



RAZA YA RIZA?



ABDE MUSTAFA



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SABIYA
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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اللہ کے نام سے شروع جو نہایت مہربان، رحمت والا ہے۔

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Nashir Ki Taraf Se Kuchh Aham Baatein

Mukhtalaf Mamalik Se Kai Likhne Waale Humein Apna Sarmaya Irsaal Farma Rahe Hain Jinhein Hum Shaya Kar Rahe Hain, Hum Ye Batana Zaroori Samajhte Hain Ke Humari Shaya Karda Kitabo Ke Mundarijaat (Contents) Ki Zimmedari Hum Is Hadd Tak Lete Hain Ke Ye Sab Ahle Sunnat Wa Jama'at Se Hai Aur Ye Zaahir Bhi Hai Ke Har Likhari Ka Talluq Ahle Sunnat Se Hai, Dusri Janib Akabireene Ahle Sunnat Ki Jo Kitabein Shaya Ki Ja Rahi Hain To Un Ke Mutalliq Kuchh Kehne Ki Haajat Hi Nahin Phir Baat Aati Hai Lafzi Aur Imlai Ghalatiyo Ki To Jo Kitabein **"Team Abde Mustafa Official"** Ki Peshkash Hoti Hain Unke Liye Hum Zimmedar Hain Aur Wo Kitabein Jo Mukhtalaf Zaraaye Se Humein Mausool Hoti Hain, Un Mein Is Tarah Ki Ghalatiyo Ke Hawale Se Hum Bari Hain Ke Wahan Hum Har Har Lafz Ki Chhan Phatak Nahin Karte Aur Humara Kirdaar Bas Ek Nashir Ka Hota Hai

Ye Bhi Mumkin Hai Ke Kai Kitabo Mein Aisi Baatein Bhi Ho'n Ke Jin Se Hum Ittefaq Nahin Rakhte, Misaal Ke Taur Par Kisi Kitab Mein Koi Aisi Riwayat Bhi Ho Sakti Hai Ke Tehqeeq Se Jis Ka Jhoota Hona Ab Saabit Ho Chuka Hai Lekin Use Likhne Waale Ne Adame Tawajjo Ki Bina Par Naqal Kar Diya Ya Kisi Aur Wajah Se Wo Kitab Mein Aa Gai Jaisa Ke Ahle Ilm Par Makhfi Nahin Ke Kai Wujooaat Ki Bina Par Aisa Hota Hai, To Jaisa Humne Arz Kiya Ke Agarche Use Hum Shaya Karte Hain Lekin Isse Ye Na Samjha

Jaaye Ke Hum Usse Ittefaq Bhi Karte Hain

Ek Misaal Aur Hum Ahle Sunnat Ke Mabain Ikhtelafi Masail Ki Pesh Karna Chahte Hain Ke Kai Masail Aise Hain Jin Mein Ulama -e- Ahle Sunnat Ka Ikhtelaf Hai Aur Kisi Ek Amal Ko Koi Haraam Kehta Hai To Dusra Uske Jawaz Ka Qaail Hai, Aise Mein Jab Hum Ek Nashir Ka Kirdaar Ada Kar Rahe Hain To Dono Ki Kitabo Ko Shaya Karna Humara Kaam Hai Lekin Humara Mauqif Kya Hai, Ye Ek Alag Baat Hai, Hum Fareeqain Ki Kitabo Ko Is Bunyad Par Shaya Kar Sakte Hain Ke Dono Ahle Sunnat Se Hain Aur Ye Ikhtelafaat Furooi Hain, Isi Tarah Humne Lafzi Aur Imlai Ghalatiyo Ka Zikr Kiya Tha Jis Mein Thodi Tafseel Ye Bhi Mulahiza Farmayein Ke Kai Alfaaz Aise Hain Ke Jin Ke Talaffuz Aur Imla Mein Ikhtelaf Paaya Jaata Hai, Ab Yahan Bhi Kuchh Aisi Hi Soorat Banegi Ke Hum Agarche Kisi Ek Tariqe Ki Sihhat Ke Qaail Ho'n Lekin Uske Khilaf Bhi Humari Isha'at Mein Maujood Hoga, Is Farq Ko Bayaan Karna Zaroori Tha Taaki Qarayeen Mein Se Kisi Ko Shubha Na Rahe

