

# لِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

From 25-05-09, We are starting a new lesson about the understanding of Holy Quran

## INTRODUCTION :-

Holy Quran has 114 Chapters, and all chapters have different No of Sentences which are called Ayat Mubarakka, and the chapters are called Soorah Mubarakka, according to another kind of division, There are 30 Parts of Holy Quran which are called اجزاء or جز like جز اول, جزانی, which is also named as سبأ

SEE PARA No.1 in Indo Pak Culture

**REFERENCE** :- for reference we shall use as 103 → NO OF AYAT

10 → NO OF CHAPTER

It means Soorah-E-YUNUS, Ayat No 103

id :- Page-No-1 2, (This is the book with no doubt

iii) **ONLY WAY OF SALVATION** :-

Page No 814 1,2,3

ALL mankind is <sup>103</sup> in great loss Except those who fulfill 4 conditions

## IN HOLY QURAN KNOWLEDGE OF

### ALL THINGS AND MATTERS

i) Page No 359, 89

ii) Page No 380, 16 89/17

iii) Page No 390, 54/18

iv) Page No

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### SUNNAH FOR DRINKING WATER.

1. Hold Glass in right hand (both hands)
2. Look in Glass, is water clean?
3. Sit comfortably.
4. Read: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
5. Finish Glass in 3 steps.
6. Do not breath in Glass
7. After finishing Glass say: الْحَمْدُ لِلَّهِ الرَّحْمَنِ الرَّحِيمِ
8. Don't Gulping down quickly. But soft sips.
9. TRY TO COVER YOUR HEAD WITH CAP.

### SUNNAH FOR LEVING YOUR HOME

When you are out of your home. Say.

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ

### SUNNAH FOR TRAVELLING (LEVELS)

When you are travelling uphill

or up stairs or Plane. Take off always

Say اللَّهُ أَكْبَرُ, And travelling down

hills. Down stairs are Plane landing

always Say بِسْمِ اللَّهِ

### SUNNAH FOR HAPPINESS

HOLY PROPHET ﷺ never Laugh ALOUD

But Always Smiles in a very nice and decent way

\* Better REFERENCES → سؤالات ترمذی، سؤالات بخاری

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (IN BRIEF)  
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## FOR EATING MEAL :

- 1 WASH YOUR HANDS
  - 2 TAKE your shoes off. أخذ الله
  - 3 Always says before eating بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
  - 4 Do not smell your meal.
  - 5 Holy Prophet صلى الله عليه وسلم used to eat with three fingers and he would lick his fingers before he wiped them. Do not blow or breath in your meal.
  - 7 Do not criticise food if you like it, eat it if not then left it.
  - 8 start to eat with your right hand and in front of you.
  - 9 When Holy Prophet صلى الله عليه وسلم takes a first bite then he <sup>used</sup> to recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
  - 10 Do not drink water after finishing meal.
  - 11 If a Peice of bread is fell down and still in position or able to eat them clean it and eat it. (There are many benefits)
  - 12 Favourite things of صلى الله عليه وسلم Sourd Pumpkin Vinegar, shoulder meat, olive oil, honey, Ruddy Goose, Camel, cow goat بِشْرٍ (Peices of bread in soup)
  - 13 After finishing the meal, say this Prayer اللهم انى اغفر لى ما مضى مما مضى وامن لى ما بقى مما بقى
- If first wrap the cloth on which all dishes are placed and people move to disperse. <sup>then</sup>

- S.8. To sit on the floor and eat in any one of the (جاء جازاً) (MALIK)
- S.7. In all conditions we should be satisfied and content with the food we get, no matter what the quantity or type is. We should always be happy and regard it as a bounty from Allah (MISHKAAT) barta.
- S.6. The greater the number of people eating together shall mean greater blessings and (Shami). However one should not speak of nauseating things or grief as it may cause others to lose their appetites.
- NOTE:** To remain absolutely silent whilst eating is Makrooh (ABU DAWOOD)
- S.5. To eat together and not individually. the right hand should be used. (IBN-E-MAJAH)
- S.4. To eat with the right hand, similarly when taking food from or when giving to someone - i.e. he never ate to his fill.
- (جاء جازاً) ate only when he was hungry and stopped eating when he could still eat

- S.3. Our Nabi (ﷺ) used to induce people to be sparing in their eating and he used to say let one third of the stomach be for food, one third for water and one third be left for the stomach itself (i.e. be empty). Our Nabi (worsnip). (ATTARGHEEB)
- S.2. To make intention: that I am eating to gain strength for making Allah (جاء جازاً)'s ibadat after eating.
- S.1. To wash hands and gargle mouth before and

### SUNNATS OF EATING

Oranges, onions, garlic, the black aromatic seed nigella-indica (kalunji), mustard seed, fenugreek (methi), dry ginger, olive oil honey, apple, fat, bor, aloe etc. (NASHRUT-TIB)

### FOODS ABOUT WHICH OUR NABI (ﷺ) HAS MENTIONED BENEFITS OR PRAISED.

11) Grapes and other fruits.

