



Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, Baani-e-Dawat-e-Islami,
Hazrat 'Allamah Mulana Muhammad Ilyas 'Attar Qadiri Razawi
کتابت برکتانہم العلیہ kay malfuzaat ka tehreeri Guldastah

SADAQAAT

kay baray mayn 25 suwal jawab

17 Safhaat

11

Parindon ko sadqay ka goosht khilana kaysa?

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Sadqah daynay say 'Umar kaysay barhay gi?

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Halal aur Haram ki Miks kama'i sadqah karna kaysa?



امیرِ اہلِ سنت سے صدقات کے بارے میں 25 سوال جواب

Ameer-e-Ahl-e-Sunnat say sadqat kay baray may 25 Suwal jawab

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Kitab perhnay ki Du'a

Deeni kitab ya Islami sabaq perhnay say pehlay zayl mayn di huyi Du'a perh li-jiye **إِن شَاءَ اللَّهُ** jo kuch perhayngey yaad rahay ga. Du'a yeh hay:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Tarjama:

Ay Allah (**عَزَّوَجَلَّ**)! Ham par 'ilm-o-hikamat kay darwaazay khool day aur ham par Apni rahmat naazil farma! Ay 'azamat aur buzurgi waalay!

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

Note: Awwal aakhir aik baar Durood Shareef perh layn.

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Ameer-e-Ahl-e-Sunnat say sadqat kay baray may 25 Suwal jawab

Dua-e-Khalifa-e-Attar:

Ya Rab-ul-Mustafa! Jo koyi 20 safhat ka risala “Ameer-e-Ahl-e-Sunnat say sadqat kay baray may 25 Suwal jawab” parh ya sun kay us kay halal rizq may barkat ‘ata farma aur usay Rah-e-Khuda may sadqa o khairat karnay ki toufeeq ‘ata farma.

أَمِينَ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Durood Sharif ki fazeelat

Farman e Akhiri Nabi صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: Qiyamat kay roz Allah pak kay ‘arsh kay siwa koyi saya nahin hoga, teen shakhs arsh-e-Islahi kay saye may hongay. ‘Arz ki gayi: Ya Rasool Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Voh kon log hongay? Irshad farmaya:

1. Woh shakhs jo meray ummati ki pareshani door karay
2. Mayri sunnat zindah karnay wala
3. Mujh par kasrat say Durood Sharif parhnay wala.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Al-Bador-ul-Safirt, safhah 131, Hadees 366

Suwal: Sadqa aur Khairat ki qubooliyat ka mayaar kiya hay?

Jawab: Ikhlas kay sath jo ‘amal kiya jaye Allah ki rehmat say us may qubooliyat ki Umeed bohat ziyadah hay, aur agar Ikhlas nahin hay to phir voh rad hay, us may qubooliyat nahin hay.¹ Jesay logohn ko dikhanay kay liyay kisi nay paisay diyay to sawab ki Umeed nahin hay. Yahan to halat aisay hayn keh ‘aam tor par logohn ko dikhanay kay liyay hi log paisay detay hayn, agar log dekh nahin patay to unhayn sunatay hayn keh “may nay yeh kiya hay aur itna itna diya hay.” Agar sunanay may yeh niyyat hay keh samnay walay ko bhi ragbat milay to yeh niyyat achi hay aur us par bhi sawab milayga,² laykin sirf is niyyat say batana keh yeh mujhe sakhi bolayn, dilayr bolayn to yeh riya hay, is may sawab ki umeed nahin hay.³ *إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ* (Ya’ani aamal ka dar-o-madar naymatohn par hay). Chotay say chota ‘amal dakhal na ho to us may sawab ki umeed ki jasakti hay. Ikhlas ki aur bhi bohat sari ta’areefayn hayn.⁵ Albatta agar kisi kaam may ghayr ka ‘amal dakhal Allah ki raza kay liyay bhi shamil hogaya to theek hay, maslan aik banday ki ham nay is liyay madad ki takeh us ka dil khush hojaye aur us par mujhay sawab milay to yeh bhi Allah ki raza wala kaam hogaya, halankeh us may banday ki riza bhi shamil hay, laykin is banday ki riza say asal maqsad Allah ko razi karna hay, is liyay yeh bhi ‘ibadat hogaya.⁶

Suwal: Jab aadami ki ‘umr muqarrar hay, to sadqa denay say ‘umr kesay barhaygi?

¹ Nisa`ee, safhah 510, Hadees 3137, Makhuzan

² Ihya`-ul-‘Uloom, safhah 390, Jild 3, Ihya`-ul-‘Uloom (Mutarajjim), safhah 940, Jild 3

