

AQUEEDA AND TAUHEED

HADITH clearly advises every Muslim to learn faith first then Quran for a better understanding and to be able to dismiss false believe be that in the name of Madhab or segregation in the name of SECT!

SUNAN-IBN-MAJAH#64 حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا حَمَّادُ بْنُ نَجِيحٍ، - وَكَانَ ثِقَةً - عَنْ أَبِي عَمْرَانَ الْجَوْنِيِّ، عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ، قَالَ كُنَّا مَعَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَنَحْنُ فِتْيَانٌ حَزَاوِرَةٌ فَتَعَلَّمْنَا الْإِيمَانَ قَبْلَ أَنْ نَتَعَلَّمَ الْقُرْآنَ ثُمَّ تَعَلَّمْنَا الْقُرْآنَ فَازْدَدْنَا بِهِ إِيْمَانًا .

Narrated that Jundub bin 'Abdullah said: "We were with the Prophet (ﷺ), and we were strong youths, so we learned faith before we learned Qur'an. Then we learned Qur'an and our faith increased thereby.

Quran of Tauheed and aqueeda

SURAH IBHARIM CHAPTER#14 VERSE#24-25

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ

Alam tara kayfa daraba Allahu mathalan kalimatan tayyibatan
kashajaratin tayyibatin asluha thabitun wafarAAuha fee alssamai

Transliteration
24:

Have you not considered how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky?

ENGLISH 24:

کیاتو نے نہیں دیکھا کہ اللہ نے کلمہ پاک کی ایک مثال بیان کی ہے گویا وہ ایک پاک درخت ہے کہ جس کی جڑ مضبوط اور اس کی شاخ آسمان ہے

:Urdu 24

25

تُوتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا ۖ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

Tutee okulaha kulla heenin biithni rabbiha wayadribu Allahu alamthala
lilnnasi laAAallahum yatathakkaroon

Transliteration
25:

It produces its fruit all the time, by permission of its Lord. And Allah presents examples for the people that perhaps they will be reminded.

ENGLISH 25:

وہ اپنے رب کے حکم سے ہر وقت اپنا پہل لاتا ہے اور اللہ لوگوں کے واسطے مثالیں بیان کرتا ہے تاکہ وہ سمجھیں

(14:24:1)

[alam](#)

Do not

أَلَمْ
•
NEG INTG

INTG – prefixed interrogative *alif*

NEG – negative particle

الهمزة همزة استفهام
حرف نفی

(14:24:2)

[tara](#)

you see

تَرَى
•
V

V – 2nd person masculine singular imperfect verb, jussive mood

فعل مضارع مجزوم

(14:24:3)

[kayfa](#)

how

كَيْفَ
•
INTG

INTG – interrogative noun

اسم استفهام

(14:24:4)

[daraba](#)

Allah sets forth

ضَرَبَ
•
V

V – 3rd person masculine singular perfect verb

فعل ماض

(14:24:5)

[l-lahu](#)

Allah sets forth

اللَّهُ
•
PN

PN – nominative proper noun → [Allah](#)

لفظ الجلالة مرفوع

(14:24:6)

[mathalan](#)

the example,

مَثَلًا
N

N – accusative masculine indefinite noun

اسم منصوب

(14:24:7)

[kalimatan](#)

a word

كَلِمَةً
N

N – accusative feminine indefinite noun

اسم منصوب

(14:24:8)

[tayyibatan](#)

good

طَيِّبَةً
ADJ

ADJ – accusative feminine singular indefinite adjective

صفة منصوبة

(14:24:9)

[kashajaratīn](#)

(is) like a tree

كَشَجَرَةٍ
N P

P – prefixed preposition *ka*

N – genitive feminine indefinite noun → [Tree](#)

جار ومجرور

(14:24:10)

[tayyibatin](#)

good,

طَيِّبَةٍ
ADJ

ADJ – genitive feminine singular indefinite adjective

صفة مجرورة

(14:24:11)

[asluhā](#)

its root

أَصْلُهَا
PRON N

N – nominative masculine noun

PRON – 3rd person feminine singular possessive pronoun

اسم مرفوع و«ها» ضمير متصل في محل جر بالإضافة

(14:24:12)

[thābitun](#)

(is) firm

ثَابِتٌ
N

N – nominative masculine indefinite active participle

اسم مرفوع

(14:24:13)

[wafar'uhā](#)

and its branches

وَفَرَعُهَا
PRON N CONJ

CONJ – prefixed conjunction *wa* (and)

N – nominative masculine noun

PRON – 3rd person feminine singular possessive pronoun

الواو عاطفة

اسم مرفوع و«ها» ضمير متصل في محل جر بالاضافة

(14:24:14)

[fī](#)

(are) in

فِي
P

P – preposition

حرف جر

(14:24:15)

[l-samāi](#)

the sky?

السَّمَاءِ
٢٤ N

N – genitive feminine noun

اسم مجرور

(14:25:1)

[tu'tī](#)

Giving

تُؤْتِي
V

V – 3rd person feminine singular (form IV) imperfect verb

فعل مضارع

(14:25:2)

[ukulahā](#)

its fruit

أَكْلَهَا
PRON N

N – accusative masculine noun

PRON – 3rd person feminine singular possessive pronoun

اسم منصوب و«ها» ضمير متصل في محل جر بالاضافة

(14:25:3)

[kulla](#)

all

كُلُّ
N

N – accusative masculine noun

اسم منصوب

(14:25:4)

[hīnin](#)

time

حِينَ
N

N – genitive masculine indefinite noun

اسم مجرور

(14:25:5)

[bi-idh'ni](#)

by the permission

بِإِذْنِ
N P

P – prefixed preposition *bi*

N – genitive masculine noun

جار ومجرور

(14:25:6)

[rabbiḥā](#)

of its Lord.