Team Abde Mustafa Official Ki Ilmi, Tehqeeqi Aur Islahi Kitabein Aur Risale Kai Marahil Se Guzarne Ke Baad Shaya Hote Hain Lekin Iske Bawajood In Mein Bhi Aisi Ghalatiyo Ka Paaya Jaana Mumkin Hai Lihaza Agar Aap Unhein Paayein To Humein Zaroor Batayein Taaki Uski Tashih Ki Ja Sake

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Imaame Ahle Sunnat Alaa Hazrat, Imaam Ahmad Raza Khan Rahmatullahi Ta'ala Alaih Ke Naam Mein Maujood Lafz "Raza" Ko "Ra" Ke Zabar Aur Zer Ke Saath Padhne Ke Baare Mein Ikhtilaf Paaya Jaata Hai. Is Se Mutalliq Hum Ne Ulama -e- Ahle Sunnat Ki Tahqeeqat Ko Yaha Jama Kiya Hai, Mulahiza Farmayein.

Fatawa Bahrul Uloom Mein Ek Suwaal

Fatawa Bahrul Uloom Ki Chhati Jild Ke Zubano Bayan Ke Baab Mein Ye Suwaal Kiya Gaya :

Kya Farmate Hain Ulama -e- Deen Wa Muftiyane Shara'a Mateen Wa Fuzala -e- Muhaqqiqeen Mas'ala -e- Zel Mein Ke Humare Yaha Ye Bahas Bahut Dino Se Chali Aa Rahi Hai Ke "Raza" (Mein) "Ra" Ke Zabar Ke Saath Saheeh Hai Ya Raza "Ra" Ke Zer Ke Saath. Ye Bahas Imaam Ahmad Raza Faazile Bareilwy Quddisa Sirruhu Ke Naam Se Nikli Hai. Kuch Nau Faarigh Ulama Kahte Hain Ke Aap Ka Naam Ahmad Raza (Ba Fathe Ra) Hai Aur Kuch Log Kahte Hain Ke Ahmad Riza (Ba Kasra) Hai. Aur Ye Log Arabi Ko Ya Urdu Har Jagah Bila Iltizam Riza Hi Padhte Hain Aur Taakeedan Padhwate Bhi Hain Aur Riza Padhna Farz Samajhte Hain Aur Un Ki Daleel Ye Hai Ke Almunjad Waghaira Lughaat Mein Riza

Raza Ya Riza?

Ka Zikr Hai, Raza Ka Zikr Nahi Hai. Aur Jo Log Raza (Zabar Ke Saath) Ke Qaail Hain Wo Kahte Hain Ke Silsila -e- Razawiyya Ke Shajre Mein Kayi Jagah Raza Zabar Ke Saath Aaya Hai. Neez Ye Huzoor Mufti -e- Aazame Hind Quddisa Sirruhu Ke Samne Humesha Raza Zabar Ke Saath Padha Gaya Lekin Kabhi Hazrat Ne Mana Nahi Farmaya. Lihaaza Daryaft Talab Amr Ye Hai Ke Raza Zabar Ke Saath Durust Hai Ya Zer Ke?

Mufassal Wa Mudallal Jawab Inaayat Farmayein Aur Dastkhat Wa Muhar Se Muzayyan Farma Kar Mamnoon Farmayein.

