



98 Sunnatayn Aur Aadaab

Roman

Composed by
Translation Department (Dawat-e-Islam)

Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat
Bani-e-Dawat-e-Islami Hazrat 'Allamah Maulana Abu Bilal

MUHAMMAD ILYAS
Attar Qadiri Razawi

98 سنتیں اور آداب

98 Sunnatayn Aur Aadaab

98 SUNNATAYN AUR AADAAB

Ye Risala Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat Bani-e-Dawat-e-Islami, Hazrat 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دامت برکاتہراللہ علیہ nay tahrer farmaya hay, **Translation Department** nay is ko Roman-Urdu mayn compose kiya hay. Agar is mayn koyi kami-bayshi payen tau Translation Department ko aagah kar key Sawab kay haqdar baniye.

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الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ النُّبُوٰتِ سَلِيْمٌ

أَشَاءَنُخْدُ فَأَخْوُذُ بِاللّٰهِ مِنَ الشَّيْطَنِ الرَّجِيمِ ۖ يَسِّرْ اللّٰهُ الرَّحْمَنُ الرَّحِيمُ

Kitab Parhnay ki Du'a

Deeni Kitab ya Islami sabaq parhnay say pehlay zail mayn di hu'i Du'a parh lijiye لَنْ شَاءَ اللّٰهُ jo kuch parhain gey yaad rahay ga. Du'a ye hay:

اللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَلِ وَالْاِكْرَامِ

Tarjuma

Ay Allah عَزَّ وَجَلَّ hum per 'Ilm-o-hikmat kay darwazay khol day aur hum par apni rahmat nazil farma! Ay Azmat aur Buzurgi walay!

(Al-Mustatraf, jild. 1, safhah. 40)

Note: Awwal aakhir ayk ayk bar Durood-e-Pak parh layn.

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 أَمَّا بَعْدُ فَاعُوذُ بِاللّٰهِ مِنَ الشَّيْطَنِ الرَّجِيمِ يُسَوِّرُ اللّٰهُ الرَّحْمٰنُ الرَّجِيمُ

Yeh Mazmoon ‘550 Sunnatayn Aur Aadaab’ kay safhay 3 ta 54 say mukhtalif muqamat say liya gaya hay.

98 SUNNATAYN AUR AADAAB

Du'a-e-Attar

Ya Rabb-al-Musatafa! Jo koyi 26 safhaat ka risala ‘98 Sunnatayn Aur Aadaab’ parh ya sun lay, ussay sunnatohn ki chalti phirti tasweer bana aur ussay aur uski anay wali naslohn ko bhi sacha Aashiq-e-Rasool bana.

أَمِينٌ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Durood Sharif ki Fazilat

Farman-e-Aakhiri Nabi ﷺ: Qayamat kay roz Allah Pak kay arsh kay siwa koyi saya nahin hoga, teen shakhs Allah kay arsh kay sa`ye mayn hon gay. Arz ki gayi: Ya Rasool Allah ﷺ! Woh kon hon gay? Irshad farmaya:

1. Woh shakhs jo mayray Ummati ki parayshani door karay

2. Mayri sunnat ko zindah karnay wala
3. Mujh pay kasrat say Durood Sharif parhnay wala. (*Al-Budoor-us-Safira fi Umoor-ul-Aakhirah-lil-Suyuti, safha 131, Hadees 366*)

Chalnay kay baray mayn 15 Sunnatayn aur Aadaab

1. Parah 15, Surah Bani Israeel Ayat 37 mayn Irshad-e-Rabb-ul-Ibaad hay:

وَلَا تَنْسِي فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغُ الْجِبَانَ طُولًا ﴿١٥﴾

Tarjumah Kanz-ul-Iman: Aur zameen mayn itrata na chal, bayshak tau hargiz zameen na cheer dalay ga aur hargiz bulandi mayn Paharohn ko na pohanchay ga.

2. “Bahar-e-Shari’at” Jild 3 safha 435 par Farman-e-Mustafa ﷺ hay: aik shakhs do chadarayn ourhay howay itra kar (ya’ani akarta howa) chal raha tha aur ghumand (ya’ani takabbur) mayn tha, woh zameen mayn dhansa diya gaya, woh qiyamat tak dhansata hi jaye ga. (*Muslim, Safha 1156, Hadees 2088*)
3. Sarwar-e-Qainat ﷺ ba’az auqat chaltay howay apnay kisi Sahabi رضي الله عنه ka hath apnay Mubarak hath say pakar laytay (*Mujam-e-Kabeer, jild. 7, safhah. 277, Hadees 7132*)
4. Rasool-e-Akram ﷺ chaltay tau kisi qadar agay jhuk kar chaltay goya kay aap bulandi say utar rahay hayn (*Al-Masha’il Al-Ahmadiyah Lil Tirmizi, safhah. 87, Raqm 118*)

5. Galay mayn sonay ya kisi bhi dhaat (ya'ani metal ki) chain dalay, logohn ko dikhanay kay liyay girayban khol kar akartay howay hargiz na chalayn kay yeh ehmaqohn, magroorohn aur fasiqohn ki chaal hay. Galay mayn sonay ki chain ya bracelet pehen'na mard kay liyay haraam hay aur deegar dhatohn (ya'ani metals) ki bhi najaiz hay.
6. Agar koyi rukawat na ho tau rastay kay qinaray qinaray darmiyani raftar say chaliyay, na itna tayz kay logohn ki nigahayn aap ki taraf uthayn kay douray douray kahan jaraha hay! Aur na itna ahista kay daykhnay walay ko aap beemar lagayn. Amrad (ya'ani woh nojawan larka jis ki darrhi moonch na nikli ho) ya khoobsurat nojawan larkay ka hath na pakrayn, shehwat kay sath kisi bhi mard ka hath pakarna ya musafaha karna (ya'ani hath milana) ya galay milna haraam aur jahannum mayn layjanay wala kaam hay.
7. Rah chalnay mayn parayshan Nazri (ya'ani bilazoorat idhar udhar daykhna) sunnat nahin, neechay nazrayn kiye purwaqar tareeqay par challiyay. Hikayat: Hazrat Sayyiduna Hassan Bin Abi Sinan رضي الله عنه Namaz-e-Eid kay liyay gaye, jab wapis ghar tashreef laye tau Ehliya (ya'ani biwi sahibah) kehnay lageen: Aaj kitni auratayn dekhin? Aap رحمه الله khamosh rahay, jab us nay ziyadah israr kiya tau farmaya: 'Ghar say nikalnay say lay kar, tumharay paas wapis anay tak mayn apnay (pa'on kay) angooothay ki taraf dekhta raha. (*Kitab Al-Wara' Ma' Musu'ah Ibn Abi Al-Dunya, jild 1, safhah. 205*) شیخن اللہ! Allah walay rah

chaltay howay bila zaroor idhar udhar daykhay say
 bachnay ki koshish kartay hayn kay mabada (ya'ani aisa na
 ho kay) shar'an jis ki ijazat nahin us par nazar par jaye!
 Yeh un Buzurg رحمه اللہ علیہ ka taqwa tha, masla yeh hay kay
 kisi aurat par khud bakhud nazar par bhi jaye aur foran
 atalay tau gunnahgar nahin.