رَبِّهَا
PRON N

N – genitive masculine noun

PRON – 3rd person feminine singular possessive pronoun

اسم مجرور و«ها» ضمير متصل في محل جر بالاضافة

(14:25:7)

[wayadribu](#)

And Allah sets
forth

وَيَضْرِبُ
V CONJ

CONJ – prefixed conjunction *wa* (and)

V – 3rd person masculine singular imperfect verb

الواو عاطفة

فعل مضارع

(14:25:8)

[l-lahu](#)

And Allah sets
forth

اللَّهُ
PN

PN – nominative proper noun → [Allah](#)

لفظ الجلالة مرفوع

(14:25:9)

[l-amthāla](#)

the examples

الْأَمْثَالُ
N

N – accusative masculine plural noun

اسم منصوب

(14:25:10)

[lilnnāsi](#)

for mankind

لِلنَّاسِ
N P

P – prefixed preposition *lām*

N – genitive masculine plural noun

جار ومجرور

(14:25:11)

[la'allahum](#)

so that they may

لَعَلَّهُمْ
PRON ACC

ACC – accusative particle

PRON – 3rd person masculine plural object pronoun

حرف نصب من اخوات «ان» و«هم» ضمير متصل في محل نصب اسم «لعل»

(14:25:12)

[yatadhakkarūna](#)

remember.

يَتَذَكَّرُونَ
PRON V

V – 3rd person masculine plural (form V) imperfect verb

PRON – subject pronoun

فعل مضارع والواو ضمير متصل في محل رفع فاعل

DEFINATION OF AQUEEDA AND IMAN BY HADITH!

SUNAN-IBN-MAJAH#66;67 حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكِيعٌ، عَنْ كَثْمِ بْنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ ابْنِ عُمَرَ، عَنْ عُمَرَ، قَالَ كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَجَاءَ رَجُلٌ شَدِيدُ بَيَاضِ النَّيَابِ شَدِيدُ سَوَادِ شَعْرِ الرَّأْسِ لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ. قَالَ فَجَلَسَ إِلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَاسْتَدْرَكَتْهُ إِلَى رُكْبَتِهِ وَوَضَعَ يَدَيْهِ عَلَى فَخْذَيْهِ. ثُمَّ قَالَ يَا مُحَمَّدُ مَا الْإِسْلَامُ قَالَ " شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَصَوْمُ رَمَضَانَ وَحُجُّ الْبَيْتِ " . قَالَ صَدَقْتَ . فَعَجَبْنَا مِنْهُ يَسْأَلُهُ وَيُصَدِّقُهُ . ثُمَّ قَالَ يَا مُحَمَّدُ مَا الْإِيمَانُ قَالَ " أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَكُتُبِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ " . قَالَ صَدَقْتَ . فَعَجَبْنَا مِنْهُ يَسْأَلُهُ وَيُصَدِّقُهُ . ثُمَّ قَالَ يَا مُحَمَّدُ مَا الْإِحْسَانُ قَالَ " أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنَّكَ إِنْ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ " . قَالَ فَمَتَى السَّاعَةُ قَالَ " مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ " . قَالَ فَمَا أَمَارَتُهَا قَالَ " أَنْ تَلِدَ الْأُمَةُ رَبَّتَهَا " . قَالَ وَكِيعٌ يَغْنِي تِلْكَ

الْعَجْمُ الْعَرَبُ " وَأَنْ تَرَى الْحَفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوُلُونَ فِي الْبِنَاءِ " . قَالَ ثُمَّ قَالَ فَلَقَيْتَنِي النَّبِيَّ - صلى الله عليه وسلم - بَعْدَ ثَلَاثٍ فَقَالَ " أَتَدْرِي مَنْ الرَّجُلُ " . قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " ذَاكَ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ مَعَالِمَ دِينِكُمْ " .

Narrated that 'Umar said: "We were sitting with the Prophet (ﷺ) when a man came to him whose clothes were intensely white and whose hair was intensely black; no signs of travel could be seen upon him, and none of us recognized him. He sat down facing the Prophet (ﷺ), with his knees touching his, and he put his hands on his thighs, and said: 'O Muhammad, what is Islam?' He said: 'To testify that none has the right to be worshipped but Allah, and that I am the Messenger of Allah, to establish regular prayer, to pay Zakat, to fast in Ramadan, and to perform Hajj to the House (the Ka'bah).' He said: 'You have spoken the truth.' We were amazed by him: He asked a question, then told him that he had spoken the truth. Then he said: 'O Muhammad, what is Iman faith? He said: 'To believe in Allah, His angels, His Messengers, His books, the Last day, and the Divine Decree (Qadar), both the good of it and the bad of it.' He said 'You have spoken the truth.' We were amazed by him. He asked a question, then told him that he had spoken the truth. Then he said: 'O Muhammad, what is Ihsan (right action, goodness, sincerity)? He said: 'To worship Allah as if you see Him, for even though you do not see Him, He sees you.' He asked: "When will the Hour be?" He said: 'The one who is being asked about it does not know more than the one who is asking.' He asked: 'Then what are its signs?' he said: 'When the slave woman gives birth to her mistress' (Waki' said: This means when non-Arabs will give birth to Arabs") 'and when you see barefoot, naked, destitute shepherds competing in constructing tall buildings.' The Prophet (ﷺ) met me three days later and asked me: 'Do you know who that man was? I said "Allah and his Messenger know best.' He said: 'That was Jibril, who came to you to teach you your religion.'"

