

# 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!

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا حَمَّادُ بْنُ نَجِيحٍ، - وَكَانَ ثِقَةً - عَنْ أَبِي مُحَمَّدٍ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا حَمَّادُ بْنُ نَجِيحٍ، - وَكَانَ ثِقَةً - عَنْ أَبِي فِتْيَانٌ حَزَاوِرَةٌ فَتَعَلَّمْنَا الإِيمَانَ عِمْرَانَ الْجَوْنِيِّ، عَنْ جُنْدُب بْنِ عَبْدِ اللهِ، قَالَ كُنَّا مَعَ النَّبِيِّ ـ صلى الله عليه وسلم ـ وَنَحْنُ فِثْيَانٌ حَزَاوِرَةٌ فَتَعَلَّمْنَا الإِيمَانَ . " قَبْلَ أَنْ نَتَعَلَّمَ الْقُرْآنَ ثُمَّ تَعَلَّمْنَا الْقُرْآنَ فَازْدَدْنَا بِهِ إِيمَانًا " . " قَبْلَ أَنْ نَتَعَلَّمَ الْقُرْآنَ ثُمَّ تَعَلَّمْنَا الْقُرْآنَ فَازْدَدْنَا بِهِ إِيمَانًا

Narrated that Jundub bin 'Abdullah said:"We were with the Prophet (\*\*), 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 أَصِلْهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ

Alam tara kayfa <u>d</u>araba All<u>a</u>hu mathalan kalimatan <u>t</u>ayyibatan Transliteration kashajaratin tayyibatin asluha thabitun wafarAAuha fee a**l**ssama**i** 24:

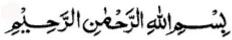
Have you not considered how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky?

Urdu 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

تُؤْتِي أَكْلَهَا كُلَّ حِين بِإِذْن رَبِّهَا أَ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

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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.



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

(14:24:1)

alam

Do not

(14:24:2)

tara you see

(14:24:3)

kayfa

how

(14:24:4)

daraba

Allah sets forth

(14:24:5)

<u>l-lahu</u>

Allah sets forth

NEG

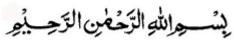
INTG

PΝ

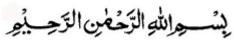
**INTG** – prefixed interrogative *alif* **NEG** – negative particle الهمزة همزة استفهام حرف نفی V – 2nd person masculine singular imperfect verb, jussive mood فعل مضارع مجزوم **INTG** – interrogative noun اسم استفهام V – 3rd person masculine singular perfect verb فعل ماض PN – nominative proper noun  $\rightarrow$  <u>Allah</u>

لفظ الجلالة مرفوع

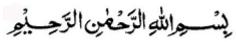
:Urdu 25



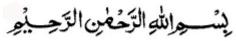
(14:24:6)  mathalan  the example,	مَثَلًا N	N – accusative masculine indefinite noun اسم منصوب
(14:24:7) <u>kalimatan</u> a word	كَلِمَةً N	N – accusative feminine indefinite noun اسم منصوب
(14:24:8) tayyibatan good	<b>طَيِّبَةً</b> ADJ	ADJ – accusative feminine singular indefinite adjective صفة منصوبة
(14:24:9)  kashajaratin  (is) like a tree	گشَجَرَةٍ N P	${f P}$ – prefixed preposition $ka$ ${f N}$ – genitive feminine indefinite noun $ ightarrow$ ${f Tree}$ جار ومجرور
(14:24:10) tayyibatin good,	طَيِّبَةٍ ADJ	ADJ – genitive feminine singular indefinite adjective صفة مجرورة
(14:24:11) <u>aṣluhā</u> 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 بالاضافة



(14:24:12) thābitun (is) firm	<b>ثابث</b> N	N – nominative masculine indefinite active participle اسم مرفوع
(14:24:13) wafar uhā and its branches	وَفَرُعُهَا PRON N CONJ	CONJ – prefixed conjunction wa (and)  N – nominative masculine noun  PRON – 3rd person feminine singular possessive pronoun  الواو عاطفة  السم مرفوع و «ها» ضمير متصل في محل جر بالإضافة
(14:24:14) fī (are) in	في P	P – preposition حرف جر
(14:24:15) <u>l-samāi</u> the sky?	ٱلسَّمَآءِ N	N – genitive feminine noun اسم مجرور
(14:25:1)	تُؤِنِی ۷	V – 3rd person feminine singular (form IV) imperfect verb فعل مضارع
(14:25:2) <u>ukulahā</u> its fruit	أُكُلَهَا PRON N	N – accusative masculine noun  PRON – 3rd person feminine singular possessive pronoun  اسم منصوب و «ها» ضمير متصل في محل جر بالإضافة



