, logon ko khotay sikkay na day, tool waghayrah may wazan ko pora karay, dhokah aur milawat waghayrah na karay kay is say apna ma'yar kho baythay ga aur sang-e-taraazu (tool waghayrah kay patthar) aur wazan kay paymanon may kami karnay say daray.

### **Sunar kay aadab**

(Sonay ka kaam karnay walay ko chahiye kay) Buzurgaan-e-Deen ki naseehat par 'amal karay, zaywaraat ko umdah-o-khobsurat bananay may khoob khoshish karay, taalam tool say kaam na lay balkay jo wa'dah kiya ho isay pora karay, kaam ki ujrat laynay may ziyadati na karay.

### **Khanay kay aadab**

Khanay kay awwal aakhir khanay ka Wuzu karay ya'ni donon hath dhoye, khana shuroo' karnay say pahlay bismillah Shareef parrhay, seedhay hath say aur apnay samnay say khaye, chhotay chhotay

luqmay lay aur achhi tarah chiba chiba kar khaye, khanay waalon kay chahron ki taraf nazrayn na jamaye (ya'ni dusron kay luqmay na tarray), tayk laga kar na khaye, bhook say ziyadah na khaye. Jab payt bhar jaye to hath rok lay jab kay mahman yajisay abhi khanay ki hajat ho, sharam mahsoos na karayn, bartan ki aik taraf say khaye, darmiyan may say na khaye, khanay kay ba'd ungliyon ko chaat lay aur Allah ﷺ ki hamd bayan karay (ya'ni khanay kay ba'd ki du'a<sup>1</sup> parrhay), khana khatay huway maut ko yaad na kiya jaye ta kay log khanay say hath na kheench layn.

### **Paani peenay kay aadab**

Paani ya koi bhi cheez peenay say pahlay bartan may achhi tarah daykh lay kay kahin koi mozi cheez to nahin, peenay say pahlay Bismillah shareef parrhay aur peenay kay ba'd ﷺ kahay, choos choos kar piye aur kisi qism ka 'ayb na nikalay, 3 saans may paani piye, har baar saans laynay kay ba'd Allah ﷺ ki hamd karay aur dobarah peenay say pahlay Bismillah Shareef parrhay, kharay ho kar na piye aur agar is kay sath aur bhi log hon to pilatay waqt apni seedhi taraf say ibtida karay.

### **Nikah karnay waalay kay aadab**

Agar nikah ka iradah ho to pahlay Deen phir husn-o-Jamaal aur maal-o-daulat daykhay, larrki waaay jo kuch usay dayn gay us ka inhayn paband na karay, nikah ka iradah ho to isay posheedah na rakhay, kisi musalman kay paygham-e-nikah par nikah ka paygham na day, apni mamlookah cheezon aur shadi waghayrah may (kisi ko aysay kaam ki) ijazat na day jo isay Rahmat-e-Ilahi ﷺ say dor kar day aur is ki 'izzat ko daagh dar karnay ka ba's banay, tanhai may

<sup>1</sup> Khanay kay ba'd ki du'a ye hay: (الحمد لله رب العالمين ألم يأنى أئممتنا وسقائنا ومجاهدينا من المسلمين) (Abu Dawood, pp. 1506, Hadees. 385)

biwi kay sath aysi jagah na baythay jahan koi dusra is ki biwi ko daykhay, apnay ghar walon kay samnay is ka bosah na lay. Jab tanhai may ho to aurat kay samnay apni khuwahish ka izhar karay, us ka qasid jhoota na ho aur jis say larrki kay muta'lliq pochha jaye woh bhi chughal khoor na ho balkay is kay khaas rishtah daaron may say ho aur us shakhs say larrki kay Deen, Namaz Rozay ki pabandi, sharm-o-haya, pakeezgi, husn-e-kalam-o-bad-kalami, khanah nasheen rahnay aur waalidayn kay sath husn-e-sulook karnay kay muta'lliq pochhay, ‘aqd-e-nikah say pahlay isay daykh lay<sup>1</sup> aur nikah kay ba’d achhi guftgu kartay huway in baaton kay muta'lliq pochhay jo isay pohanchi hayn aur is say waalidayn ki ‘aadaton, halaat-o-kayfiyat aur Deen-o-A’maal kay mu’alliq pochh gachh karay.