³ Fatawa Razviyyah, safhah 625, Jild 23, Makhuzan

⁴ Bukhari, Jild 1, safhah 5, Hadees 1

⁵ Mirqat-ul-Mafatih, Jild 1, safhah 486

⁶ Malfuzat-e-Ameer-e-Ahl-e-Sunnat, Jild 5, safhah 234

Jawab: Allah pak kay ‘ilm may hay keh bandah kitni ‘umr may fout hoga. Us ki ‘umr may izafa hona hoga to aisay asbab hojayengay keh us ki ‘umr barh jayegi yeh sab Allah pak ka nizam-e-qudrat hay. Laykin Allah pak kay ‘ilm may honay ka ya Allah pak ki masheeyat ka yeh matlab nahin keh bandah sab kuch chor kar beth jaye, agar beemar ho to ‘ilaj na karwaye aur sochay keh sehat milni hogi to mil jayegi, wesay bhi shifa to Allah pak hi deta hay dawai khanay ki kiya zuroorat hay? Zahir hay koyi bhi yeh baat sun kar dawa nahin chorayga dawayi sab hi khayengay. Han! Kitaabohn may mutawakkileen ki aik jama’at kay waqiyat likhay hayn jo ‘ilaj nahin karwatay aur Allah pak par tawakkul kartay hayn.¹ Hosakta hay aisay log ab bhi hon magar aatay may namak kay barabar hi hongay. Beher haal! Riwayatohn may mukhtalif aamal ki barkat bayan huwi hay keh kis say ‘umr may izafa hota hay aur kis say rizq may wus’at hoti hay. Chunanacha bahar-e-shariyat jild 3 safha number 560 par masla number 6: Hadees may aaya hay keh sila rehmi ya’ani rishtedarohn kay sath husn-e-sulook karnay say ‘umr may ziyadti aur rizq may wus’at hoti hay.² Ba’az ‘ulema nay is hadees ko Zahir par hamal kiya hay ya’ani yahan qaza muallaq murad hay kiyonkeh qaza mubram tal nahin sakti. Aur ba’az nay farmaya keh ziyadti ‘umr ka yeh matlab hay keh marnay kay ba’ad bhi us ka sawab likha jata hay goya voh ab bhi zindah hay ya yeh murad hay

¹ Hazrat e Sehl Tustari رَحْمَةُ اللهِ عَلَيْهِ ko aik marz tha keh agar kisi aur ko hojata to Aap رَحْمَةُ اللهِ عَلَيْهِ us ka ‘ilaj kiya kartay, laykin khud apna ‘ilaj nahin kartay thay. Aap رَحْمَةُ اللهِ عَلَيْهِ say is baray may poocha gaya to Irshad farmaya: Ay dost! فَرْبُ الْعَيِّبِ لَا يُوجَعُ ya’ani Mehboob ki maar takleef nahin dayti. (Ihya’-ul-‘Uloom, Jild 5, safhah 68)

² Bukhari, Jild 4, safhah 97, Hadees 5985 Makhuzan

keh marnay kay ba'ad bhi us ka zikr-e-khayr logohn may baqi rehta hay, ¹

Suwal: Sadqa aur khayrat may kiya farq hay?

Jawab: Saqda 'arbi zaban ka lafz hay, urdu may sadqa karnay ko khayrat kehtay hayn. Jabkeh 'arbi may khayrat "khayr" ki jama' hay jis ka ma'ani bhalayi hay. Albattah urdu may mali madad karnay ko khayrat kehtay hayn, jesay jab faqeer ko paisay detay hayn to yeh khayrat kehlati hay. Zakat bhi urdu kay lehaz say khayrat hi hoti hay.²

Suwal: Sadqa kisay kehtay hayn?

Jawab: Sadqay kay hawalay say kayi log yeh samajhtay hayn keh kalay bakray ya kalay murgay par hath phirwa kar ya koyi bhi cheez saat bar sar par say ghuma kar di jaye to vohi saqda hay. Is tarhan kay andaz may koyi cheez dena sadqay kay sath sath totka bhi hay. Dar asal har voh cheez jo Allah pak ki raza hasil karnay kay liyay us ki rah may di jaye, kisi Gareeb ki madad ki jaye ya batour e Chandah diya jaye voh sab sadqa hay.³

Suwal: Ba'az log gosht ya zindah murg apnay upar say war kar jungle may phenk detay hayn aur kehtay hayn keh peechay mur kar nahin dekhna kiya yeh durust hay?

Jawab: Sadqay ki kayi aqsam hayn fardh sadqa jaysa keh zakat, wajib sadqa jaysa keh fitrah aur deegar sadqat-e-wajiba. Nafli sadqa jaysa keh Gareeb ko sawab ki niyyat say raqm dena jisay urdu may khayrat kaha jata hay yeh bhi sadqa hi hay. Is kay ilawah sadqay ki ba'az sooratayn aur bhi hayn jaysa keh jaan ka

¹ Malfuzat-e-Ameer-e-Ahl-e-Sunnat, Jild 6, safhah 390

² Radd-ul-Muhtar, Jild 6, safhah 678-679 Mulakkkhasan

³ Malfuzat-e-Ameer-e-Ahl-e-Sunnat, Jild 6, safhah 390

saqda dena wagerah. Agar jaan ka sadqa dena ho to fatawa razawiyya sharif may hay keh jaan kay badlay yoonh jaan ka sadqa diya jaye keh halal janwar zibah karkay day diya jaye.¹ Lehaza jaan ka sadqa nikalnay kay liyay bakra ya murgi zibah karnay dena ziyadah acha hay aur zindah denay may bhi koyi harj nahin. Isi tarhan raqm, kapra aur anaj wagerah cheezayn bhi sadqay may di jasakti hayn. Sawab may jo sadqay ki sooratayn batayi gayen yeh babajee logohn kay dhakoslay hotay hayn unhayn ikhtiyar karnay say bachna chahiyay. Sadqa nikalnay kay liyay zindah murg phayk dena ya bakray ki siri ya paye qabristan kay chorahay may dafan karna maal ko zaya' karna hay aur aisa sadqa jis may maal ko zaya' kiya jaye haram hay.²

Rahi baat peechey mur kar na dekhnay ki to mujhay lagta hay keh yeh babajee logohn par ta'asur (impression) dalnay kay liyay boltay hongay keh murg phenk dena aur peeche mur kar na dekhna. Nayz yeh bhi mumkin hay keh babajee aisi jaga murg ya bakra phenkwa rahay hon keh jahan pehlay say hi babajee kay banday moujood hon keh jesay hi bakra ya murg chora jaye voh usay pakar kay lay jayen lehaza babajee is khouf say keh agar murg ya bakra chornay walay nay mur kar dekh liya to kaheen mayra bhanda phoot na jaye. Is liyay sadqa nikalnay walay ko yeh keh kar khoufzadah kar detey hon keh peechey mur kar nahin dekhna aur agar dekhnay par kuch huwa to mujhay nahin bola.