MUSLIM# 8e; 10 وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ ابْنِ عُثَيْمٍ، قَالَ زُهَيْرٌ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبرَاهِيمَ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا بَارِزًا لِلنَّاسِ فَأَتَاهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ مَا الْإِيمَانُ قَالَ " أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَلِقَائِهِ وَرُسُلِهِ وَتُؤْمِنَ بِالْبَعْثِ الْآخِرِ " . قَالَ يَا رَسُولَ اللَّهِ مَا الْإِسْلَامُ قَالَ " الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ شَيْئًا وَتُقِيمَ الصَّلَاةَ الْمَكْتُوبَةَ وَتُؤَدِيَ الزَّكَاةَ الْمَفْرُوضَةَ وَتَصُومَ رَمَضَانَ " . قَالَ يَا رَسُولَ اللَّهِ مَا الْإِحْسَانُ قَالَ " أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنَّكَ إِنْ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ " . قَالَ يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ قَالَ " مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ وَلَكِنْ سَأَحَدُكَ عَنْ أَشْرَاطِهَا إِذَا وَلَدَتِ الْأُمَةُ رَبَّهَا فَذَاكَ مِنْ أَشْرَاطِهَا وَإِذَا كَانَتِ الْعُرَاةُ الْحَفَاةُ رُءُوسَ النَّاسِ فَذَاكَ مِنْ أَشْرَاطِهَا وَإِذَا تَطَاوَلَ رِعَاءُ الْبَنِيَانِ فَذَاكَ مِنْ أَشْرَاطِهَا فِي إِنْ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزَّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا يَخْمَسُ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ " . ثُمَّ تَلَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " . قَالَ ثُمَّ أَدْبَرَ الرَّجُلُ فَقَالَ رَسُولُ اللَّهِ {تَدْرِي نَفْسُ مَاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسُ بِأَيِّ أَرْضٍ تَمُوتُ} إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " رُدُّوا عَلَى الرَّجُلِ " . فَأَخَذُوا لِيَرُدُّوهُ فَلَمْ يَرَوْا شَيْئًا . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " هَذَا جِبْرِيلُ جَاءَ لِيُعَلِّمَ النَّاسَ دِينَهُمْ " .

Abu Huraira reported: One day the Messenger of Allah (ﷺ) appeared before the public that a man came to him and said: Prophet of Allah, (tell me) what is Iman. Upon this he (the Holy Prophet) replied: That you affirm your faith in Allah, His angels, His Books, His meeting, His Messengers and that you affirm your faith in the Resurrection hereafter. He (again) said: Messenger of Allah, (tell me) what does al-Islam signify. He (the Holy

Prophet) replied: Al-Islam signifies that you worship Allah and do not associate anything with Him and you establish obligatory prayer and you pay the obligatory poor-rate (Zakat) and you observe the fast of Ramadan. He (the inquirer) again said: Messenger of Allah, what does al-Ihsan imply? He (the Holy Prophet) replied: That you worship Allah as if you are seeing Him, and in case you fail to see Him, then observe prayer (with this idea in your mind) that (at least) He is seeing you. He (the inquirer) again said: Messenger of Allah, when would there be the hour (of Doom)? He (the Holy Prophet) replied: The one who is asked about it is no better informed than the inquirer. I, however, narrate some of its signs (and these are): when the slave-girl will give birth to her master, when the naked, barefooted would become the chiefs of the people - these are some of the signs of (Doom). (Moreover) when the shepherds of the black (camels) would exult themselves in buildings, this is one of the signs of (Doom). (Doom) is one of the five (happenings wrapped in the unseen) which no one knows but Allah. Then he (the Messenger of Allah) recited (the verse): "Verily Allah! with Him alone is the knowledge of the hour and He it is Who sends (down the rain) and knows that which is in the wombs and no person knows whatsoever he shall earn tomorrow, and a person knows not in whatsoever land he shall die. Verily Allah is Knowing, Aware. He (the narrator, Abu Huraira) said: Then the person turned back and went away. The Messenger of Allah (ﷺ) said: Bring that man back to me. They (the Companions of the Prophet present there) went to bring him back, but they saw nothing there. Upon this the Messenger of Allah remarked: he was Gabriel, who came to teach the people their religion.

HOW YOU ARE THROWN OUT OF ISLAM WITHOUT EVEN REALIZING BY WHAT YOU READ; PRACTISE OR BELIEVE ABOUT ILM OF GHAYAB in form of horoscope or fazil-ein-ammal or any stories of elders which has no authenticity! {Imaginary characters called buzurag ganein deen}

SURAH AL-MUNAAFIQOON CHAPTER#31 VERSE#34

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ۚ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۚ وَمَا تَدْرِي بِأَيِّ أَرْضٍ تَمُوتُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Inna Allaha AAindahu AAilmu alssaAAati wayunazzilu alghaytha

Transliteration

wayaAAalamu ma fee alarhami wama tadree nafsun matha taksibu ghadan

34:

wama tadree nafsun biayyi ardin tamootu inna Allaha AAaleemun
khabeerun

Indeed, Allah [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allah is Knowing and Acquainted. ENGLISH 34:

بے شک اللہ ہی کو قیامت کی خبر ہے اور وہی مینہ برساتا ہے اور وہی جانتا ہے جو کچھ ماؤں کے پیٹوں میں ہوتا ہے اور کوئی نہیں جانتا کہ کل کیا کرے گا اور کوئی نہیں جانتا کہ کس زمین پر مرے گا بے شک اللہ جاننے والا خبردار ہے :Urdu 34

(31:34:1)

inna

Indeed,

إِنَّ
•
ACC

ACC – accusative particle

حرف نصب

(31:34:2)

l-laha

Allah,

اللَّهُ
•
PN

PN – accusative proper noun → [Allah](#)

لفظ الجلالة منصوب

(31:34:3)

‘indahu

with Him

عِنْدَهُ
•
PRON LOC

LOC – accusative location adverb

PRON – 3rd person masculine singular possessive pronoun

ظرف مكان منصوب والهاء ضمير متصل في محل جر بالاضافة

(31:34:4)

‘il’mu

(is the) knowledge

عِلْمٌ
•
N

N – nominative masculine noun

اسم مرفوع

(31:34:5)

[l-sā'ati](#)

(of) the Hour

السَّاعَةِ
N

N – genitive feminine noun

اسم مجرور

(31:34:6)

[wayunazzilu](#)

and He sends down

وَيُنْزِلُ
V CONJ

CONJ – prefixed conjunction *wa* (and)

V – 3rd person masculine singular (form II) imperfect verb

الواو عاطفة

فعل مضارع

(31:34:7)

[l-ghaytha](#)

the rain,

الْغَيْثَ
N

N – accusative masculine noun → [Rain](#)

اسم منصوب

(31:34:8)

[waya'lamu](#)

and knows

وَيَعْلَمُ
V CONJ

CONJ – prefixed conjunction *wa* (and)

V – 3rd person masculine singular imperfect verb

الواو عاطفة

فعل مضارع

(31:34:9)

[mā](#)

what

مَا
REL

REL – relative pronoun

اسم موصول

(31:34:10)

[fi](#)

(is) in

فِي
P

P – preposition

حرف جر

(31:34:11)

[l-arhāmi](#)

the wombs.