8. Kisi kay ghar ki balcony ya khirkki ki taraf bila zarurat nazar utha kar daykhna munasib nahin.
9. Chalnay ya seerhi charhnay utarnay mayn yeh ehtiyaat kijiyay kay jootoohn ki awaz payda na ho
10. Rastay mayn auratayn khari hon ya ja rahi hon tau un kay beech mayn say na guzrayn kay Hadees-e-Pak mayn is ki mumaniyat ayi hay (*Abu Dawood, jild. 4, safhah. 470, Hadees 5273*)
11. Rah chaltay howay, kharay balkay baythay honay ki soorat mayn bhi logohn kay samnay thookna, naak sunkna, naak mayn ungli dalna, kaan khujatay rehna, badan ka mayl ungliyohn say churana, parday ki jaga khujana waghayrah tehzeeb kay khilaf hay.
12. Ba'az logohn ki adat hoti hay kay rah chaltay howay jo cheez bhi aray aye ussay latayn martay jatay hayn, yeh qatt'an ghayr muhazzib tareeqah hay, is tarhan pa'on zakhmi honay ka bhi andayshah rehta hay, nayz akhbarat ya likhayi walay dabbohn packetohn ya mineral water ki label wali khaali botlohn waghayrah par laat marna bhi bay abdi hay.

13. Paydal chalnay mayn gariyohn ki amad-o-raft kay mouqay par sarrak paar karnay kay liyay tuyassar ho tau ‘zebra crossing’ ya over headpull’ istimal kijiyay.
14. Jis simt say gariyan aa rahi hon us taraf daykh kar hi sarrak uboor kijiyay, agar aap beech sarrak par hon aur gari aa rahi ho tau bhaag parnay kay bajaye mouqay ki munasibat say waheen kharay reh jayen kay is mayn hifazat ziyadah hay nayz rail gari guzarnay kay auqat mayn patriyahn uboor karna apni mout ko dawat dayna hay, rail gari ko kaafi door samajh kar guzarnay walay ko jaldi ya baykhayali mayn kisi taar waghayrah mayn pa'on ulajh janay ki soorat mayn girnay aur oopar say rail gari guzar janay kay khatray ko paysh-e-nazar rakhna chahiyay nayz ba'az jaghayn aisi hoti hayn jahan patri say guzarna hi khilaf-e-qanoon hota hay khusoosan stationohn par, in qawaneen par amal kijiyay.
15. Ibadat par quwwat hasil karnay ki niyyat say hatti-ul-imkan rozana pona ghanta zikr-o-durood kay sath paydal challiyay *لَنْ شَاءَ اللَّهُ الْكَرِيمُ* sayhat achi rahe gi. Chalnay ka behtar tareeqah yeh hay kay shuru mayn 15 minute tayz tayz qadam, phir 15 minute darmiyana, akhir mayn 15 minute phir tayz qadam challiyay, is tarhan chalnay say saray jism ko warzish milay gi, nizam inhizam (in-hi-zam ya'ani hazima) durust rahay ga, reeh (gas), qabz, motapa, dil kay amraz aur deegar kayi beemariyohn say bhi *لَنْ شَاءَ اللَّهُ الْكَرِيمُ* hifazat hogi.

Sunnatayn seekhnay kay liyay Maktaba-tul-Madinah ki ‘Bahar-e-Shari’at’ jild 3 say hissa 16 aur 120 safhaat ki kitab ‘Sunnatayn aur Adaab’ khareed farmaiay aur parhiyay. Sunnatayn seekhnay ka ek zariya Dawat-e-Islami kay Madani Qafilohn mayn Aashiqan-e-Rasool kay sath sunnatoohn bhara safar bhi hay.

Lootnay rehmatayn qafilay mayn chalo

Seekhnay sunnatayn qafilay mayn chalo

Hongi hal mushkilayn qafilay mayn chalo

Khatam hon shamatayn qafilay mayn chalo

صَلُّوا عَلَى الْحَبِيبِ صَلُّوا عَلَى الْمُحَمَّدِ

Jootay pehen'nay kay 7 Adaab

1. Farman-e-Mustafa : ﷺ “Jootay bakasrat istimaal karo kay aadimi jab tak jootay pehenay hota hay goya woh sawar hota hay. (ya’ani kam thakta hay) (*Muslim, safhah. 1161, Hadees 2096*)
2. Jootay pehen'nay say pehlay jhaar lijiyay takay keera ya kankar waghayrah ho tau nikal jaye. Hikayat: Kehtay hayn kisi jaga dawat say farigh hokar aik sahab nay john hi joota pehna cheekh nikal gayi aur pa'on say khoon nikalnay laga! Dar-asal baat yeh hoyi kay khanay kay douran kisi nay nokdar haddi phaynki tau woh jootay kay andar chali

gayi aur pehen'nay walay nay jootay jharay baghayr
pehnay tau pa'on zakhmi ho gaya.