### Nikah karnay wali kay aadab

(Jis ‘aurat ko paygham-e-nikah diya jaye usay chahiye kay) apnay ghar kay qaabil-e-i’timaad mard ko kahay kay woh nikah ka paygham daynay waalay kay mazhab, Deen, ‘aqeeday, sahib-e-murawwat honay aur apnay wa’day may sachcha honay kay muta’lliq ma’loomat haasil karay, aurat mard kay kisi qareebi rishtahdar ko daykh lay aur ma’loomat haasil karay kay is kay ghar kaun aata jata hay. Neez is ki ba jama’at Namaz ki pabandi kay muta’lliq daryaft karay aur yeh kay woh apnay kaarbaar aur tijarat may mukhlis hay ya nahin? Aur is kay Deen aur seerat may

<sup>1</sup> Hakeem-ul-Ummat Hazrat Sayyiduna Mufti Ahmad Yar Khan Na’eemi رحمۃ اللہ علیہ is Hadees kay “Aik shakhs Nabi-e-Kareem ﷺ khidmat may aaya bola Mayn nay aik Ansari aurat say nikah layna hay. Farmaya: Usay daykh lo kyun kay Ansar ki aankh may kuch hota hay.” Ki sharh may farmatay hayn: “daykhnay say murad chahrah daykhna hay kay husn-o-qubh (yani khobsurat-o-badsurat hona) chahray hi may hota hay aur is say murad wahi sorat hay jo abhi ‘arz ki gaye ya’ni kisi bahanah say daykh layna ya kisi mu’tabar aurat say dikhwa layna na kay ba q'a'aidah ‘aurat ka interview karna jaysa kay aaj kal kay bay deenon nay samjha. (*Mirat, vol. 5, pp. 12*)

dilchaspia rakhay na kay maal-o-daulat aur shohrat may. Is kay sath qana'at ikhtiyaar kartay huway zindagi guzarnay ka a'zm karay, is kay hukm ki farma bardari karay kay yeh ulfat-o-mahabbat ko mazboot-o-mustahkam karnay aur paya-e-takmeel tak pohanchanay ka sabab hay.

### **Jimaa' kay aadab**

(Humbistari karnay waalay ko chahiye kay) khushbu lagaye, achhi guftgo karay, mahabbat ka izhaar karay, shahwat kay sath bos-o-kanar karay, chahat-o-dil chaspi ka izhar karay, phir Bismillah shareef parrhay, sharamgaah ki taraf na daykhay kay yeh (ya'ni sharamgah ki taraf daykhna) andhi awlad payda honay ka ba'is hay, sitr ko kisi kaprray waghayrah say chhupa lay aur Qiblah ki samt rukh na karay.

### **Biwi kay aadab**

(Shohar ko chahiye kay) biwi kay sath husn-e-sulook say paysh aaye, narmi kay sath guftgu karay, mahabbat-o-chahat ka izhaar karay, tanhai may is kay sath khush mizaji aur bay takallufi say paysh aaye, laghzishon say darguzar karay, larrai jhagrra na karay, is ki 'izzat ki hifazat karay, kisi mua'amlah may is say bahas-o-mubahasah na karay, bayghayr kanjosi kiye is ki mu'awanat karay, is kay gahr waalon ki 'izzat-o-ta'zeem karay, hamayshah achchay wa'day karay, apni biwi par shadeed ghayrat khaye (kay woh apna husn-o-Jamaal ghayr kay samnay zaahir na karay).

### **Shohar Kay Aadab**

(Biwi ko chahiye kay) hamayshah shohar say haya karay, is say larraye jhagrra na karay, hamayshah shohar kay har hukm ki ita'at karay. Jab shohar kalaam karay to khamoshi ikhtiyar karay, is ki

ghayr maujoodgi may is ki ‘izzat ki hifazat karay, shohar kay maal may khayanat na karay, khushbo waghayrah lagaye, munh ki safai aur kaprron ki pakeezgi ka khaas khayal rakhay, qana’at pasandi ikhtiyaar karay, mahabbat-o-shafqat ka andaz apnaye, zayb-o-zeenat ki pabandi karay, shohar kay ghar waalon aur qurabat daron ka ihtiram karay achchay andaz may is ka haal daryaft karay, is kay har kaam ko shukriyah kay sath qabool karay, jab shohar ka qurb paaye to is say mahabbat ka izhaar aur jab isay daykhay to khushi-o-musarrat ka izhaar karay.