Ba'az sooratohn may "murr kar na dekhna" muhawrah bhi istemal hota hay jaysa keh yeh kaha jata hay "rah-e-khuda may diya to mur kar mat dekho" is say murad yeh hota hay keh Rah-e-Khuda may denay kay ba'ad yeh tamanna na karo keh

¹ *Fatawa Razaviyyah, Jild 24, safhah 186, Makhuzan*

² *Fatawa Razaviyyah, Jild 20, safhah 455, Makhuzan*

mujhay wapis mil jaye ya may wapis lay loon wagherah. Beherhaal babajee jo boltay hayn keh “peechey mur kar mat dekho” is may unki kiya hikmat hay mujhay maloom nahin aur us say mutalliq jo baatein may nay zikr keen yeh batour-e-tafannun kay hayn.¹

Suwal: Kiya ghar may moujood sadqay ki raqm istemaal kar saktay hayn?

Jawab: agar nafil sadqay ki niyyat say ghar may raqm rakhi thi keh “yeh raqm rah-e-khuda may kharch karoonga ya huzoor Ghous-e-Pak shaykh abdul qadir Jeelani رَحْمَةُ اللهِ عَلَيْهِ ki niyaz karoonga” yeh aisi soorat may voh khud us raqm ka malik hay, us kay liyay behtar yehi hay keh jis nayk kaam ki niyyat say raqm rakhi hay usi may kharch karay, laykin agar voh raqm apnay kisi kaam may istemaal karta hay to bhi koyi harj nahin hay.

(Is mouqay par Mufti Hassan Sahab nay farmaya:) Aaj kal jo hamaray han sadqa box rakhay jatay hayn agar un may sirf apni zati raqm ho to chahay voh sadqa nafila ho ya sadqa wajiba, donohn sooratohn may jab tak sadqa ada nahin kiya us waqt tak raqm istemal karnay may koyi harj nahin hay.²

Suwal: Halal aur haram ki kamayi ko agar mix kar kay sadqa karayn to kiya voh qubool hojayega?

Jawab: Halal halal hay aur haram haram hay. Allah kareem pak hay aur pak maal ko hi qubool karta hay.³ Haram maal to kisi

¹ Malfuzat-e-Ameer-e-Ahl-e-Sunnat, Jild 1, safhah 249

² Malfuzat-e-Ameer-e-Ahl-e-Sunnat, Jild 10, safhah 62

³ Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ say Riwayat hay keh Rusool Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Irshad farmaya: Jo halal kamayi say khujoor kay barabar sadqah karay aur Allah Pak sirf halal hi ko qubool karta hay. To Allah pak usay dahinay hath may qubool karta (ya’ani razi hojata) hay phir sadqah walay kay liyay uski

say cheena huwa ya rishwat ka hota hay lehaza jis say yeh maal cheena ya liya hay usay wapis dena lazim hay. Jis say liya tha agar voh fout hogaya ho to us kay wursa' ko dena lazim hoga. Agar uz ka koyi waris nahin mil raha y ajis say liya tha voh gayab hogaya ya pata hi nahin keh kis say liya tha to ab voh maal sadqa karna zuroori hay. Isi tarhan kisi say sood liya hay to usay bhi kisi sharayi faqeer par sadqa karday keh sood bhi qatayi haram hay, laykin is may yeh zuroori nahin hay keh jis say liya hay usay wapis karay balkeh jis say liya hay usay wapis karna behtar hay.¹

Maal e Haram sadqa kartay huway sawab ki niyyat bhi nahin kar saktay

Yaad rahay! Haram sadqa kartay huway sawab ki niyyat nahin ki jasakti albatta jis nay hukm-e-shariyat par 'amal kiya ya'ani shariyat nay haram maal ko wapis karnay ya kisi faqeer par sadqa karnay ka hukum diya hay to is hukum par 'amal karnay ki waja say sawab ki umeed hay laykin jo maal us nay diya hay us par sawab ki niyyat nahin ki jasakti.² Ba'az log sood ka paisa beghayr sawab ki niyyat kay istanja khana banana may lagatay hayn yeh bhi ja'iz nahin hay.³...¹

aisi parwarish karta hay jaysay tum may say koyi apna bachray ki parwarish karta hay yahan tak keh voh sadqa pahar ki manind hjata hay. (Ibn-e-Haban, Jild 5, safhah 134, Hadees 3308) Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ say Riwayat hay keh Nabi Kareem صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay rhasad farmaya: jo haram maal jama' karay phir us say sadqa day to us may us kay liyay koyi ajr nahin aur us ka wabal usi par hoga. (Sunan Al-Kubra Lil Bihaqqi)

¹ Fatawa Razaviyyah, Jild 23, safhah 551-552 Mulakkhasan

² Fatawa Razaviyyah, Jild 19, safhah 658

³ Aala Hazrat Imam Ahmed Raza Khan رَضِيَ اللهُ عَنْهُ say haram zariyay say hasil honay walay maal aur soodi raqam ko masjid kay kisi kaam may istemaal karnay say mutalliq Suwal huwa, jis kay jawab may aap Irshad farmatay hayn: jo maal

Suwal: Sadqa kis tarhan kiya jaye jis say beemari door hojaye?