10) Honey.

- Firstly, we shall enumerate some of those foods which our Nabi (ﷺ) ate, whether once in his lifetime or as a habit:
- 1) Meat: of camel, cow, sheep, goat, chicken, rabbit, duck, halaal birds and fish, whether dried in the sun or cooked with or without gravy.
  - 2) Dates - all types, ripe, dry etc.
  - 3) Barley and wheat bread.
  - 4) Vinegar
  - 5) Sareed - Roti soaked in gravy with a few pieces of meat.
  - 6) Olive Oil, Ghee, Butter.
  - 7) Cheese
  - 8) Black pepper and other spices.
  - 9) Beetroot, marrow, musk melon and cucumber.

### SUNNATS PERTAINING TO EATING

No - 67 - T - 77

One should contemplate the matter about which guidance is sought. After that one should lie down in a state of purity on a neat and clean bed with his face towards the qiblah. Whatever comes firmly in his mind on waking up is his best course of action and should be adopted.

If nothing comes to one's mind on the first day and the anxiety and indecisiveness continues, one should repeat such act the next day and so on for a week. By the Grace of Allah (ﷻ), he will come to know the good or evil of the matter (in respect of which he seeks guidance).

If one intends to go for Haj, which is Farz, he should not perform the Salat-ul-Istikhara as to weather he should go or not. Instead he should seek guidance through Istikhara for the day on which he should set out on the journey for Haj.

**Which means "this matter"**

U'N NA HAA ZUL UM RAW

أَنْ نَأْتِيَهُمْ

S.3. When one utters the words:

67-03-08

following three ways:

- a) To squat with the buttocks away from the ground.
- b) To sit on one leg having the other knee raised.
- c) To sit on both the legs as in the tashahhud posture.

S.9. Our Nabi (ﷺ) never leaned against anything whilst eating.

S.10. To remove shoes before eating. (DARIMI)

S.11. When eating together the most pious or eldest should be made to begin. (MUSLIM) But, our Nabi (ﷺ) was invariably the last person to begin eating.

S.12. If one can easily eat with three fingers then he should do so and not unnecessarily use the fourth; simply speaking fingers should be used as per need. (ATTARGHEEB)

S.13. To recite the following dua before eating:--

14-3-08

BIS MIL LAA HE WA A LA A BA RAW KA TIL LAAH.

**In the Name of Allah (ﷻ) and with the blessings of Allah (ﷻ). (TABRANI)**

NOTE: According to Allamah Shami (رحمۃ اللہ علیہ) 'Bismillah' should be read slightly audibly. (Shami Vol. 5)

S.14. If one forgets to read Bismillah before eating then if he remembers whilst eating he should recite the following dua:

بِسْمِ اللّٰهِ اَوَّلًا وَآخِرًا

**In the name of Allah (ﷻ) at the beginning and end of it. (TIRMIZI)**

NOTE: If the name of Allah (ﷻ) is taken before meals then shaitaan says to his subordinates 'There is no food for you here' and according to another narration if the name of Allah (ﷻ) is not taken before meals then shaitaan gets the opportunity of joining in the meals. (MISHKAAT)

EATING

- S.15. If several (two or more) people are eating together then each person should eat that food which is closest to him.
- S.16. If a variety of dishes are served then it is permissible to partake of any that he wishes and leave that which he does not feel like eating without passing any remarks. (TIRMIZI)
- S.17. If a big chunk of meat is served then it is permissible to slice with a knife. (BUKHARI - MUSLIM)
- S.18. Small pieces of meat should not be cut with a knife, but rather, spread with the teeth, this assists in digestion. (TIRMIZI)
- S.19. Steaming food should not be eaten, but one should eat only after it cools. (AHMAD)
- S.20. Do not blow onto any foodstuff. (TIRMIZI)
- S.21. To have vinegar and honey in the house is