(14:25:3) <u>kulla</u> all	کُلَّ N	N – accusative masculine noun اسم منصوب
(14:25:4) hīnin time	حين N	N – genitive masculine indefinite noun اسم مجرور
(14:25:5) <u>bi-idh'ni</u> by the permission	بإذُنِ N P	P – prefixed preposition <i>bi</i> N – genitive masculine noun جار ومجرور
(14:25:6)  rabbihā  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	<b>وَ يَضْرِبُ</b> CONJ	CONJ – prefixed conjunction wa (and) V – 3rd person masculine singular imperfect verb الواو عاطفة
(14:25:8) <u>l-lahu</u> And Allah sets  forth	عُلَّالًا PN	$\mathbf{PN}$ – nominative proper noun $ ightarrow$ Allah لفظ الجلالة مرفوع



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(14:25:9) <u>l-amthāla</u> the examples	ٱلۡأَمۡثَالَ N	N – accusative masculine plural noun اسم منصوب
(14:25:10) <u>lilnnāsi</u> for mankind	لِلنَّاسِ N P	${f P}$ – prefixed preposition $l\bar{a}m$ ${f N}$ – genitive masculine plural noun
(14:25:11) la'allahum so that they may	لَعَلَّهُمُّ 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) <u>yatadhakkarūna</u> remember.	یَتَذَکَّرُونَ 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!**

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكِيعٌ، عَنْ كَهْمَسِ بْنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ مَحْمَدٍ، حَدَّثَنَا وَكِيعٌ، عَنْ عُمَرَ، عَنْ عُمَرَ، قَالَ كُنَّا جُلُوسًا عِنْدَ النَّبِيّ ـ صلى الله عليه وسلم ـ فَجَاءَ رَجُلٌ شَدِيدُ بَيَاضِ النِّيَابِ شَدِيدُ سَوَادِ شَعَرِ الرَّأْسِ لاَ يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلاَ يَعْرِفُهُ مِثَا أَحَدٌ . قَالَ فَجَلَسَ إِلَى النَّبِيّ ـ صلى الله عليه وسلم ـ فَأَسْنَدَ رُكُبَتَهُ إِلَى رُكْبَتِهِ وَوَضَعَ يَدَيْهِ عَلَى فَخِذَيْهِ . ثُمَّ قَالَ يَا مُحَمَّدُ مَا الإسلامُ قَالَ " شَهَادَةُ أَنْ لاَ إِلَهَ إِلاَ اللهَ وَأَتِي وَصَوْمُ رَمَضَانَ وَحَجُّ الْبَيْتِ " . قَالَ صَدَقْتَ . فَعَجِبْنَا مِنْهُ يَسَأَلُهُ وَيُصَدِقُهُ . ثُمَّ قَالَ يَا مُحَمَّدُ مَا الإيمَانُ قَالَ " أَنْ تُؤْمِنَ بِاللّهِ وَمَلاَئِكَتِهِ وَرُسُلِهِ وَكُثُبِهِ وَالْيَوْمِ الآخِرِ وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ " . قَالَ صَدَقْتَ . فَعَجِبْنَا مِنْهُ يَسَأَلُهُ وَيُصَدِقُهُ . ثُمَّ قَالَ يَا مُحَمَّدُ مَا الإيمَانُ قَالَ " أَنْ تُؤْمِنَ بِاللّهِ وَمَلاَئِكَتِهِ وَرُسُلِهِ وَكُثُبِهِ وَالْيَوْمِ الآخِرِ وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ " . قَالَ صَدَقْتَ . فَعَجِبْنَا مِنْهُ يَرَاكَ " . قَالَ صَدَقْتَ . فَعَجِبْنَا مِنْهُ يَرَاكَ " . قَالَ صَدَقْتَ . فَعَجِبْنَا مِنْهُ يُرَاكَ " . قَالَ صَدَقْتَ . فَعَجِبْنَا مِنْهُ يُرَاكَ " . قَالَ صَدَقْتَ . فَعَجِبْنَا مِنْهُ يُرَاكَ " . قَالَ وَكِبُعٌ يَعْنِي اللسَّاعَةُ قَالَ " أَنْ تُؤِدُ اللّهَ فَالَ " أَنْ تَلِدُ اللّهَ فَالَ " أَنْ تُؤَدِّ الْمَسْنُولُ عَنْهَا بأَعْلَمَ مِنَ السَّائِلُ " . قَالَ فَمَا أَمَارَتُهُا قَالَ " أَنْ تُولُو الْمَالَولُ اللهُ اللهُ اللهُ الْمُسْلُولُ عَنْهُ مِنَ السَّائِلُ " . قَالَ وَكِبُعْ يَعْنِي تَلِهُ اللّهُ اللهُ اللّهُ اللّهُ الْمُعْتَى اللّهُ الللللّهُ اللّهُ الللللللّهُ اللّهُ اللللللللللّهُ اللّهُ اللّهُ اللّهُ ا

## بِسُمِ اللهِ الرَّحُمٰنِ الرَّحِيْمِ

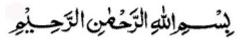
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الْعَجَمُ الْعَرَبَ " وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبِنَاءِ ". قَالَ ثُمَّ قَالَ فَاقِيَنِي النَّبِيُّ ـ صلى الله عليه وسلم ـ بَعْدَ ثَلاَثٍ فَقَالَ " أَتَاكُمْ يُعَلِّمُكُمْ مَعَالِمَ دِينِكُمْ " . وسلم ـ بَعْدَ ثَلاَثٍ فَقَالَ " أَتَاكُمْ يُعَلِّمُكُمْ مَعَالِمَ دِينِكُمْ " .