Jawab: Aala Hazrat Imam Ahmed Raza Khan رحمۃ اللہ علیہ nay likha hay keh jaan ka sadqa janwar jaysay bakra ya murgi wagherah zibah karkay dena behtar hay. Chunancha Fatawwa Razawiyya may hay: “sheerani (ya’ani meethi cheez) ya khana fuqra ko khilayen to sadqa hay aur aqrab (ya’ani rishtedarohn ko khilayen) ko to sila rehem (ya’ani rishtedarohn say acha bartao hay) aur ehbab ko (ya’ani dostohn ko khilayen) to ziyafat (ya’ani us ki dawat hay.) aur yeh teenohn baatein (ya’ani faqeer ko khilana, rishtedarohn ko khilana aur dostohn ko khilana) moujab e nuzool e rehmat (ya’ani rehmat nazil honay) o difa-e-bala o museebat (ya’ani balayen aur museebatayn dafa’ honay ka sabab) hayn. (mazeed farmatay hayn:) yehi haal bakri zibah kar kay khilanay ka hay. Magr tajurbeh say sabit huwa hay keh jaan ka sadqa dena ziyadah nafa’ rakhta hay (ya’ani bakri zibah karkay khilayen to ziyadah faidah hota hay aur balayen tezi say jati hayn.)² Albattah yeh zuroori nahin keh khud mareez zibah karay, balkeh jisay

bayyina (khalisatan) haram ho voh un kaamohn (ya’ani masjid ki ta’ameer o tousee’) kay liyay lena bhi haram hay, aur jis ki nisbat yeh maloom na ho keh yeh khas maal haram hay is (maal) kay lenay may muzaiqa nahin, (Arabic). (Ref) Nayz Mufti Aazam Pakistan, Mufti Waqar-ud-Din (Arabic) sood ki raqam say chutkara panay ka tareeqa bayan kartay huway farmatay hayn: sood ki raqam kisi Gareeb hajatmand ko jo zakat lenay ka mustahiq hay, malik bana kar daydi jaye aur is ‘amal may sawab ki niyyat na rakhi jaye keh haram maal sawab ka zariya’ nahin ban sakta, balkeh yeh niyyat karay keh meray maal may jo gandagi shamil hogayi thi us ko nikal kar apna maal pak kar raha hoon. Is sood kay ropay ko kisi aisay kaam may kharch nahin karsaktay jahan koyi malik nahin hota maslan masjid, madrassah, kunwahn aur rasta wagherah bananay may sarf karna balkeh shakhsi milkiyat may dena zuroori hay. ۛ الله تعالیٰ اکرم (Waqar-ul-Fatawa, Jild 1, safhah 243)

¹ Malfuzat-e-Ameer-e-Ahl-e-Sunnat, Jild 10, safhah 169

² Fatawa Razaviyyah, Jild 24, safhah 185-186 Multaqaatan

janwar diya us say bhi kaha jasakta hay keh voh janwar ko zibah karday.¹

Suwal: Kiya Madani ‘Atiyat box may giyarweehn sharif ki niyyat say raqm daal saktay hayn?

Jawab: jee haan! Madani Atiyaat may giyarweehn sharif ya’ani Ghous-e-Pak رَحْمَةُ اللَّهِ عَلَيْهِ kay eesal-e-sawab ki niyyat say raqm daal saktay hayn balkeh Ghous-e-Pak رَحْمَةُ اللَّهِ عَلَيْهِ ka eesal-e-sawab ki niyyat say raqm daalayn gay to sawab barh jayega. Albattah is mayn zakat ki raqm nahin daal saktay.²

Suwal: kiya poday laganay kay fazail bhi hayn?³

Jawab: jee hayn! Ahadees-e-Mubarka may poday laganay kay fazail bhi bayan huway hayn. Poday laganay kay fazail par teen farameen-e-Mustafa صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mulahiza kijiyay:

1. Jo musulman darakht lagaye ya fasl boye phir us may say jo parindah ya insan ya chopaya khaye to voh uski taraf say sadqa shumar hoga.⁴
2. Jis nay koyi darakht lagaya aur us ki hifazat aur dekh bhal par sabr kiya yahan tak keh voh phal denay laga to us may say khaya janay wala har phal Allah Pak kay nazdeek us (laganay walay) kay liyay sadqa hay.⁵
3. Jis nay kisi zulm o ziyadti kay beghayr koyi ghar banaya ya zulm o ziyadti kay beghayr koyi darakht ugaya, jab tak

¹ Malfuzat-e-Ameer-e-Ahl-e-Sunnat, Jild 10, safhah 464

² Malfuzat-e-Ameer-e-Ahl-e-Sunnat, Jild 1, safhah 432

³ Yeh sawab shouba malfuzat-e-ameer-e-ahl-e-sunnat ka qaim kardah hay aur jawab Ameer-e-ahl-e-sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ ka ‘inayat kiya huwa hay.

⁴ Bukhari, Jild 2, safhah 85, Hadees 2320

⁵ Musnad Imam Ahmed, Jild 5, safhah 574, Hadees 16586

Allah pak ki makhlooq may say koyi aik bhi us may say nafa' uthata rahayga to us (laganay walay) ko sawab milta rahayga.¹

Suwal: masjid bananay ki kiya Fazeelat hay?

Jawab: Masjid banana sadqa jariya hay. Masjid bananay walay ko Jannat mayn 'aali shan mehel 'ata kiya jayega.² masjid bananay walay ko milnay walay sawab ka andazah nahin kiya jasakta kiyonkeh masjid qayammat tak kay liyay masjid hoti hay aur jis nay masjid banayi hogi usay qayammat tak uska sawab milta rahayga. Lehaza jo mukhayyar hazrat hayn unhayn chahiyay keh apni zindagi may kam az kam aik masjid zuroor banayen jo un kay liyay sadqa jariya hosakay. Masjid banana kay liyay zuroori nahin keh karorohn rupay kharch karkay khoob taza'een o araish kay sath hi masjid banayi jaye balkeh chand lakh may bhi masjid banayi jasakti hay. Ba'az 'ilaqohn may zameen ki qeemat bohat kam hoti hay aur ba'az 'ilaqohn may bohat ziyadah, to jis ki jitni gunjaish ho voh usi kay mutabiq zameen khareed kar masjid banaye.