- S.22. Whilst eating if any crumbs or pieces of food fall then these should be picked up and eaten and not left for the shaitaan. (IBN-E-MAJAH)
- S.23. Whilst eating if a visitor comes along he should also be requested to join in the meals. (MUSLIM)
- S.24. When eating together then as far as possible we should eat till the end (the last eater) so that we can accompany the slow eater and if this is not possible then we should rather excuse ourselves when we finish eating. (IBN-E-MAJAH)
- S.25. If several people are eating dates (or something like dates, e.g. Grapes) together then none should take in twos or more except with the permission of his companions. (BUKHARI)
- S.26. To remove worms from dates, fruits, etc. before eating. (ABU DAWOOD)
- S.27. If a servant has cooked our food then he
- sunnat.  
(TIRMIZI)

(DARS-E-HADITH MUBARAK)

شرح الله أشركه

1. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَارْحَمِهِمْ وَذَرِّبْنَا لِعَدْلٍ مَلِكٍ مَلُوكٍ  
الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىكَ الْكِتَابَ وَالَّذِي أُولَى الْأَنْبِيَاءَ بِالْحَقِّ وَذِي الْقُوَّةِ الْبَاطِنَةِ إِنَّ اللَّهَ لَهُ الْحُكْمُ وَأَنْتَ أَعْلَمُ الْغُيُوبِ

INNA-AULANNASE - BILLAH-E-TAALAA  
MANV-BADAHUM-BISSALAME  
(Indeed the nearest to ALLAH (سأله تعالى)  
are those who make Salaam first)  
Ahmed, Abu-Jawad (Thirmitze)

2. SAMMILLAHA - WA-KUL BIYAMEENIKA  
(Take the name of ALLAH (سأله تعالى) before  
eating) and eat with Your right hand)  
(Bukhaaree, Muslim)

3. NONE OF YOU SHOULD STAND AND DRINK  
LAA YASHRIBANNA AHADUM-MIN-KUM QAAMAA  
(Kanzul-Imaal)  
لا يشرب من أحد منكم قائما  
(Muslim)

4. AL-JANNATO TAHTA AODDAMEL UMMAHAA  
(Paradise lies under the feet of mothers)  
ALAIKUM-BISSIDAA  
(Always) be truthful  
(Muslim)

5. INNALLAH - JAMEELUN WA-YUHIBBUL-JAMAL  
Please note that our beloved Prophet (صلى الله عليه وسلم) is the  
Said who memorise my 40 Hadith Mubarakas from  
my teachings & will admit him on the day of Judgement &  
in my intercession (before ALLAH (سأله تعالى) Intervention means  
Holy Prophet (صلى الله عليه وسلم) requests ALLAH (سأله تعالى) Please  
forgive my (Ummati) will and ALLAH (سأله تعالى) accept  
the request of his beloved Messenger (صلى الله عليه وسلم)

اللهم صل وسلم على سيدنا محمد وآله وأصحابه وذريته بعدد كل مظلوم  
اللهم صل وسلم على سيدنا محمد وآله وأصحابه وذريته بعدد كل مظلوم



# بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Book-TASHEELUL AHADETH-P-12

7

اِنَّا مِن رَّحْمٰتِ رَبِّنَا نَحْنُ الْخٰلِقُ

INNA MIN-RAHMATI RABINAHU. AHSAWAKUM AKHLAQAA

The best of you are those with the most beautiful character.

8

اَحْسِنْ اِلَى جَارِ رِيْكَ تَلُوْنَ مَوْمِنًا

AHSIN-ILAAA-JARIKA TAKUN-MOMINAA

Be Kind to your neighbour-You shall be a (true) believer

9

اَدْرِبْ لِلنَّاسِ مِمَّا رَكِبْتُمْ لَنْفُسِكُمْ تَلُوْنَ مَسْتَلِمًا

AHIBBA-LINNASE-MAA.TUHHIBBU

Love for others what you for yourself. You

10

سَلَامٌ عَلٰى مَن سَلَطَتْ عَلَيْهِ السَّلَامَةُ

SHALL BE A (True Muslim)

KULLOO-MARROOFEN SADAQAH

every good deed is a Charity.