### **Aadami par apnay nafs kay aadab**

Namaz-e-Jumu’ah aur ba jama’at Namaz par hamayshgi ikhtiyaar karay, libaas ki pakeezgi-o-safai ka khyal rakhay, hamayshah miswak karnay ki ‘aadat banaye, na to shohrat waala libaas pahnay aur na hi aysa libaas pahnay kay jis ki wajah say log isay haqaarat ki nazron say daykhayn, na to ba taur-e-takabbur itnay lambay kaprray pahnay kay takhnon say neechay latak jaaye aur na hi chhotay hon kay log mazaq urranay lagayn, na chalnay phirnay may idhar udhar daykhay, na ghayr mahram ki taraf daykhay, guftgu kay dauran baar baar thhu thhu na karay, na parrausiyon kay sath apnay ghar kay darwazay par ziyadah dayr baythay aur na hi apnay doston say apni biwi aur ghar kay posheedah mu’aamlat kay muta’lliq guftgu karay.

### **Aurat par apnay nafs kay aadab**

Aurat ko chahiye kay hamayshah apnay ghar ki chaar diwari may goshah nasheen rahay, (bila zaroorat) chhat par baar baar na charrhay, apni guftgu par parrausiyon ko aagah na karay (ya’ni itni aawaz may guftgu karay kay is ki aawaz chaar diwari say baahar na

jaye), bila zaroorat parrausiyon kay paas aaya jaya na karay, jab us ka shohar us ki taraf daykhay to usay khush karay, shohar ki ghayr maujoodgi may us ki ‘izzat ki hifazat karay, ghar say na niklay, haan! (zarooratan) agar kisi kaam say nikalna parray to ba pardah ho kar niklay, aysay rastay aur jagah say guzray jahan ziyadah hujoom aur aamd-o-raft na ho, apni ghurbat waghayrah ko chhupaye balkay jannay waalay kay samnay bhi apnay aap ko ajnabi zaahir karay, apni tamam tar koshish nafs ki islah aur gharaylu mu’amlaat ki durusti may sarf karay, Namaz rozay ki pabandi karay, apnay ‘uyoob par nazar rakhay, deeni mua’amat par khoob ghaur-o-tafakkur karay, khamoshi ki ‘aadat banaye, nigahayn neechi rakhay, apnay dil may Rab-e-Jabbar ﷺ ka khauf payda karay, kasrat say Allah ﷺ ka zikr karay, apnay shohar ki farma bardar rahay, isay rizq-e-halaal Kamanay ki targheeb dilaye, tahaafif waghayrah ki ziyadah farmaaish na karay, sharm-o-haya ko laazim pakrray, bad zabani-o-fuhush kalami na karay, sabr-o-shukr karay, apnay nafs kay mu’amlay may isar karay, apni haalat aur khoorak kay mu’amlay may khud ko tasalli day, jab shohar ka dost ghar may aanay ki ijazat chaahay aur shohar ghar may maujood na ho to usay ghar may aanay ki ijazat na day aur apnay nafs aur shohar say ghayrat kartay huway us say kasrat-e-kalam na karay.

### **Ghar may daakhilay ki ijaazat kay Aadab**

(Ghar may daakhil honay waalay ko chahiye kay) diwar ki jaanib ho kar chalay, darwazay kay samnay kharra na ho, darwazah khatkhatanay say pahlay Allah ﷺ ki tasbeeh-o-tahmeed karay aur is kay ba’d salam karay, ghar may maujood logon ki baatayn na sunay, salam karnay kay ba’d daakhil honay ki ijaazat talab karay pas agar ijaazat mil jaye to theek warnah waapas laut aaye, wahan

kharra na rahay, aur “**-Mayn**” ya’ni Mayn” na kahay balkay apna naam bataye ta kay sahib-e-khanah is ko pahchan lay.