Masjid aisi jaga banani chahiyay jahan aabadi ho, jungle ya bayaban may masjid banana ja'iz nahin. Yahan tak keh agar kisi nay jungle, bayaban ya kisi weeranay may masjid banayi to wahan masjid ki niyyat karnay kay bawujood voh masjid nahin kehlaye gi.³ Nayz is par lagnay wali sari raqm bhi zaya' hojayegi

¹ Musnad Imam Ahmed, Jild 5, safhah 309, Hadees 15616

² Nabi Kareem صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman-e-aalishan hay: Jo shakhs Allah Pak ki raza kay liyay masjid banaye to Allah Pak us kay liyay Jannat may mehel banayega. (Muslim, safhah 214, Hadees 1190)

³ Kisi shakhs nay jungle ya weeranay may masjid banayi jahan kisi ki reha'ish na ho aur logohn ka wahan say guzr bhi kam ho to voh masjid na hogi kiyonkeh us jaga masjid banana ki hajat nahin hay. (Fatawa Hindiyah, Jild 5, safhah 320)

aur aabadi na honay ki waja say voh ‘imarat janwarohn ka thikana ban sakti hay. Han! Agar kisi aisay ‘ilaqay may masjid banayi jahan masjid banatay waqt to aabadi thi magr ba’ad may voh ‘ilaqa weeran hogaya To voh jagah badsatoor masjid hi rahaygi kiyonkeh jab kisi jaga masjid ki niyyat Karli jaye to voh qayammat tak kay liyay masjid hojati hay.¹

Suwal: sadqa chupa kar dayna Afzal hay laykin bisa auqat bharay ijtima’ may kaha jata hay keh aap niyyat karlayn ya koyi aylan kar dayn to us waqt hamayn kiya karna chahiyay?

Jawab: sadqa denay ki mukhtalif sooratayn hoti hayn. Kaheen chupa kar dayna Afzal hota hay aur kaheen sab kay samnay dayna Afzal hota hay. **إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ** ya’ani amaal ka dar-o-madar niyyatohn par hay.² Sadqa chupa kar denay kay apnay fazail hayn keh chupa kar sadqa dayna Allah pak kay gazab ko thanda karta hay.³ Yoohn hi aylaniya sadqa denay kay apnay fazail hayn maslan agar kisi nay sab kay samnay is liyay sadqa diya keh doosrohn ko bhi targeeb milay, doosrohn ka bhi denay ka jazba barhay to zahir hay keh yeh sawab ka kaam hay. Han agar kisi nay sadqa is liyay Zahir karkay diya keh log mujhay sakhi aur dilayr samjhayn to is nay galat kaam kiya kiyonkeh ‘ibadat say kisi kay dil may apna ehtiram apni ‘izzat bananay wala riyakar aur jahannum ka haqdar hay. Har aik apni niyyat par ghour karlay keh voh kis niyyat say ‘ali ul aylan sadqa o khayrat kar raha hay. Yaad rakhiyay! Sadqay kay liyay na to aisa kala bakra denay ki zuroorat hay jis may aik bhi baal safayd na huwa aur na hi kali murgi ko sar par say ghuma kar

¹ Bahar-e-Shari’at, Jild 2, safhah 516, Hissah 10, Makhuzan (Malfuzat-e-Ameer-e-Ahl-e-Sunnat, Jild 1, safhah 182)

² Bukhari, Jild 1, safhah 5, Hadees 1

³ Tirmizi, Jild 2, safhah 146, Hadees 664

denay ki hajat balkeh jo bhi Allah pak ki rah may diya jaye voh sadqa hay.¹

Suwal: sadqa dayna Allah pak ko qarz denay ki tarhan hay, aisa kehna kesa hay?

Jawab: (Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ kay qareeb bethay huway mufti sahab nay farmaya:) Quran pak may hay:

وَاقْرُضُوا اللَّهَ قَرْضًا حَسَنًا ط

(Parah 29, Surah Al-Muzammil, Aayat 20)

Tarjuma Kanz ul Iman: “aur Allah ko acha qarz do.” Is ki tafseer Allah pak ki rah mayn kharch karna hay, yeh qarz kay andar aata hay. (Ameer-e-Ahl-e-Sunnat Damat Barkatuhum Alayhi nay farmaya:) yeh Allah pak ka karam hay keh khud hi dayta hay aur khud hi us ki rah may kharch karnay par sawab aur Jannat kay waday farmata hay. Ham kisi ko kuch dayngay to na janay hamaray zehen may kiya kiya hoga? Laykin Allah pak ki shan dekho keh apni shan-e-kareemi say khoob nawazta hay.²

Suwal: Parindohn ko sadaqay ka gosht khilana kesa?

Jawab: Ba’az log cheel, kawwohn ko sadqay ki niyyat say luta luta kar gosht khilatay hayn yeh ghayr muslimohn ka tareeqa hay.^{3...1}

¹ Malfuzat-e-Ameer-e-Ahl-e-Sunnat, Jild 1, safhah 401

² Malfuzat-e-Ameer-e-Ahl-e-Sunnat, Jild 1, safhah 408

³ cheel, kawwohn ko gosht khilana say mutalliq aala hazrat اللّٰهُ عَلَيْهِ سَلامٌ say honay wala Suwal o jawab mulahiza farmaiye: **Suwal:** aksar dekha gaya keh log bakra manga kar aur us ko larkay ya larki kay naam zibah karkay kuch gosht cheel, jawwa ko khilatay hayn, aur kuch fuqra’ ko taqseem kartay hayn, yeh fayl kis had tak saheeh hay? **Jawab:** masakeen ko dayn, cheel, kawwohn ko khilana

Suwal: Qarz-e-Hasna kisay kehtay hayn?

