



Fazaail-e-Du'a say liye gaey mawad ki
paanchvi qist

Kaunsi Du'a nahin karni chahiye?

(Roman)



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Konsi Du'a Nahin Karni Chahiye

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الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ النُّبُوٰتِ
أَكَابِخُدُّوكُوْبِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيمِ يَسِّرُ اللّٰهُ الرَّحْمٰنُ الرَّحِيمُ

Kitab Perhnay ki Du'a

Deeni kitab ya Islami sabaq parhnay say pahlay zayl mayn di hui
Du'a parh lejiye ان شاء الله jo kuch parhayn gay yaad rahay ga.
Du'a yeh hay:

اللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Tarjamah

Ay Allah (عَزَّوجَلَّ)! 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 الْعَلَمِيْنَ وَالصَّلَاةُ وَالسَّلَامُ عَلٰى سَيِّدِ النُّبُوْتِ سَلِيْمٌ
أَمَّا بَعْدُ فَأَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَنِ الرَّجِيمِ بِسْمِ اللّٰهِ الرَّحْمَنِ الرَّحِيمِ

Konsi Du'a Nahin Karni Chahiye

Du'a Attar

Ya Rab-e-Kareem! Jo koi risalah: "Konsi Du'a Nahin Karni Chahiye" parh ya sun lay usay saheeh ma'na mayn Du'a karna aa jaye aur wo bay-hisab bakhsha jaye.

أَمِينٌ بِجَاهِ الشَّرِيكِ الْأَكْمَيْنِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

Durood Shareef ki fazeelat

Hazrat Allamah Majd-ud-Deen رَحْمَةُ اللّٰهِ عَلَيْهِ say manqool hay: jab kisi majlis mayn (yani logon mayn) baytho aur kaho: بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ to Allah Pak tum par aik Farishtah muqarrar farma day ga jo tum ko gheebat say baaz rakhay ga. Aur jab majlis say utho to kaho: بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ وَصَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ to Farishtah logon ko tumhari gheebat karnay say baaz rakhay ga. (*Al-Qaul-ul-Badee'*, pp. 278)

Fasl Haftm kin kin baaton ki du'a na karni chahiye?

Raza nay kaha: is mayn 15 masalay hayn, barah 12 Irshad-e-Hazrat Musannif 'Allam aur 3 mulhaqat-e-faqeer-e-mustaham¹.

Masalah 1:

Du'a mayn had say na barhay, masalan: Ambiya ﷺ ka martabah mangna ya aasman par charhnay ki tamanna karna, isi tarah jo cheez muhaal² (na-mumkin) ya qareeb ba-muhaal hayn na mangay. (إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِلِينَ)³

Raza nay kaha: "Durr-e-Mukhtar" waghayrah mayn isi qabeel say gina: hamayshah kay liye tandrusti-o-'aafiyat mangna kay aadmi ka umar bhar ka kisi tarah ki takleef mayn na parna bhi muhaal-e-'aadi⁴ hay. (*Durr-e-Mukhtar, vol. 2, pp. 287*)

¹ Yani Hazrat-e-Musannif ﷺ kay 12 irshadaat kay sath is faqeer ki 3 guzarishaat.

² Muhal: jis ka wujood badahatan mutasawwar na ho jaysay jism ka harkat-o-sukoon say 'aari hona ya nazari taur par ghayr mutasawwar ho jaysa kay shareek-e-Baari ﷺ ka wujood. (*Al-Mu'taqad-ul-Muntaqad, (mutarjam), pp. 34*)

Muhaal ki 3 qismen hayn 1) muhaal-e-aqli. 2) muhaal-e-shari'. 3) muhaal-e-'aadi. Is baray mayn mazeed tafseel kay liye "Al-Mu'taqad-ul-Muntaqad" mulahazah farmaen.

³ Tarjama-e-Kanz-ul-Iman: "Allah pasand nahin rakhta had say barhnay walon ko." (*Parah 2, Surah Baqarah, Ayah 190*)

⁴ Muhal-e-'aadi say murad ye hay kay umooman ya 'aadatan aysa hota na ho magar is ka hona na-mumkin bhi na ho, kabhi kisi hikmat kay taht ho bhi

Mayn kahta hon: magar Hadees Shareef mayn hay:

(اَللّٰهُمَّ ارْبِقْنَا لَكَ النُّعَافِيَّةَ وَتَسْأَمْنَا مِنَ الْمُعَافِيَّةِ وَدَوِّنْنَا مِنَ الدُّنْعَى)

“Ilahi! Mayn tujh say mangta hon ‘aafiyat aur ‘aafiyat ki tamami aur ‘aafiyat ki hamayshgi.” (*Jami’-ul-Ahadees*, vol. 15, pp. 343, *Hadees 6028*)

Magar ye kay (شَاهِ النَّعَافَيَّة) say Deen-o-Dunya-o-Rooh-o-Jism ki ‘aafiyat har bala say murad ho jo haqeeqatan bala hay, ya na-qabil-e-bardasht agarchay ba-nazr-e-ajr-o-jaza, ne’mat-o-‘ata hay.¹ Deen mayn aqeedatan-o-‘amalan kisi qism ka naqs mutlaqan bala hay aur rooh par gham-o-fikr-e-‘Uqba kay siwa (Aakhirat ki fikr kay ilawah) aur har gham-o-parayshani mutalqan ranj-o-‘ana hay (yani ranj-o-takleef hay) aur jism kay haq mayn bhi kabhi halka Bukhar, zukam, dard-e-sar aur in kay misl halkay amraaz bala nahin ne’mat hayn balkay in ka na hona bala hay Mardan-e-Khuda par agar 40 din guzren kay koi ‘illat-o-qillat na ponhchay (yani bimari-o-parayshani na aaye) to

sakta ho, masalan kisi shakhs ka hamayshah kay liye sehhat mand rahna bimar na parna.

