



Aham Suwalaat-o-Jawabaat



Composed by
Translation Department (Dawat-e-Islami)

Shaykh-e-Tareeqat Ameer-e-Ahn-e-Sunnat
Bani-e-Dawat-e-Islami Hazrat 'Allamah Maulana Abu Ishaq
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Attar Qadiri Razawi

اہم سوالات و جوابات

Aham Suwalaat-o-Jawabaat

AHAM

SUWALAAT-O-JAWABAAT

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 برکاتہم العالیۃ nay tahreer farmaya hay, Majlis-e-Tarajim nay is ko Roman-Urdu mayn compose kiya hay. Agar is mayn koi kami-bayshi payen to Majlis-e-Tarajim ko aagah kar key Sawab kay haqdar baniye.

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الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ النُّبُوْسِلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيمِ ۝ يٰسِمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

Kitab Parhnay ki Du'a

Deeni Kitab ya Islami sabaq parhnay say pehlay zail mayn di hu'i Du'a parh lijiye ان شاء الله عزوجل jo kuch parhayn gey yaad rahay ga. Du'a ye hay:

اللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Tarjuma

Ay Allah عزوجل 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, safha. 40)

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

Fehrist

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الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلٰوٰةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِينَ
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(Ameer-e-Ahl-e-Sunnat دامت برکاتہم العالیۃ ki Kitab

‘Kufiryah Kalimaat kay Baray mayn Suwal Jawab’

say liye gaey mawaad ki Dosri Qist)

AHAM SUWALAAT-O-JAWABAAT

Du'a-e-Attar

Ya Ilahi! Jo koi ‘Aham Suwalaat-o-Jawabaat’ kay 23 safhaat parh ya sun lay us kay Iman ki hifazat farma.

امین بجاہِ النبیِ الامین صَلَّى اللہُ عَلَيْهِ وَاٰلِہٖ وَسَلَّمَ

Durood Shareef Ki Fazeelat

Sarkar-e-Madinah صَلَّى اللہُ عَلَيْهِ وَاٰلِہٖ وَسَلَّمَ nay namaz kay ba'ad Hamd-o-Sana aur Durood Shareef parhnay walay say farmaya: ‘Du'a mang, qabool ki jaey gi, suwal ker, diya jaey ga.’

(Sunan-un-Nasa'i, pp. 220, Hadees 220)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

BA'AZ AHAM ISTILAHAAAT KAY BARAY MAYN SUWAAL JAWAAB

Iman ki Ta'reef

Suwaal: Iman ki ta'reef bata dijiye.

Jawaab: Iman lughat mayn tasdeeq karnay (ya'ni sacha mannay) ko kahtay hayn. (*Tafseer Qurtubi, vol. 1, pp. 147*) Iman ka dosra lughwi ma'na hay: Aman dayna. Chun-kay Mumin achhay aqeeday ikhtiyar ker kay apnay Aap ko da'imi ya'ni hamaysha walay azaab say aman day dayta hay is liye achhay aqeedon kay ikhtiyar karnay ko Iman kahtay hayn. (*Tafseer-e-Na'eemi, vol. 1, pp. 8*) Aur Istilaah-e-Sharah mayn Iman kay ma'na hayn: 'Sachhay dil say un sab baaton ki tasdeeq karay jo Zaruriyat-e-Deen say hayn'.

(*Makhuz az Bahar-e-Shari'at, hissa 1, pp. 92*)

Aur A'la Hadrat, Imam Ahmad Raza Khan رحمۃ اللہ علیہ farmatay hayn: Muhammad Rasoolullah ﷺ ko her baat mayn sacha Janay, Huzoor ki haqqaniyyat ko sidq-e-dil say manna Iman hay jo is ka muqirr (Ya'ni Iqraar karnay wala) ho usay musalman Janay gey jab keh us kay qaul ya fa'l ya haal mayn Allah ﷺ aur Rasool ﷺ ka inkaar ya takzeeb (ya'ni jhutlana) ya tauheen na pa'ie jaey.

(*Fataawa-e-Razawiyyah, vol. 29, pp. 254*)

Kufr ki Ta'reef

Suwaal: Kufr ki kiya ma'na hayn?

Jawaab: Kufr ki lughwi ma'na hay: '*Kisi shay ko chhupana'* (*Al-Mufradat*, pp. 814) Aur istilaah mayn kisi ayk zarurat-e-Deeni kay inkaar ko bhi Kufr kahtay hayn agar chay baqi tamam Zaruriyat-e-Deen ki tasdeeq karta ho. (*Makhuz az Bahar-e-Shari'at*, hissa 1, pp. 92) Jaysay koi shakhs agar tamam Zaruriyat-e-Deen ko tasleem karta ho magar Namaz ki farziyyat ya Khatam-e-Nubuwat ka munkir ho woh kafir hay. Keh Namaz ko farz manna aur Sarkar-e-Madinah ﷺ ko aakhiri Nabi manna donon baatayn Zaruriyat-e-Deen mayn say hayn.

Zaruriyat-e-Deen ki Ta'reef

Suwaal: Zaruriyat-e-Deen kisay kahtay hayn?