Al Mustafta Muhammad Tasawwur Ali Razwi, Rampur
2 Safar, 1406 Hijri

Al Jawab

Is Suwaal Ke Jawab Mein Bahrul Uloom, Hazrat Allama Mufti Abdul Mannan Aazmi Rahamatullahi Ta'ala Alaih Likhte Hain Ke Arabi Lughat Ke Mutaale Se Ye Maloom Hota Hai Ke Lafz Raza Bil Kasar (Yaani Zer Ke Saath) Masdar Bhi Hai Aur Ism Bhi Aur Raza "Ra" Ke Zamma (Pesh) Ke Sath Masdar Hai.

Qamoos Mein Hai :

رَضَى يَرْضَى رِضْوَانًا وَرِضَى وَرِضْوَانًا وَالرِّضَى الضَّامِنُ وَالْحَبُّ وَلِقَبْ عَلِي

ابن موسى (ص 879)

Aur Bil Fatha Nahi, Aisa Hi Khayal Munjid Ke Dekhne Se Bhi Hota Hai Lekin Saahibe Ghayasul Lughat Ne

Raza Ya Riza?

Bakasra Wa Bafatha Dono Likha Hai. Ibaarat Un Ki Ye Hai :

رضا بکسر خوشنودی و بفتح خوشنود شدن و در منتخب بمعنی اول
بفتح نوشتہ و صاحب کشف و صراح و مذیل الاغلاط و ابن حاج بمعنی
اول بکسر نوشتہ۔

Is Ke Ilawa Urdu Ki Mustanad Lughaat Maslan Farhange Aasifiya Mein Riza Aur Raza Dono Ke Ma'ana Khushnoodi Aur Raza Likha Hai. (Page 260)

Feerozul Lughaat Mein Riza Aur Raza Dono Hi Likha Hai, Awwaluz Zikr Ke Ma'ana Khush Aur Doosre Ke Ma'ana Khush Hona. Yaani Ye Sahibe Ghayasul Lughaat Ke Saath Hain. (Page 549)

Farhange Aamira Mein Bhi Aisa Hi Hai.
(Page 247)

Jis Ka Matlab Ye Hua Ke Urdu Zubaan Waale Ba Ittifaq Raza Bil Fatha Ko Bhi Saheeh Maante Hain Aur Sahibe Ghayaas Wa Muntakhab Bhi Us Ki Tasreeh Karte Hain. Aisi Soorat Mein Raza Bil Fatha Na Shar'an Ghalat Hai, Na Lisani Haisiyyat Se, Pas Bilkasr Waalo Ka Israar Hum Ko Be Ja Nazar Aata Hai.

(Fatawa Bahrul Uloom, Jild 6, Page 391)

Allama Shareeful Haq Amjadi Ki Tehqeeq

Fatawa Sharahe Bukhari Mein Isi Hawale Se Ek Suwaal Yun Kiya Gaya Ke Aala Hazrat, Imaam Ahmad Raza Ka Isme Giraami Ra Ke Fatha Ke Saath Raza Hai Ya Ra Ke Kasra Ke Saath Riza Hai? Huzoore Waala Choonki Maahire Razawiyat Hain Is Liye Aap Ki Khidmat Mein Rujoo Kar Raha Hoon, Ummeed Hai Ke Huzoore Waala Is Ki Tehqeeq Farma Denge.

Al Jawab

Khaleefa -e- Huzoor Mufti -e- Aazame Hind, Hazrat Allama Mufti Shareeful Haq Amjadi Alaihirrahma Jawab Mein Likhte Hain Ke Mujaddide Aazam Quddisa Sirruhu Aur Huzoor Mufti -e- Aazame Hind Aur Hujjatul Islam Ke Asma -e- Giraami Mein Raza Bil Fatha Hai. Maine Jab Se Hosh Sambhala Apne Akabir Se Bil Fatha Hi Suna. In Asma -e- Mubaraka Mein Farsi Tarkeeb Hai Aur Farsi Mein Raza Bil Fatha Mustamal Hai.