3. Sunnat yeh hay kay pehlay seedha joota pehnay phir ulta aur utaartay waqt pehlay ulta joota phir seedha. Farman-e-Mustafa ﷺ: “Jab tum mayn say koyi jootay pehnay tau da'eyn (ya'ani seedhi) janib say ibtida (ya'ani shurwat) karay aur jab utaray tau ba'eyn (ya'ani ulti) jaanib say ibtida karay ta-kay dayahn (ya'ani seedha) pa'on pehn'nay mayn awwal aur utarnay mayn akhiri rahay. (*Bukhari, jild. 4, safhah. 65, Hadees 5855*) Nuzha-tul-Qari mayn hay: Masjid mayn dakhil hotay waqt hokum yeh hay pehlay seedha pa'on Masjid mayn rakhay aur jab Majid say niklay tau pehlay ulta pa'on nikalay. Masjid mayn haziri kay waqt is (jootay pehen'nay ki tarteeb wali) hadees par amal dushwar hay. A'la Hazrat Imam Ahmad Raza Khan رحمۃ اللہ علیہ nay is ka hal yeh irshad fermaya hay: “Jab Masjid mayn jana ho tau ultay pa'on ko nikal kar jootay par rakh lijiyay phir seedhay pa'on say joota nikal kar Masjid mayn dakhil hon. Aur jab Masjid say bahir hon tau ulta pa'on nikal kar jootay par rakh lijiyay phir seedha pa'on nikal kar seedha joota pehen lijiyay phir ulta pehen lijiyay.” (*Nazah-ul-Qadiri, jild. 5, safhah. 530*) Hazrat Sayyiduna Ibn-e-Jawzi رحمۃ اللہ علیہ farmatay hayn: “Jo shakhs hamayshah joota pehentay waqt seedhay pa'on say aur utartay waqt ultay pa'on say pehel karay tau tally ki

beemari say mahfooz rahay ga.” (*Hayah-ul-haywaan, jild. 2, safhah. 289*)

4. Mard mardana aur aurat zanana (ya’ani ladies) joota istimal karay.
5. Kisi nay Hazrat Bibi ‘Aaishah Siddeeqah ﷺ say arz ki kay aik aurat (mardohn ki tarhan) jootay pehenti hay. Unhohn nay farmaya: Rasool Allah ﷺ nay mardani (ya’ani mard ki mushabihat karnay wali) auratohn par lanat farmayi hay. (*Abu Dawood, jild. 4, safhah. 84, Hadees 4099*) Ya’ani auratohn ko mardana joota nahiin pehen’na chahiyay balkay woh tamam batayn jin mayn mardohn aur auratohn ka imtiyaz (ya’ani farq) hota hay in mayn har aik ko doosray ki waza’ a ikhtiyar karnay (ya’ani naqqali karnay) say mumaniyat hay, na mard aurat ki waza’ a (tarz) ikhtiyar karay, na aurat mard ki. (*Bahar-e-Shari’at, jild. 3, safhah. 422*)
6. Jab bethayn tau jootay utaar lijiye kay is say qadam araam patay hayn.
7. Istimal shuda joota ulta para ho tau seedha kar dijiay. (tangdasti ka aik sabab yeh bhi hay kay aundhay jootay ko daykhna aur us ko seedha na karna)

صَلُّوا عَلَى الْحَبِيبِ

Baytnay ki 18 sunnatayn aur aadaab

1. Farman-e-Mustafa ﷺ: Jo log dayr tak kisi jaga baythay aur baghayr Zikr Ullah aur Nabi Kareem

صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ par durood parhay wahan say mutafarriq (ya'ani juda juda) ho gaye, unhohn nay nuqsan kiya agar Allah Pak chahay azaab day aur chahay tau bakhshish day. (*Mustadrak, jild. 2, safhah. 168, Hadess 1869*)

2. Hazrat Sayyiduna Ibn-e-Umar رَضِيَ اللَّهُ عَنْهُمَا farmatay kay maynay Sarkar-e-Do Aalam حَلَّ اللَّهُ عَلَيْهِ وَسَلَّمَ ko Ka'bah Sharif kay sehen mayn ehtiba (eh-ti-ba) ki soorat mayn tashreef farma daykha. (*Bukhari, jild. 4, safhah. 180, Hadees 6272*)
3. Ehtiba ka matlab yeh hay kay adimi surreen kay bal baythay aur apni donohn pindliyohn ko apnay donohn hathohn kay halqay mayn laylay. Is qisam ka baythna tau uza'a (ya'ani aajizi aur inkisari) mayn shumar hota hay. (*Bahar-e-Shari'at, jild. 3, safhah. 432, Mulakhsan*)
4. Is doran balkay jab bhi baythayn pardohn ki jaghohn ki kayfiyat nazar nahin ani cahiyay, lihaza "parday mayn pardah" kay liyay ghutnohn say qadmohn tak chadar daal li jaye agar kurta sunnat kay mutabiq adhi pindli tak ho tau us kay daman say bhi 'parday mayn pardah' kiya ja sakta hay.
5. Huzoor-e-Pur Noor حَلَّ اللَّهُ عَلَيْهِ وَسَلَّمَ jab Namaz-e-Fajr parh laytay chaar zanohn (ya'ai chokri maar kar) baythay rehtay, yahan tak kay sooraj achi tarhan tulo'o ho jata. (*Abu Dawood, jild. 4, safhah. 345, Hadees 4850*)
6. Jami'-e-Karamat-e-Awliya Jild Awwal kay safhay 67 par hay: Imam Yusuf Nabhani رَحْمَةُ اللَّهِ عَلَيْهِ ki dozano (ya'ani jis tarhan namaz mayn attahiyaat mayn beth'tay hayn is tarhan) bethnay ki adat-e-kareema thi.

7. Namaz kay bahir (ya'ani ilawa) bhi do-zano baythna Afzal hay (*Miraat-ul-Manajih, jild. 8, safhah 90*)
8. Farman-e-Mustafa ﷺ hay: “Majalis (ya'ani doosrohn ki moujoodgi) mayn sab say Mukarram (ya'ani izzat wali) majlid (ya'ani bethna) woh hay jis mayn Qiblay ki taraf mun kiya jaye” (*Mu'jim-e-Awst, jild. 6, safhah. 161, Hadees 8361*)
9. Hazrat-e-Sayyiduna Abdullah Bin Umar رضي الله عنهما aksar qiblay ko mun karkay bethtay thay (*Al-Adab Al-Mafard, safhah. 291, Hadees 1137*)
10. Muballlig aur Muddarris kay liyay Doran-e-bayan-o-Tadrees sunnat yeh hay keh peeth Qiblay ki taraf rakhayn takay un say 'ilm ki batayn sun'nay walohn ka rukh janib-e-Qiblah hosakay chunancha Hazrat-e-Sayyiduna Allamah Hafiz Sakhawi رحمه الله عليه farmatay hayn: Nabi-e-Akram ﷺ Qiblay ko is liyay peeth farmaya kartay thay kay aap ﷺ jinhayn 'ilm sikha rahay hayn ya wa'az farma rahay hayn un ka rukh Qiblay ki taraf rahay (*Al-Maqasid Al-Husnatah, safhah. 88*)
11. Huzoor-e-Anwar ﷺ kabhi kisi Majlis (ya'ani baythak) mayn kisi ki taraf pa'on phayla kar nahn beth'tay thay, nah aulad ki taraf nah azwaj-e-pak ki taraf nah ghulamohn khadimohn ki taraf (*Miraat-ul-Minajih, jild. 8, safhah. 80*)
12. Hazrat-e-Sayyiduna Imam-e-A'zam Abu Hanifa رحمه الله عليه farmatay hayn: Mayn nay kabhi apnay Ustad Muhtarram