### **Raastay may bathnay kay aadab**

(Raastay may bathnay walay ko chahiye kay) nigahayn jhuka kar baythay, mazloom ki madad karay, sitam raseedah-o-hasrat zadah ki faryad rasi karay, za’eef-o-kamzoor ki madad karay, rastah bholay huway ki rahnumai karay, salam ka jawab day, suwal karnay waalay ko kuch na kuch ‘ata karay, idhar udhar mutawajjah na ho, lataafat-o-shafqat kay sath nayki ka hukm day aur burai say mana’ karay, agar kisi ko gunahon par israr karnay waala paye to isay daraye aur is par sakhti karay (ya’ni isay roknay ki koshish karay), baghayr daleel kay kisi chughal khor ki baaton par dhiyan na day na kisi ki tooh may parray aur logon kay baray may achha guman rakhay.

### **Rehan sehan kay aadab**

(Logon kay sath mil jul kar rahnay waalay ko chahiye kay) jab kisi ijtimaa’ ya mahfil may jaye to salam karay aur aagay jana mumkin na ho to jahan jagah milay bayth jaye aur logon ki gardanayn na phalangay, jab baythay to apnay qareeb waalay ko khaas taur par salam karay, agar ‘aam logon ki mahfil may jaye to in kay sath bay hodah baaton may na parray, in ki jhoti khabron aur afwahon par dhiyan na day aur in may jaari buri baaton ki taraf tawajjuh na day, baghayr kisi sakht majboori kay ‘aam logon say mayl jol kam rakhay, logon may say kisi ko haqeer na samjhay warnah yeh halak-o-barbad ho jaye ga kyun kay yeh nahin janta, ho sakta hay kay woh is say behtar ho, dunya daar honay ki wajah say ta’zeemi nigahon say in ki taraf na daykhay kyun kay dunya aur jo kuch is may hay

Allah ﷺ kay nazdeek is ki kuch ahamiyyat nahin, apnay dil may dunya ki qadr-o-manzilat payda na honay day kay is ki wajah say ahl-e-dunya ki ta'zeem-o-tauqueer karnay lagay ga aur Allah ﷺ ki bargah may is ka martabah kam ho jaye ga. logon say dunya haasil karnay kay liye apnay Deen ko dao par na lagaye kyun kay aysa karnay say logon ki nazron may is ki qadr-o-manzilat khatm ho jaye gi. Logon say ‘adawat (ya’ni dushmani) na rakhay kay in kay dail may bhi dushmani payda ho jaye gi halankay woh is ki taqat nahin rakhta aur na hi isay bardasht kar sakta hay. Kisi say ‘adawat rakhay to mahaz Allah ﷺ ki khaatir rakhay. Pas in kay buray afaal say nafrat karay, in ki taraf rahmat-o-shafqat bhari nazron say daykhay, agar woh is say mahabbat karayn, is ki ta’zeem-o-tauqueer karen, isay daykh kar un kay chahray khil uthayn aur woh is ki ta’reef-o-tauseef karayn to phir bhi in kay paas kasrat say na aaye kay haqeeqat may kam log hi isay chahtay hayn. Agar woh un kay paas kasrat say jaye ga to Allah ﷺ usay in kay sipurd kar day ga phi woh halak ho jaye ga. Is baat ki hirs-o-laalach na karay kay woh is ki ghayr maujoodgi may bhi is kay sath aysa hi guman rakhayn jaysa iski maujoodgi may rakhtay hayn kyun kay yeh cheez hamayshah nahin pai jati, logon kay paas maujood cheez ko haasil karnay may hirs-o-laalach na karay kay is tarah woh in kay samnay zaleel ho jaye ga aur apna Deen zaai’ kar baythay ga. Aur un par barrai na chaahay. Jab in may say kisi say apni haajat ka suwal karay aur woh isay pora kar day to woh is ka aysa bhai hay jis say faaidah haasil kiya jata hay aur agar us nay is ki hajat poori na ki to us ki mazammat na karay kay is tarah us kay dil may dushmani payda ho jaye gi, logon may say kisi ko naseehat na karay, al battah! Jab kisi

may qabooliyat kay aasar daykhay to naseehat karay, warnah woh is say ‘adawat rakhay ga aur is ki baat nahin manay ga.