Farsi Ki Mash'hoor Lughat Giyasul Lughaat Mein Hai :

Raza Ba Kasra : Khushnoodi

Raza Bil Fatha : Khushnoodi Shudan

در منتخب بهمه معنی بفتح نوشته و صاحب کشف و صراح و مزیل

الاعلاط وابن حاجب معنی اول بکسر نوشته اند

Mujhe Sirf Ye Batana Hai Ke Farsi Mein Is Ka Talaffuz Ra Ke Kasra Wa Fatha Ke Sath Hai Aur Yahi Haal Urdu Ka Bhi Hai Jaisa Ke Feerozul Lughaat Waghaira Mein Hai. Jab Farsi Mein Is Ka Talaffuz Bil

Raza Ya Riza?

Fatha Wa Kasra Dono Hai To Is Ko Az Rooe Lughat Dono Tarah Padh Sakte Hain Lekin Ye Asma -e- Mubaraka Ke A'alaam Hain Aur A'alaam Mein Taghayyur Jaiz Nahi. Naam Rakhne Waalo Ne Jis Tarah Naam Rakha Hai, Usi Tarah Rahe. Aur Jab Ye Saabit Hai Ke In Buzurgo Ke Asma -e- Mubaraka Ra Ke Fatha Ke Saath Hain To Is Ko Kasra Ke Saath Padhna Durust Nahi.

Kuch Logo Ko Ishtibah Is Wajah Se Hai Ke Raza Arabi Lafz Hai Aur Arabi Ke Tamam Lughaat Mein Ba Kasra Hai Lekin Shayad Unhein Ye Maloom Nahi Ke Arabi Se Farsi Mein Manqool Alfaz Mein Bahut Se Taghayyurat Huye Aur Un Taghayyurat Ko Ahle Lisaan Ne Barqarar Rakha Aur Wahi Faseeg Maana Gaya Aur "الغلط العام فصيح" Ka Bhi Yahi Muqtada Hai. Balki Agar Sahibe Muntakhab Ka Bayan Saheeh Hai To Arabi Mein Bhi Fatha Ra Ke Sath Aaya Hai To Ab Koi Ishkaal Hi Nahi. Bahar Haal Is Khadim Ko Bhi Yahi Maloom Hai Ke Ye Asma -e- Mubaraka Ra Ke Fatha Ke Saath Hain. Al Muajamul Ausat Mein Ba Kasra Ra Hi Hai.

Misri Tareeqa Ye Hai Ke Mushaddad Huroof Par Tashdeed Ke Nishane Par Agar Upar Harkat Hai To Fatha Hai Aur Tashdeed Ke Neeche Hai To Kasra. Is Khadim Ka Tareeqa Ye Hai Ke Is Silsila Mein Tashaddud Nahi Karta. Aur Na Kisi Ko Tokta Hai. Wallahu Ta'ala A'alam

(Fatawa Sharahe Bukhari, Jild 3, Page 344)

Fatawa Badrul Ulama Mein

Fatawa Badrul Ulama Mein Ek Suwaal Kuch Yun
Kiya Gaya :