Jawaab: Zaruriyat-e-Deen, Islam kay woh Ahkaam hayn, jin ko her khaas-o-'Aam jantay hon, Jaysay Allah عَزَّوَجَلَّ ki wahdaniyyat (Ya'ni Us ka ayk hona), Ambiya-e-Kiraam ﷺ Ki Nubuwat, Namaz, Rozay, Hajj, Jannat, Dozakh, Qiyamat mayn uthaya jana, Hisaab-o-Kitaab layna waghayraha. Masalan ye Aqeedah rakhna (bhi Zaruriyat-e-Deen mayn say hay) keh Huzoor Rahmat-ul-'Aalameen 'صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ' Khatam-un-Nabiyyeen' hayn. Huzoor-e-Akraam ﷺ kay ba'ad koi naya Nabi nahin ho sakta. 'Awaam say muraad woh musalman hayn jo 'Ulama kay tabaqah mayn shumar na kiye

jataj hon magar ‘Ulama ki suhbat mayn baythnay walay hon aur ‘ilmi masa’il ka zauq rakhtay hon. Woh log muraad nahin jo dor daraz jangalon paharon mayn rahnay walay hon jinhayn Sahih Kalimah parhna bhi na aata hon keh aysay logon ka Zaruriyat-e-Deen say na-waqif hona is Deeni zaruri ko ghayr zaruri na ker day ga. Al-Batta aysay logon kay musalman honay kay liye ye baat zaruri hay keh Zaruriyat-e-Deen kay munkir (Ya’ni Inkaar karnay walay) na hon aur ye aqeedah rakhtay hon keh Islam mayn jo kuch hay Haq hay. In sab per ijmalan Iman laey hon. (*Bahar-e-Shari’at, hissa 1, pp. 92, mulakhasan*)

Zaruriyat-e-Deen ki mazeed wazahat kay liye Nuzhat-ul-Qaari Sharah *Sahih Bukhari jild 1, safha 294* say iqtibaas mulahizah ho, chuna-chay Sharih-e-Bukhari Hazrat ‘Allamah Mufti Shareef-ul-Haq Amjadi رحمۃ اللہ علیہ farmtay hayn: Iman ki ta’reef mayn Zaruriyat-e-Deen ka (jo) lafz aaya hay, us say muraad woh Deeni baatayn hayn jin ka Deen say hona aysi qat’ee yaqeeni daleel say sabit ho jis mayn zarrah barabar shuba na ho aur un ka Deeni hona her ‘Aam-o-khaas ko ma’loom ho. Khawaas say muraad ‘Ulama hayn aur ‘Awaam say muraad woh log hayn jo ‘Aalim nahin magar ‘Ulama ki suhbat mayn rahtay hon. Is bina per woh Deeni baatayn jin ka Deeni baat hona sab ma’loom hay magar un ka sabot qat’ee nahin tu woh Zaruriyat-e-Deen say nahin masalan ‘Azaab-e-Qabr, A’maal ka wazan. Yuhin woh baatayn jin ka sabot qat’ee hay magar un ka Deen say hona ‘Awaam-o-Khawaas sab ko ma’loom nahin tu woh bhi Zaruriyat-e-Deen say nahin,

jaysay Sulbi Bayti¹ kay sath agar puti ho tu puti ko chhatta hissa milay ga.

Jin Deeni baaton ka sabot qat'ee ho aur woh Zaruriyaat-e-Deen say na hon un ka munkir (Ya'ni inkaar karnay wala) agar us kay sabot kay qat'ee honay ko janta ho tu Kafir hay aur agar na janta ho tu usay bataya jaey, batanay per agar Haq manay tu musalman aur batanay kay ba'ad bhi agar inkaar karay tu Kafir. (*Shaami, vol. 3, pp. 309*)

Woh baatayn jin ka Deen say hona sab ko ma'loom hay magar un ka saboot qat'ee nahin un ka munkir Kafir nahin agar ye baatayn Zaruriyaat-e-Mazhab-e-Ahl-e-Sunnat say hon tu (Inkaar karnay wala) gumrah aur agar us say bhi na ho tu khaati (Ya'ni khata kar).

Zaruriyaat-e-Mazhab-e-Ahl-e-Sunnat

Mazhab-e-Ahl-e-Sunnat ki zaruriyaat ka matlab ye hota hay keh is ka Mazhab-e-Ahl-e-Sunnat say hona sab 'awaam-o-khawaas-e-Ahl-e-Sunnat ko ma'loom ho. Jaysay 'Azaab-e-Qabr, A'maal ka wazan. (*Nuzhat-ul-Qaari Sharah Sahih-ul-Bukhari, vol. 2*)

¹ Nuzhat-ul-Qaari kay nuskhon mayn is jagah 'bayti' kay bajaey 'Baytiyon' likha hay jo Kitabat ki ghalati ma'loom hoti hay kiyun keh Hazrat 'Allamah Ibn-e-Humaam رحمه الله علیه 'Al-Masayira' safha 360 per tahrir farmatay hayn: Jin ka suboot qat'ee hay magar woh Zaruriyaat-e-Deen ki had ko na puhncha ho jaysay (Miraas mayn) Sulbi bayti kay sath agar puti ho tu puti ko chhatta hissa milnay ka hokum ijma'-e-ummatt say sabit hay. ...alakh (*Al-Masayira, pp. 360*)

Tauheed ki Ta'reef

Suwaal: Tauheed kisay kahtay hayn?

Jawaab: Allah Ta'ala ko us ki Zaat-o-Sifaat aur Ahkaam-o-Afaal mayn shareek say Pak manna Tauheed hay.

Shirk ki Ta'reef

Suwaal: Shirk kay kiya ma'na hayn?

Jawaab: Shirk ka ma'na hay: Allah ﷺ kay siwa kisi ko Wajib-ul-Wujood ya Mustahiq-e-Ibadat (Kisi ko ibadat kay la'iq) janna Ya'ni Uluhiyyat mayn dosray ko shareek karna aur ye Kufr ki sab say bad-tareen qisim hay. Is kay siwa koi baat kaysi hi shaded Kufr ho haqeeqatan Shirk nahin. (*Bahar-e-Shari'at, hissa 1, pp. 96 mulakhasan*)

Wajib-ul-Wujood kisay kahtay hayn?

Suwaal: Abhi Aap nay Wajib-ul-Wujood ki istilah bayan ki is kay ma'na bhi bata dijiye.