Jawab: Qarz-e-Hasna kay baray may hamaray han awaam may yeh mashoor hay keh qarz-e-hasna voh hota hay keh jisay day kar bhool jao, agar maqrooz dayna chahay to day day aur agar na dayna chahay to na day, yeh qarz-e-hasna ki awami ta'areef hay halankeh har qarz qarz-e-hasna ya'ani acha qarz hota hay jo musalman ko us ki khayr khuwahi ki niyyat say diya jaye aur sood say pak ho. (is mouqay par madani muzakray may shareek mufti sahab nay farmaya:) Qarz-e-Hasna ki aik tafseer sadqat-e-wajiba kay ilawah nafli sadqat kay sath ki gayi hay.² maslan nafli sadqa karna, apnay maharim par kharch karna aur jin ka nafqa lazim ho un par kharch karna wagherah. Ba'az 'ulema kay nazdeek har voh maal jo Allah pak ki rah may kharch kiya jaye usay qarz-e-hasna kehtay hayn.³

Suwal: agar koyi shakhs kisi doosray shakhs ki mali madad karta hay aur un donohn kay ilawah kisi bhi teesray shakhs ko us ka 'ilm nahin hay to kiya us ko pousheedah sadqa kaha jayega ya lenay walay kay bhi 'ilm may laye beghayr diya jaye to pousheedah sadqa kehlayega jesay kisi nabeena ko raqam day di jaye?

Jawab: waqayi yeh aik masla hay keh pousheedah ki tareef kiya hay aur kis tarhan denay ko pousheedah kaha jayega? Aik ko bhi pata na chalay shayad nafs ko yeh gawara na ho kisi na kisi ko to bata hi detay hayn maslan kahengay keh “may nay ilyas kay hath may raqm dayni hay” is tarhan mujhay to pata

koyi ma'ani nahin rakhta, yeh fasiq hayn, aur kawwohn ki dawat rasm e hunood.
والله تعالى أعلم (Fatawa Razaviyyah, Jild 20, safhah 590)

¹ Malfuzat-e-Ameer-e-Ahl-e-Sunnat, Jild 2, safhah 167

² Tafseer Kabeer, Parah 2, Al-Baqarah, Tahat Al Aayat, Jild 2, safhah 499

³ Malfuzat-e-Ameer-e-Ahl-e-Sunnat, Jild 2, safhah 239

chalayga keh us nay do lakh diyay hayn. Ya kisi ko batayengay keh kisi aur ko mat batana keh may nay itni itni raqm dayni hay. Missal kay tour par mayray pas aik lakh rupay ki raqm tohfatan ayi to may apnay qareebi shakhs ko doohn aur us say keh doohn keh yeh Faizan-e-Madinah may daydo aur mayra naam nahin batana laykin is soorat may bhi jis ko day raha hay us say pousheedah nahin rahayga. Agar yoohn kaha jaye keh “yeh raqm Faizan-e-Madinah kay Chandah box may daal dayna ya qafilohn ki mad may jama’ karwa dayna” aur us ko bataya na jaye keh yeh raqm kis ki taraf say hay to voh yeh samjhayga keh shayad yeh kisi nay di hogi, is tarhan hikmat-e-amli say bhi raqm chupa kar di jasakti hay. Yoohn hi khamoshi say khud hi Chandah box may raqm dali jasakti hay.

(Ameer-e-Ahl-e-Sunnat *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ* kay qareeb bethay huway mufti sahab nay farmaya:) pousheedah sadqa denay wali baat ‘arsh kay saye may jaga na milnay wali Hadees may ki gayi hay voh is tarhan hay keh seedhay hath say sadqa day to ultay hath ko maloom na ho keh us nay kiya kharch kiya. Pousheedah ka ‘aam tour par yehi ma’ani hota hay keh kisi bhi doosray ko maloom na ho laykin agar koyi aisi zuroorat paysh ayi keh batana parega aur us kay beghayr koyi charah nahin hay, maslan raqm kisi aisay shakhs tak pohanchani hay jis tak yeh khud nahin pohancha sakta to aisa shakhs ko day day ko muta’aliqa shakhs tak pohancha day aur us ko yeh bata day keh usko pata na chalay keh kis nay di hay to umeed hay keh yeh bhi pousheedah sadqay may hi ayega.

(Ameer-e-Ahl-e-Sunnat *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ* nay farmaya:) *إِنَّمَا الْأَنْصَالُ بِالنِّيَّاتِ* (amaal ka dar-o-madar niyyatohn par hay.)¹ Zahir hay agar kharay hokar aylan karta hay keh may aik lakh rupay

¹ Bukhari, Jild 1, safhah 5, Hadees 1

paysh kar raha hoon aur us ki riyakari ki niyyat na ho to yeh bhi ja'iz hay agarcheh yeh aylan pousheedah nahin kehlayega magr is may sawab milnay ki umeed moujood hay. Agar aylan is liyay kar raha hay keh yeh khud aisa shakhs hay jisay dekh kar doosrohn ko targeeb milaygi aur voh bhi kuch na kuch raqm rah-e-khuda may dayngay aur dikhawa Maqsood nahin hay tab bhi koyi gunnah nahin hoga balkeh sawab hi ki umeed hogi.¹

Suwal: jis tarhan Ikhlas ki kayfiyat afrad kay aitebar say mukhtalif hoti hayn kiya sadqa wagherah pousheedah rakhnay kay aitebar say bhi yeh kayfiyat mukhtalif honghi? Jaysay raqm denay wala yeh hayla karay keh pehlay kisi ko yeh raqm wesay hi day day aur phir is say wapis lay kar sadqa kay liyay day day aur kahay yeh raqm mujhay kisi nay di thi, isi tarhan agar yooohn karlay keh jis ko dayna hay voh namaz parh raha ho to us ki jootiyohn kay pas raqm rakh day ya paun kay pas rakh day ya is kay ghar may dalwaday jaysa keh buzurgan-e-deen (Arabic) kay aisay amaal hotay thay.