¹ Magar ye kay yahan Hadees-e-Pak mayn “شَاهِ النَّعَافَيَّة” say Deen-o-Dunya aur jism-o-rooh ka har bala say mahfooz hona murad hay ya phir na-qabil-e-bardasht balaon say mahfooz hona murad hay agarchay is par sabr karna bhi ajr-o-sawab ka baais hay, mukhtasar ye kay “tamam-al-‘aafiyah” say har tarah ki bala say mahfooz hona hargiz murad nahin kion kay ba’z baleen, masalan halka bukhar, zukam, aur dard-e-sar waghayrah museebat-o-bala nahin balkay aik tarah ki ne’mat hayn jaysa kay A’la Hazrat ﷺ aagay khud wazahat farma rahay hayn.

istighfar-o-inabat farmatay hayn (yani taubah kartay aur rujoo' latay hayn) kay mabada baag dheeli na kar di gai ho (yani Khuda na-khuwastah tawajjuh na hata li gai ho). Haan! Sakht amraaz masalan Junoon-o-juzam-o-baras-o-koori (andha pan)-o-ta'oон¹ ya saanp ka kaatna, jalna, dobna, dabna, girna aur isi tarah ki dosri bimariyan agarchay musalman kay kaffara-e-zunoob (yani gunahon ka kaffarah)-o-baais-e-ajr-o-shahadat-o-rahmat hayn zaroor bala aur “لَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ”² daakhil hayn. Wa lihaza in say ‘aafiyat maangi gai aur isi liye Hadees Shareef

1 Junoon: “junoon aysay dimaghi khalal aur haraj ko kahtay hayn kay ‘aam taur par apnay ma’mool kay mutabiq Aadmi kay aqwaal-o-af’aal baaqi na rah saken, chahay ye kayfiyat fitri aur paydaishi taur par ho, ya ba’d mayn kisi marz ki bina par.” (*Al-Qamoos-ul-Fiqhi, pp. 69*)

Juzam: (Korh:) “aik maraz jis mayn badan safayd ho jata hay marz ki shiddat mayn a’zaa bhi gal jatay hayn.” (*Urdu Lughat, vol. 2, pp. 554*)

Bars: wo shaded safaydi jo mukammal badan ya is kay ba’z hisson par hoti hay jo tamam badan mayn saraiyat kar jaati aur barhti jaati hay yahan tak kay wo safaydi tamam badan ko ghayr layti hay, ye kamzoor aur apahij kar daynay waali bimari hay. (*Al-Rahmah Fi Tibb-wa-Hikmah, pp. 175*)

Ta’oon: aik wabai bimari jis mayn aik phora baghl ya jaangh (yani raan) mayn nikalta hay aur is kay zahr say insan bahut kam janbar hota hay, is mayn umooman qay, ghashi aur khafqan (yani aik bimari jis mayn dil ki dharkan barh jaati hay) ka ghalbah rahta hay. (*Urdu Lughat, vol. 13, pp. 53*)

Ta’oon say bhagnay say muta’iliq Imam-e-Ahl-e-Sunnat ka Risalah “تيسير الملاعون” (*Fataawa Razawiyyah* ki jild 24 safshah 285 par mulahazah farmaen).

² Tarjama-e-Kanz-ul-Iman: ham par wo bojh na daal jis ki hamen sahar (bardasht) na ho.” (*Parah 3, Surah Baqarah, Ayah 286*)

mayn: (أَعُوذُ بِكَ مِنْ سَيِّئِ الْأَسْقَامِ)¹ buray amraaz ki qayd laga kar panah talab ki to “شَاءَ اللَّهُ أَعْلَمُ وَدَعْوَاهُ” ka yahi mahmal aur kalam-e-Fuqaha say tanafi zaail².

Isi tarah Allamah Qurafi-o-Allamah Laqani aur in kay ilawah nay isi say shumar kia: donon jahan ki bhalai mangna yani agar ye maqsood ho kay Darain ki sab khobiyan day kay in khobiyon mayn maratib-e-Ambiya bhi hayn jo isay nahin mil saktay.
(Anwar-ul-Burooq, vol. 4, pp. 453)

Aur isi mayn dakhil hay aysay amr kay badalnay ki du'a mangna jis par qalam jaari ho chukka, masalan: lamba aadmi kahay: mayra qad kam ho jaye, ya chhoti aankhon wala: mayri aankhen bari ho jaen.

Raza nay Kaha: agarchay muhal-e-aqli kay siwa kay aslan salahiyat-e-qudrat nahin rakhta, sab kuch zayr-e-qudrat-e-Ilahiyyah dakhil hay. Magar khilaf-e-'aadat baat ki khuwastgari

¹ Yani aye Allah! May buray amraaz say tayri panah talab karta hon. (*Sunan-e-Abi Dawood, vol. 2, pp. 132, Hadees 1554*)

² Hamari mazkoorah bala bahas say wo Hadees-e-Pak jis mayn “Ilahi! Mayn tujh say mangta hon ‘aafiyat aur ‘aafiyat ki tamami aur ‘aafiyat ki hamayshgi” farmaya gaya aur Kalam-e-Fuqaha jo abhi “Durr-e-Mukhtar” kay hawalay say guzara kay hamayshah kay liye tandrusti-o-‘aafiyat mangna kay aadmi ka umar bhar kabhi kisi tarah ki takleef mayn na parna bhi muhaal-e-‘aadi hay” kay ma-bain payda honay wala ye zaahiria ta’aruz dor ho gaya aur yahi “tamam-al-‘aafiyah” ka mafsoom hay kay na-qaabil-e-bardasht baloon say hifazat rahay.