Sayyiduna Hammad kay makan-e-'Aali shan ki taraf pa'on nahin phaylaye in kay ehtiram ki waja say, (halankay Imam-e-A'zam kay ghar Mubarak aur Ustaz muhtarram ki rayhaish gah mayn chand galiohn ka fasla tha) (*Manaqib Al-Imam Al-A'zam Abi Haneefah Lil Muqaf, Hissah: 2, safhah.7, Baltasraf*)

13. Aanay walay kay liyay Sarkana (khisakna) hadees say sabit hay, "Bahar e Shariyat" Jild 3 Safhah 432 par hadees number 6 hay: Aik shakhs Rasool Allah ﷺ ki khidmat mayn hazir howa aur Huzoor Masjid mayn tashreef farma thay, is kay liyay Huzoor apni jagah say sarak gaye, us nay arz kiya, Ya Rasool Allah! jaga kushada moujood hay, (ya'ani Huzoor aap ko siraknay aur takleef farmanay ki zaroorat nahin) Irshad farmaya: Muslim ka yeh haqq hay kay jab is ka bhai issay daykhay, is kay liyay sarak jaye. (*Shu'ab-ul-Iman, jild. 6, safhah. 468, Hadees 8933*)
14. Farman-e-Mustafa ﷺ hay: "Jab tum mayn say koyi saye mayn ho aur us par say saya rukhsat hojaye aur woh kuch dhoop kuch chaon mayn reh jaye tau usay chahiay kay wahan say uth jaye" (*Abu Dawood, jild. 4, safhah. 338, Hadees 4821*)
15. Mayray Aaqa A'la Hazrat Imam Ahmed Raza Khan رحمۃ اللہ علیہ likhtay hayn: 'Peer-o-Ustad kay bathay ki jaga par in ki ghayr moujoodgi mayn bhi na baythay" (*Fatawa Razawiyyah, jild. 24, safhah. 369-424, Mulakhsan*)

16. Jab kabhi ijtimā' ya majlis mayn aa'en tau logohn ko phalang kar agay nah ja'en jahan jaga milay wahin bayth jayen.
17. Jab bethayn tau jootay utarlayn, aap kay qadam araam pa'en gay. (*Jam'a sagheer, safhah. 40, Hadees 554*)
18. Majlis (ya'ani baythak) say farigh hokar yeh du'a teen bar parh layn tau khata'en mitadi jati hayn aur jo majlis-e-khayr-o-majlis-e-zikr mayn parhay tau us kay liyay us khayr (ya'ani acha'i) par muhar lagadi jayegi. Woh du'a yeh hay: ﴿سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ -أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ﴾ (Abu Dawood, jild. 4, safhah. 347, Hadees. 4857) (Tarjuma: Tayri zaat pak hay aur ay Allah Pak! Tayray hi liyay tamam khoobiyahn hayn, tayray siwa koyi mabood nahi, tujh say bakhsish chahta hoon aur tayri taraf tauba karta hoon.)

صَلُّوا عَلَى الْحَبِيبِ

Ghar mayn anay janay ki 12 sunnatayn aur aadaab

1. Jab ghar say bahir niklayn tau yeh du'a parhiyay: ﴿بِسْمِ اللَّهِ تَوَكِّدُ﴾ Tarjuma: Allah Pak kay naam say, mayn nay Allah Pak par bharosa kiya, Allah Pak kay beghayr nah taqat hay nah quwwat. (*Abu Dawood, jild. 4, safhah. 420, Hadees 5095-5096*) is du'a ko parhnay ki barkat say seedhi rah par rahayngay, aafatohn say hifazat hogi aur Allah Pak ki madad shamil-e-haal rahay gi.

2. Ghar mayn dakhil honay ki du'a: اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الدُّرَجِ، وَخَيْرَ^١ (الْبَحْرَاجِ، بِسْمِ اللَّهِ وَلَجْنَا، وَبِسْمِ اللَّهِ حَمْنَا، وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا) (Abu Dawood, jild. 4, safhah. 420, Hadees 5095-5096) Du'a parhnay kay ba'ad ghar walohn ko salam karay phir bargah-e-Risalat mayn salam arz karayn is kay ba'ad Surah Ikhlas shareef parhayn. لَّهُ شَاءَ اللَّهُ رُozy mayn barkat, aur gharaylo jhagrohn say bachat hogi.
3. Apnay ghar mayn aatay jatay Maherim-o-Muharramat (Maslan maan, baap, bhai, behen, bachay waghera) ko salam kijiyay.
4. Allah Pak ka naam liyay beghayr maslan 'بِسْمِ اللَّهِ' kahay beghayr jo ghar mayn dakhil hota hay shaytan bhi us kay sath dakhil hojata hay.
5. Agar aisay makan (khuwah apnay khali ghar) mayn jana ho keh is mayn koyi nah ho tau yeh kahiyay: 'السَّلَامُ عَلَيْكَ يَا عَبْدَ الْمُطَهِّرِينَ' (ya'ani hum par aur Allah pak ki nayk bandohn par salam) Farishtay us salam ka jawab dayn gay. (Radd-ul-Mukhtar, jild. 9, safhah. 682) Ya is tarhan kahayn: 'السَّلَامُ' (ya'ani Ya Nabi aap par salam) kiyonkay Huzoor-e-Aqdas ﷺ ki rooh-e-Mubarak musalmanohn kay gharon mayn tashreef farma hoty hay.

¹ Tarjuma: Ay Allah Pak! Mayn tujh say dakhil honay ki aur nikalnay ki bhalayi mangta hoon, Allah Pak kay naam say ham (ghar mayn) dakhil howay aur isi kay naam say bahir aaye aur apnay Rab Allah Pak par ham nay bharosa kiya.