Narrated that 'Umar said:"We were sitting with the Prophet (\*) 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 (\*), 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.'"

وَحَدَثَنَا أَبُو بَكُرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبِ، جَمِيعًا عَنِ ابْنِ عُلَيَّةَ، قَالَ زُهَيْرٌ حَدَّنَا إِسْمَاعِيلُ 10 ﴿ عَمْرُ و بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمًا بَارِزًا لِلنَّاسِ فَأْتَاهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ مَا الإِيمَانُ قَالَ " أَنْ تُؤْمِنَ بِاللَّهِ وَمَلاَئِكَتِهِ وَكِتَابِهِ وَلِقَائِهِ وَرُسُلِهِ وَتُؤْمِنَ بِالْبَعْثِ يَوْمًا بَارِزًا لِلنَّاسِ فَأْتَاهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ مَا الإِيمَانُ قَالَ " أَنْ تُؤْمِنَ بِاللَّهِ وَمَلاَئِكَتِهِ وَكِتَابِهِ وَلِقَائِهِ وَرُسُلِهِ وَتُؤْمِنَ بِالْبَعْثِ اللَّهِمَ الْمِيلَامُ قَالَ " الإِسْلامُ أَنْ تَعْبُدَ اللهَ وَلاَ تُشْرِكَ بِهِ شَيْئًا وَتُعِيمَ الصَلاَةَ الْمَكْثُوبَةَ وَتُوبِي اللَّهُ مِنَ اللَّهُ اللَّهُ اللهُ وَلاَ تُشْرِكَ بِهِ شَيْئًا وَقُوبِمَ الصَّلاَةَ الْمُمْتُ وَتُوبُوبَ اللَّهُ مِنَ السَّائِلُ وَلَكِنْ سَأَحَدِثُكَ عَنْ أَشْرَاطِهَا إِذَا وَلَدَتِ الأَمْمَةُ رَبَّهَا فَذَاكَ مِنْ أَشْرُاطِهَا فَوالَ اللَّهِ مَتَى السَّاعَةُ قَالَ " مَا الْمَسْلُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلُ وَلَكِنْ سَأَحَدِّتُكَ عَنْ أَشْرَاطِهَا إِنَّ وَلَدَتِ الْأَمْمَةُ رَبَّهَا فَذَاكَ مِنْ أَشْرَاطِهَا فِي اللَّهُ عَنْدَهُ وَلَا اللَّاسِ فَذَاكَ مِنْ أَشْرُاطِهَا فِي الْأَرْجَامِ وَمَا } خَمْسٍ لاَ يَعْلَمُهُنَّ إِلاَ اللَّهُ " . ثُمَّ تَلاَ صلى الله عليه وسلم " . قَالَ شُو عَلِيهُ عَلَيْهُ وَلِي اللَّهُ عَلَيْهُ وَلِلْ اللَّهُ عَلَى اللَّهُ عليه وسلم " هَذَا حَبْرِيلُ فَقَالَ رَسُولُ اللَّهُ عَلَيهُ وَلِمُ الْمَلُولُ اللَّهُ عَلَى الللَّهُ عَلَيهُ وسلم عليه وسلم " هَذَا حَبْرِيلُ وَلَا سُلُهُ عليه وسلم " رُدُوا عَلَى الرَّجُلُ " . فَأَخَذُوا لِيَرُدُوهُ فَلَمْ يَرَوْا شَيْئًا . فَقَالَ رَسُولُ اللَّه عليه وسلم " هَذَا حَبْرِيلُ فَقَالَ رَسُولُ اللَّه عليه وسلم " هَذَا حَبْرِيلُ عَلَى اللله عليه وسلم " وَذُوا غَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ وَلُكُولُولُ الْمَلْمُ الْمُؤَلِّ الْمَلْمُ الْمُ الْمُؤَلِّ الْمُعَلِي اللْمُ الْمُ الْمُ الْمُعْمُ الْمُ الْمُعْمُ الْمُ الْمُعْلَى اللله عَلَيْهُ الللَّهُ " . فَقَا

Abu Huraira reported:One day the Messenger of Allah (\*\*) 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



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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 he 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 (#) 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.