Jawab: kitabohn may buzurgan-e-deen رَحْمَةُ اللَّهِ kay aisay andaz likhay huway hayn laykin aaj agar kisi ki jootiyohn may is tarhan rakhengay to baycharah soch may par jayega pata nahin yeh kiya hay? Isi tarhan kisi kay ghar may dalengay aur us kay ghar may koyi mehman aye to voh samjhayga keh shayad yeh mehmanohn ki gir gayi hay aur voh us ko laqta samajh bethayga. Buzurgan-e-deen رَحْمَةُ اللَّهِ kay baray may jo likha hay kay yeh log ghar may daal jaya kartay thay to hosakta hay keh yeh log ghar may daal jaya kartay thay to hosakta hay voh log us kay sath chatti par likh kar bhi rakhtay hon, nayz kisi nabeena ko bhi sadqa diya jasakta hay. Agar koyi Faizan-e-

¹ *Malfuzat-e-Ameer-e-Ahl-e-Sunnat, Jild 3, safnah 239*

Madinah may dayna chahay to yahan moujood mukhtalif Chandah box may bhi daal sakta hay. Zahir hay agar khamoshi say kuch raqm dalayga to kisi ko kiya pata keh 10 ka note dala hay yah azar (1000) ka to yoon chup chap raqm di jasakti hay. Umooman aisa hota nahin kam az kam kisi kay hath may woh raqm di jayegi takeh is ko to maloom ho keh yeh mabadolat nay diya hay. Waqayi riyakari aur dikhawa aisa nas nas may basa huwa hay keh jab tak aik na aik ko pat ana chal jaye mazah hi nahin aata. Allah pak Ikhlas Naseeb farmaye.¹

امین بجاہ خاتم النبیین صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Suwal: nafli sadqa kin logohn ko dayna chahiyay?

Jawab: kisi Gareeb rishtedar ko day dayn. Agar kisi syed sahab ko dayna chahayn to unhayn bhi day saktay hayn, kiyonkeh nafli sadqa unhayn diya jasakta hay.² Jin ko sadqa dayn unhayn yeh kehna zuroori nahin hay keh yeh sadqa ya khairat hay, kiyonkeh hosakta hay unhayn acha na lagay. Aap agar chahayn to Dawat-e-Islami kay sadqa box ya langar-e-razawiyya kay box may bhi nafli sadqa daal saktay hayn, kiyonkeh hamay sara saal hi iski zuroorat rehti hay aur Ramzan may to sehri aur iftari ki mad may karorohn rupay kharch hotay hayn. Yeh baat yaad rahay keh sadqa box ya langar-e-razawiyya ki mad may zakat kay paisay nahin dijiyayga, warna aap ki zakat zaya' hojayegi. Apni jayb kharch may say halal aur suthra maal nafli sadqa may dijiyay, rah-e-khuda may denay say barhta hay, ghat'ta nahin hay. Chahayn to apni amdani ka one percent (ya'ani aik feesad) hi nafli sadqay kay liyay muqarrar kar lijiyay, Allah pak toufeeq day to feesad may izafa karlijiyay keh

¹ Malfuzat-e-Ameer-e-Ahl-e-Sunnat, Jild 3, safhah 248

² Fatawa Razaviyyah, Jild 10, safhah 309

jitna shehed daleyngay utna meetha hoga. Islami behnohn ko bhi chahiyay keh apni jaib kharch may say koyi hissa muqarrar karkay nafli sadqa diya karayn. Is kay liyay ghar may sadqa box bhi Rakha jasakta hay.¹

Suwal: Sadqa karkay logohn ko batana kesa?²

Jawab: buzurgan-e-deen رَحْمَةُ اللهِ sadaqah chupa kar diya kartay thay takeh kisi ko pata na chal sakeh, balkeh ba'az auqat jis ko sadqa diya jaraha hay usay bhi maloom nahin hota tha keh mujhay kis nay sadqa diya hay. Hazrat Imam zain ul abideen رَضِيَ اللهُ عَنْهُ kay wisal-e-bakamal kay baad yeh inkishafat huwa keh aap fulan fulan ghar ka kharcha uthatay aur ration dalwatay thay, nayz un ghar walohn ko bhi maloom nahin tha keh un par sakhawat karnay wala koyi aur nahin, balkeh Aap رَضِيَ اللهُ عَنْهُ hi thay.³ isi tarhan "ahiya ul ma'loom" mayn buzurgohn kay auqat bhi hayn jo zakat aur khayrat wagherah chupkay say gareebohn ko pohancha diya kartay thay aur un kay ghar may dalwa diya kartay thay.⁴ aaj kal to haal yeh hay keh nayki kam kartay hayn aur dhol bara bajatay hayn, nayki choti hoti hay laykin usay bohat bari nayki kay tour par bayan kar rahay hotay hayn, balkeh aisay bhi hotay hayn ko nayki kartay hi nahin hayn, laykin nayki kay hi dikhaway kar rahay hotay hayn.⁵

Suwal: aaj kal gharohn may sadqa o khayrat kay naam par jo bakray ya bayl wagherah katay jatay hayn un ka gosht ghar

¹ Malfuzat-e-Ameer-e-Ahl-e-Sunnat, Jild 3, safhah 401

² Yeh Suwal shouba malfuzat-e-ameer-e-ahl-e-sunnat ka qa'im kardah hay aur jawab ameer-e-ahl-e-sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ ka 'inayat kiya huwa hay.

³ Ibn-e-'Asakir, Jild 41, safhah 383

⁴ Ihya-ul-Uloom, Jild 1, safhah 290- Ihya-ul-Uloom (Mutarajjim), Jild 1, safhah 656

⁵ Malfuzat-e-Ameer-e-Ahl-e-Sunnat, Jild 3, safhah 401

may istemal kar saktay hayn ya nahin? Ya kisi Gareeb ko dena parta hay?