(*Bahar-e-Shari'at*, *jild. 3, safhah. 453; Sharah Al-Mushfa` Lil-Qaari*, *jild. 2, safhah. 118*)

6. Jab kisi kay ghar mayn dakhil hona chahayn tau is tarhan kahiyay: ‘اَكْسَلَمُ عَنِّيْكُمْ’ kiya mayn andar asakta hoon?
7. Agar dakhilay ki ijazat nah milay tau bakhushy lout jaiyay hosakta hay kisi majboory kay tayhat Sahib-e-Khanah nay ijazat na di ho.
8. Jab aap kay ghar par koyi dastakh day tau sunnat yeh hay kay poochayn, kon hay? Bahir walay ko chahiay kay apna naam bataye, maslan kahay: “*Muhammad Ilyas*.” Naam batanay kay bajaye is mouqay par “Madina!”, “Mayn hoon！”, “darwaza kholo！” waghera kehna sunnat nahin
9. Jawab mayn naam batanay kay ba’ad darwazay say haat kar kharay hon takay darwazah khultay hi ghar kay andar nazar na paray
10. Kisi kay ghar mayn jhankna mamno’o hay. Baaz logohn kay makan kay samnay neechay ki taraf doosrohn kay makanat hotay hayn lihaza balcony waghera say jhanktay howay is baat ka khayal rakhna chahiay kay doosrohn kay gharohn mayn nazar na paray
11. Kisi kay ghar jayen tau wahan kay intizamat par tanqeedit nah kijiay us say us ki dil azary hosakty hay.
12. Wapsi par Ahl-e-khana kay haqq mayn du’a bhi kijiay aur shukriya bhi ada kijiay aur salam bhi aur hosakay tau koyi

sunnatohn bhara risalah waghera bhi tohfatan paysh kijiyay.

Tayl dalnay aur kanghy karnay ki 19 sunnatayn aur aadaab

1. Hazrat Sayyiduna Anas رضي الله عنه farmatay hayn kay Allah pak kay maboob حَلَّ اللَّهُ عَلَيْهِ وَاللَّهُ وَسَلَّمَ Sarkar-e-aqdas mayn aksar tayl lagatya thay aur darhy Mubarak mayn kanghy kartay aur aksar sar Mubarak par kapra (ya'ani sarband shareef) rakhtay thay yahan tak kay woh kapra tayl mayn tar hojata tha (*Al-Masha`il Al-Hamadiyah Lil Tirmizi, safhah. 40, Hadees 32*) m'aloom howa “sarband” ka istimal sunnat hay, islami bhayohn ko chahiay kay jab bhi sar mayn tayl dalayn, aik chota sa kapra sar par bandh liya karayn, is tarhan ان شاء الله topi aur imamah shareef tayl ki aloodgy say kaafy had tak mahfooz rahayngay. A'la Hazrat ﷺ Sagg-e-Madinah عَنْ عَنْ ka barsaha baras say yeh niyyat-e-sunnat “sarband” istimal karnay ka ma'mool hay. A'la Hazrat ﷺ farmatay hayn:

Tayl ki boondayn tapakty nahin balohn say Raza

Subhay ariz peh litatay hayn sitaray gayso

(Hada`iq Bakshish, safhah. 121)

2. Farman-e-Mustafa حَلَّ اللَّهُ عَلَيْهِ وَاللَّهُ وَسَلَّمَ hay: “Jis kay baal hon woh unka ehteraam karay” (*Abu Dawood, jild. 4, safhah. 103, Hadees 4163*) ya'ani unhayn dhoye, tayl lagaye aur kanghy karay (*Ash'ath Al-Lim'at, jild. 3, safhah. 617*) sar aur darhy kay

baal sabun waghera say dhonay ka jin ka m'amool nahn hota un kay balohn mayn aksar badboo hojati hay khud ko agar chay badboo na ati ho magar doosroh ko ati hay. Mun, balohn, badan aur libaas waghera say badboo ati ho is haal mayn Masjid ka dakhila Haraam hay kay is say logohn aur farishtohn ko eeza hoti hay. Han badboo ho magar chupy howi ho jaysay baghal ki badboo tau is mayn harj nahn

3. Hazrat Sayyiduna Naf'ay ﷺ say riwayat hay keh Hazrat Sayyiduna Ibn-e-Umar ؓ din mayn do martaba tayl lagatay thay (*Musannif Ibn Abi Shibah, jild. 6, safhah. 117*) balohn mayn tayl ka bakasrat istimaal khusoosan Ahl-e-'Ilm hazraat kay liyay mufeed hay keh is say sar mayn khushky nahn hoti, dimagh tar aur hafizah qawwi hota hay
4. Farman-e-Mustafa ﷺ: “Jab tum mayn say koyi tayl lagaye tau hawo'ohn (ya'ani abro'ohn) say shuru karay, is say sar ka dard door hota hay.” (*Jam'a Sagheer, safhah. 28, Hadees 369*)
5. Makki Madani Mustafa ﷺ jab tayl isti'mal farmatay tau pehlay apni ulti hathayli par tayl daal laytay, phir pehlay donohn abro'ohn par phir donohn ankhohn par aur phir sar Mubarak par lagatay thay (*Kanz-ul-'Amaal, jild. 7, safhah. 46, Hadees 18295*)
6. “Tibrani” ki riwayat mayn hay: Sarkar-e-Namurad, Madinay kay Tajdar ﷺ jab darhi Mubarak ko

tayl lagatay tau ‘عَنْقَةٌ’ (ya’ani nichlay hont aur thore kay darmiyani balohn) say ibtida farmatay (*Mu’jam-e-Awst, jild. 5, safhah. 366, Hadees 7629*)