Kya Farmate Hain Ulama -e- Deen Wa Muftiyane Shara'a Mateen Wa Fuzala -e- Muhaqqiqeen Mas'ala -e- Zel Mein Ke Humare Yaha Ye Bahas Bahut Dino Se Chali Aa Rahi Hai Ke Raza (Mein) "Ra" Ke Zabar Ke Saath Saheeh Hai Ya "Ra" Ke Zer Ke Saath. Ye Bahas Imaam Ahmad Raza Faazile Bareilwy Quddisa Sirruhu Ke Naam Se Nikli Hai. Kuch Nau Faarigh Ulama Kahte Hain Ke Aap Ka Aap Ka Naam Ahmad Raza (Ba Fathe Ra) Hai Aur Kuch Log Kahte Hain Ke Ahmad Riza (Ba Kasre Ra) Hai Aur Ye Log Arabi Ko Ya Urdu Har Jagah Bil Iltizam Riza Hi Padhte Hain Aur Padhna Farz Samajhte Hain Aur In Ki Daleel Ye Hai Ke Al Munjid Waghaira Lughaat Mein Riza Ka Zikr Hai, Raza Ka Zikr Nahi Hai. Aur Jo Log Raza (Zabar Ke Saath) Ke Qaayil Hain Wo Kahte Hain Ke Salasile Razawiyya Ke Shajre Mein Kayi Jagah Raza Zabar Ke Saath Aaya Hai. Neez Ye Huzoor Mufti -e- Aazame Hind Quddisa Sirruhu Ke Samne Humesha Raza Zabar Ke Saath Padha Gaya Lekin Kabhi Hazrat Ne Mana Nahi Farmaya Lihaaza Talab

Amr Ye Hai Ke Raza Ke Zabar Ke Saath
Durust Hai Ya Zer Ke Saath?

Mufassal Wa Mudallal Jawab Inaayat Farmayein
Aur Dastkhat Wa Muhar Se Muzayyan Farmakar
Mamnoon Farmayein.¹

Al Jawab

Is Suwaal Ke Jawab Dete Huye Badrul Ulama
Allama Badruddin Ahmad Siddiqui Likhte Hain :

الجواب اللهم هداية الحق والصواب

رضایکسر الراء المهمله اور رضایفتح الراء المهمله

Dono Sahi Hain Ghayasul Lughaat Matbua Mumbai
Page 328 Column Awwal Mein Hai :

رضایکسر خوشنودی وفتح و مد خوشنود شدن و باصطلاح اہل تصوف خوشنودی
کردن برہرچہ از قضائے الہی بہ بندر سد و فرو ترازیں مرتبہ صبرست و بالا ایں مرتبہ
تسلیم در منتخب بہمہ معنی بفتح نوشتہ صاحب کشف و صراح و مزیل الاغلاط و ابن
حاج بمعنی اول یکسر نوشتہ اند۔

Muhazzabul Lughaat Jild Shasham Matbua
Lucknow Page 36 Column 3 Mein Hai :

Raza (Ba Fathe) Awwal Khushnoodi Honaz Qaza -
e- Ilaahi Par Raazi Hona. Arabi Faseeh Raayij.

¹ (Ye Suwaal Wahi Hai Jo Hum Fatawa Bahrul Uloom Ke Hawale Se Naql Kar Chuke Hain, Yaha Saayil Ka Naam Alag Hai Magar Shahar Ek Hai Aur Maze Ki Baat Ye Hai Ke Suwaal Mein Tareekh Bhi Ek Hi Hai. Agarche Fatawa Badrul Ulama Mein Suwaal Ke Neeche 2 Safar 1402 Hijri Likha Hua Hai Lekin Saheeh 1406 Hijri Hona Chahiye Kyonke Jawab Mein 1406 Likha Gaya Hai. Yaha Ye Ho Sakta Hai Ke Ek Hi Din Istifta Likh Kar Kayi Jagaho Par Bheja Gaya Ho, Wallahu Ta'ala A'alam

Raza Ya Riza?

Raza (Ba Kasra Awwal) Khushnoodi Arabi Faseeh Raayij. Al Munjid Aur Suraah Mein Waaqayi Raza (Bil Kasra) Ka Zikr Hai. Raza (Fatha) Ka Zikr Nahi Lekin Adame Zikr Ko Zikre Adam Manna Ye Ahle Ilm Ka Shewa Nahi.

هذا ما عندي والعلم عند ربي سبحانه تعالى ثم عند رسوله عليه
التحية والثناء

(Fatawa Badrul Ulama, Page 324)

Fatawa Sharfe Millat Mein

Fatawa Sharfe Millat Mein Bhi Is Mas'ale Ka Zikr Maujood Hai.