Jawaab: Wajib-ul-Wujood aysay Zaat ko kahtay hayn jis ka Wujood (Ya'ni 'Hona') Zaruri aur 'adam muhaal (Ya'ni na hona ghayr mumkin) hay Ya'ni (Woh Zaat) hamaysha say hay aur hamaysha rahay gi, jis ko kabhi Fana nahin, Kisi nay Is ko payda nahin kiya balkay Isi nay sab ko payda kiya hay. Jo Khud apnay Aap say mujood hay aur ye sirf Allah ﷺ ki Zaat hay. (*Hamarah Islam, hissa 3, pp. 95*)

Nifaaq ki Ta'reef

Suwaal: Nifaaq ki kiya ta'reef hay?

Jawaab: Zaban say Islam ka da'wa karna aur Dil mayn Islam say inkaar karna Nifaaq hay. Ye bhi Khalis Kufr hay balkay aysay logon kay liye Jahannam ka sab say nichla tabaqah hay. Sarwar-e-Ka'inaat, Shahinshah-e-Mujudaat ﷺ ki zahiri Hayaat kay zamanay mayn is sifat kay kuch afraad bator-e-munafiqeen mashhoor huway, In kay baatini Kufr ko Quran-e-Majeed mayn bayan kiya gaya hay. Nez Sultan-e-Madinah ﷺ nay ba-'ata-e-Ilahi عَزَّوَجَلَ apnay wasee' 'ilm say ayk ayk ko pehchana aur naam ba-naam farma diya keh ye ye munafiq hayn. Ab is zamanay mayn kisi makhsoos shakhs ki nisbat yaqeen say kahna keh woh munafiq hay mumkin nahin keh hamaray samnay jo Islam ka da'wa karay hum usay musalman hi samjhayn gay jab tak keh Iman kay munafi (Ya'ni Iman ki ulat) koi qaul (baat) ya Fa'l (kaam) us say sarzad na ho. Al-Batta Nifaaq ya'ni munafiqat ki ayk shaakh is zamanay mayn bhi pa'ie jaati hay keh buhut say bad mazhab apnay aap ko musalman kahtay hayn aur daykha jaey tu Islam kay da'way kay sath sath buhut say Zaruriyat-e-Deen ka inkaar bhi kartay hayn. (*Bahar-e-Shari'at, hissa 1, pp. 96, mulakhasan*)

Murtad ki Ta'reef

Suwaal: Murtad kisay kahtay hayn?

Jawaab: Murtad woh shakhs hay keh Islam kay ba'ad kisi aysay amar ka inkaar karay jo Zaruriyat-e-Deen say ho. Ya'ni Zaban say Kalimah-e-Kufr bakay jis mayn taweel-e-sahih ki gunjaish na ho. Yu hayn ba'az af'aal (kaam) bhi aysay hayn jin say Kafir ho jata hay masalan Buut ko Sajdah karna, Mushaf Shareef (Quran-e-Pak) ko najasat ki jagah phaynk dayna.

(*Bahar-e-Shari'at, hissa 9, pp. 173*)

Kufr ki aqsaam aur Takfeer kay baray mayn Suwaal Jawaab

Kalimaat-e-Kufr ki qismayn

Suwaal: Kalimaat-e-Kufr ki kitni qismayn hayn?

Jawaab: Kalimaat-e-Kufr ki 2 qismayn hayn (1) **Luzoom-e-Kufr** (2) **Iltizaam-e-Kufr**. Chuna-chay Sadr-us-Shari'ah, Badr-ut-Tareeqah Hazrat 'Allamah Maulana Mufti Amjad Ali A'zami رحمۃ اللہ علیہ farmatay hayn: Aqwaal-e-Kufr ye 2 qisim kay hayn (1) **Ayk** woh jis mayn kisi ma'na-e-sahih ka bhi ihtimaal (Ya'ni pehlo) ho (2) **Dosray** woh keh is mayn koi aysay ma'na nahin bantay jo qa'il ko Kufr say bachaway. Is mayn Awwal ko luzoom-e-Kufr kaha jata hay aur qisim-e-daum ko **Iltizaam-e-Kufr**. **Luzoom-e-Kufr** ki surat mayn bhi Fuqaha-e-Kiraam رحمۃ اللہ علیہ nay Hukum-e-Kufr diya magar mutakallimeen (رحمۃ اللہ علیہ) is say sukoot kartay (Ya'ni khamoshi ikhtiyar farmatay) hayn. Aur farmatay hayn jab tak Iltizaam ki surat na ho qa'il ko

Kafir kahnay say sukoot kiya jaey ga aur ahwat (Ya'ni ziyadah muhtaat) yehi Mazhab-e-Mutakallimeen¹ ﷺ hay. وَاللَّهُ أَعْلَم

(Fataawa-e-Amjadiyyah, vol. 4, pp. 512-513)

Luzoom-o-Iltizaam ki Tafseel

Suwaal: Luzoom-e-Kufr aur Iltizaam-e-Kufr ki mazeed tafseel bayan ker dijiye.

Jawaab: Luzoom-e-Kufr ki ta'reef ka khulasah ye hay keh woh baat 'ayn-e-Kufr nahin magar Kufr tak puhnchanay wali hay aur Iltizaam-e-Kufr ye hay keh Zaruriyat-e-Deen mayn say kisi cheez ka sarahatan (Ya'ni Wazih tor per) khilaaf karay. Chuna-chay Mayray Aaqa, A'la Hazrat, Imam-e-Ahl-e-Sunnat, Mujaddid-e-Deen-o-Millat Maulan Shah Ahmad Raza Khan رحمۃ اللہ علیہ Luzoom-o-Iltizaam kay muta'lliq farmatay hayn: "Sayyid-ul-'Alameen Muhammad Rasoolullah صلی اللہ علیہ وآلہ وسلم Jo kuch apnay Rab عَزَّوَجَلَ kay pas say laey un sab mayn in ki tasdeeq karna aur sachhay dil say Un ki ayk ayk baat per yaqeen lana Iman hay aur مَعَاذَ اللہ Un mayn say kisi baat ko jhutlana aur us mayn adna shak lana Kufr (hay). Phir ye Inkaar jis say Khuda عَزَّوَجَلَ mujhay aur sab musalmanon ko panah day, 2 tarah hota hay (1) Luzoomi-o-(2) Iltizaami. Iltizaami ye hay