7. Darhi mayn kanghi karna Sunnat hay (*Ash’ath Al-Lim’at, jild. 3, safhah. 616*)
8. Beghayr ‘بِسْمِ اللّٰهِ’ parhay tayl lagana aur baal pra gandah (pra-gandah ya’ani bikhray howay) rakhna khilaf-e-sunnat hay
9. Hadees-e-Pak mayn hay: Jo beghayr ‘بِسْمِ اللّٰهِ’ parhay tayl lagaye tau 70 shaytan us kay sath shareek hojatay hayn (*Amal Al-Yoom La Ibn Al-Saani, safhah. 327, Hadees 173*)
10. Hazrat Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazaly رَحْمَةُ اللّٰهِ عَلَيْهِ naqal kartay hayn, Hazrat-e-Sayyiduna Abu Hurayrah رَحْمَةُ اللّٰهِ عَلَيْهِ farmatay hayn: Aik martabah momin kay shaytan aur kafir kay shaytan mayn mulaqat howi, kafir ka shaytan khoob mota tazah aur achay libaas mayn tha. Jabkeh momin ka shaytan dubla patla, pragandah (ya’ani bikray howay) balohn wala aur barhna (ba-rh-nah ya’ani nanga) tha. Kafir kay shaytan nay momin kay shaytan say poocha: Akhir tum itnay kamzor kiyon ho? Us nay jawab diya: mayn aik aisay shakhs kay sath hoon jo khatay peetay waqt ‘بِسْمِ اللّٰهِ’ shareef parh layta hay tau mayn bhooka-o-piyasa reh jata hoon, jab tayl lagata hay tau ‘بِسْمِ اللّٰهِ’ shareef parh layta hay tau mayray baar pragandah (ya’ani bikhray howay) reh jatay

hayn. Is par kafir kay shaytan nay kaha: Mayn tau aisay kay sath hoon jo in kaamohn mayn kuch bhi nahin karta lihaza mayn is kay sath khanay peenay, lilbas aur tayl laganay mayn shareek hojata hoon (*Ihya-ul-'Uloom, jild. 3, safhah. 45*)

11. Tayl dalnay say pehlay 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' parh kar ultay hath ki hathayli mayn thora sa tayl daliyay, phir phehlay seedhy ankh ki abro'ohn par tayl lagaiyay phir ulti kay, us kay ba'ad phir seedhy ankh ki palk par, phir ulti par, ab sar mayn tayl daliyay. Aur darhi ko tayl lagayen tau nichlay hont aur thory kay darmiyani balohn sag agaaz kijiyay
12. Tayl dalnay wala topi ya imama utarta hay tau baaz auqat badboo ka bhapka nikalta hay. Sarsohn ka tayl istimal karnay walay khaas khayal rakhayn. Lihaza jis say ban paray woh sar mayn umdah khushboodar tayl dalay, khushboodar tayl bananay ka aik asaan tareeqa yeh bhi hay kay khopray kay tayl ki Sheeshy mayn apnay pasandeedah ittar kay chand katray daal kar hal karlijiyay, khushboodar tayl tayyar hay. Sar aur darhy kay balohn ko waqtan fawaqtan sabun say dhotay rahiyyay.
13. Auratohn ko lazim hay kay kanghy karnay mayn ya sar dhonay mayn jo baal niklays unhayn kaheen chupa dayn keh in par ajnabi (ya'ani aisa shakhs jis say hamesha kay liyay nikah haraam ho) ki nazar na paray (*Bahar-e-Shari'at, jild. 3, safhah. 449*)
14. Tajdar-e-Madinah حَلَّ اللَّهُ عَلَيْهِ وَالْمَلَائِكَةَ nay rozanah kanghy karnay say mana' farmaya. (*Tirmizi, jild. 3, safhah. 293, Hadees 1762*)

(ya'ani mumaniy'at makrooh) tanzeehi (tan-zee-hi) hay aur maqsad yeh hay keh mard ko bana'o singhar mayn mashgool nah rehna chahiyyat (*Bahar-e-Shari'at, jild. 3, safhah. 592*) Imam Munawi رحمۃ اللہ علیہ farmatay hayn: Jis shakhs ko balohn ki kasrat ki waja say zaroorat ho woh mutlaqqan rozanah kanghi kar sakta hay (*Fayz-ul-Qadeer, jild. 6, safhah. 404*)

15. Bargah-e-Razwiyat mayn honay walay suwal-o-jawab mulahiza hon, Sawal: Kangha darhi mayn kis kis waqt kiya jaye?

Jawab: Kanghay kay liyay shari'at mayn koyi khas waqt muqarrar nahin hay aitidal (ya'ani mayana rawi) ka hokum hay, nah tau yeh ho kek admi jinnaty shakal bana rahay nah yeh ho keh har waqt mang choty mayn giriftar (*Fatawa Razawiyyah, jild. 29, safhah. 92-94*)

16. Kanghi kartay waqt seedhy taraf say ibtida kijiyay chunancha Umm-ul-Momineen Hazrat Bibi Ai'sha Siddiqah رضی اللہ عنہا farmaty hayn: Do jahan kay Sardar حلی اللہ علیہ والہ وسّعہ har kaam mayn dayen (ya'ani seedhy) janib say shuru karna passand farmatay yahan tak kay joota pehen'nay kanghi karnay aur taharat karnay mayn bhi (*Bukhari, jild. 1, safhah. 81, Hadees. 168*), Shareh Bukhari Hazrat Allamah Badruddin Ayni Hanafi رحمۃ اللہ علیہ is hadees-e-pak kay tayhat likhtay hayn: yeh teen cheezayn batour-e-misal irshad farmayi gayin hayn, warna har kaam jo izzat aur buzurgy rakhta hay ussay seedhy taraf say shuru karna mustahib hay jaysay Masjid mayn dakhil hona, Libaas

pehen'na, miswak karna, surma lagana, nakhun tarashna, moonch katna, balgohn kay baal utarna, wuzu, ghusl karna aur bayt ul khula say bahir ana waghera aur jis kaam mayn yeh (ya'ani buzurgi wali) baat nahin jaysay Masjid say bahir anay, bayt-ul-khula nay dakhil honay, naak saaf karnay, nayz shalwar aur kapray utartay waqt bayen (ya'ani ulti) taraf say ibtida karna mustahib hay (*'Umdah-tul-Qaari, jild. 2, safhah. 476*)

17. Namaz-e-Jummah kay liyay tayl aur khushbu lagana mustahib hay (*Bahar-e-Shari'at, jild. 1, safhah. 774-997*)
18. Rozay ki halat mayn darhi moonch mayn tayl lagana makrooh nahin magar is liyay tayl lagaya keh darhi barh jaye, halankay aik musht (ya'ani aik muthy) darhi hay tau yeh beghayr rozay kay bhi makrooh hay aur rozay mayn badarja-e-Aulaa (*Bahar-e-Shari'at, jild. 1, safhah. 774-997*)
19. Mayyat ki darhi ya sar kay baal mayn kanghi karna, najayaz-o-gunnah hay. (*Darr-e-Mukhtar, jild. 3, safhah. 104*) Log mayyat ki darhi mound daltay hayn yeh bhi najayaz ho gunnay hay. Gunnah mayyat par nahin balkay mondny aur is ka hokum karnay walohn par hay.