(darkhuwast) sirf Hazraat-e-Ambiya ﷺ ko waqt-e-izhar-e-Mu'jizah-o-Karamat ba-gharz-e-irshad-o-hidayat-o-itmam-e-Hujjat (logon ki hidayat aur in par Hujjat qaim karnay kay liye) Bi-izn-Illah jaaiz hay. Aur ka 'alam-e-asbab mayn ho kar aysi baat mangna apni had say barhna aur jahl-o-safahat mayn parna hay.

(كَبَاسِطَ كَفَيْهِ إِلَى النَّعْيِ بِلْمُقَاهُ وَمَا هُوَ بِسَائِغٍ)

"Jaysay koi apnay hath phaylayi baytha hay kay pani khud is kay munh mayn pohanch jaye aur hergiz na pohanchay ga." (*Parah 13, Surah Ra'd, Ayah 14*)

Masalah 2:

Laghw aur bay-faidah du'a na karay.

Ibn-e-'Abbas رضي الله عنه hikayat kartay hayn: Bani Israeel mayn aik shakhs tha Sanoos¹ naami, usay hukm huwa kay 3 du'aen tayri qabool hon gi apni aurat kay liye du'a ki tamam Bani Israeel ki aurton say ziyadah khoobsorat ho gai ghuroor-o-shuroor karnay aur shohar ko satanay lagi aik din is say khafa ho kar kaha: khuda tujhay kutya kar day isi waqt kutya ho gai phir bayton ki sifarish say is kay liye Du'a ki: Ilahi! Isay asli sorat par kar day jo sorat pahlay thi wahi ho gai aur teenon du'aen muft zaai' huen. (*Tafseer-e-Baghawi, vol. 2, pp. 180*)

¹ قد وجدنا اسمه: بسوس

Masalah 3:

gunah ki du'a na karay kay mujhay paraya maal mil jaye ya koi faahishah zina karay kay gunah ki talab bhi gunah hay.

Masalah 4:

qat'-e-rahm (yani 'azeezon say ta'alluq tornay) ki du'a na karay, masalan: fulan-o-fulan rishtahdaron mayn larai ho jaye.

Hadees mayn hay: "musalman ki du'a qabool hoti hay, jab tak zulm-o-qata'-e-rahm ki darkhuwast na karay."

Raza nay kaha: qat'-e-rahm bhi aik qism ism hay (yani gunah ki qsim hay), jisay ba-wajh-e-shiddat-e-ihtimam Ahadees, Baab mayn ism par 'atf farmaya: (مَالٍ يَدْعُ بِأَشْدَقِ الْحُكْمِ) (jab tak gunah ya qat'-e-rahm ki du'a na karay). (*Sunan-e-Tirmizi, vol. 5, pp. 248, Hadees 3392*)

Masalah 5:

Allah ﷺ say haqeer cheez na mangay kay parwardigar Ghani hay, agar tamam khalq ko aik sa'at mayn in kay hauslay say ziyadah bakhshay, is kay khazanay mayn kuch nuqsan na ho. Hazrat Imam-ul-Mursaleen ﷺ farmatay hayn: "jab mango Khuda say to Firdaus mango kay wo Ausat-e-Behshat aur A'la Jannat hay aur is kay opar hay 'Arsh-e-Rahman ka, aur isi say jaari hoti hayn nehren Behshat ki." (*Saheeh Bukhari, vol. 4, pp. 547, Hadees 7423*)

Aur ye bhi aya: “jab to du'a mangay bahut mang kay to Kareem say mangta hay.” (*Saheeh Ibn-e-Hibban, vol. 2, pp. 124, Hadees 886*)

Aye 'azeez! Wo Kareem-o-Raheem hay, bay-mangay karoron ne'maten taray hauslah-o-liyaqat say ziyadah tujhay 'ata karta hay. Agar to is say mangay ga kia kuch na paye ga. (aur kia hi khoob kaha gaya hay)

آنکہ نا خواستہ عطا بخشد

گر تو خواہش کنی چھا بخشد¹

بادشاہ ست او اگر خواہد

ہر دو عالم بیک گدا بخشد²

Aur wo jo Hadees mayn hay kay “jotay ka duwal (tasmah) totay to wo bhi Khuda say mang”. (*Sunan-e-Tirmizi, vol. 5, pp. 349, Hadees 349*)

Aur ba'z mukhatabaat-e-Musa عليه السلام mayn hay: “haandi ka namak bhi mujh say mang.” (*Sunan-e-Tirmizi, vol. 5, pp. 349, Hadees 3624*)

¹ Bin mangay 'ata fermata hay mahroom kabhi phayra hi nahin Faryad agar to kar lay kabhi phir daykho 'ataon ki baarish

² To Baadshah hay aye maray Maalik! Gada ko to Agar chahay 'ata kar day do 'aam aan-e-wahid mayn

Matlab is ka ye hay kay tamam tawajjuh apni mayri taraf rakh ghayr say aslan ta'alluq na kar, jo mang mujh say hi mang, agar ahyanan (kabhi kabhar) kisi khasees (kamter aur haqeer) cheez ki zaroorat ho, aur tahqeeq ye hay kay ye amr ba-ikhtilaf-e-ahwaal mukhtalif hay jis waqt Khuda kay umoom karam-o-qudrat aur apni ‘aajizi-o-ihtiyaj par nazar ho aur ba-wujood is kay khasees haqeer cheez ki zaroorat ho, dosray say suwal karna aur ghayr kay samnay hath phaylana qabool na karay, is qism ka suwal Khuda say muzaiqah nahin rakhta, haan bila zaroorat khasees cheez mangna hamaqat hay, umdah shay mangay kay Khuda Kareem hay aur har cheez par Qadir.