Suwaal Kiya Gaya Ke :

Kya Farmate Hain Ulama -e- Kiraam Wa Muftiyane Izaam, Aala Hazrat Ka Naame Mubarak Ahmad Raza Jo Hai Ra Fatha Ke Saath Hai Ya Zer Jabki Arabi Lughat Mein Al Raza Mein Ra Kasra Ke Saath Hai Aur Urdu Lughat Mein Sayyiduna Imaam Ali Raza Ka Ilm Mein Ra Ke Kasra Ke Saath..... Jawab Inaayat Farmayein.

Al Jawab

الجواب بعون الملك الوهاب ومنه الصدق والصواب
بسم الله الرحمن الرحيم

Soorate Mas'oola Mein Shaarhe Bukhari Naayibe Mufti -e- Aazam Rahmatullahi Ta'ala Alaih Lafze Raza

Ki Tahqeeq Mein Likhte Hain :

Maine Jab Se Hosh Sambhala Apne Akabir Se Bil Fatha Hi Suna. In Asma -e- Mubaraka Mein Farsi Tarkeeb Hai Aur Farsi Mein Raza Bil Fatha Mustamal Hai. Farsi Ki Mash'hoor Lughat Ghayasul Lughaat Mein Hai :

Raza Ba Kasra : Khushnoodi

Raza Bil Fatha : Khushnoodi Shadan

در منتخب بهمه معنی بفتح نوشته و صاحب کشف و صراح و مزیل

الاعلاط وابن حاجب معنی اول بکسر نوشته اند

Mujhe Sirf Ye Batana Hai Ke Farsi Mein Is Ka Talaffuz Ra Ke Kasra Wa Fatha Ke Saath Hai Aur Yahi Haal Urdu Ka Bhi Hai Jaisa Ke Feerozul Lughaat Waghaira Mein Hai. Jab Farsi Mein Is Ka Talaffuz Bil Fatha Wa Bil Kasra Dono Hai To Is Ko Az Rooe Lughat Dono Tarah Padh Sakte Hain Lekin Ye Asma -e- Mubaraka Ke A'alaam Hain Aur A'alaam Mein Taghayyur Jaiz Nahi. Naam Rakhne Waalo Ne Jis Tarah Naam Rakha Hai, Usi Tarah Rahe Aur Jab Ye Saabit Hai Ke In Buzurgo Ke Asma -e- Mubaraka Ra Ke Fatha Ke Saath Hain To Is Ko Kasra Ke Saath Padhna Durust Nahi.

Kuch Logo Ko Ishtibah Is Wajah Se Hai Ke Raza Arabi Lafz Hai Aur Arabi Ke Tamam Lughaat Mein Ba Kasra Raa Hai Lekin Shayad Unhein Ye Maloom Nahi Ke Arabi Se Farsi Mein Manqool Alfaz Mein Bahut Se Taghayyurat Huye Aur In Taghayyurat Ko Ahle Lisaan Ne Barqarar Rakha Aur Wahi Faseeh

Raza Ya Riza?

Maana Gaya Aur " الغلط العام فصیح " Ka Bhi Yahī Muqtaza Hai. Balki Agar Sahibe Muntakhab Ka Bayan Saheeh Hai To Arabi Mein Bhi Fathae Ra Ks Sath Aaya Hai. To Ab Koi Ishkaal Hi Nahi.

Bahar Haal Is Khadim Ko Yahī Maloom Hai Ke Ye Asma -e- Mubarakā Ra Ke Fatha Ke Saath Hain. Al Muajamul Ausat Mein Ba Kasra Ra Hi Hai.