Nakhun katnay ki 10 sunnatayn aur aadab

1. Jum'ah kay din nakhun katna mustahib hay. Han agar zyada barh gaye hon tau jum'ah ka intizar nah kijiay (*Darr-e-Mukhtar, jild. 9, safhah. 668*) Riwayat hay: Jo jum'ah kay roz nakhun tarshwaye (katay) Allah Pak us ko doosray jum'ah

tak balaon say mahfooz rakhayga aur teen din za'id ya'ani das din tak. Aik riwayat mayn yeh bhi hay kay jo jum'ah kay din nakhun tarshwaye (katay) tau rehmat aye gi aur gunnah jayengay (*Darr-e-Mukhtar-o-Radd-ul-Mukhtar, jild. 9, safhah. 668,669*)

2. Riwayat mayn aye howay hathohn kay nakhun katnay kay tareeqay ka khulasa paysh-e-khidmat hay: Pehlay seedhay hath ki shahadat ki ungly say shuru karkay tarteeb war choty ungli samayt nakhun kaat lijiyay magar angootha chor dijiyay. Ab ultay hath ki choty ungly say shuru karkay tarteeb war angoothay samayt nakhun kaat lijiyay. Ab akhir mayn seedhay hath kay angoothay ka nakhun kaat lijiyay (*Darr-e-Mukhtar, jild. 9, safhah. 670; Ihya -ul-'Uloom, jild. 1, safhah. 193*)
3. Pa'on kay nakhun katnay ki koyi tarteeb riwayat mayn nahin, behtareen yeh hay kay seedhay pa'on ki choty ungly say shuru karkay tarteeb war angoothay samayt nakhun kaat lijiyay phir ultay pa'on kay angoothay say shuru karkay choty ungly samayt nakhun kaat lijiyay (*Darr-e-Mukhtar, jild. 9, safhah. 670; Ihya -ul-'Uloom, jild. 1, safhah. 193*)
4. Janabat ki halat (ya'ani ghusl fardh honay ki soorat) mayn nakhun katna makrooh (tanzeehy) hay (*Aalamgheer, jild. 5, safhah. 358*)
5. Dant say nakhun katna makrooh (tanzeehy) hay aur is say baras (ya'ani jism par safayd dhabbay) kay marz ka andaysha hay (*Aalamgheer, jild. 5, safhah. 358*)

6. Nakhun katnay kay ba'ad unko dafan kardijiyay aur agar un ko phaynk dayn tau bhi harj nahin (*Aalamgheer, jild. 5, safhah. 358*)
7. Nakhun ka tarasha (ya'ani katay howay nakhun) bayt-ul-khula ya ghusl khanay mayn daal dayna makrooh-e-(tanzeehy) hay kay is say beemary payda hoti hay (*Aalamgheer, jild. 5, safhah. 358*)
8. Budh kay din nakhun nahin katnay chahiyay keh baras (ya'ani jism par safayd dhabbay) hojanay ka andaysha hay albatta agar untalees (39) din say nahin katay thay, aj budh ko chaliswahn din hay agar aaj nahin katta tau chalees din say za'id hojayengay aur kul 41 wahn din shuru hojayega tau us par wajib hoga kay aaj hi kay din katay is liyay kay chalees din say za'id nakhun rakhna najayaz-o0makrooh-e-tehreemyay. (*Fatawa Razawiyyah, jild. 22, safhah. 574-685*)
9. Lambay nakhun shaytan ki nishist gah hayn ya'ani un par shaytan baythta hay (*Itehab Al-Sadah, jild. 2, safhah. 652*)
10. Raat mayn nakhun katnay mayn harj nahin.

Hikayat: Imam Abu Yousuf رَحْمَةُ اللَّهِ عَلَيْهِ say Haroon Rasheed nay raat mayn nakhun kaatnay kay baray mayn poocha. Farmaya: Ja'iz hay. Haroon Rasheed nay kaha is par kiya daleel hay? Farmaya: Hadees-e-Pak mayn hay: الْغَيْرُ لَا يُؤْخَذُ عَلَيْهِ ‘ya'ani bhala'i kay kaam mayn takheer na ki jaye. (*Fatawa Aalamgheer, jild. 5, safhah. 358*)

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلَّوْا عَلَى الْحَبِيبِ

Libas kay baray mayn satrah (17) sunnatayn aur aadaab

Teen farameen-e-Mustafa ﷺ:

1. Jin ki ankhohn aur logohn kay satar kay darmiyan pardah yeh hay keh jab koyi kapray utaray tau 'بِسْمِ اللَّهِ' keh day. (*Mu'jam-e-Awst, jild. 2, safhah. 59, Hadees 2504*) Hazrat-e-Mufti Ahmed Yar Khan رحمۃ اللہ علیہ farmatay hayn: Jaysay deewar aur parday logohn ki nigah kay liyay aar bantay hayn aisay hi yeh, Allah (pak) ka zikr jinnaat ki nigahohn say aar banayga kay jinnaat is (ya'ani sharamgah) ko daykh na sakayngay (*Miraat, jild. 1, safhah. 268*)
2. Jo shakhs kapra pehenay aur yeh parhay: 'الْحَمْدُ لِلَّهِ الَّذِي كَسَانَ هَذَا،' ^{وَرَزَقَنِيهِ مِنْ غَيْرِ حُلْمٍ مُّفْتَوَّةٍ}^۱ tau is kay aglay pichlay gunnah mu'af hojayen gay (*Shu'ab-ul-Iman, jild. 5, safhah. 181, Hadees 6285*)
3. Jo bawajood-e-qudrat zayb-o-zeenat ka (ya'ani khoobsurat) libaas pehena tau uz'u (ya'ani 'ajizi) kay tour par chorday, Allah Pak us ko karamat ka halla (ya'ani jannaty libaas) pehnayega (*Abu Dawood, jild. 4, safhah. 326, Hadees 4778*)
4. Maldar agar Allah pak ki naymat kay izhar ki niyyat say shara'i kharaby say pak umdah libas pehnay tau sawab ka haqdar hay (*Kashaf-ul Al-Tabaas Fi Astahbab Al-Labas, safhah. 36*)

¹ Tarjuma: Tamam tareef Allah pak kay liyay jis nay mujhay yeh kapra pehnaya aur mayri taqat o quwwat kay beghayr mujhay ata kiya.