¹ Jo 'Ulama-e-Kiraam 'Ilm-e-Kalaam Ya'ni 'Ilm-e-Aqa'id kay mahir hotay hayn aur naqli Ya'ni Shar'i Dala'il kay sath sath aqli Dala'il say bhi 'Aqa'id ko sabit kartay hayn unhayn Mutakallimeen kaha jata hay.

keh Zaruriyat-e-Deen say kisi shay ka tasreehan (Ya'ni Saaf Saaf) khilaaf karay ye qat'an ijma'an Kufr hay agar chay (khilaaf karnay wala) Kufr say chirray aur Kamaal-e-Islam ka da'wa karay Jaysay Ta'ifah Taalifah naya charah (Ya'ni Halaak-o-Barbaad honay walay Naychiri firqah walon) ka, wujood-e-Malak-o-Jinn-o-Shaytan-o-Aasmaan-o-Naar-o-Jinaan-o-Mu'jizaat-e-Ambiya ﷺ Say un ma'ani per keh Ahl-e-Islam kay nazdeek Huzoor ﷺ say mutawatir hayn inkaar karna aur apni ta'wilaat-e-Baatilah-o-tawahhumaat-e-'Aatilah (Ya'ni taweelon aur khaali wahmon) ko lay marna. Na hergiz hergiz un taweelon kay shoshay unhayn Kufr say bachaey gey, na mahabbat-e-Islam-o-hamdardi kay jhootay da'way kaam aayn gey..... Aur Luzoomi ye keh ko baat is nay kahi 'ayn-e-Kufr nahin magar munjir bi-Kufr (Ya'ni Kufr ki taraf lay Janay wali) hoti hay, Ya'ni Maal-e-Sukhan-o-Laazim-e-Hukum ko tarreeb-e-muqaddamaat-o-tatmeem taqreebaat kartay lay chaliye tu anjaam kar is say kisi zaruri Deen ka inkaar lazim aaey.'

(Fataawa-e-Razawiyyah, vol. 15, pp. 431)

A'la Hazrat kay Fatway ka Aasaan lafzon mayn khulasah

Suwaal: Sarkar-e-A'la Hazrat ﷺ kay mubarak fatway kay bayan kardah iqtibaas ka aasaan lafzon mayn khulasah ker dijiye.

Jawaab: Mayray Aaqa A'la Hazrat, Imam-e-Ahl-e-Sunnat, Mujaddid-e-Deen-o-Millat Maulana Shah Imam Ahmad Raza Khan رحمۃ اللہ علیہ apnay mubarak fatway kay mazkurah iqtibaas mayn Iman-o-Kufr ki ta'reef bayan karnay kay ba'ad Kufr ki 2 aqsaam Luzoom-o-Iltizaam ka zikr kartay huway farmatay hayn: (1) Iltizaam-e-Kufr ya'ni Zaruriyat-e-Deen mayn say kisi ayk cheez ka bhi khilaaf karna. Chahay woh khilaaf karnay wala bi-zahir Islam ka kaysa hi shayda'ie banta ho aur bayshak Kufr kay naam say chirrtा ho magar is per hukum-e-Kufr hay aur woh Islam say kharij hay. Jaysa keh naychiri firqah walay jo keh bi-zahir Islam aur Millat-e-Islamiyyah ki mahabbaton ka khoob dam bhartay aur barh charh ker apnay aap ko musalmanon mayn khapatay hayn magar ka'ie Zaruriyat-e-Deen ka khilaaf kartay hayn masalan Mala'ikah, Jinnaat, Shaytan, Aasmaan, Jannat, Dozakh aur Mu'jizaat-e-Ambiya-e-Kiraam علیہم السَّلَوٰةُ وَالسَّلَامُ. Kay woh ma'ni jo keh Hamaray Makki Madani Aaqa ﷺ say batawatur sabit hayn aur sabhi Ahl-e-Islam ka jin per ittifaaq hay in ko tasleem karnay kay bajaey ulti seedhi taweelon kay zariye apnay man gharat juda ganah ma'na bayan kartay hay. Lihazah Naychiriyon ko in kay Mahabbat-e-Islam kay da'way hergiz Kufr say nahin bacha saktay (2) Luzoom-e-Kufr 'ayn-e-Kufr tu nahin hota magar Kufr tak lay Janay wala hota hay. Ya'ni kalam ka anjaam aur hukum ka lazim Kufr-e-Haqeeqi hay. Muraad ye keh agar muqaddamaat ko tarteeb diya jaey aur taqreebaat ko mukammal kartay jayn tu bil-aakhir kisi zaruri Deeni ka inkaar lazim aaey ga. Is ki buhut si suratayn hayn.

Ikhtilaafi Kufr kay mayn hukum

Suwaal: Aysay shakhs kay baray mayn kiya hukum hay jis kay ‘qaul’ kay Kufr honay na honay mayn ‘Aaimmah-e-Deen Ya’ni Fuqaha aur Mutakallimeen ka ikhtilaaf ho.