Agar logon may bhalai, ‘izzat-o-sharafat ya khobi daykhay to Allah ﷺ ki taraf rujoo’ karay aur isi ki ta’reef karay aur Allah ﷺ ki baargah may du’a karay kay woh usay logon kay sipurd na karay. Jab logon kay kisi shar par aagah ho ya un may buri baat ya gheebat ya koi na pasandeedah cheez daykhay to un ka mu’aamlah Allah ﷺ par chhorr day aur un kay shar say is ki panah mangay aur is say in kay khilaf madad talab karay aur in par ‘itab-o-malamat na karay kay woh un par ‘itab ki koi rah na paye ga magar yeh kay woh is kay dushman ho jaye gay aur is ka ghussah bhi thanda na ho ga balkay Allah ﷺ ki baargah may apnay gunahon par sachhi taubah karay jin ki wajah say logon ko is par musallat kiya gaya aur Us say maghfirat talab karay aur logon ki haq baat sunnay waala ban jaye aur ghalat baatayn sunnay say bahrah ho jaye.

### **Waalidain kay aadab**

(Baytay ko chahiye kay) waalidain ki baat tawajjuh say sunay, maa baap jab kharray hon to ta’zeeman un kay liye kharra ho jaye, jab woh kisi kaam ka hukm day to fauran baja laye, un donon kay khanay peenay ka intizaam-o-insiraam karay aur narm dili say un kay liye ‘aajizi ka baazu bichhaye, woh agar koi baat baar kahay to un say ukta na jaye, in kay sath bhalai karay to in par ihsaan na jatlaye, woh koi kaam kahay to usay pora karnay may kisi qism ki shart na lagaye, un ki taraf haqarat ki nigah say na daykhay aur na hi kisi mu’amlay may in ki na farmani karay.

### **Aulad kay aadab**

(Waalid ko chahiye kay) nayki-o-ihsan may awlad ki madad karay aur inhayn taqat say ziyadah bhalai ka paband na karay, in ki

parayshani-o-tang dasti kay waqt in say kisi cheez ka mutalabah na karay, inhayn Allah ﷺ ki ita'at-o-farma bardari say mana' na karay aur in ki tarbiyyat-o-parwarish karnay par un par Ihsan na jatlaye.

### **Islami bhai charay kay aadab**

(Aik musalman ko chahiye kay) bhaiyon say mulaqaat kay waqt khushi-o-musarrat ka izhar karay, guftgu kartay huway salam say ibtida karay, jab mil kar baythayn to in ki wahshat door kartay huway inhayn apnay say manoos karay, in kay liye kushadgi-o-wus'at payda karay. Jab woh janay kay liye kharray hon to inhayn rukhsat karnay kay liye darwazay tak jaye, koi kalam kar raha ho to khamoshi ikhtiyar karay aur guftgu may larrai jhagrray ko na pasand karay, hikayaat waghayrah ko 'umdaghi-o-khoobi kay sath bayan karay, dauran-e-guftgu hi jawab day ba'd may na day aur jab bhaiyon ko pukaray to pasandeedah aur achhay naamon kay sath pukaray.

### **Parrausi kay huqooq**

Jab koi shakhs apnay parrausi say mulaqaat karay to salam karnay may pahal karay, guftgu kartay huway baat ko ziyadah tool na day, na us say ziyadah suwal karay, parrausi beemar ho to is ki 'iyadat karay, usay koi museebat pohanchay to us say ta'ziyat kartay huway usay tasalli day. Jab us ko koi khushi haasil ho to usay Mubarak baad day, parrausi kay larrkay aur mulazim kay sath narmi-o-mehrabani say guftgu kartay huway husn-e-akhlaq say paysh aaye, parrausi ki ghalati par us say darguzar karay, is ki laghzish-o-khata par narmi say is par 'itab karay, is kay ghar ki auraton ko daykhnay say apni nigahon ko bachaye, woh faryad karay to is ki madad karay aur is ki mulazamah(ya'ni naukarani) ki taraf bhi na daykhay.

### **Ghulam kay aadab**

(Aaqa ko chahiye kay) ghulam ko apni khidmat kay liye aysay kaam ka paband na karay jis ki woh taqat na rakhta ho, us ki parayshani-o-uktahat kay waqt is kay sath narmi say paysh aaye, har waqt usay maar peet karay na gaali galoch karay. Kyun kay aysa karnay say ghulam usi (Aaqa) par nidar-o-dalayr ho jaye ga, is say koi ghalati ho jaye to is say dar guzar karay, woh koi ‘uzr paysh karay to qabool karay, jab ghulam is kay liye khana lagaye to usay apnay sath dastar khuwan par bithaye ya apnay khanay may say chand luqmay usay day day.