Jawab: yeh ‘aam tour par nafil sadqay hotay hayn keh bacha beemar hojata hay to us ka sadqa nikal daytay hayn, yeh acha aur nayk kaam hay. Is ka gosht agar gareebohn may bant diya jaye to acha hay, laykin agar maldarohn ko khila diya ya khud kha liya tab bhi koyi gunnah nahin hay. ‘aam tour par sadqa usay hi kaha jata hay jo gareebohn ko diya jaye. Han! Agar voh wajib sadqa hay to voh sirf gareebohn kay liyay hi hota hay.¹

Suwal: kiya miskeen tak sadqa pohanchanay par bhi ajr hay?²

Jawab: Jee haan! Farman-e-Mustafa ﷺ: bayshak Allah pak roti kay aik luqmay ya aik khujoor ya us ki misl kisi miskeen ko faidah pohanchanay wali cheez ki waja say teen logohn ko jannat may dakhil farmayega:

1. Woh shakhs jis nay sadqay ka hukm diya
2. biwi jis nay us luqmay ko Tayyar kiya
3. Woh khadim jis nay yeh sadqa miskeen tak pohanchaya. Tamam khoobiyahn Allah pak kay liyay hayn jo hamaray khadimohn ko bhi mehroom nahin karta.³ aur hadees e pak may hay: sadqa agarcheh 70 hazar hatohn may say guzray tab bhi akhri shakhs ka ajr pehlay sadqa karnay walay kay ajr ki tarhan hoga.⁴

¹ Bahr Al-Ra'iq, Jild 2, safhah 427 (Malfuzat-e-Ameer-e-Ahl-e-Sunnat, Jild 3, safhah 217)

² yeh Suwal shouba malfoozat ameer-e-ahl-e-sunay ka qa'im kardah hay aur jawab ameer-e-ahl-e-sunnat دامشتر كائهم العاليمه ka 'inayat kiya huwa hay.

³ Mu'ajam Awsat, Jild 4, safhah 89, Hadees 5309

⁴ Malfuzat-e-Ameer-e-Ahl-e-Sunnat, Jild 6, safhah 388

Suwal: kiya walidayn aur deegar marhoomeen kay naam par kapray ya bartan khayrat kiyay jasaktay hayn?

Jawab: kapray aur bartan khayrat kar saktay hayn.¹ Albattah yehi khayrat karnay ko farz ya wajib na samjha jaye.²

Suwal: kiya walid apni aulad ko sadqa day sakta hay?

Jawab: walid apni aulad ko zakat aur fitrah nahin day sakta,³ albattah tohfa aur ina'am day sakta hay.⁴

Suwal: kiya may apnay bachay ka aqeeqa karnay kay bajaye us janwar ki qeemat kisi falahi tanzeem ko day sakta hoon?

Jawab: is ki ijazat mili to kahengay qurbani karnay kay badlay qurbani ka janwar ya us ki raqm kisi Gareeb ko day dayn, hajj karnay kay bajaye kisi ko paisay day dayn, phir masjid bhi na banayen gareebohn ko day dayn, aisa nahin hoga, shariyat nay jo tareeqa bataya hay vohi karna hota hay. Bakra to das pandrah hazar ka aaj kal ata hoga is say gareebohn ka kiya hoga, ghar may jo decoration ki cheezayn hoti hayn voh aur do char sofay baich kar gareebohn ko dayn, ghar may 10 kamray hayn to aik adh kamray ka hisab laga kar gareebohn kay hawalay kardayn takeh gareebohn ka kuch to banay. Beherhaal aqeeqa karna hay to us may qurbani kay sath janwar ki shara'it kay mutabiq janwar hi zibah karna hoga, tabhi yeh mustahib ada hoga. 'Aqeeqa mustahib hay, agar kisi nay nahin kiya to gunnah nahin hay.⁵

¹ *Fatawa Razaviyyah, Jild 9, safhah 597*

² *Malfuzat-e-Ameer-e-Ahl-e-Sunnat, Jild 8, safhah 187*

³ *Radd-ul-Muhtar, Jild 3, safhah 344*

⁴ *Malfuzat-e-Ameer-e-Ahl-e-Sunnat, Jild 7, safhah 236*

⁵ *Malfuzat-e-Ameer-e-Ahl-e-Sunnat, Jild 7, safhah 16*

Suwal: kiya fout shudah insanohn ki taraf say bhi sadqa diya jasakta hay?

Jawab: Jee han! Fout shudah afrad ki taraf say bhi sadqa diya jasakta hay yeh in kay liyay eesal-e-sawab hoga jaysay walid sahab, dada jaan wagherah kay eesal-e-sawab kay liyaysadqa diya ya bargah-e-risalat may sawab nazr karnay kay liyay gareebohn ki madad ki keh yeh madad may sarkar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ kay naam par kar raha hoon ya ghous pak رَحْمَةُ اللهِ عَلَيْهِ kay naam par kar raha hoon. Aur is tarhan eesal-e-sawab karna ja'iz hay.¹

¹ *Malfuzat-e-Ameer-e-Ahl-e-Sunnat, Jild 6, safhah 205*

Haftahwar risalah mutal'ah

بِأَمْرِ رَبِّهِ! Ameer-e-Ahl-e-Sunnat Baani Dawat-e-Islami Hazrat 'Allamah Maulana Muhammad Ilyas 'Attar Qadiri Razawi رَزَاوِي الْعَالِيَةُ الْعَالِيَةُ / دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةُ / khalifah Ameer-e-Ahl-e-Sunnat Al-Haaj Abu Aasyed 'Ubaid Raza Madani الْعَالِيَةُ الْعَالِيَةُ ki janib say har haftay aik risalah parhnay ki targheeb di jati hay. لَكْهَوْنِ اِسْلَامِي بَهَا 'يْ اُورِ اِسْلَامِي بَهْنَايْنِ يَه رِيسَالَهْ پارْهْ يَا سُنْ كَارِ اَمِيْر-اِهْلِ-سُنْنَتْ / كْهَالِيفَهْ اَمِيْر-اِهْلِ-سُنْنَتْ كِي دُ'ا' اُونِ سَايْ هِيسَاھْ پَاتَايْ هَايْنِ. Yeh risalah Audio mayn dawat-e-Islami ki website

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