Jawaab: Aysa Shakhs agar chay Islam say kharij nahin, taham is kay liye Taubah-o-Tajdeed, Iman-o-Nikah ka hukum hay. Mayray Aaqa, A’la Hazrat, Imam-e-Ahl-e-Sunnat, Mujaddid-e-Deen-o-Millat Maulana Shah Ahmad Raza Khan وَحْمَدُ اللَّهُ عَلَيْهِ farmatay hayn: ‘Phir jab keh ‘Aaimmah-e-Deen (Ya’ni Fuqaha aur Mutakallimeen) in kay Kufr mayn mukhtalif ho gaey tu rah ye hay keh apna bhala chahayn jald az sar-e-nau Kalimah-e-Islam parhayn.’ Chand sutoor ba’ad mazeed farmatay hayn: ‘Is kay ba’ad apni auraton say Tajdeed-e-Nikah karayn keh Kufr-e-Khilafi (Ya’ni jis qaul ya fa’l kay Kufr honay mayn Fuqaha aur Mutakallimeen ka ikhtilaf ho us) ka hukum yehi hay.’ (*Fataawa-e-Razawiyyah, vol. 15, pp. 445-446*)

Kufr-e-Luzoomi mayn A’maal barbaad ho jatay hayn ya nahin?

Suwaal: Jis kay kisi qaul ya fa’l kay Kufr honay mayn ‘Aaimmah-e-Deen Ya’ni Fuqaha aur Mutakallimeen ka ikhtilaaf ho, kiya us kay bhi tamaam a’maal barbaad ho jatay hayn?

Jawaab: Nahin, Kiyun keh ye Kufr-e-Luzoomi hay aur aysa shakhs Islam say kharij nahin hota, is ka Nikah bhi nahin toot-ta is ki bay'at bhi barqaraar rahti hay aur is kay sabiqah a'maal bhi barbaad nahin hotay. Al-Batta is kay liye Tajdeed-e-Iman-o-Tajdeed-e-Nikah ka hukum hay. Chuna-chay Mayray Aaqa, A'la Hazrat, Imam Ahl-e-Sunnat, Mujaddid-e-Deen-o-Millat Maulana Shah Ahmad Raza Khan رحمۃ اللہ علیہ naql kartay hayn: 'Allamah Hassan Bin 'Ammar Surunbulali رحمۃ اللہ علیہ (Sharah-e-Wahbaniyah mayn phir 'Allamah 'Alal'ie رحمۃ اللہ علیہ (Sharah-e-Tanweer mayn farmatay hayn: 'Jo muttafiqah Kufr hon woh A'maal-e-Salihah aur Nikah ko baatil ker dayta hay aur us ki aulaad Aulaad-e-Zina hogi. Aur jis (Qaul ya Fa'l kay Kufr honay) mayn khilaaf (Ya'ni Ikhtilaaf) ho tu usay Istighfaar, Taubah aur Tajdeed-e-(Iman-o-)Nikah ka hukum diya jaey ga.' (*Fatawa-e-Razawiyyah, vol. 15, pp. 446*)

Kiya Qat'ee Kufr mayn bhi Ikhtilaaf ho sakta hay?

Suwaal: Agar Kufr qat'ee ho (masalan Qadiyani ka Kufr) aur koi Mufti is mayn Ikhtilaaf karay tu kiya hukum hay?

Jawaab: Woh 'Mufti' hi nahin jo qat'ee Kufr mayn ikhtilaaf karay balkay 'awaam kay sath sath aysay Mufti ka hukum bhi Fuqaha-e-Kiraam رحمۃ اللہ علیہ kay nazdeek ye hay: مَنْ شَكَّ فِي عَذَابِهِ وَكُفَّرَهُ Ya'ni jo us (Qat'ee Kufr baknay walay Kafir) kay 'azaab aur Kufr mayn shak karay woh khud Kafir hay.

(*Durr-e-Mukhtar, vol. 6, pp. 356*)

Musalman ko Kafir kahna kaysa?

Suwaal: Kisi Sunni Sahih-ul-Aqeedah musalman ko Kafir kahna kaysa hay?

Jawaab: Sadr-us-Shari'ah, Badr-ur-Tareeqah Hazrat 'Allamah Maulan Mufti Muhammad Amjad Ali A'zami حَفَظَ اللَّهُ عَلَيْهِ مَكْرُون farmatay hay: 'Kisi musalman ko Kafir kaha tu ta'zeer (Ya'ni saza) hay. Raha ye keh woh Qa'il (Ya'ni musalman ko Kafir kahnay wala) khud Kafir hoga ya nahin, Is mayn 2 Suratayn hayn: (1) Agar isay musalman janta hay tu Kafir na huwa aur (2) Agar isay Kafir a'tiqaad karta hay (Ya'ni ye aqeedah rakhta hay keh ye Kafir hay) tu khud Kafir hay keh musalman ko Kafir janna Deen-e-Islam ko Kufr janna hay aur Deen-e-Islam ko Kufr janna Kufr hay. Han agar is shakhs mayn koi aysi baat pa'ie jati hay jis kay bina per takfeer ho sakay aur is nay usay Kafir kaha aur Kafir jana tu (Kahnay wala) Kafir na hoga.'

(Durr-e-Mukhtar, Radd-ul-Muhtar, vol. 6, pp. 111)

Nez farmaya: (Musalman ko ba-tor gaali) bad mazhab, munafiq, zindeeq, Yahudi, Nasraani ka bacha, Kafir ka bacha kahnay per bhi ta'zeer (saza) hay. *(Bahar-e-Shari'at, hissa 9, pp. 126-127; Durr-e-Mukhtar, vol. 6, pp. 112; Al-Bahr-ur-Raiq, vol. 5, pp. 74)*

Al-Batta jo waqa'e Kafir hay us ko Kafir hi kahayn gey.

Dosray kay barya mayn Kafir honay ki aarzu

Suwaal: Zaid nay Bakar say kaha: ‘Kash! Tu sikh hota keh kam az kam tayray chehray per darhi tu hoti’ Zaid kay baray mayn kiya hukum hay?