Raza nay kaha: dunya zaleel aur is ki tamam mata’ ba’aan kasrat (ba-wujood bahut honay kay) nihayat qaleel (فُل مَتَّاعُ الدُّنْيَا قَلِيلٌ)¹ wo musalman kay liye zaad-e-musafir (tosh-a-e-musafir) hay aur mabghooz (na-pasand) thehri (أَلَّهُمَّ إِشْكَارْحُنِي ذُرْزُثُمُ اسْقَابِي)²

Aur bay-zaroorat-e-Shar’iyah ghayron kay darwazay par bheek mangnay ki ijazat nahin to ab hajat maujood aur ghayr say mangna na-mahmood aur ziyadah hawas bhi mardood, yaqeenan namak ki kankari bhi Rab hi say mangen gay aur is ki jagah ye na kahen gay kay namak ka pahar day day ya paysay ki zaroorat hay to karor rupay day day kay aik paysah aur karor

¹ Tarjama-e-Kanz-ul-Iman: “tum farma do kay Dunya ka baratna thora hay.”

(*Parah 5, Surah Nisa, pp. 77*)

² Tarjama-e-Kanz-ul-Iman: tumhen ghaafil rakha maal ki ziyadah talabi nay yahan tak kay tum nay qabron ka munh daykha. (*Parah 30, Surah Takasur, Ayah 1-2*)

ashrafi zaleel-o-qaleel honay mayn donon barabar hayn, ye
“كَمْ مَا فَرِّعَ”^١ ho jaye ga. Ba-khilaf-e-na'eem-e-Aakhirat
(Aakhirat ki ne'maton kay) kay is mayn ziyadat matloob-o-
maqsood aur ‘ataye kareem ghayr mahdood phir kion kam par
qana'at karen!. (ولله الحمد)

Masalah 6:

ranj-o-museebat say ghabra kar apnay marnay ki du'a na karay
kay musalman ki zindagi is kay haq mayn ghaneemat hay.

Abu Hurayrah رضى الله عنه kahtay hayn: aik shakhs Shaheed huwa,
baras din ba'd (aik saal ba'd) is ka bhai bhi mar gaya. Talhah رضى الله عنه
nay khuwab mayn is ko daykha kay Shaheed say Behshat
mayn aagay jata hay, khuwab Huzoor-e-Aqdas say bayan kia aur
is ki paysh qadmi (Shaheed say aagay janay) par ta'ajub kia,
farmaya: jo peechay mara, kia is nay aik Ramazan ka Rauzah na
rakha! Aur aik saal ki Namaz ada na ki! Yani maqam-e-ta'ajub
nahin kay is ki ibadat us ki ibadat say ziyadah hay. (*Sunan-e-Ibn-e-
Majah, vol. 4, pp. 313, Hadees 3925*)

Aye ‘azeez! Wahan kay liye kia jama’ kia kay yahan say bhagta
hay? Agar maut ki shiddat-o-sakhti say waqif ho to aarzu karay,
kaash! Tamam dunya ki takleef mujh par ho aur chand rauz
maut say muhlat milay.

Sayyid-e-Aalam صلَّى اللهُ عَلَيْهِ وَسَلَّمَ fformatay hayn: ranj kay sabab maut
ki aarzu na karo, agar na chaar ho jao kaho: (أَلْلَهُمَّ أَنْتَ خَيْرُ مَا كَانَتِ النَّعْيَةُ الْخَيْرُ لَنَّ)
“Khudaya mujhay zindah rakh jab tak zindagi

¹ Aasman say gira khajoor mayn atka. Yani aik museebat say chhota dosri
mayn phansa.

mayray haq mayn behtar hay aur mujhay wafat day jis waqt
maut mayray haq mayn behtar hay.” (*Sunan-e-Nisai, vol. 311, Hadees
1818-1818*)

Aik shakhs nay pocha: behtar logon ka kon hay? (yani logon
mayn say behtareen shakhs kon hay?) faramya: “jis ki umar
daraz ho aur kaam achay.” Arz ki: badter logon ka kon hay?
Faramaya: “jis ki umar bari ho aur kaam buray.” (*Sunan-e-Tirmizi,
vol. 4, pp. 148, Hadees 2337*)

Pas nayko-kar kay wasitay zindagi ne’mat aur badkar kay liye
zindagi niqmat (saza), magar tamanna maut ki is khayal say jis
qadar jion ga (zindah rahon ga) ziyadah gunah karon ga, na-
dani hay, agar gunahon ko bura janta hay to in kay tark par
musta’id (tayar) ho¹ aur umar daraza talab karay ta (kay) ibadat-
o-riyazat say in ka tadaruk (talafi) karay.

لَمْ يُنْهِيْنَ الْسَّيِّئَاتِ^٢

Hazrat Maryam ﷺ ka farman:

يَأَيُّهَا مَنْتَ قَبْلَ هَذَا وَكُنْتُ نَسِيَّاً مَنْسِيَّاً^٣

¹ Yani: agar gunahon ko bura janta hay to gunah chhornay par kamar-bastah
ho.

² Tarajama-e-Kanz-ul-Iman: bay-shak naykiyan buraiyon ko mita dayti
hayn.” (*Parah 12, Surah Hood, Ayah*)

³ Tarjama-e-Kanz-ul-Iman: haye kisi tarah mayn is say pahlay mar gai hoti
aur bholi bisri ho jati.” (*Parah 16, Surah Maryam, Ayah 23*)

du'a ba-halak nahin balkay aarzu aur tamanna zamana-e-maazi ki hay aur “ranj-o-museebat say ghabranay” ki qayd is liye ham nay zikr ki kay ye du'a (yani marnay ki du'a) ba-sabab-e-shauq-e-wasl-e-Ilahi-o-Ishtiyaq-e-liqay-e-Saalihen durust hay.

Hazrat Sayyiduna Yousuf ﷺ du'a kartay hayn:

تَوَفَّنِي مُسْلِمًا وَأَحِيقْنِي بِالصَّالِحِينَ^۱

Isi tarah jab Deein mayn fitna daykha to apnay marnay ki du'a jaaiz hay.