Misri Tareeqa Ye Hai Ke Mushaddad Harf Par Tashdeed Ke Nishan Par Agar Upar Harkat Hai To Fatha Hai Aur Tashdeed Ke Neeche Hai To Kasra. Is Khadim Ka Tareeqa Hai Ke Is Silsile Mein Tashahhud Nahi Karta Aur Na Kisi Ko Tokta Hai. Wallahu Ta'ala A'alam

(Fatawa Sharafe Millat, Page 130)

Mazkurah Dalail Se Bilkul Wazeh Hai Ke Raza Ko Ra Ke Zabar Ke Sath Padhna Hi Durust Hai. Isi Tarah Akabireene Ahle Sunnat Ne Likha Aur Padha Hai. Is Ke Khilaf Ja Kar Is Lafz Ko Arabi Ka Aisa Paband Banana Durust Nahi Hai Ki Us Mein Talaffuz Hi Badal Diya Jaye. Jo Log Raza Ko Ra Ke Zer Ke Saath Padhte Hain Ya Likhte Hain Wo Az Rooye Usool Ghalat Karte Hain

Khatma

Aakhir Me Ham Yahī Arz Karengē Ke Ye Koi Aisa Mas'ala Nahin Ke Jis Ki Wajah Se Shiddat Barti Jaaye. Jo Tehqeeq Thi Wo Pesh Kar Di Gayi Hai. Aur Jaisa Ke Mufti Shareeful Haque Amjadi Rahimahullahu Ta'ala Ne Tehreer Farmaya Ke “ Is Khadim Ka Tareeqa

Raza Ya Riza?

Hai Ke Is Silsile Me Tashaddud Nahi Karta. Aur Na Kisi Ko Tokta Hai.” Ham Bhi Isi Par Is Guftagu Ko Khatam Karte Hain Ke Aise Masail Mein Hum Bhi Shiddat Ke Khilaf Hain. Aur Allah Behtar Janne Waala Hai.

Abde Mustafa

Muhammad Sabir Qadri

Our Books In Roman Urdu :

Bahaar -e- Tehreer - Abde Mustafa	Allah Ta'ala Ko Uparwala Ya Allah Miyani Kehna Kaisa? - Abde Mustafa
Azaan -e- Bilal Aur Suraj Ka Nikalna - Abde Mustafa	Ishq-e- Majazi (Muntakhab Mazameen Ka Majma) - Abde Mustafa
Gaana Bajana Band Karo, Tum Musalman Ho! - Abde Mustafa	Shabe Meraj Ghausa Paak - Abde Mustafa
Shabe Meraj Nalain Arsh Par - Abde Mustafa	Hazrate Owais Qarni Ka Ek Waqiya - Abde Mustafa
Dr. Tahir Aur Waqar -e- Millat - Abde Mustafa	Taqreer Karne Waala Kaisa Ho? - Abde Mustafa
Ghaire Sahaba Mein Radiiallaho Ta'ala Anho Ka Istemal - Abde Mustafa	Ikhtelaf Ikhtelaf Ikhtelaf - Abde Mustafa
Chand Waqiyaat -e- Karbala Ka Tehzeeqi Jaayeza - Abde Mustafa	Binte Hawwa (Ek Sanjida Tehreer) - By Kanize Akhtar
Sex Knowledge (Islam Mein Sohbat Ke Aadab) - Abde Mustafa	Hazrate Ayyoob Alaihissalam Ke Waqiye Par Tehzeeq - Abde Mustafa
Aurat Ka Janaza - Janabe Ghazal Sahiba	Ek Aashiq Ki Kahani Allama Ibne Jauzi Ki Zubaani - Abde Mustafa
Huzoor Ki Shaan In The Quraan - Mufti Ahmad Yaar Khan Nayeemi	Husne Mustafa Aur Kalame Raza - Maulana Sajjad Ali Faizi
Afzaliyate Siddique -e- Akbar Wa Farooqe Aazam - Tajushshariah, Mufti Akhtar Raza Khan	Kya Hazrate Bilal Radiiallaho Ta'ala Anho Ka Rang Kaala Tha? - Abde Mustafa
Hazrate Bilal Ke Islam Laane Ka Waqiya Kya Tha? - Abde Mustafa	Sharah Mishkaat (Kitabul Iman) - Mufti Ahmad Yaar Khan Nayeemi
Chand Ghair Motabar Kitabein - Maulana Hasan Noori	Tirmizi (Part 1) - Muhammad Bin Eisa Tirmizi
Aaiye Namaz Seekhein (Part 1) - Abde Mustafa	Sharah Mishkaat (Kitabul Ilm) - Mufti Ahmad Yaar Khan Nayeemi
Sahih Bukhari Aur Ilme Ghaib - Allama Muhammad Abdul Qadir	Difa -e- Kanzul Iman - Tajushshariah, Mufti Akhtar Raza Khan