Jawaab: Zaid nay qayd kay is qaul-e-bad taraaz bol mayn Kufr per raazi rahna paya ja raha hay ye kehna Kufr hay Hazrat ‘Allamah Ali Qaari رحمۃ اللہ علیہ naql kartay hayn: ‘Sayyiduna Imam-e-A’zam Abu Hanifah رحمۃ اللہ علیہ say marwi hay: Kisi kay Kufr per raazi hona bighayr kisi tafseel kay Kufr hay.’

(*Manah Ar-Raud lil-Qaari*, pp. 484-485)

Bay Khayali mayn Kufr bak dayna

Suwaal: Agar kisi kay munh say bay khayali mayn Kufr nikal gaya masalan kahna chahta tha, ‘Allah Malik hay’ magar مَعَاذَ اللّٰهِ munh say nikla ‘Allah Malik nahin’ Kiya is surat mayn bhi Kafir ho jaey ga?

Jawaab: Qa’il ka qaul yaqeenan Kufr hay magar is ki takfeer nahin ki jaey gi keh bay khayali mayn ye kalimah sadir huwa. Sadr-ush-Shari’ah, Badr-ut-Tareeqah Hazrat ‘Allamah Maulana Muhammad Amjad Ali A’zami رحمۃ اللہ علیہ farmatay hayn: Kahna kuch chahta tha aur zaban say Kufr ki baat nikal gaie tu Kafir na huwa Ya’ni jab keh is amar say izhaar-e-nafrat karay keh sunnay walon ko bhi ma’loom ho jaey keh ghalati say ye lafz nikla hay aur agar baat ki pach ki (Ya’ni jo kuch munh say

nikla us per arra raha) tu ab Kafir ho gaya keh Kufr ki ta'eed karta hay.' (*Bahar-e-Shari'at, hissa 9, pp. 174*)

Na-Baligh ka Kufr bakna

Suwaal: Agar koi na-baligh bacha Kalimah-e-Kufr bak day tu kiya us per bhi Hukum-e-Kufr lago ho jata hay? Agar han tu Phir jab Baligh honay kay ba'ad us ko pata chalay keh mayn nay na-balighi mayn Kufr baka tha aur jo Kufr baka tha kuch kuch yaad hay Sahih tarah yad bhi nahin tu ab kis tarah Taubah karay?

Jawaab: Na-Baligh samajhdar ka Kufr-o-Islam mu'tabar hay. Mayray Aaqa, A'la Hazrat, Imam-e-Ahl-e-Sunnat, Mujaddid-e-Deen-o-Millat, Maulana Shah Ahmad Raza Khan رحمۃ اللہ علیہ farmatay hayn: Samajhdaar bacha agar Islam kay ba'ad Kufr karay tu hamaray nazdeek woh Murtad ho ga.

(Makhuz az Fatawa-e-Razawiyyah, pp. 16)

Ma'loom huwa Baligh ya samajhdaar na-baligh Kufr karay tu Murtad ho jaey ga. Agar Baligh honay kay ba'd ihsaas huwa aur agar Kufriyyah qaul yaad hay tu khaas us say Taubah karay aur agar shak hay ya yaad nahin tu us mashkook Kufriyyah Kalimah samayt her qisim kay Kufr say Taubah karay. Ya'ni is tarah kahay: 'Mayn Tamaam Kufriyat say Taubah karta hon.' Phir Kalimah parh lay.

Na-Baligh bachay kay musalman honay ka mas'ala

Suwaal: Walidayn mayn ayk Kafir hay aur dosra musalman. Is Surat mayn bachon ko musalman shumar karayn gey ya Kafir?

Jawaab: Na-Baligh magar samajhdar bachay kay Musalman ya Kafir honay mayn khud usi bacha ka I'tibaar hay al-batta na-samajh bacha mayn tafseel ye hay keh Kafir miyan bivi mayn agar koi ayk musalman ho gaya tu un kay na-baligh na-samajh bachay musalman honay walay kay taabi' hon gey ya'ni musalman manay jayn gey lihazah Kafir baap zindah ho ya mar gaya ho, Maaⁿ kay qabool-e-Islam say na-samajh na-baligh bachay khud ba-khud musalman ho gaey. Jaysay keh Mayray Aaqa, A'la Hazrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رحمۃ اللہ علیہ Fatawa-e-Razawiyyah *jild 26 safha 327* per farmatay hayn: 'Maaⁿ kay honay say donon na-baligh bachay musalman ho gaey.' Hidayah-o-Durr-e-Mukhtar waghayrahuma mayn hay: (Fuqaha-e-Kiraam رحمۃ اللہ علیہ farmatay hayn:) Bacha walidayn mayn behtar Deen walay kay taabi' hota hay.

(Tanweer-ul-Absaar, vol. 4, pp. 367)

Na-Baligh ka Kufr kis 'umr mayn mu'tabar hay?

Suwaal: Na-Baligh bacha ka Kufr kis 'umr mayn mu'tabar hay?

Jawaab: 7 baras ya ziyadah ‘umr ka bacha jo keh achhay buray ki tameez rakhta ho woh agar Kufr karay gat u Kafir ho jaey ga kiyun keh us ka Kufr-o-Islam mu’tabar hay.

(*Mulakhas az Fatawa-e-Razawiyyah*, vol. 14, pp. 242)

Kafir ko Kafir kehna zaroori hay

Suwaal: Kafir ko Kafir kehna Ja’iz hay ya Na-Ja’iz?

Jawaab: Kafir ko Kafir kahna na sirf Ja’iz balkay ba’az suraton mayn Fard hay. Sadr-ush-Shari’ah, Hazrat ‘Allamah Maulana Mufti Amjad Ali A’zami رحمه اللہ علیہ likhtay hayn: ‘Ayk ye waba bhi phayli hui hay kahtay hayn keh hum tu Kafir ko bhi Kafir na kahayn gey keh hamayn kiya ma’loom keh is ka khatimah Kufr per hoga.’ Ye bhi ghalat hay. Quran-e-‘Azeem nay Kafir ko Kafir kaha aur Kafir kahnay ka hukum diya. (Chuna-chay irshad hota hay:)

قُلْ يَا أَيُّهَا الْكُفَّارُ وَمَنْ

Tarjuma-e-Kanz-ul-Iman: Tum Farma'o ay Kafiron!