### **Aaqa kay aadab**

(Ghulam ko chahiye kay) aaqa kay hukm ki ta'meel karay, us ki ghayr maujoodgi may bhi us kay liye mukhlis ho (ya’ni us kay khilaf koi saazish waghayrah na karay), us ki ‘izzat ki hifazat karay, aaqa ki awlad kay sath achha bartau karay aur is kay maal waghayrah may bhi khayanat na karay.

### **Ra’aya kay aadab**

(Haakim ko chahiye kay) narmi ki ‘aadat apnaye, malamat na karay, kisi bhi kaam ka hukm daynay say pahlay is may khoob ghaur-o-fikr kar lay, khaas logon par barrai na chahay, un say muaakhazah bhi na karay, narm tabee’at apnatay huway ‘aam logon kay sath mahabbat-o-ulfat say paysh aaye, ra’aya kay mu’aamlat ki khabar rakhay, ahl-e-ilm kay sath achhay akhlaq say paysh aaye, ahl-e-ilm, doston aur rishtay daron par wus’at-o-kushadgi karay, agar kisi say koi jurm ho jaye to us say narmi karay aur ra’aya kay mu’aamlat ki hifazat-o-nigrani karay.

### **Haakim kay aadab**

(Ra'aya ko chahiye kay) haakim kay darwazay par aana jana kam rakhay, us say usi kaam may madad lay jo us ki zimmah dari hay agarchay narm tabee'at ka maalik ho phir bhi har waqt us ka khauf dil may rakhay, agarc hay woh khush mizaj aur narm dil ho phir bhi us par jurat-o-dalayri ka muzaharah na karay, agar chay woh suwal pora kar dayta ho phir bhi us say suwal kam karay. Jab haakim maujood ho to us kay liye du'a karay, us kay muta'lliq na zayba kalam na karay. Jab maujood na ho to us ki ta'reef-o-tauseef karay.

### **Qaazi kay aadab**

(Qaazi ko chahiye kay) hamaysahh khamoshi ikhtiyar karay, sabr-o-tahammul ko apna shi'ar banaye, a'zaa ko pursukoon rakhay, logon ko zulm-o-ziyadati aur fasaad barpa karnay say rokay, hajat mandon kay sath narmi-o-shafqat say paysh aaye, yateem kay mu'amlay may ihtiyat say kaam lay, jawab daynay may jaldi na karay, jhagrra karnay waalon kay sath narm bartao karay, baham mukhalif 2 aadamiyon may say kisi aik ki taraf raghbati-o-maylan na rakhay, jhagrra karnay waalon ko wa'z-o-naseehat karay, hamayshah durust fayslah karnay may Allah ﷺ ki zaat ka sahara lay.

### **Gawah kay aadab**

(Gawah daynay waalay ko chahiye kay) amanat ki hifazat karay, khayanat na karay, gawah daytay waqt ihtiyat say kaam lay, bholo chook say bachay aur haakim say jhagrra na karay.

### **Jihad kay aadab**

(Mujahid ko chahiye kay) khuloos-e-dil say jihad karay, faqat Riza-e-Ilahi عزوجل kay liye ghayz-o-ghazab ka izhar karay, pori taqat-o-

koshish kay sath jihad karay, jihad kartay huway sar dharr ki baazi laga day, waapas palatnay ki khuwahish dil say nikal day, mahaz is niyyat say jihad karay kay Allah ﷺ ka kalimah buland ho, maal-e-ghaneemat may khayanat na karay, qarz waghayrah ho to jihad may janay say pahlay usay adaa kar day, qitaal kartay waqt aur har haal may Zikr-e-Ilahi ﷺ ko apna rafeeq-o-hum nasheen bana lay.