Raza Ya Riza?

Pehle Farz Nafl Baad Mein - Aala Hazrat, Imam Ahmad Raza Khan Bareilvi	Qiyamat Ke Din Logon Ko Kis Ke Naam Ke Saath Pukara Jayega - Abde Mustafa
Yaare Ghaar - Dr. Asif Ashraf Jalali	Tie Ka Mas'ala - Tajushshariah, Mufti Akhtar Raza Khan
Sawaneh Tajushshariah - Mufti Dr. Yunus Raza	Huzoor Tajushshariah Aur Bukhari Shareef Ki Pehli Hadees Ka Dars - Maulana Muhammad Raza Markazi
Huzoor Tajushshariah Ke Kalaam Mein Muhawraat Ka Istemal - Muhammad Kashif Raza Shaad Misbahi	Hussamul Haramain - Aala Hazrat Imam Ahmad Raza Khan Bareilvi
Haque Par Kaun? - Allama Muhammad Zafar Attari	Shirk Kya Hai? - Allama Muhammad Ahmad Misbahi
Qurbani Ka Bayaan From Bahaar - e- Shariat - Allama Mufti Amjad Ali Aazmi	Zibah Ka Bayaan From Bahaar -e- Shariat - Allama Mufti Amjad Ali Aazmi
Eisaiyat Se Islam Tak - Allama Ghulam Rasool Qasmi	Zambik Ka Maana Aur Masla -e- Durood - Allama Syed Ahmad Sayeed Kaazmi
Islami Taleem (Part 1) - Allama Mufti Jalaluddin Ahmad Amjadi	Muharram Mein Kya Jaiz Aur Kya Najaiz? - Allama Tatheer Ahmad Razvi
Muharram Mein Nikah - Abde Mustafa	Islami Zindagi - Mufti Ahmad Yaar Khan Nayeemi
Riwayat Ki Tehqeeq (Part 1) - Abde Mustafa	Riwayat Ki Tehqeeq (Part 2) - Abde Mustafa
Sharahe Kalaame Raza - Al Hafiz Al Qaari Maulana Ghulam Hasan Qadri	Imamul Ayimma Abu Bakr Siddique - Allama Ghulam Rasool Qasmi
Aulia -e- Rijalul Hadees - Allama Abdul Mustafa Aazmi	Tamheede Imaan - Aala Hazrat, Imam Ahmad Raza Khan Bareilvi
Sharah Qasida -e- Meraj - Al Hafiz Al Qaari Maulana Ghulam Hasan Qadri	Imam Mahdi (Zamana -e- Zuhoor Aur Alamaat) - Imam Ibne Hajar Haytmi Shafayi
Break Up Ke Baad Kya Karein? - Abde Mustafa	Ek Nikah Aisa Bhi - Abde Mustafa

Raza Ya Riza?

Ali Wa Muawiya - Allama Ghulam Rasool Qasmi	Kafir Se Sood - Abde Mustafa
Main Khan Tu Ansari - Abde Mustafa	Riwayat Ki Tehqeeq (Part 3) - Abde Mustafa
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