(Part. 30, Surah Al-Kafiron, Ayah 1)

Aur Agar aysa hay tu musalman ko bhi musalman na kaho, tumhayn kiya ma’loom keh Islam per maray ga, khatimah ka haal tu Khuda (عَزَّوَجَلَ) janay. Aagay chal ker mazeed farmatay hayn: Ba’az Jahil ye kahtay hayn keh ‘Hum kisi ko Kafir nahin kahtay ‘Alim log janay woh Kafir kahayn.’ Magar kiya ye log

nahin jantay keh ‘awaam kay tu wohi ‘aqa’id hon gey jo Quran-o-Hadees waghayrahuma say ‘Ulama nay unhayn bataey ya ‘awaam kay liye koi Shari’at juda gana hay? Jab Aysa nahin tu phir ‘Aalim-e-Deen kay bataey per kiyun nahin chaltay! Nez ye keh Zaruriyat-e-(Deen) ka inkaar koi aysa amar nahin jo ‘Ulama hi janayn. ‘Awaam un say bay khabr nahin hotay. Phir aysay mu’amalah mayn pehlo tahi aur I’raaz (Ya’ni munh phayrnay) kay kiya ma’na!.

(Bahar-e-Shari’at, hissa 9, pp. 173, 174)

Qat’ee Kafir kay Kufr mayn shak karnay wala bhi Kafir ho jata hay

Mazeed Bahar-e-Shari’at hissa 1 mayn hay: ‘Muselman ko musalman, Kafir ko Kafir janna Zaruriyat-e-Deen mayn say hay...’ Qat’ee Kafir kay Kufr mayn shak bhi aadmi ko Kafir bana dayta hay.... Is zamanay mayn ba’az log ye kahtay hayn keh Miyan! Jitni dayr isay Kafir kahon gey utni dayr Allah Allah karo ye sawab ki baat hay. Is ka jawaab ye hay keh hum kab kahtay hayn keh Kafir Kafir ka Wazifah ker lo! Maqsood ye hay keh isay Kafir jano aur puchha jaey tu qat’an (Ya’ni yaqeeni tor per) Kafir kaho, na ye keh apnu sulh-e-kul say isay Kufr per pardah dalo.’ *(Makhuz az: Bahar-e-Shari’at, hissa 1, pp. 98)*

Kiya ‘Aam aadmi hukum-e-Kufr laga sakta hay?

Suwaal: Ghar kay fard ya dost waghayrah ki koi baat sun ya daykh ker kiya ‘aam aadmi bhi us ko Kafir keh sakta hay?

Jawaab: Jab kisi baat kay Kufr honay kay baray mayn yaqeeni tor per ma'loom ho masalan kisi Mufti Sahib nay bataya ho ya kisi mu'tabar kitaab masalan *Bahar-e-Shari'at* ya *Fatawa-e-Razawiyyah Shareef* waghayrah mayn parha ho tab tu us Kufri baat ko Kufr hi samjhay warna sirf apni atkal say hergiz hergiz hergiz kisi musalman ko Kafir na kahay. Kiyun keh ka'ie jumlay aysay hotay hayn jin kay ba'az pehlo Kufr ki taraf ja rahay hotay hayn aur ba'az Islam ki taraf aur kahnay walay ki niyyat ka bhi ma'loom nahin hota keh us nay kon sa pehlo muraad liya hay. Mayray Aaqa A'la Hazrat, Imam-e-Ahl-e-Sunnat, Mujaddid-e-Deen-o-Millat, Maulana Shah Ahmad Raza Khan رحمۃ اللہ علیہ farmatay hayn: Hamaray 'Aaimmah رحمۃ اللہ علیہ nay hukum diya hay keh agar kisi Kalaam mayn 99 ihtimaal Kufr kay hon aur ayk Islam ka tu Wajib hay keh Ihtimaal-e-Islam per kalaam mahmool kiya jaey jab tak is ka khilaaf sabit na ho.

(Fatawa-e-Razawiyyah, vol. 14, pp. 604-605)

Sadr-ush-Shari'ah, Badr-ut-Tareeqah Hazrat 'Allamah Maulana Mufti Amjad Ali A'zami رحمۃ اللہ علیہ farmatay hayn: Kisi kalaam mayn chand ma'nay bantay hayn ba'az Kufr ki taraf jatay hayn ba'az Islam ki taraf tu us shakhs ki takfeer nahin ki jaey gi han agar ma'loom ho keh qa'il (kahnay walay) nay ma'na-e-Kufr ka iradah kiya masalan woh khud kahta hay keh mayri yehi (Kufriyyah ma'na wali) hay tu (ab) kalaam ka muhtamal hona (Ya'ni kalaam mayn taweel ka paya jana) nafa' na dayga. Yahan say ma'loom huwa keh Kalimah kay Kufr honay say qa'il ka Kafir hona zaroori nahin. *(Bahar-e-Shari'at, hissa 9, pp. 173)*

Baghayr-e-Ilm kay fatawa dayna kaysa?

Suwaal: Jo Mufti na honay kay ba-wujood baghayr-e-‘ilm kay fatawa day us kay liye kiya hukum hay?