الْأَرْحَامِ
N

N – genitive masculine plural noun

اسم مجرور

(31:34:12)

[wamā](#)

And not

وَمَا
NEG CONJ

CONJ – prefixed conjunction *wa* (and)

NEG – negative particle

الواو عاطفة

حرف نفي

(31:34:13)

[tadrī](#)

knows

تَدْرِي
V

V – 3rd person feminine singular imperfect verb

فعل مضارع

(31:34:14)

[nafsun](#)

any soul

نَفْسٌ
N

N – nominative feminine singular indefinite noun

اسم مرفوع

(31:34:15)

[mādhā](#)

what

مَاذَا
INTG

INTG – interrogative noun

اسم استفهام

(31:34:16)

[taksibu](#)

it will earn

تَكْسِبُ
V

V – 3rd person feminine singular imperfect verb

فعل مضارع

(31:34:17)

غَدًا

N – accusative masculine indefinite noun

[ghadan](#)

tomorrow,

N

اسم منصوب

(31:34:18)

وَمَا

CONJ – prefixed conjunction *wa* (and)

[wamā](#)

NEG – negative particle

and not

NEG CONJ

الواو عاطفة

حرف نفي

(31:34:19)

تَدْرِي

V – 3rd person feminine singular imperfect verb

[tadrī](#)

knows

V

فعل مضارع

(31:34:20)

نَفْسٍ

N – nominative feminine singular indefinite noun

[nafsun](#)

any soul

N

اسم مرفوع

(31:34:21)

بِأَيِّ

P – prefixed preposition *bi*

[bi-ayyi](#)

N – genitive noun

in what

N P

جار ومجرور

(31:34:22)

أَرْضٍ

N – genitive feminine indefinite noun

[ardin](#)

land

N

اسم مجرور

(31:34:23)

[tamūtu](#)

it will die.

تَمُوتُ
V

V – 3rd person feminine singular imperfect verb

فعل مضارع

(31:34:24)

[inna](#)

Indeed,

إِنَّ
ACC

ACC – accusative particle

حرف نصب

(31:34:25)

[l-laha](#)

Allah

اللَّهُ
PN

PN – accusative proper noun → [Allah](#)

لفظ الجلالة منصوب

(31:34:26)

[‘alīmun](#)

(is) All-Knower

عَلِيمٌ
ADJ

ADJ – nominative masculine singular indefinite adjective

صفة مرفوعة

(31:34:27)

[khabīrun](#)

All-Aware.

خَبِيرٌ
ADJ

ADJ – nominative masculine singular indefinite adjective

صفة مرفوعة

ALLAH(SWT) CERTIFICATE TO SAHABA{COMPANIONS OF PROPHET MOHAMMED{PBUH}}

SURAH AT-TAWBA CHAPTER#9 VERSE#100

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ

Waalssabiqoona alawwaloona mina almuhajireena waalansari waallatheena Transliteration
ittabaAAoohum biihsanin radiya Allahu AAanhum waradoo AAanhu 100:

waaAAadda lahum jannatin tajree tahtaha alanharu khalideena
feeha abadan thalika alfawzu alAAatheemu

And the first forerunners [in the faith] among the Muhajireen and the Ansar ENGLISH
and those who followed them with good conduct - Allah is pleased with them 100:
and they are pleased with Him, and He has prepared for them gardens
beneath which rivers flow, wherein they will abide forever. That is the great
attainment.

:Urdu 100

اور جو لوگ قدیم میں پہلے ہجرت کرنے والوں اور مدد دینے والوں میں سے اور وہ لوگ جو
نیکی میں ان کی پیروی کرنے والے ہیں اللہ ان سے راضی ہوئے اور وہ اس سے راضی ہوئے ان
کے لیے ایسے باغ تیار کیے ہیں جن کے نیچے نہریں بہتی ہیں ان میں ہمیشہ رہیں گے یہ بڑی
کامیابی ہے

(9:100:1)

[wal-sābiqūna](#)

And the
forerunners,

وَالسَّابِقُونَ
N CONJ

CONJ – prefixed conjunction *wa* (and)

N – nominative masculine plural active participle

الواو عاطفة
اسم مرفوع

(9:100:2)

[l-awalūna](#)

the first

الْأَوَّلُونَ
ADJ

ADJ – nominative masculine plural adjective

صفة مرفوعة

(9:100:3)

[mina](#)

among

مِنْ
P

P – preposition

حرف جر

(9:100:4)

[l-muhājirīna](#)

the emigrants

الْمُهَاجِرِينَ
N

N – genitive masculine plural (form III) active participle

اسم مجرور

(9:100:5)

[wal-anṣārī](#)

and the helpers

وَالْأَنْصَارِ
N CONJ

CONJ – prefixed conjunction *wa* (and)

N – genitive masculine plural noun → [Ansar](#)

الواو عاطفة

اسم مجرور

(9:100:6)

[wa-alladhīna](#)

and those who

وَالَّذِينَ
REL CONJ

CONJ – prefixed conjunction *wa* (and)

REL – masculine plural relative pronoun

الواو عاطفة

اسم موصول

(9:100:7)