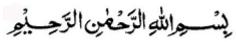
HOW YOU ARE THROWN OUT OF ISLAM WITHOUT EVEN REALIZING BY WHAT YOU READ; PRACTISE OR BELIEVE ABOUT ILM OF GHAYAB in form of horoscope or fazil-ein-ammal or any stories of elders which has no authenticity! {Imaginary characters called buzurag ganein deen}

### SURAH AL-MUNAAFIQOON CHAPTER#31 VERSE#34

إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ 5 وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا 5 وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ \$ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Inna Allaha AAindahu AAilmu alssaAAati wayunazzilu alghaytha Tra wayaAAlamu ma fee alarhami wama tadree nafsun matha taksibu ghadan 34:

Transliteration



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wam<u>a</u> tadree nafsun biayyi ar<u>d</u>in tamootu inna All<u>a</u>ha AAaleemun khabeer**un** 

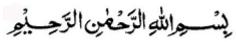
Indeed, Allah [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allah is Knowing and Acquainted.

**ENGLISH 34:** 

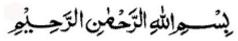
بے شک اللہ ہی کو قیامت کی خبر ہے اور وہی مینہ برساتا ہے اور وہی جانتا ہے جو کچھ ماؤں کے پیٹوں میں ہوتا ہے اور کوئی نہیں جانتا کہ کس زمین پر مرے گا اور کوئی نہیں جانتا کہ کس زمین پر مرے گا بے شک اللہ جاننے والا خبر دار ہے

:Urdu 34

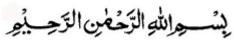
(31:34:1) inna Indeed,	<u>اِنّ</u> ACC	ACC – accusative particle حرف نصب
(31:34:2) <u>l-laha</u> Allah,	الله PN	$ extbf{PN}$ – accusative proper noun $ o$ $ extbf{Allah}$ لفظ الجلالة منصوب
(31:34:3) <u>'indahu</u> with Him	عِندَهُ PRON LOC	LOC – accusative location adverb  PRON – 3rd person masculine singular possessive pronoun  ظرف مكان منصوب والهاء ضمير متصل في محل جر بالاضافة
(31:34:4) <u>'il'mu</u> (is the) knowledge	عِلْمُ N	N – nominative masculine noun اسم مرفوع



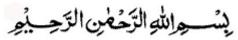
(31:34:5) <u>l-sāʿati</u> (of) the Hour	آلسَّاعَةِ N	N – genitive feminine noun اسم مجرور
(31:34:6)  wayunazzilu  and He sends down	<b>وَ</b> يُنَزِّلُ CONJ	CONJ – prefixed conjunction wa (and) V – 3rd person masculine singular (form II) imperfect verb الواو عاطفة
(31:34:7)  l-ghaytha  the rain,	ٱلۡغَيۡثَ N	N – accusative masculine noun $ ightarrow$ Rain
(31:34:8) waya'lamu and knows	وَيَعْلَمُ V CONJ	CONJ – prefixed conjunction wa (and) V – 3rd person masculine singular imperfect verb الواو عاطفة
(31:34:9) mā what	مًا REL	REL – relative pronoun اسم موصول
(31:34:10) fī (is) in	<u>فی</u> P	P – preposition حرف جر



(31:34:11) <u>l-arḥāmi</u> the wombs.	ٱلْأَرْحَامِ N	N – genitive masculine plural noun اسم مجرور
(31:34:12) wamā And not	وَ مَا NEG CONJ	CONJ – prefixed conjunction wa (and)  NEG – negative particle  الواو عاطفة حرف نفي
(31:34:13) <u>tadrī</u> knows	تَدُرِی • ۷	V – 3rd person feminine singular imperfect verb فعل مضارع
(31:34:14) <u>nafsun</u> any soul	نَفُسُّ N	N – nominative feminine singular indefinite noun
(31:34:15) mādhā what	مگاذا 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)  ghadan  tomorrow,	غَدًا N	N – accusative masculine indefinite noun
(31:34:18) wamā and not	وَ مَا NEG CONJ	CONJ – prefixed conjunction wa (and)  NEG – negative particle  الواو عاطفة حرف نفي
(31:34:19) <u>tadrī</u> knows	تَدُرِی ۷	V – 3rd person feminine singular imperfect verb فعل مضارع
(31:34:20)  nafsun  any soul	نَفُسُّ N	N – nominative feminine singular indefinite noun اسم مرفوع
(31:34:21) bi-ayyi in what	<b>ب</b> أيّ N P	P – prefixed preposition <i>bi</i> N – genitive noun جار ومجرور
(31:34:22) <u>ardin</u> land	أَرْضٍ N	N – genitive feminine indefinite noun اسم مجرور



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(31:34:23)V – 3rd person feminine singular imperfect verb tamūtu فعل مضارع it will die. (31:34:24)**ACC** – accusative particle inna حرف نصب Indeed, (31:34:25)PN – accusative proper noun  $\rightarrow$  Allah 1-laha لفظ الحلالة منصه ب Allah PN (31:34:26)**ADJ** – nominative masculine singular indefinite adjective ʻalīmun صفة مرفوعة (is) All-Knower (31:34:27)**ADJ** – nominative masculine singular indefinite adjective khabīrun صفة مر فه عة

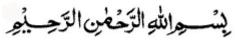
# ALLAH(SWT) CERTIFICATE TO SAHABA{COMPANIONS OF PROPHET MOHAMMED{PBUH}}

### SURAH AT-TAWBA CHAPTER#9 VERSE#100

All-Aware.