Huzoor-e-Aqdas ﷺ say manqool hay:

(إِذَا أَرَدْتَ بِقَوْمٍ فَاقْبضْنِي إِلَيْكَ غَيْرَ مُفْتَوْنٍ)^۲

Hadees mayn hay: farmatay hayn: “koi tum say maut ki aarzu na karay magar jab kay ietimad nayki karnay par na rakhta ho.”

(Tirmizi, vol. 5, pp. 161, Hadees 2346)

Raza nay kaha; khulasah ye kay dunyawi muzarraton say bachnay kay liye maut ki tamanna na-jaaiz hay aur Deeni muzarrat (nuqsan) kay khauf say jaaiz. Jaysay kay “Durr-e-

^۱ Tarjama-e-Kanz-ul-Iman: mujhay musalman utha aur in say mila jo tayray qurb-e-khaas kay laiq hayn.” (Parah 13, Surah Yousuf, Ayah 101)

^۲ Aye Allah! Jab to kisi qaum kay sath ‘azab-o-gumrahi ka iradah farmaye (in kay a'maal-e-bad kay sabab) to mujhay bighayr fitnay kay apni taraf utha.

(Sunan-e-Tirmizi, vol. 5, pp. 161, Hadees 3246)

Mukhtar” aur “Khulasah” waghayrah mayn. (*Durr-e-Mukhtar*, vol. 9, pp. 691, *Khulasa-tul-Fatawa*, vol. 4, pp. 340, *Hindiyyah*, vol. 5, pp. 379)

Masalah 7:

bay-gharz-e-saheeh-e-Shar'i kisi kay marnay aur kharabi ki du'a na mangay Huzoor-e-Aqdas ﷺ farmatay hayn:

إِذَا سِعْتُمُ الرَّجُلَ يَقُولُ هَلْكَ النَّاسُ فَهُوَ أَهْلُكُمْ

“jab suno tum kisi mard ko kay kahta hay log halak hon¹ to wo sab ziyadah halak honay wala hay. (*Musnad-e-Imam Ahmad*, vol. 3, pp. 102, *Hadees* 7689)

Hadees Shareef mayn hay: aik sharabi ko Huzoor ﷺ kay paas haazir laye Huzoor nay had maarnay ka hukm dia koi is kay dhaol marta (yani thappar lagata), koi jotay, farmaya: “is ki malamat karo” kis nay kaha: tujh ko Khuda ka khauf na aaya, kisi nay kaha: to Rasoolullah ﷺ say na sharmaya, aik nay kaha: اخْرُوكَ اللَّهُ “Khuda tujhay khuwar karay” farmaya: ye na kaho balkay kaho: اللَّهُمَّ اغْفِرْ لَهُ أَلَّهُمَّ اذْكُنْهُ “Khudaya! Is ko bakhsh day, Khudaya! Is par rahm farma”

(*Sunan Abi Dawood*, vol. 4, pp. 216 - 217)

¹ Yani jo shakhs auron ki halakat-o-kharabi chahta hay wo sab say ziyadah halak-o-kharab hota hay aur ba'z هَلْكَ النَّاسُ ko jumla khabriyah kahtay hayn. Yani jo auron ko halakat mayn mutbala-o-bura aur apnay aap ko in say bara janta hay, wo sab say ziyadah halakat mayn mutbala aur bura hay.

Tufayl Bin Amr Dausi nay apni qaum ki shikayat ki aur arz ki:
ya Rasoolallah! Daus par du'a kejiye.¹ Farmaya:

اللَّهُمَّ اهْدِنَا وَسَأُوتَبِعُكَمْ

“Khudaya! Daus ko hidayat farma aur in ko yahan lay aa.”

(Sahih Bukhari, vol. 2, pp. 291, Hadees 2937)

Isi tarah jab Saqeef² kay pathron say bahut musalman shaheed huye Sahabah nay guzarish ki in par du'a kejiye. Faramaya:

¹ Hazrat Tufayl Bin Amr Dausi Yamn kay mashhoor qabeelay kay fard thay, ye Makkay hi mayn khidmat-e-Aqdas mayn haazir ho kar Musharraf ba-Islam ho chukay thay, aur is kay ba'd apnay watan wapas gaye aur arsa tak wahan rahay. Khayber kay moqa' par apnay muttabi'een kay sath Khayber hi mayn haazir huye phir Madinah Tayyibah mayn rahnay lagay, Jang-e-Yamamah mayn Shaheed huye, in ka khitab “Zun-Noor” bhi hay, unhon nay Islam qabool kartay waqt ye arz kia tha, mujhay Daus ki taraf bhayjiye aur mujhay koi nishani ‘ata farmaiye jis say unhen hidayat naseeb ho, Huzoor ﷺ nay du'a farmai: aye Allah! Isay Noor ‘ata farma, is du'a ki barakat say in ki donon aankhon kay darmiyan aik Noor chamakta tha, unhon nay arz ki: mujhay andaysha hay kay wo log ye kahen kay is ki sorat bigar gai hay to ye roshni in kay koray kay kinaray muntaqil ho gai, in ka kora andhayri raat mayn chamakta tha isi liye in ka naam Zun-Noor para. In ki ye ‘arz-dasht (yani Daus ki halakat ki du'a ki darkhuwast) dobarah haaziri kay moqa' par thi jab kay wo Khayber mayn apnay 80 ya 90 sathiyon kay sath khidmat-e-ba-barakat mayn haazir huye thay, unhon nay ye bhi ‘arz ki kay Daus mayn Zinaa aur Sood ‘aam hay in ki halakat ki du'a kejiye (to Huzoor ﷺ nay un ki hidayat ki du'a farmai.)