### **Qaydi kay aadab**

Allah ﷺ kay siwa kisi say rihai ki ummeed na rakhay, is ki nav farmani may apnay nafs ko zaleel na karay, Khuda-e-Rahman-o-Raheem ﷺ ki rahmat say mayoos na ho, apnay tamam kay tamam ghamon aur parayshaniyan ko Khaliq-e-Haqeeqi ﷺ ki baargah may paysh karay, aur is ki madad-o-nusrat ka yaqeen rakhay, dushman kay us maal may hath na dalay jo Allah ﷺ nay us kay liye Mubah (ya'ni halaal) nahin kiya aur Jabbar-o-Qahhar ﷺ kay 'ilawah kis ki panah talab na karay.

### *Mutafarriq aadab*

#### **Ba'z hukama nay yeh aadab bayan farmaye hayn**

Apnay dost-o-dushman ko zaleel-o-ruswa kiye baghayr khandah payshani say un kay sath mulaqaat kar, un say khauf zadah na ho, un par barrai-o-bartari ki tamanna kiye baghayr un ki ta'zeem-o-tauqueer kar, apnay tamam umoor may miyanah rawi ikhtiyar kar, ghuror-o-takabbur na kar, idhar udhar tawajjuh karnay say bach, logon kay majma'uon ka mu'aainah na kar. Jab to kahin baythay to buland ho kar bayth aur apni ungliyon ko chatkanay, anggothi kay sath khaylnay, daanton ka khilaal (ya'ni safai) karnay, baar baar

naak may hath dalnay, (ya'ni usay saaf karnay) chahray say makkhiyan urranay aur kasrat say angrrai aur jamahi laynay say bach, tayri mahfil pur sukoon aur kalam pur daleel ho, jo tujh say guftgu karay is kay umdaghi-e-kalam ki taraf mutawajjeh ho kar na ta'ajjub kar, na 'aazjizi-o-baychargi ka izhar kar aur na hi is say bayta'alluq honay ki koshish kar, hansi mazaq aur hikayaat waghayrah bayan karnay par is ka muakhazah na kar, apni awlad aur khaadimah kay husn-o-Jamaal kay muta'lliq guftgu na kar, na Tu saj sanwri aurat ki tarah ban than kar rah aur na hi ghulam ki tarah chhichhora pan ikhityar kar. Tamam umoor may miyanah rawi ikhtiyar kar, kasrat say surmah laganay aur baalon may tayl dalnay may israaf karnay say bach, hikayaat waghayrah bayan karnay may shokhi na jata, apnay ahl-o-'ayaal ko ziyadah shohrat na day, Hazrat Sayyiduna Imam Maalik bin Anas رضي الله تعالى عنه nay is ki wajah yeh bayan farmai : kyun kay agar shohrat kam ho gi to tumharay nazdeek is ki koi ahmiyat na ho gi aur agar ziyadah ho gi to phir bhi Tu ahl-o-'ayaal ko raazi na kar sakay ga. In say baghayr kisi laalach kay mahabbat kar aur baghayr kisi khauf kay in kay liye narm kho ho ja. Jab tayri kisi say talkh kalami ho jaye to samnay walay ki 'izzat ka khayal rakh aur apni Daleel may ghaur-o-fikr kar aur hath say kisi ki taraf isharah na kar aur ghotnon kay bal na bayth. Jab tayra ghussah khatm ho jaye tab kalam kar.

Agar tujhay badshah ki suhbat tuyassar aaye to is say khauf zadaah rah aur apnay baray may is ki halat-o-raaye kay tabdeel honay say aman may na rah aur badashah kay sath is tarah shafqat-o-narmi say paysh aa, jis tarah bachay par shafqat-o-narmi karta hay, badshah ki khuwahish kay mutabiq us say kalam kar, agar chay

badshah tayri baat sun layta hay phir bhi us kay, us kay ghar walon, us ki awlad aur us kay rishtay daaron kay mu'aamlat may dakhl andazi mat kar.