وَ السَّابِقُونَ الْأُوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنصَارِ وَالَّذِينَ اتَّبَعُوهُم بِإِحْسَانِ رَّضِيَ اللهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ ذَلِكَ الْفَوْرُ الْعَظِيمُ

Wa**al**ss<u>a</u>biqoona alawwaloona mina almuh<u>a</u>jireena wa**a**lan<u>sa</u>ri wa**a**lla<u>th</u>eena Transliteration ittabaAAoohum bii<u>h</u>sanin ra<u>d</u>iya Allahu AAanhum wara<u>d</u>oo AAanhu 100:



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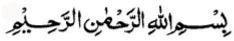
waaAAadda lahum jann $\underline{a}$ tin tajree ta $\underline{h}$ tah $\underline{a}$  alanh $\underline{a}$ ru kh $\underline{a}$ lideena feeha abadan thalika alfawzu alAAatheem $\mathbf{u}$ 

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 ان کے پیروی کرنے والے ہیں اللہ ان 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,	<b>وَ ٱلسَّبِقُونَ</b> N CONJ	CONJ – prefixed conjunction wa (and)  N – nominative masculine plural active participle  الواو عاطفة اسم مرفوع
(9:100:2) <u>l-awalūna</u> the first	<b>ٱلْأَوَّ لُونَ</b> ADJ	ADJ – nominative masculine plural adjective صفة مرفوعة
(9:100:3) mina among	مِنَ P	P – preposition حرف جر
(9:100:4) <u>1-muhājirīna</u> the emigrants	ٱلۡمُٰهٰجِرِينَ N	N – genitive masculine plural (form III) active participle



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(9:100:5) <u>wal-anṣāri</u>

and the helpers

وَ ٱلْأَنصَارِ N CONJ **CONJ** – prefixed conjunction *wa* (and)

N – genitive masculine plural noun  $\rightarrow$  <u>Ansar</u>

الواو عاطفة اسم مجرور

(9:100:6)
wa-alladhīna
and those who



**CONJ** – prefixed conjunction *wa* (and)

**REL** – masculine plural relative pronoun

الواو عاطفة اسم موصول

(9:100:7)
ittaba'ūhum
followed them



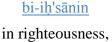
V – 3rd person masculine plural (form VIII) perfect verb

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 ماض والواو ضمير متصل في محل نصب مفعول به

(9:100:8) <u>bi-iḥ'sānin</u>





**P** – prefixed preposition *bi* 

N – genitive masculine indefinite (form IV) verbal noun

جار ومجرور

(9:100:9)

<u>radiya</u>

Allah is pleased



V – 3rd person masculine singular perfect verb

فعل ماض

(9:100:10)

<u>l-lahu</u>

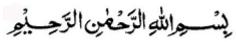
Allah is pleased

ٱللَّهُ

PN

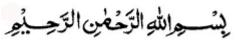
**PN** – nominative proper noun  $\rightarrow$  <u>Allah</u>

لفظ الجلالة مرفوع



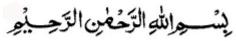
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(9:100:11) 'anhum with them,	عَنْهُمُ PRON P	P – preposition  PRON – 3rd person masculine plural object pronoun  جار ومجرور
(9:100:12)  waradū  and they are  pleased	وَرَضُواْ PRON V CONJ	CONJ – prefixed conjunction wa (and) V – 3rd person masculine plural perfect verb PRON – subject pronoun الواو عاطفة
(9:100:13) 'anhu with Him.	عَنْهُ PRON P	P – preposition  PRON – 3rd person masculine singular object pronoun جار ومجرور
(9:100:14) wa-aʻadda And He has prepared	وَأَعَدَّ • • • • • CONJ	CONJ – prefixed conjunction wa (and) V – 3rd person masculine singular (form IV) perfect verb الواو عاطفة
(9:100:15)  lahum  for them	PRON P	P – prefixed preposition <i>lām</i> PRON – 3rd person masculine plural personal pronoun جار ومجرور
(9:100:16)  jannātin  Gardens	جَنّْتٍ N	N – genitive feminine plural indefinite noun



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(9:100:17) <u>tajrī</u> flows	تَجُرِی ۷	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) <u>l-anhāru</u> the rivers,	ٱلْأَنْهُنُ N	N – nominative masculine plural noun اسم مرفوع
(9:100:20) <u>khālidīna</u> will abide	خَلِدِینَ N	N – accusative masculine plural active participle اسم منصوب
(9:100:21) fīhā in it	فِیهَا PRON P	P – preposition  PRON – 3rd person feminine singular object pronoun  جار ومجرور
(9:100:22)  abadan  forever.	أَبَدًا ٢	T – accusative masculine indefinite time adverb ظرف زمان منصوب