[ittaba'ūhum](#)

followed them

اتَّبَعُوهُمْ
PRON PRON V

V – 3rd person masculine plural (form VIII) perfect verb

PRON – subject pronoun

PRON – 3rd person masculine plural object pronoun

فعل ماض والواو ضمير متصل في محل رفع فاعل و«هم» ضمير متصل في محل نصب مفعول به

(9:100:8)

[bi-ih'sānin](#)

in righteousness,

بِإِحْسَانٍ
N P

P – prefixed preposition *bi*

N – genitive masculine indefinite (form IV) verbal noun

جار ومجرور

(9:100:9)

[radiya](#)

Allah is pleased

رَضِيَ
V

V – 3rd person masculine singular perfect verb

فعل ماض

(9:100:10)

[l-lahu](#)

Allah is pleased

لِلَّهِ
PN

PN – nominative proper noun → [Allah](#)

لفظ الجلالة مرفوع

(9:100:11)

'anhum

with them,

عَنْهُمْ
PRON P

P – preposition

PRON – 3rd person masculine plural object pronoun

جار ومجرور

(9:100:12)

waradū

and they are
pleased

وَرَضُوا
PRON V CONJ

CONJ – prefixed conjunction *wa* (and)

V – 3rd person masculine plural perfect verb

PRON – subject pronoun

الواو عاطفة

فعل ماض والواو ضمير متصل في محل رفع فاعل

(9:100:13)

'anhu

with Him.

عَنْهُ
PRON P

P – preposition

PRON – 3rd person masculine singular object pronoun

جار ومجرور

(9:100:14)

wa-a'adda

And He has
prepared

وَأَعَدَّ
V CONJ

CONJ – prefixed conjunction *wa* (and)

V – 3rd person masculine singular (form IV) perfect verb

الواو عاطفة

فعل ماض

(9:100:15)

lahum

for them

لَهُمْ
PRON P

P – prefixed preposition *lām*

PRON – 3rd person masculine plural personal pronoun

جار ومجرور

(9:100:16)

jannātin

Gardens

جَنَّاتٍ
N

N – genitive feminine plural indefinite noun

اسم مجرور

(9:100:17)

[tajrī](#)

flows

تَجْرِي
V

V – 3rd person feminine singular imperfect verb

فعل مضارع

(9:100:18)

[tahtahā](#)

underneath it

تَحْتَهَا
PRON N

N – accusative noun

PRON – 3rd person feminine singular possessive pronoun

اسم منصوب و«ها» ضمير متصل في محل جر بالاضافة

(9:100:19)

[l-anhāru](#)

the rivers,

الْأَنْهَارُ
N

N – nominative masculine plural noun

اسم مرفوع

(9:100:20)

[khālīdīna](#)

will abide

خَالِدِينَ
N

N – accusative masculine plural active participle

اسم منصوب

(9:100:21)

[fihā](#)

in it

فِيهَا
PRON P

P – preposition

PRON – 3rd person feminine singular object pronoun

جار ومجرور

(9:100:22)

[abadan](#)

forever.

أَبَدًا
T

T – accusative masculine indefinite time adverb

ظرف زمان منصوب

(9:100:23)

dhālīka

That

ذَلِكَ
•
DEM

DEM – masculine singular demonstrative pronoun

اسم اشارة

(9:100:24)

l-fawzu

(is) the success

الْفَوْزُ
•
N

N – nominative masculine noun

اسم مرفوع

(9:100:25)

l-'azīmu

the great.

الْعَظِيمُ
•
ADJ

ADJ – nominative masculine singular adjective

صفة مرفوعة

Hadith on the “DEAD PERSON HEARS THE FOOTSTEPS” (of living)

BUKHARI#1338 حَدَّثَنَا عِيَّاشٌ، حَدَّثَنَا عَبْدُ الْأَعْلَى، حَدَّثَنَا سَعِيدٌ، قَالَ وَقَالَ لِي خَلِيفَةُ حَدَّثَنَا ابْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الْعَبْدُ إِذَا وُضِعَ فِي قَبْرِهِ، وَتَوَلَّى وَذَهَبَ أَصْحَابُهُ حَتَّى إِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، أَنَاهُ مَلَكَانِ فَأَقْعَدَاهُ فَيَقُولَانِ لَهُ مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُولُ أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ. فَيَقَالُ انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ، أَوَّلَ ذَلِكَ اللَّهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ - قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَرَاهُمَا جَمِيعًا - وَأَمَّا الْكَافِرُ - أَوِ الْمُنَافِقُ - فَيَقُولُ لَا أَدْرِي، كُنْتُ أَقُولُ مَا يَقُولُ النَّاسُ. فَيَقَالُ لَا دَرَيْتَ وَلَا تَلَيْتَ. ثُمَّ يُضْرَبُ بِمِطْرَقَةٍ مِنْ حَدِيدٍ ضَرْبَةً بَيْنَ أُذُنَيْهِ، فَيَصِيحُ صَيْحَةً يَسْمَعُهَا مَنْ يَلِيهِ إِلَّا النَّفْلَيْنِ ".
Narrated Anas: The Prophet (ﷺ) said, "When a human being is laid in his grave and his companions return and he even hears their foot steps, two angels come to him and make him sit and ask him: What did you use to say about this man, Muhammad ? He will say: I testify that he is Allah's slave and His Apostle. Then it will be said to him, 'Look at your place in the Hell-Fire. Allah has given you a place in Paradise instead of it.' " The Prophet (ﷺ) added, "The dead person will see both his places. But a non-believer or a hypocrite will say to the angels, 'I do not know, but I used to say what the people used to say! It will be said to him, 'Neither did you know nor did you take the guidance (by reciting the Qur'an).' Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatever approaches him except human beings and jinns."