² Ye bhi Arab kay aik qabeelay ka naam hay. Huzoor ﷺ nay Zayd Bin Harisah رضي الله عنهما kay sath Taif ka qasd kia, Aap ﷺ nay wahan pohanch kar ashraf-e-Saqeef yani Abd-yaleel bin Amr bin Umair aur is kay bhai

أَللّٰهُمَّ اهْبِطْنَا فِيَّاً “Khudaya! Saqeef ko hidayat farma!” (*Tirmizi, vol. 5, pp. 492, Hadees 3968*)

Jang-e-Uhud mayn zaalimon nay dandan-e-mubarak sang sitam say shaheed kia aur kuffar-e-Taif nay Huzoor kay jism-e-Naazneen par is qadar patther maray kay paashna-e-mubarak (yani ayriyan mubarak) khoon say aaludah huye magar in par bhi du'aye halak-o-kharabi na ki agar chahtay wo sab halak ho jataj.

Atiyyah

Mas'ood aur Habeeb ko Islam ki Dawat di magar unhon nay aap ﷺ ki Dawat ka buri tarah jawab dia, aik bola: agar aap ko Khuda nay Payghamber banaya hay to wo Ka'bah ka pardah chaak kar raha hay, dosray nay kaha: kia Khuda ko Payghambari kay liye aap kay siwa koi na mila? Teesray nay kaha: mayn hergiz aap say kalam nahin kar sakta , agar aap Payghambari kay Daway mayn sachay hayn to aap say guftgu karna khilaf-e-adab hay aur agar jhotay hayn to qabil-e-khitab nahin, jab aap ﷺ mayoos ho kar wapas huye to unhon nay kameenay logon aur ghulamon ko aap ﷺ par ubhara jo aap kay liye intihai na-zayba aur ghustakhanah alfaz kahtay aur taaliyan bajatay, itnay mayn log jama' ho gaye aur unhon nay aap ﷺ kay donon taraf saffen bandh len jab aap ﷺ darmiyan say guzray to qadam mubarak uthatay waqt aap kay muqaddas qadmon par patthar barsanay lagay yahan tak kay na'lain mubarak khoon say bhar gaye, jab aap ﷺ ko pathron ka sadmah pohanchta to bayth jatay, magar wo baazu thaam kar khara kar daytay, jab chalnay lagtay to patthar barsaatay aur sath sath hanstay jatay, 'Utbah aur Shaybah aap kay sakht dushman thay magar aap ki is halat par in kay dil bhi narm par gaye. (*Seerat-ul-Halbiyyah, vol. 1, pp. 498-499*)

إِنَّهُ لَا يُحِبُّ الْمُعْتَدِلِينَ ﴿٥٥﴾

ki tafseer mayn kahtay hayn: “**مُعْتَدِلِينَ**” say wo log murad hayn jo logon kay kosnay mayn had say barhtay aur kahtay hayn: Allah in ko khuwar karay, Allah in par la’nat karay. (*Tafseer Baghawi, part 8, Surah Al-A’raf, Taht-al-Ayah 55, vol. 2, pp. 138*)

Maulana Ya’qoob Charkhi Ayah-e-Kareemah

فَاجْتَبَهُ رَبُّهُ فَجَعَلَهُ مِنَ الْصَّالِحِينَ ﴿٥٦﴾²

ki tafseer mayn likhtay hayn: naseeb ‘aarif ka ye hay kay balaon mayn sabr karay aur munkiron kay inkar say mutaghayyar na ho balkay Rasoolullah ﷺ ki Sunnat par amal karay kay farmatay thay: “Khudaya mayri qaum ko hidayat farma kay wo jantay nahon.”

Haan agar kisi kaafir kay iman na lanay par yaqeen ya zann-e-ghalib ho aur jeenay say Deen ka nuqsan ho ya kisi zaalim say ummeed taubah aur tark-e-zulm ki na ho aur is ka marna, tabah hona khalq kay haq mayn mufeed ho, aysay shakhs par bad-du’a durust hay.

¹ Tarjama-e-Kanz-ul-Iman: “Bay-shak had say barhnay walay usay pasand nahin.” (*Parah 8, Surah A’raaf, Ayah 55*)

² Tarajama-e-Kanz-ul-Iman: to isay is kay Rab nay chun lia aur apnay qurb-e-khaas kay sazawaron (haqdaron) mayn kar lia.” (*Parah 29, Surah Qalam, Ayah 50*)

Hazrat Nooh ﷺ nay jab daykha kay qaum kay sarkash apnay kufr-o-'inad say baaz na aaen gay aur Wadd-o-Suwa' -o-Yaghoos-o-Ya'uooq-o-Nasr ko na chhoren gay,¹ Janab-e-Ilahi mayn arz ki:

رَبِّ لَا تَذَدَّ عَنِ الْأَرْضِ مِنَ الْكُفَّارِ إِنَّهُمْ دَيَّارٌ
﴿٢﴾

“Khudaya! Zameen par kaafiron mayn say koi ghar wala na chhor.” *[Kanz-ul-Iman (translation of Quran)] (Part 29, Surah Nuh, Verse 26)*

Isi tarah Hazrat Mosa ﷺ nay qibtiyon par du'a ki:

رَبَّنَا أَطْهِسْ عَلَىٰ أَمْوَالِهِمْ وَأَشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ

“Khudaya! In kay maal mita day aur in kay dilon par sakhti kar kay wo Iman na laen jab tak dard-nak ‘azab na daykhen.” *[Kanz-ul-Iman (translation of Quran)] (Part 11, Surah Yunus, Ayah 88)*

Aur isi qism kay aghraaz kay wasitay hamaray Payghamber ﷺ say bhi ahyanan (kabhi kabhar) ba'z kuffar par du'a karna sabit hay.

¹ Hazrat Nooh ﷺ ki qaum in ki poja karti aur in ki ibadat chhornay par tayar na thi, Surah Nooh ki Ayah number 23 mayn in ka ba-qaaidah zikr maujood hay. Mazeed tafseel kay liye “Khazain-ul-‘Irfan” pp. 686, “Noor-ul-‘Irfan” pp. 912 aur “Fataawa Razawiyyah” jild 24, pp. 573, ka mutala’ah farmaen.