Jawaab: Aysa shakhs sakht gunahgar aur ‘azaab-e-naar ka haqdar hay. Sarkar-e-Madinah, Qaraar-e-Qalb-o-Seena ﷺ ka farman-e-ba-qareena hay: ‘Jis nay baghayr ‘ilm kay fatawa diya tu aasmaan-o-zameen kay firishtay us per la’nat bhayjtay hayn.’ (*Al-Jami'-us-Sagheer, pp. 517, Hadees 8491*) Mayray Aaqa A’la Hazrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رحمۃ اللہ علیہ Fatawa-e-Razawiyyah jild 23 safha 716 per farmatay hayn: Sanad hasil karna tu kuch zaroori nahin, han ba-qaidah ta’leem pana zaroori hay (Ta’leem khuwah) Madrasa mayn ho ya kisi ‘aalim kay makaan per. Aur jis nay bay qa’idah ta’leem pa’ie woh jahil mahaz badtar, ‘Neem Mulla khatrah-e-Iman’ hoga. Aysay shakhs ko fatawa nawaysi per jurrat Haraam hay. Aur agar Fatawa say agar chay sahib ho, (magar) Wajhullah maqsood nahin (Ya’ni durust fatawa ho tab bhi agar Allah ki Riza matloob nahin) balkay apna koi dunyawi nafa’ manzoor hay tu ye dosra sabab-e-la’nat hay keh Aayaatullah kay aywaz saman-e-qaleel (Ya’ni Allah عَزَّوَجَلَّ ki aayaton kay badlay thora ubhao) hasil karnay per farmaya gaya:

أُولَئِكَ لَا خَلَقَ لَهُمْ فِي الْأَخِرَةِ وَلَا يُكْلِمُهُمُ اللَّهُ وَلَا يَنْتَظِرُ إِلَيْهِمْ يَوْمٌ

الْقِيَمَةُ وَلَا يُرْكِيْهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٦﴾

Tarjuma-e-Kanz-ul-Iman: Aakhirat mayn un ka kuch hissa nahin, aur Allah (عَزَّوَجَلَّ) na un say baat karay na un ki taraf Nazar farmaey qiyamat kay din, aur na unhayn pak karay aur un kay liye dard nak 'azaab hay. (Part. 3, Surah Aal-e-Imran, Ayah 77)

Ghalat mas'ala batana sakht kabirah gunah hay

Mayray Aaqa A'la Hazrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رحمۃ اللہ علیہ Fatawa-e-Razawiyyah jild 23 safha 711 ta 712 per fformatay hayn: Jhoota mas'ala bayan kerna sakht shaded kabirah (gunah) hay agar qasdan hay tu Shari'at per iftira' (Ya'ni jhoot bandhna) hay aur Shari'at per iftira' Allah عَزَّوَجَلَّ per iftira' hay, aur Allah عَزَّوَجَلَّ farmata hay:

إِنَّ الَّذِينَ يُفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿٦﴾

Tarjuma-e-Kanz-ul-Iman: Woh jo Allah (عَزَّوَجَلَّ) per jhoot bandhtay hayn un ka bhala na hoga.

(Part. 11, Surah Yunus, Ayah 69)

Agar 'Aalim bholo ker ghalat mas'ala bata day tu gunah nahin

Aur agar bay 'ilmi say hay tu jahil per sakht Haraam hay keh fatawa day. Han agar 'aalim say ittifaqan sahw (bholo) waqi' huwa aur us nay apni taraf say bay ihtiyati na ki aur ghalat jawaab sadir huwa tu muwakhazah nahin magar farz hay keh

muttala' hotay hi furan apni khata zahir karay, is per israar karay tu pehli shiq ya'ni iftira' (jhoot bandhna) mayn aa jaey ga. **وَاللَّهُ تَعَالَى أَعْلَم** (*Fataawa-e-Razawiyyah*, vol. 23, pp. 711, 712)

Jahil say mas'ala puchhna kaysa?

Suwaal: Jan bojh ker kisi jahil say mas'ala puchhna kaysa?

Jawaab: Gunah hay. Tajdar-e-Risalat, Mahboob Rab-ul-Izzat **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** ka farman-e-sarapa ibrat hay: **مَنْ آفَتِي بِغَيْرِ عِلْمٍ كَانَ إِثْنَهُ عَلَىٰ** Ya'ni 'jis nay baghayr 'ilm kay fatawa diya tu us ka gunah fatawa daynay walay per hay.' (*Sunan Abi Dawood*, vol. 3, pp. 449, *Hadees 3657*)

Mufassir-e-Shaheer, Hakeem-ul-Ummat, Hazrat Mufti Ahmad Yar Khan is Hadees-e-Pak kay tahat farmatay hayn: 'Is kay dau matlab ho saktay hayn, Ayk ye keh jo shakhs 'Ulama ko chhor ker jahilon say mas'ala puchhay aur woh ghalat mas'ala batayn tu (batanay wala tu gunahgar hay hi) puchhnay wala bhi gunahgar hoga keh ye 'aalim ko chhor ker is kay pas kiyun gaya, na ye puchhta na woh ghalat batata. Dosray ye keh jis shakhs ko ghalat fatawa diya gaya tu us ka gunah fatawa daynay walay per hay. Khulasa ye hay keh bay 'ilm ka mas'ala Shar'i bayan karna sakht jurum hay.'

(*Mirat-ul-Manajeeh*, vol. 1, pp. 212)



الحمد لله رب العالمين، وصلوا وصلوا نلهم، نلهم نلهم، نلهم نلهم، نلهم نلهم، نلهم نلهم، نلهم نلهم، نلهم نلهم

Nayk Namazi Bannay Kay Liye

Har Juma'rat ba'd Namaz-e-Maghrib Aap kay yahan honay walay Dawat-e-Islami kay Haftah-sewar sunnaton bharay ijtimā' may Rizaa-e-Ilahi kay liye achhi achhi miyyaton kay sath saari raat shirkat farmaile. ♦ 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 Maqсад "Mujhay Apni aur sari dunya kay logon ki Islah ki Koshish karni hay" جسے اپنی اسلام کی کوشش کرنے کا کام کرنا ہے 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. جسے اسلام کی کوشش کرنے کا کام کرنا ہے



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