Narrated Anas: The Prophet (ﷺ) said, "When a human being is laid in his grave and his companions return and he even hears their foot steps, two angels come to him and make him sit and ask him: What did you use to say about this man, Muhammad ? He will say: I testify that he is Allah's slave and His Apostle. Then it will be said to him, 'Look at your place in the Hell-Fire. Allah has given you a place in Paradise instead of it.' " The Prophet (ﷺ) added, "The dead person will see both his places. But a non-believer or a hypocrite will say to the angels, 'I do not know, but I used to say what the people used to say! It will be said to him, 'Neither did you know nor did you take the guidance (by reciting the Qur'an).' Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatever approaches him except human beings and jinns."

ہم سے عیاش بن ولید نے بیان کیا ، کہا کہ ہم سے عبدالاعلیٰ نے بیان کیا ، کہا کہ ہم سے سعید بن ابی عروبہ نے بیان کیا ۔ (دوسری سند) امام بخاری نے بیان کیا ، ان سے یزید بن زریع نے ، ان سے سعید بن ابی عروبہ نے ، ان سے قتادہ نے اور ان سے انس رضی اللہ عنہ نے کہ نبی کریم صلی اللہ علیہ وسلم نے

فرمایا کہ آدمی جب قبر میں رکھا جاتا ہے اور دفن کر کے اس کے لوگ پیٹھ موڑ کر رخصت ہوتے ہیں تو وہ ان کے جوتوں کی آواز سنتا ہے۔ پھر دو فرشتے آتے ہیں اسے بٹھاتے ہیں اور پوچھتے ہیں کہ اس شخص (محمد صلی اللہ علیہ وسلم) کے متعلق تمہارا کیا اعتقاد ہے؟ وہ جواب دیتا ہے کہ میں گواہی دیتا ہوں کہ وہ اللہ کے بندے اور اس کے رسول ہیں۔ اس جواب پر اس سے کہا جاتا ہے کہ یہ دیکھ جہنم کا اپنا ایک ٹھکانا لیکن اللہ تعالیٰ نے جنت میں تیرے لیے ایک مکان اس کے بدلے میں بنا دیا ہے۔ نبی کریم صلی اللہ علیہ وسلم نے فرمایا کہ پھر اس بندہ مومن کو جنت اور جہنم دونوں دکھائی جاتی ہیں اور رہا کافر یا منافق تو اس کا جواب یہ ہوتا ہے کہ مجھے معلوم نہیں، میں نے لوگوں کو ایک بات کہتے سنا تھا وہی میں بھی کہتا رہا۔ پھر اس سے کہا جاتا ہے کہ نہ تو نے کچھ سمجھا اور نہ (اچھے لوگوں کی) پیروی کی۔ اس کے بعد اسے ایک لوبے کے ہتھوڑے سے بڑے زور سے مارا جاتا ہے اور وہ اتنے بھیانک طریقہ سے چیختا ہے کہ انسان اور جن کے سوا اردگرد کی تمام مخلوق سنتی ہے۔

QURANic verse “Don’t compare anything to Allah(SWT)!”

SURAH AN-NAHAL CHAPTER#16 VERSE#74

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ ۚ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

Fala tadriboo lillahi alamthala inna Allaha yaAAlamu waantum
la taAAlamoona

Transliteration
74:

So do not assert similarities to Allah. Indeed, Allah knows and you do not know.

ENGLISH 74:

:Urdu 74

پس اللہ کے لئے مثالیں نہ گھڑو بے شک اللہ جانتا ہے اور تم نہیں جانتے

(16:74:1)

falā

So (do) not

فَلَا
PRO REM

REM – prefixed resumption particle

PRO – prohibition particle

الفاء استئنافية

حرف نہی

(16:74:2)

tadribū

put forth

تَضْرِبُوا
PRON V

V – 2nd person masculine plural imperfect verb, jussive mood

PRON – subject pronoun

فعل مضارع مجزوم والواو ضمير متصل في محل رفع فاعل

(16:74:3)

[lillahi](#)

for Allah

لِلّٰهِ
PN P

P – prefixed preposition *lām*

PN – genitive proper noun → [Allah](#)

جار ومجرور

(16:74:4)

[l-amthāla](#)

the similitude.

الْأَمْثَالُ
N

N – accusative masculine plural noun

اسم منصوب

(16:74:5)

[inna](#)

Indeed,

إِنَّ
ACC

ACC – accusative particle

حرف نصب

(16:74:6)

[l-laha](#)

Allah

اللّٰهُ
PN

PN – accusative proper noun → [Allah](#)

لفظ الجلالة منصوب

(16:74:7)

[ya 'lamu](#)

knows

يَعْلَمُ
V

V – 3rd person masculine singular imperfect verb

فعل مضارع

(16:74:8)

[wa-antum](#)

and you

وَأَنْتُمْ
PRON CONJ

CONJ – prefixed conjunction *wa* (and)

PRON – 2nd person masculine plural personal pronoun

الواو عاطفة

ضمير منفصل

(16:74:9)

lā

(do) not

لَا
•
NEG

NEG – negative particle

حرف نفی

(16:74:10)

ta'lamūna

know.

تَعْلَمُونَ
•
PRON V

V – 2nd person masculine plural imperfect verb

PRON – subject pronoun

فعل مضارع والواو ضمير متصل في محل رفع فاعل

SURAH ASH-SHURA CHAPTER#42 VERSE#11

فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ ۚ جَعَلَ لَكُم مِّنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ
أَزْوَاجًا ۚ يَذُرُّكُمْ فِيهِ ۚ لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ

Fatiru alssamawati waalardi jaAAala lakum min anfusikum azwajan wamina Transliteration
alanAAami azwajan yathraokum feehee laysa kamithlihi shayon wahuwa 11:
alssameeAAu albaseeru

[He is] Creator of the heavens and the earth. He has made for you from
yourselves, mates, and among the cattle, mates; He multiplies you thereby.
There is nothing like unto Him, and He is the Hearing, the Seeing.