5. Sarkar-e-do ‘Alam ﷺ ka Mubarak libaas aksar safayd kapray ka hota (*Kashaaf-ul Al-Tabaas Fi Astahbab Al-Labas, Safhah. 39-41*)
6. Farman-e-Mustafa ﷺ: “Sab say achay woh kapray jinhayn pehen kar tum Khuda ki ziyarat qabrohn aur Masjidohn mayn karo, safayd hayn.” (*Ibn-e-majah, jild. 4, safhah. 146, Hadees 3568*) Ya’ani safayd kaprohn mayn namaaz parhna aur murday kafnana achcha hay (*Bahar-e-Shari’at, jild. 3, safhah. 403*)
7. Imam Shafayi رحمۃ اللہ علیہ farmatay hay: “Jo apna libaas saaf rakhay us kay gham kam hojayengay aur jo khushboo lagaye us ki ‘aqal mayn izafa hogा” (*Ihya Al-‘Uloom (urdu), jild. 1, safhah. 561*)
8. Libaas halal kamayi say ho aur jo libaas haraam kamayi say hasil howa ho, us mayn fardh-o-nafil koyi namaz qubool nahin hoti (*Kashaf-ul Al-Tabaas Fi Astahbab Al-Labas, safhah. 39-41*)
9. Riwayat mayn hay: Jis nay bayth kar imama bandha, ya kharay hokar saraweelel (ya’ani pajamah ya shalwar) pehny tau Allah Pak ussay aisay marz mayn mutbala farmayega jis ki dawa nahin. (*Kashaf-ul Al-Tabaas Fi Astahbab Al-Labas, safhah. 39-41*) Hazrat Sayyiduna Imam Burhan-ud-Din Zarnooj رحمۃ اللہ علیہ likhtay hayn: Imama bayth kar bandhna, ya pajamah ya shalwar kharay kharay pehen’na tangdasty kay asbab hayn (*Ta’leem Al-Must’aleem, safhah. 43-126*)
10. Pehentay waqt seedhy taraf say shuru kijiyay (kay sunnat hay) maslan jab kurta pehnayn tau pehlay seedhay asteen

mayn seedha hath dakhil kijiyay phir ulta hath ulty asteen
mayn (*Ta'leem Al-Must'aleem, safhah. 43-126*)

11. Isi tarhan pajamah pehen'nay mayn pehlay seedhay painchay mayn seedha pa'on dakhil kijiyay aur jab (kurta ya pajamah) utarnay lagayn tau is kay baraks (ya'ani ulat) kijiyay ya'ani ulty taraf say shuru kijiyay
12. "Bahar-e-Shari'at" jild 3 safhah 409 par hay: Sunnat yeh hay keh daman ki lambayi aadhi pindly tak ho aur asteen ki lambayi ziyadah say ziyadah ungliyohn kay porohn tak aur chourayi aik balshat ho (*Radd-ul-Mukhtar, jild. 9, safhah. 579*)
13. Sunnat yeh hay keh mard ka tehband ya pajamah takhnay say oopar rahay (*Miraat, jild. 6, safhah. 94*)
14. Mard mardana aur aurat zanana (ya'ani ladies) libaas pehnay. Chotay bachohn aur bachiyoohn mayn bhi is baat ka lihaz rakhiyay (warna pehnayan walay gunnahgar hongay) han jo libaas mard-o-aurat aur bacha aur bachi donohn mayn pehna jata ho aur uss mayn koyi Shara'i kharaby na ho tau donohn pehen saktay hayn
15. Bahar-e-Shariyat jild awwal safhah 481 par hay: Mard kay liyay naaf kay neechay say ghutnohn kay neechay tak "aurat" hay, ya'ani uska chuana fardh hay. Naaf is mayn dakhil nahin aur ghutnay dakhil hayn. (*Radd-ul-Mukhtar, jild. 2, safhah. 93*) Is zamanay mayn bohtayray (ya'ani bohat say log) aisay hayn kay tuhband pajamah is tarhan pehentay hayn kay payrohn (ya'ani naaf kay neechay) ka kuch hissah khula rehta hay, agar kurtay waghera say is tarhan chupa ho kay

jild (ya'ani skin) ki rangat na chamkay tau khayr, warna haraam hay aur namaz mayn chothayi ki miqdar khula raha tau namaz na hogi (*Bahar-e-Shari'at, jild. 1, safhah. 481*) Aihram walay ko is baat mayn sakht ehtiyat ki zaroorat hay

16. Aaj kal baaz log sarray 'aam logohn kay samnay nicker (half pant) pehnay phirtay hayn jis say unkay ghutnay aur ranayn nazar aty hayn yeh haraam hay, aiso hn kay khulay ghutnohn aur ranohn ki taraf nazar karna bhi haraam hay. Bilkhasoos khayl kood kay maidan mayn, warzish karnay kay muqamat aur sahil samandar (beach) par is tarhan kay manazir ziyada hotay hayn. Lihaza aisay muqamat par janay mayn nazar ki hifazat ki sakht zaroorat hay.
17. Takabbur kay tour par jo libaas ho woh mamo'o hay. (*Bahar-e-Shari'at, jild. 3, safhah. 409; Radd-ul-Mukhtar, jild. 9, safhah. 579*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

الحمد لله رب العالمين وشكراً وعشرة قرآن سيد المقربين ألا يهدى فلائقوا بالله رب التائبين رب العزائم رب الرازقين رب الرازقين

Nayk Namazi Bannay Kay Liye

Har Juma'rat ba'd Namaz-e-Maghrib Aap kay yahan honay walay Dawat-e-Islami kay Haftah-waar sunnaton bharay ijtimai' may Rizaa-e-Ilahi kay liye achhi achhi niyyaton kay sath saaari raat shirkat farmaiye. ♦ Sunnaton ki tarbiyyat kay liye Madani Qafilay may A'ashiqn-e-Rasool kay sath har maah 3 din safar aur ♦ Rozanah Fikr-e-Madinah kay zari'ay Madani Ina'amaat ka Risalah pur kar kay har Madani Maah kay pahli tareekh ko apnay yahan kay Zimmahdar ko jama' karwanay ka ma'mool bana lijiye.

Mayra Madani Maqsad "Mujhay Apni aur sari dunya kay logon ki Islah ki Koshish karni hay" ای خاتمه عامل Apni Islah kay liye Madani Ina'amaat par 'amal aur sari dunya kay logon ki Islah ki Koshish kay liye Madani qafilon may safar karna hay.

انہا نے خاتمه عامل



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