Apnay Pasandeedah doston say khaas taur par bach kyun kay woh tayray dushmanon may say aik hayn aur apnay maal ko apni 'izzat say ziyadah 'azeez na jaan. Jab logon kay darmiyan ho to kasrat say thoknay say gurayz kar kyun kay aysa karnay walay ko auraton ki taraf mansoob kiya jata hay, aur apnay dost kay samnay us ki us cheez ka izhar na kar jis ki wajah say tujhay takleef hoti hay kyun kay jab woh tayri kisi na zayba harakat ko daykhay ga to tujh say dushmani karay ga (ya'ni badlah lay ga). Na Tu kisi 'aqlmand say mazaq maskhari kar kay woh tujh say hasad karnay lag jaye, aur na hi kisi baywuqoof ka mazaq urra kay woh tujh say par hi jur'at kar baythay, kyun kay hansi mazaq ru'b-o-dabdabay ko door karta, maqam-o-martabay ko gira dayta, chahray ki ronaq aur aab-o-taab khatm karta, gham ka sabab banta, mahabbat ki mithaas khatam karta, samajhdar ki 'aql-o-faham ko 'aybdar karta, baywuqoof ko jari karta, 'aql-o-Dimagh ko fana karta, Allah ﷺ ki rahmat say door karta, mazammat-o-burai ka ba'is banta, zabit-o-tahammul khatam karta, niyyataun may futoor dalta, dilon ko murdah karta, gunahaun ki kasrat ka sabab banta aur khaamyon ko zaahir karta hay.

Hum Allah ﷺ ki baargah may iltija kartay hayn kay hamayn hidayat yaftah logon ki tarah hidayat 'ata farma, 'aafiyat panay walon ki tarah 'aafiyat 'ata farma aur hamari bhi aysi hi sar parasti farma jaysay deegar ki farmai, hamayn jo kuch 'ata farmaya us may barakat day, jo fayslah farmaya us kay shar say hamayn mahfooz

farmaye kyun kay us kay fayslay kay ko koi nahin taal sakta, jisay Allah عَزَّوجَلَ zaleel karay koi ‘izzat nahin day sakta aur jisay ‘izzat day isay koi zaleel nahin kar sakta. Hamara Parwardigar عَزَّوجَلَ barri barakat aur bulandi waala hay, hum is say maghfirat chahtay hayn, us ki baargah may taubah kartay aur us ki janab may ‘arz kartay hayn kay apnay Piyaray Mahboob ﷺ aur hidayat ka parcham buland karnay walay aap ﷺ kay Aal-o-Ashab ﷺ par Afzal Durood aur bahut ziyadah salam bhayjay.

أَمِينٌ بِحَجَّةِ الْمُرْسَى الْمُرْتَبِينَ حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَالْبَرَّ وَسَلَّمَ

### Yeh Kitab Perh ker Dusray ko day dejye

Shaadi ghami ki taqribaat, ijtimaaat, a’raas Julioos-e-Meelad waghayrah mayn Maktaba-tul-Madina kay shaa’i kardah rasaail aur madani phoolon par mushtamil pamphlets taqseem kar kay sawab kamaiye, gahkon ko ba niyyat e sawab tohfay mayn daynay kay liye apni dukanaun par bhi rasaail rakhnay ka ma’amul banaiye, akhbar faroshon ya bachchon kay zaree’ay apnay mahallay kay ghar ghar mayn mahana kam az kam aik ‘adad sunntaun bhara risaalah ya Madani phoolon ka pamphlet pohncha kar nayki ki dawat ki dhoonavon machaive

الحمد لله رب العالمين، والصلوة والسلام على سيد المرسلين، أليبيلا نافلوا بالله من الشيطان الرجيم، ربهم الله الرحمن الرحيم.

## Nayk Namazi Bannay Kay Liye

Har jumeraat ba'd namaz-e-magrib ap kay yahan honay walay Dawat-e-Islami kay hafta-waar sunnato'n bharay Ijtim'a mayn rizay-e-Elaahi kay liye achi achi niyato'n kay sath saari rat shirkat farmaiyai ◆ Sunnato'n ki Tarbiyat kay liye Madani Qafilay mayn A'shiqan-e-Rasool kay sath har mah 3-din safar aur ◆ Rozana "Fikr-e-Madinah" kay zariy'e Madani In'ammat ka risala pur kar kay Madani mah ki pehli taarikh ko apnay yahan kay zimmadar ko jama' karwanay ka ma'mool bana lijiye

Mayra Madani Maqsad: "Mujhay apni aur saari dunya kay logon ki islaah ki koshish Karni hay." (معراج مدنی) Apni islaah kay liye "Madani In'ammat" per a'mal aur saari duniya kay logon'n ki islaah ki koshish kay liye "Madani Qafilo'n mayn safar karna hay." (معراج مدنی)



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