ENGLISH 11:

وہ آسمانوں اور زمین کا پیدا کرنے والا ہے اسی نے تمہاری جنس سے تمہارے جوڑے بنائے
اور چارپایوں کے بھی جوڑے بنائے تمہیں زمین میں پھیلاتا ہے کوئی چیز اس کی مثل نہیں اور
وہ سننے والا دیکھنے والا ہے

:Urdu 11

(42:11:1)

fātiru

(The) Creator

فَاطِرُ
•
N

N – nominative masculine active participle

اسم مرفوع

(42:11:2)

l-samāwāti

(of) the heavens

السَّمَوَاتِ
•
N

N – genitive feminine plural noun

اسم مجرور

(42:11:3)

[wal-ardi](#)

and the earth.

وَالْأَرْضِ
N CONJ

CONJ – prefixed conjunction *wa* (and)

N – genitive feminine noun → [Earth](#)

الواو عاطفة

اسم مجرور

(42:11:4)

[ja'ala](#)

He made

جَعَلَ
V

V – 3rd person masculine singular perfect verb

فعل ماض

(42:11:5)

[lakum](#)

for you

لَكُمْ
PRON P

P – prefixed preposition *lām*

PRON – 2nd person masculine plural personal pronoun

جار ومجرور

(42:11:6)

[min](#)

from

مِنْ
P

P – preposition

حرف جر

(42:11:7)

[anfusikum](#)

yourselves,

أَنْفُسِكُمْ
PRON N

N – genitive feminine plural noun

PRON – 2nd person masculine plural possessive pronoun

اسم مجرور والكاف ضمير متصل في محل جر بالاضافة

(42:11:8)

[azwājan](#)

mates,

أَزْوَاجًا
N

N – accusative masculine plural indefinite noun

اسم منصوب

(42:11:9)

wamina

and among

وَمِنْ
P CONJ

CONJ – prefixed conjunction *wa* (and)

P – preposition

الواو عاطفة
حرف جر

(42:11:10)

l-an'āmi

the cattle

الْأَنْعَمِ
N

N – genitive masculine plural noun

اسم مجرور

(42:11:11)

azwājan

mates;

أَزْوَاجًا
N

N – accusative masculine plural indefinite noun

اسم منصوب

(42:11:12)

yadhra-ukum

He multiplies you

يَذْرُؤُكُمْ
PRON V

V – 3rd person masculine singular imperfect verb

PRON – 2nd person masculine plural object pronoun

فعل مضارع والكاف ضمير متصل في محل نصب مفعول به

(42:11:13)

fhi

thereby.

فِيهِ
PRON P

P – preposition

PRON – 3rd person masculine singular object pronoun

جار ومجرور

(42:11:14)

laysa

(There) is not

لَيْسَ
V

V – 3rd person masculine singular perfect verb

فعل ماض من اخوات «كان»

(42:11:15)

[kamith'lihi](#)

like Him

كَمِثْلِهِ
PRON N P

P – prefixed preposition *ka*

N – genitive masculine noun

PRON – 3rd person masculine singular possessive pronoun

جار ومجرور والهاء ضمير متصل في محل جر بالاضافة

(42:11:16)

[shayon](#)

anything,

شَيْءٌ
N

N – nominative masculine indefinite noun

اسم مرفوع

(42:11:17)

[wahuwa](#)

and He

وَهُوَ
PRON CONJ

CONJ – prefixed conjunction *wa* (and)

PRON – 3rd person masculine singular personal pronoun

الواو عاطفة

ضمير منفصل

(42:11:18)

[l-samī'u](#)

(is) the All-Hearer,

السَّمِيعُ
N

N – nominative masculine singular noun

اسم مرفوع

(42:11:19)

[l-basīru](#)

the All-Seer.

الْبَصِيرُ
ADJ

ADJ – nominative masculine singular adjective

صفة مرفوعة

Hadith on fly in a drink!

SUNAN-IBN-MAJAH#3634; 3633 حَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا مُسْلِمُ بْنُ خَالِدٍ، عَنْ عُثْبَةَ بْنِ مُسْلِمٍ، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " إِذَا وَقَعَ الذُّبَابُ فِي شَرَابِكُمْ فَلْيَغْمِسْهُ فِيهِ ثُمَّ لِيَطْرَحْهُ فَإِنَّ فِي أَحَدِ جَنَاحَيْهِ دَاءٌ وَفِي الْآخَرِ شِفَاءٌ " .

Narrated from Abu Hurairah that the Prophet (ﷺ) said: "If a fly falls into your drink, dip it into it then throw it away, for on one of its wings is a disease and on the other is a cure."

BUKHARI#3320;5782 حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، قَالَ حَدَّثَنِي عُثْبَةُ بْنُ مُسْلِمٍ، قَالَ أَخْبَرَنِي عُبَيْدُ بْنُ حُنَيْنٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - يَقُولُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا وَقَعَ الذُّبَابُ فِي شَرَابٍ أَحَدِكُمْ فَلْيَغْمِسْهُ، ثُمَّ لِيَنْزِعْهُ، فَإِنَّ فِي إِحْدَى جَنَاحَيْهِ دَاءً وَالْأُخْرَى شِفَاءً " .

Narrated Abu Huraira: The Prophet (ﷺ) said "If a house fly falls in the drink of anyone of you, he should dip it (in the drink) and take it out, for one of its wings has a disease and the other has the cure for the disease."