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(9:100:23) dhālika That	ذَلِكَ DEM	DEM – masculine singular demonstrative pronoun
(9:100:24) <u>1-fawzu</u> (is) the success	ٱلۡفَوۡزُ N	N – nominative masculine noun اسم مرفوع
(9:100:25) <u>1- azīmu</u> the great.	ٱلْعَظِيمُ ADJ	ADJ – nominative masculine singular adjective صفة مرفوعة

# Hadith on the "DEAD PERSON HEARS THE FOOTSTEPS" (of living)

حَدَّثَنَا عَيَّاسٌ، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا سَعِيدٌ، قَالَ وَقَالَ لِي خَلِيفَةُ حَدَّثَنَا ابْنُ زُرَيْع، حَدَّثَنَا سَعِيدٌ، عَنْ النَّبِيّ صلى الله عليه وسلم قَالَ " الْعَبْدُ إِذًا وُضِعَ فِي قَبْرِهِ، وَتُولِّنِيَ وَذَهَبَ أَصْحَابُهُ حَتَّى قَتَادَةً، عَنْ أَنَس - رضى الله عنه - عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْعَبْدُ إِذًا وُضِعَ فِي قَبْرِهِ، وَتُولِّنِيَ وَذَهَبَ أَصْحَابُهُ حَتَّى إِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، أَتَاهُ مَلَكَانِ فَأَقْعَدَاهُ فَيَقُولاَنِ لَهُ مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ مُحَمَّدٍ صلى الله عليه وسلم فَيَوُل أَشْهَدُ أَنَّهُ عَبْدُ اللهِ وَرَسُولُهُ. فَيُقَالُ انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ، أَبْدَلَكَ الله بِهِ مَقْعَدًا مِنَ الْجَنَّةِ - قَالَ النَّبِيُّ صلى الله عليه وسلم فَيرَاهُمَا جَمِيعًا عَبْدُ اللهِ وَرَسُولُهُ. فَيُقَالُ انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ، أَبْدَلَكَ الله بِهِ مَقْعَدًا مِنَ الْجَنَّةِ - قَالَ النَّبِيُّ صلى الله عليه وسلم فَيرَاهُمَا جَمِيعًا - وَأَمَّا الْكَافِرُ - أَوِ الْمُنَافِقُ - فَيَقُولُ لاَ أَدْرِي، كُنْتُ أَقُولُ مَا يَقُولُ النَّاسُ. فَيُقَالُ لاَ دَرَيْتَ وَلاَ تَلَيْتَ. ثُمَّ يُضرَبُ بِمِطْرَقَةٍ مِنْ حَدِيدٍ - وَأَمَّا الْكَافِرُ - أَو الْمُنَافِقُ - فَيَقُولُ لاَ أَدْرِي، كُنْتُ أَقُولُ مَا يَقُولُ النَّاسُ. فَيُقَالُ لاَ دَرَيْتَ وَلاَ تَلَيْتَ. ثُمَّ يُضرَبُ بِيهِ إِلاَّ الثَقَايُنِ ".

Narrated Anas:The Prophet (\*) 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 (\*) 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 کہا کہ مجھ سے خلیفہ بن خیاط 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 الله عنہ نے کہ نبی کریم صلی الله علیہ وسلم نے

# بِسُمِواللهِ الرَّحُمٰنِ الرَّحِيْمِ

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 الله علیہ وسلم ) کے متعلق تمہارا کیا اعتقاد ہے ؟ وہ جواب دیتا ہے کہ میں گواہی دیتا ہوں کہ وہ الله کے بندے اور اس کے رسول ہیں ۔ اس جواب پر اس سے کہا جاتا ہے کہ یہ دیکھ جہنم کا اپنا ایک ٹھکانا لیکن الله تعالیٰ نے جنت میں تیرے لیے ایک مکان اس کے بدلے میں بنا دیا ہے ۔ نبی کریم صلی الله 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 لوہے 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 أَ إِنَّ اللَّهَ يَعْلَمُ وَأَنتُمْ 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 ENGLISH 74: know.