Raza nay kaha: ba'z in mayn say Hazrat Musannif Allam رحمه اللہ علیہ nay "Suroor-ul-Quloob Fi Zikr-il-Mahboob" kay baab Mu'jizaat mayn zikr farmaen. (*Suroor-ul-Quloob, pp. 315 – 316*)

Masalah 8:

kisi musalman ko ye bad-du'a na karay kay to kafir ho jaye, kay ba'z Ulama kay nazdeek kufr hay aur tahqeeq ye hay kay agar kufr ko acha ya Islam ko bura jaan kar kahay, bila rayb (yani bay-shak-o-shubah) kufr hay warnah bara gunah hay kay musalman ki bad-khuwahi (musalman ka bura chahna) Haram hay, khusoosan ye bad-khuwahi kay sab say bad-khuwahiyon say badter hay.

Masalah 9:

kisi musalman par la'nat na karay aur isay mardood-o-mal'oon na kahay aur jis kaafir ka kufr par marna yaqeeni nahin is par bhi naam lay kar la'nat na karay, yahan tak kay ba'z Ulama kay nazdeek mustahiq la'nat par bhi la'nat na kahay. (*Mina-hul-Raud-il-Azhar, pp. 72*)

yonhi machhar aur hawa aur jamadaat-o-haywanaat¹ par bhi la'nat mamnoo' hay. Rasoolullah صلی اللہ علیہ وآلہ وسلم farmatay hayn: "musalman bahut ta'n karnay wala aur la'n karnay wala aur

¹ Magar bichhu waghayrah ba'z janwaron par Hadees mayn la'nat aai hay.

منہ قدس سرہ

fuhash-o-bay-hodah baknay wala nahin hota.”¹ (*Tirmizi, vol. 4, pp. 112, Hadees 6046*)

Dosri Hadees Shareef mayn hay: “bahut la’nat karnay walay Qiyamat kay din gawah-o-shafee’ na hon gay.” (*Muslim, pp. 1400, Hadees 2598*)

Teesri Hadees Shareef mayn hay: “musalman ki la’nat misl is kay qatl kay hay.” (*Bukhari, vol. 4, pp. 112, Hadees 6047*)

Chothi Hadees Shareef mayn hay: jab bandah kisi par la’nat karta hay, wo la’nat aasman ki taraf chahrti hay is kay darwazay band ho jatay hayn kay yahan tayri jagah nahin, phir zameen ki taraf utarti hay is kay darwazay bhi band ho jatay hayn kay yahan tayri jagah nahin, phir daen baen phirti hay jab kahen thikana nahin paati agar jis par la’nat ki, la’nat kay laaiq hay to is par jaati hay warnah kahnay walay ki taraf palat aati hay.

(*Sunan Abi Dawood, vol. 4, pp. 362, Hadees 4905*)

١ فِي رَوْاْيَةٍ لَا يَكُونُ الْمُؤْمِنُ لِعَانًا، (*Tirmizi, vol. 3, pp. 410, Hadees 2026*)

وَفِي أُخْرَى لِهِ: (لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُونَ لِعَانًا) (*Tirmizi, vol. 3, pp. 410, Hadees 2026*)

وَرَوَى أَيْضًا: (الْمُسْلِمُ لَيْسَ بِلِعَانٌ) (*Tirmizi, vol. 3, pp. 393, Hadees 1984*)

وَلِبَخَارِي: لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاحْشًا وَلَا لِعَانًا— (*Sahih Bukhari, vol. 4, pp. 112, Hadees 6046*)

Aur farmatay hayn: aye aurato! Sadaqah do kay mayn tumhen Dauzakh mayn ba-kasrat daykha yani auraten Dauzakh mayn bahut paen. Arz ki: kis sabab say? Farmaya: tum la'nat bahut karti ho. (*Bukhari, vol. 1, pp. 123, Hadees 304*)

Imam Ghazali “Keemiya-e-Sa’adat” mayn naql kartay hayn: aik shakhs nay Huzoor ﷺ kay waqt 100 baar sharab pi, aik Sahabi nay is par la’nat ki aur kaha: kab tak is ka fasad baaqi rahay ga!? Huzoor nay farmaya: “Shaytan is ka dushman maujood hay wo kifayat karta hay, to la’nat kar kay Shaytan ka yaar na ho.” (*Kimiya-e-Sa’adat, vol. 1, pp. 371*)

Aur aik shakhs nay sharab pi, log is ko martay aur la’nat kartay. Farmaya: “la’nat na karo kay wo Khuda-o-Rasool ko dost rakhta hay.” (*Bukhari, vol. 4, pp. 330, Hadees 6780*)

Suwal:

Shar’ Shareef mayn zaalimon aur bayaj (sood) khanay waalon aur is kay mu’amlay mayn parnay waalon par aur us shakhs par jo apnay maa baap par la’nat karay aur jo bid’ati ko jagah day aur jo ghayr Khuda kay wasitay janwar zibah karay aur siwa in kay aur gunah-gaaron par la’nat warid hay aur aglay Payghamber bhi Kuffar par la’nat kartay.

لُعْنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَىٰ لِسَانِ دَاؤَةٍ وَعَيْسَىٰ ابْنُ مَرْيَمَ^١

¹ Tarjama-e-Kanz-ul-Iman: “la’nat kiye gaye wo jin hon nay kufr kia Bani Israel mayn Dawood aur Isa Bin Maryam ki zaban par.” (ref)

Aur Farishtay bhi in par la'nat kia kartay hayn:

أُولَئِكَ بَرَآءُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالنَّلَّٰئِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١﴾
لَحِلِّيْدِيْنَ فِيهَا^٢

Jawab:

la'nat lughat mayn ba-ma'na tard-o-ib'aad (yani dhutkar aur dori) kay hay aur Ahl-e-Sharee'at kabhi is say tard-o-ib'aad-e-rahmat-e-Ilahi-o-Behshat say, aur kabhi tard-o-ib'aad-e-janab-e-qurb aur rahmat-e-khaas-o-darja-e-saabiqeen say murad laytay hayn.²

Pahlay ma'na kaafiron kay liye khaas hayn. Jis shakhs ka kufr par marna yaqeeni jaysay: Abu Jahl, Abu Lahb, Fir'aun, Shaytan, Haman is par la'nat jaaiz, Ambiya عليه السلام jin par la'nat kartay thay, ba-ie'laam-e-Ilahi (Allah عَزَّوَجَلَّ kay batanay say) in kay kaafir marnay say waaqif thay aur Farishtay bhi inhen par la'nat kartay

¹ Tarjama-e-Kanz-ul-Iman: “in ka badlah ye hay kay in par la'nat hay Allah aur Farishton aur aadmiyon ki sab ki, hamayshah is mayn rahan gay.” *[Kanz-ul-Iman (translation of Quran)] (Part 1, Surah Al-Baqarah Verse 89)*

² Lighat mayn “la'nat kay ma'na dori kay hayn. Sharee'at ki istilaah mayn la'nat kay ma'na 2 tarah say bayan kiye gaye hayn: 1) Allah عَزَّوَجَلَّ ki rahmat aur is ki Jannat say dori, to kisi par la'nat karnay kay ma'na kabhi to ye hon gay kay to Allah عَزَّوَجَلَّ rahmat-o-Jannat say dor ho. 2) aur kabhi Allah عَزَّوَجَلَّ kay qurb aur is ki khaas rahmat say dori, ya pichlay nayk bandon ko is ki janab mayn jo martabah mila is say dori murad hay.

hayn jin ki bad-anjami say ba-ie'laam-e-Ilahi waaqif hotay hayn ya Ambiya-o-Malaikah kaafiron par ba-wasf-e-kufr la'nat kartay hayn yani ^۱(نَعْنَةُ اللَّهِ عَلَى الْكُفَّارِينَ) kahtay hayn.

Dosri qism gunahgaron ko bhi shamil hay, jis jagah Quran ya Hadees mayn lafz la'nat ka 'Usaat (Gunahgaron) kay haq mayn warid hay wahan dosray ma'na murad hayn, magar jawaz is qism ka bhi muqayyad ba-wasf-e-'aam mazoom hay. ^{کَعْنَةُ اللَّهِ عَلَى} (الْكُفَّارِينَ) (jhoton par Allah عَزَّوَجَلَّ ki la'nat) aur ^{کَعْنَةُ اللَّهِ عَلَى الْقَالِبِينَ} (zaalimon par Khuda ki la'nat) kah saktay hayn, kisi shakhs khaas par la'nat nahin kar saktay.

Shaykh Muhaqqiq² farmatay hayn: “la'nat karna kisi par jaaiz nahin siwa is kay jis kay kaafir marnay ki mukhbir-e-Sadiq صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ nay khabar di, aur kaafir makhsoos par kay Iman is ka dam-e-akhyar muhtamil ho³” la'nat na Karen.

^۱ Tarjama-e-Kanz-ul-Iman: “Allah ki la'nat munkiron par.”

^۲ (*Ash'i'a-tul-Lam'aat*, vol. 4, pp. 71)

^۳ Yani ye ihtimaal kay ho sakta hay fulan kaafir martay waqt Iman lay aaya ho.

Ba'z makkar-e-zamanah isi ko bunyad bana kar bholay musalmanon ko apnay daam-e-farayb mayn laynay ki koshish kartay hayn kay “miyan! Kaafir ko bhi kaafir mat kaho! Kia ma'loom kab musalman ho jaye!”

Maqam-e-ghaur to ye hay kay pahlay khud kaafir kah chukay, phir kahtay hayn kaafir mat kaho, halankay khud Quran-e-Majeed say is baat ki taiyed hoti hay kay kaafir ko kaafir hi kaha jaye aur mumin ko mumin, kia aap ghaur nahin kartay kay Quran-e-Pak mayn kaafiron ko kaafir kah kar pukara gaya

hay balkay Quran-e-Pak mayn aik mukammal Sorah ka naam hi “Surah Kaafiron” rakha gaya hay.

Piyaray Islami Bhaiyo! Koi ‘aaqil shakhs is haqeeqat say inkar nahin kar sakta kay jo shay jis waqt jis halat mayn ho usay is waqt usi ki jins say pukara jaye ga, masalan Gandum jab tak apni asli halat par baaqi hay isay gandum hi kaha jaye ga aur jab isay pees kar aata kar dia jaye to phir isay koi bhi gandum kahnay ko tayar nahin ho ga balkay aata hi kaha jaye ga aur jab is aatay ki roti bana li jaye to phir isay aata nahin balkay roti ka naam dia jaye ga aur jab is roti ko kha kar fuzlay ki shakl mayn kharij kar diya jaye to phir isay roti nahin balkay fuzlah kaha jaye ga, is waqt in Hazaraat ko ye baaten nahin sojhti kay gandum ko gandum mat kaho kia ma’loom kab aata ho jaye aur aatay ko aata mat kaho kia ma’loom kab roti ho jaye waghayrah.

الحمد لله رب العالمين والصلوة والسلام على سيد النبويين أبا عبد الله زادنا الله بهمن الشفاعة والغفران شفاعة الله الراحمة والغفران شفاعة الله الراحيم

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 ijtim'a may Rizaa-e-Ilahi kay liye achhi achhi niyyaton kay sath saaari raat shirkat farmaiye. ♦ Sunnaton ki tarbiyat 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" **ان فتنۃ عالمہ عوامیل** 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.

یونیورسٹی عوامیل



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