ہم سے خالد بن مخلد نے بیان کیا ، انہوں نے کہا ہم سے سلیمان بن بلال نے بیان کیا ، انہوں نے کہا کہ مجھ سے عتبہ بن مسلم نے بیان کیا ، انہوں نے کہا کہ مجھے عبید بن حنین نے خبر دی ، انہوں نے کہا کہ میں نے حضرت ابوہریرہ رضی اللہ عنہ سے سنا ، وہ بیان کرتے تھے کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا ، جب مکھی کسی کے پینے (یا کھانے کی چیز) میں پڑ جائے تو اسے ڈبو دے اور پھر نکال کر پھینک دے ۔ کیونکہ اس کے ایک پر میں بیماری ہے اور اس کے دوسرے (پر) میں شفاء ہوتی ہے

SUNAN-ABI-DAWUD# 3844 حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا بِشْرٌ، - يَعْنِي ابْنَ الْمُفَضَّلِ - عَنِ ابْنِ عَجَلَانَ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا وَقَعَ الذُّبَابُ فِي إِنَاءٍ أَحَدِكُمْ فَاغْمِصْهُ فَإِنَّ فِي أَحَدِ جَنَاحَيْهِ دَاءً وَفِي الْآخَرِ شِفَاءً وَإِنَّهُ يَنْقِي بِجَنَاحِهِ الَّذِي فِيهِ الدَّاءُ فَلْيَغْمِصْهُ كُلَّهُ " .

Abu Hurairah reported the Messenger of Allah (ﷺ) as saying: when a fly alights in anyone's vessel, he should plunge it all in, for in one of its wings there is a disease, and in the other is a cure. It prevents the wing of it is which there is a cure, so plunge it all in (the vessel).

(دَعَوْهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّاتُهُمْ فِيهَا سَلَامٌ
وَعَاخِرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)

(Their way of request therein will be Subhanaka Allahumma (glory to you, O Allah) and Salam (peace!) will be their greetings therein (Paradise)! And the close of their request will be: Al-Hamdu Lillahi Rabbil-'Alamin)all praise to Allah the Lord of that exists(.))10:10(

(أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً
كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ -
تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ
الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ - وَمَثَلُ كَلِمَةٍ
خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا
لَهَا مِنْ قَرَارٍ)

(24. See you not how Allah sets forth a parable A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky.) (25. Giving its fruit at all times, by the leave of its Lord, and Allah sets forth parables for mankind in order that they may remember.) (26. And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability.)

The Parable of the Word of Islam and the Word of Kufr

Ali bin Abi Talhah reported that ` Abdullah bin ` Abbas commented that Allah's statement,

(مَثَلًا كَلِمَةً طَيِّبَةً)

(a parable: a goodly word), refers to testifying to La ilaha illallah, (none has the right to be worshipped but Allah) while,

(كَشَجَرَةٍ طَيِّبَةٍ)

(as a goodly tree), refers to the believer, and that,

(أَصْلُهَا ثَابِتٌ)

(whose root is firmly fixed), indicates that La ilaha illallah, (none has the right to be worshipped but Allah) is firm in the believers' heart,

(وَقَرَعُهَا فِي السَّمَاءِ)

(and its branches (reach) to the sky.) with which the believer's works are ascended to heaven. Similar is said by Ad-Dahhak, Sa'id bin Jubayr, `Ikrimah, Mujahid and several others. They stated that this parable describes the believer's deeds, good statements and good actions. The believer is just like the beneficial date tree, always having good actions ascending at all times, by day and by night. Al-Bukhari recorded that `Abdullah bin `Umar said, "We were with the Messenger of Allah when he asked,

«أَخْبِرُونِي عَنْ شَجَرَةٍ تُشْبِهُهُ أَوْ كَالرَّجُلِ الْمُسْلِمِ
لَا يَتَحَاتُّ وَرَقُهَا صَيِّقًا وَلَا شِتَاءً، وَتُؤْتِي أَكْلَهَا
كُلَّ حِينٍ بِإِذْنِ رَبِّهَا»

(Tell me about a tree that resembles the Muslim, the leaves of which do not fall in summer or winter and gives its fruit at all times by the leave of its Lord.)" Ibn `Umar said, "I thought of the date palm tree, but felt shy to answer when I saw that Abu Bakr and `Umar did not talk. When they did not give an answer, the Messenger of Allah said,

«هِيَ النَّخْلَةُ»

(It is the date palm tree.) When we departed, I said to `Umar, `My father, by Allah! I thought that it was the date tree.' He said, `Why did you not speak then' I said, `I saw you were silent and I felt shy to say anything.' `Umar said, `Had you said it, it would have been more precious to me than such things (i.e., would have been very precious to me).'" `Abdullah bin `Abbas said that,

(كَشَجَرَةٍ طَيِّبَةٍ)

(as a goodly tree), is a tree in Paradise. Allah said next,

(تُؤْتِي أَكْلَهَا كُلَّ حِينٍ)

(Giving its fruit at all times,) It is said that it means by day and by night. And they say that describes the believer as a tree that always has fruits during summer and winter, by night and by day. This is the parable of the believer whose good works ascend to heaven by day and by night and at all times,

(يَاذُن رَبِّهَا)

(by the leave of its Lord,) thus earning perfection and becoming beneficial, plentiful, pure and blessed,

(وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ)

(and Allah sets forth parables for mankind in order that they may remember.) Allah said next,

(وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ)

(And the parable of an evil word is that of an evil tree) describing the disbelief of the disbeliever, for it has no basis or stability. It is similar to the colocynth tree (a very bitter, unscented plant) which is also called, 'Ash-Shiryan'. Shu`bah narrated that Mu`awiyah bin Abi Qurrah narrated that Anas bin Malik said that it is the colocynth tree. Allah said,

(اجْتُنَّتْ)

(uprooted), meaning, was cutoff from the root,

(مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ)

(from the surface of earth, having no stability.) therefore, existing without basis or stability, just like Kufr (disbelief), for it does not have a basis or roots. Surely, the works of the disbelievers will never ascend nor will any of them be accepted.

(يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي
الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ
وَيَفْعَلُ اللَّهُ مَا يَشَاءُ)

(27. Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter. And Allah will cause the wrongdoers to go astray, and Allah does what He wills.)

Allah keeps the Believers Firm in This Life and in the Hereafter with a Word that stands Firm

Al-Bukhari recorded that Al-Bara bin `Azib, may Allah be pleased with him, said that the Messenger of Allah said,