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

:Urdu 74

(16:74:1) falā So (do) not



**REM** – prefixed resumption particle **PRO** – prohibition particle

الفاء استئنافیة حرف نهی

(16:74:2) tadribū

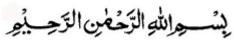
put forth



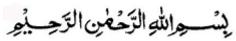
V – 2nd person masculine plural imperfect verb, jussive mood

PRON – subject pronoun

فعل مضارع مجزوم والواو ضمير متصل في محل رفع فاعل



(16:74:3) <u>lillahi</u> for Allah	لِلَّهِ PN P	P – prefixed preposition $l\bar{a}m$ PN – genitive proper noun $\rightarrow$ Allah  جار ومجرور
(16:74:4) <u>l-amthāla</u> the similitude.	ٱلْأَمَٰثَالَ N	N – accusative masculine plural noun اسم منصوب
(16:74:5) inna Indeed,	اِنَّ ACC	ACC – accusative particle حرف نصب
(16:74:6) <u>l-laha</u> Allah	اَللَّهُ PN	$\mathbf{PN}$ – accusative proper noun $ ightarrow \underline{\mathbf{Allah}}$ لفظ الجلالة منصوب
(16:74:7) <a href="mailto:ya'lamu">ya'lamu</a> <a href="mailto:knows">knows</a>	يَعْلَمُ v	V – 3rd person masculine singular imperfect verb فعل مضارع
(16:74:8) wa-antum and you	وَأَنتُمُ PRON CONJ	CONJ – prefixed conjunction wa (and) PRON – 2nd person masculine plural personal pronoun الواو عاطفة



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(16:74:9)

lā

(do) not

Ý

NEG

**NEG** – negative particle

حرف نفی

(16:74:10)

<u>taʻlamūna</u>

know.



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 أَنفُسِكُمْ أَرْوَاجًا وَمِنَ الْأَنْعَامِ أَرْوَاجًا أَ يَذْرَؤُكُمْ فِيهِ أَ لَيْسَ كَمِثْلِهِ شَيْءٌ أَ وَهُوَ السَّمِيعُ الْبَصِيرُ

Fatiru alssamawati waalardi jaAAala lakum min anfusikum azwajan wamina Transliteration alanAAami azwajan yathraokum feehi 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.

وہ آسمانوں اور زمین کا پیدا کرنے والا ہے اسی نے تمہاری جنس سے تمہارے جوڑے بنائے اور چارپایوں کے بھی 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)

<u>fāţiru</u>

(The) Creator

فَاطِرُ

N – nominative masculine active participle

اسم مرفوع

(42:11:2)

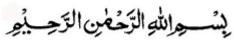
1-samāwāti

(of) the heavens

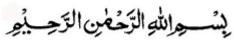
ٱلسَّمَٰوَتِ

N – genitive feminine plural noun

اسم مجرور



(42:11:3) wal-ardi and the earth.	<b>وَ ٱلْأ</b> رْضِ N CONJ	CONJ – prefixed conjunction $wa$ (and)  N – genitive feminine noun $\rightarrow$ Earth  الواو عاطفة
(42:11:4)  jaʻala  He made	جَعَلَ ۷	V – 3rd person masculine singular perfect verb فعل ماض
(42:11:5) lakum for you	لَڪُم PRON P	P – prefixed preposition <i>lām</i> PRON – 2nd person masculine plural personal pronoun  جار ومجرور
(42:11:6) min from	مِّن P	P – preposition حرف جر
(42:11:7) <a href="mailto:anfusikum">anfusikum</a> yourselves,	أَنفُسِكُمُ 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) <u>azwājan</u> mates,	أَزُّ وَ جًا N	N – accusative masculine plural indefinite noun اسم منصوب



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CONJ – prefixed conjunction wa (and)

(42:11:9)
wamina
and among

P – preposition الواو عاطفة حرف جر

(42:11:10)

<u>l-an ʿāmi</u>

the cattle

 ${f N}$  – genitive masculine plural noun

(42:11:11)

<u>azwājan</u>

mates;

N

 ${f N}$  – accusative masculine plural indefinite noun

رزو کر (42:11:12) <u>yadhra-ukum</u>

He multiplies you

PRON

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)

fīhi

thereby.

PRON

F

P – preposition

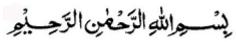
PRON – 3rd person masculine singular object pronoun
جار ومجرور

(42:11:14)

<u>laysa</u>

(There) is not

V-3rd person masculine singular perfect verb فعل ماض من اخوات «کان»



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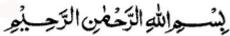
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(42:11:15) <a href="mailto:kamith'lihi">kamith'lihi</a> like Him	کَمِثُلِهِے PRON N P	P – prefixed preposition <i>ka</i> N – genitive masculine noun  PRON – 3rd person masculine singular possessive pronoun  جار ومجرور والهاء ضمير متصل في محل جر بالاضافة
(42:11:16)  shayon anything,	شَیُّ ء N	N – nominative masculine indefinite noun اسم مرفوع
(42:11:17) wahuwa and He	وَ هُوَ PRON CONJ	CONJ – prefixed conjunction wa (and)  PRON – 3rd person masculine singular personal pronoun  الواو عاطفة ضمير منفصل
(42:11:18) <u>l-samī'u</u> (is) the All-Hearer,	ٱلسَّمِيعُ N	N – nominative masculine singular noun اسم مرفوع
(42:11:19) <u>l-basīru</u> the All-Seer.	ٱلۡبَصِیرُ ADJ	ADJ – nominative masculine singular adjective صفة مرفوعة

### Hadith on fly in a drink!

حَدَّثَنَا سُوَیْدُ بْنُ سَعِیدٍ، حَدَّثَنَا مُسْلِمُ بْنُ خَالِدٍ، عَنْ عُنْبَةَ بْنِ مُسْلِمٍ، عَنْ عُبَیْدِ 3633 \*SUNAN-IBN-MAJAH \*3634 و عَنْ عُبیْدِ 3633 \*پَنِ مَسْلِم، عَنْ أَبِي هُرَیْرَةَ، عَنِ النَّبِیِّ ـ صلی الله علیه وسلم ـ قَالَ " إِذَا وَقَعَ الذُّبَابُ فِي شَرَابِكُمْ فَلْیَغْمِسْهُ فِیهِ ثُمَّ لْیَطْرَحْهُ فَإِنَّ فِي بْنِ حُنَیْنٍ، عَنْ أَبِی هُرَیْرَةَ، عَنِ النَّبِیِّ ـ صلی الله علیه وسلم ـ قَالَ " إِذَا وَقَعَ الذُّبَابُ فِي شَرَابِكُمْ فَلْیَغْمِسْهُ فِیهِ ثُمَّ لْیَطْرَحْهُ فَإِنَّ فِي الْأَخْرِ شِفَاءً " . " أَذَا وَقَعَ الذُّبَابُ فِي الْمَدِ جَنَاحَیْهِ دَاءً وَفِي الْآخَرِ شِفَاءً " . " أَذَا وَقَعَ الذُّبَابُ فِي الْمَدِ جَنَاحَیْهِ دَاءً وَفِي الْآخَرِ شِفَاءً " . " أَدُدِ جَنَاحَیْهِ دَاءً وَفِي الْآخَرِ شِفَاءً " . " أَدِ

Narrated from Abu Hurairah that the Prophet (\*) 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."



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كَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، قَالَ حَدَّثَنِي عُتْبَةُ بْنُ مُسْلِمٍ، قَالَ أَخْبَرَنِي عُبَيْدُ بْنُ 1843;BUKHARI#3320;5782 حَدَّثَنَا مُلْدُمْ بْنُ مِخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، قَالَ النَّبِيُّ صلى الله عليه وسلم " إِذَا وَقَعَ الذُّبَابُ فِي شَرَابِ أَحَدِكُمْ خَنَيْنٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ يَقُولُ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِذَا وَقَعَ الذُّبَابُ فِي شَرَابِ أَحَدِكُمْ فَلْيَغْرِسُهُ، ثُمَّ لِيَنْزِعْهُ، فَإِنَّ فِي إِحْدَى جَنَاحَيْهِ دَاءً وَالأَخْرَى شِفَاءً ".

Narrated Abu Huraira: The Prophet (\*\*) 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 الله عنہ سے سنا ، وہ بیان کرتے تھے کہ نبی کریم صلی الله 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

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلِ، حَدَّثَنَا بِشْرٌ، - يَعْنِي ابْنَ الْمُفَصَّلِ - عَنِ ابْنِ عَجْلاَنَ، عَنْ \$3844 #SUNAN-ABI-DAWUD حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلِ، حَدَّثَنَا بِشْرٌ، - يَعْنِي ابْنَ الْمُفَصَّلِ - عَنِ ابْنِ عَجْلاَنَ، عَنْ الذُّبَابُ فِي إِنَاءِ أَحَدِكُمْ فَامْقُلُوهُ فَإِنَّ فِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ وَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا وَقَعَ الذُّبَابُ فِي إِنَاءِ أَحَدِكُمْ فَامْقُلُوهُ فَإِنَّ فِي اللَّهُ عَلْمَ اللَّهُ عَلَيْ عَلِيهُ لَاللَّهُ اللَّهُ عَلَيْهُ مِنْهُ كُلَّهُ " لَا خَر شِفَاءً وَإِنَّهُ يَتَّقِى بِجَنَاحِهِ الذَّاءُ فَلْيَغْمِسْهُ كُلَّهُ "

Abu Hurairah reported the Messenger of Allah (\*) 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).

(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 ثَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلاً كَلِمَةً طَيِّبَةً كَشَجَرةٍ طَيِّبَةٍ أَصِلْهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَآءِ -ثُوْتِي أَكْلَهَا كُلَّ حِينٍ بإِذْن رَبِّهَا وَيَضْرِبُ اللَّهُ الأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ - وَمَثَلُ كَلِمَةٍ خَيِيثَةٍ كَشَجَرَةٍ خَيِيثةٍ اجْثُثَتْ مِن قَوْق الأَرْض مَا لَهَا مِن 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,

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

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

(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,

(and its branches (reach) to the sky.) with which the believer's works are ascended to heaven. Smilar is said by Ad-Dahhak, Sa'id bin Jubayr, `lkrimah, 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,

(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,

(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,

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

(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,

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

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

(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,

(اجثثث)

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

(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.

(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,