LESSON :- in Hadeeth No.1 every muslim

need to improve his character by adopting

all good habits and leaving bad habits

② Must be kind with your neighbour

③ if you are giving something in way of ALLAH always give same

thing what you like,

④ do not think about the quantity of Charity if it is less/Small, still you get Reward. even if somebody See a muslim with a smile at is also Sadaqah,

اللهم صل وسلم على سيدنا محمد وآله وعترته وازواجه بعدد نبيك

اللهم صل وسلم على سيدنا محمد وآله وعترته وازواجه بعدد نبيك

لَسْتَ بِشَيْءٍ إِذَا كُنْتَ إِذَا كُنْتَ

~~154~~

## FRAUD OF EYES

### SECRETS OF HEARTS

وَمَا كُنْزِي السُّرُورِ  
يَقْلَعُ مَا فِي الْأَنْفُسِ

$\frac{19}{40}$

سورة السُّرُورِ  
آيت - 40

ALLAH سَائِقُهُ تَعَالَى Knows (ALL)

FRAUDS (Dishonesty) OF EYES

AND ALL THOSE SECRETS  
HIDDEN IN HEARTS

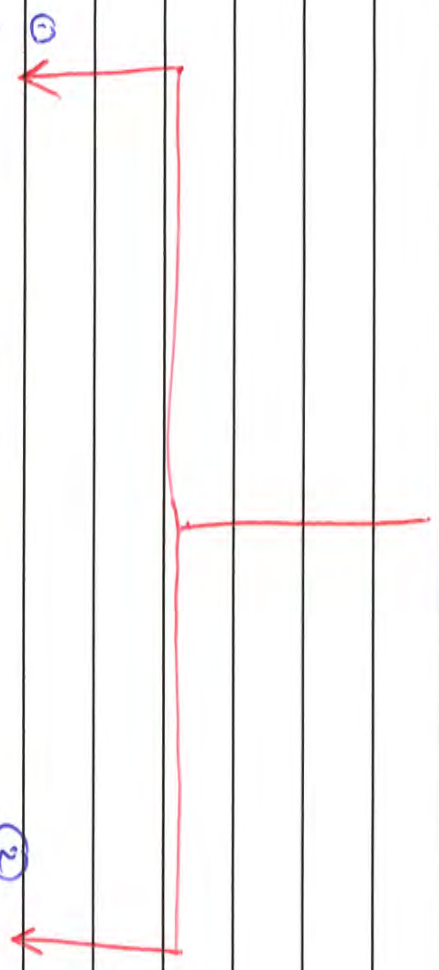
وَمَا كُنْزِي السُّرُورِ  
يَقْلَعُ مَا فِي الْأَنْفُسِ

ALLAH سَائِقُهُ تَعَالَى KNOWS EVERYTHING  
IN THE HEARTS (OF MANKIND)

$\frac{154}{3}$

# JEHANNAM (HELL)

(2 TYPES (FIRE))



At the time of death they

Receive very mighty strokes

of iron hammers on their faces and backs and soon

After their death they are entered in *al-Awqaf* or *al-Awqaf*

And specially about *al-Awqaf* in *Jehannam*

They are presented every morning and every evening (of this life)

*Jehannam* is before *Day of Judgement*

*Day of Judgement*

*PROOFS OF 1st type of*

*1) ...*

*...*

*...*

*...*

*...*

*...*

*...*

*...*

*...*

*...*

*...*

*...*

*...*

وَرَوُّهُمَا بِأَكْبَابٍ الْعَجْرُوتِ ﴿٥٠﴾ ذِيَابِ يَوْمَ  
قَدَمَتِ اللَّيْلُ وَانْتَابَ اللَّهُ لِيَسِيَ بَظُلَمٍ

س٥-٥١/٨ ﴿٥١﴾ لِيَسِيَ

And if you could see when angels take away the souls of those who disbelieve (at death). They smite (beat) their faces and their backs, saying taste the punishment of blazing fire. O This is because of that which your hands had forwarded And knew that ALLAH (be Praisel) is not unjust to his slaves.

﴿٥٢﴾ فَلَمَّا إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ

فَسَوْفَ يَكُونُ وَجْهُهُمُ وَأَدْبَارُهُمْ

ذَلِكَ بِأَنَّهُمْ كَانُوا يَسْتَكْبِرُونَ

وَلَوْ هُوَ إِلَّا رَيْبٌ وَرَيْبٌ وَإِنَّ اللَّهَ لَكَنَ

27-28/47

They how (will it be them) when

Angels will take their souls at death **Smiting** (Beating) **Their Faces and their backs**

﴿٥٣﴾ That is because they followed which Angered ALLAH (be Praisel) and hated that which pleased him, So he made their deeds fruitless. ﴿٥٣﴾

## PROOFS OF 2ND TYPE OF TAWBAT

Normally this type of Tawbat is normally known as Tawbat (جنت) This is the Permanent everlasting **Place of Rest** and if some body enter in it, **There will no another Phase**, ALLAH be Praised for give our sins and mistakes and award us for this Tawbat In Holy Quran there are dozens of ayats about it, But in following Ayats. There a very very nice scene is described **At the time of entrance (Permanent) in جنت**

وَسَيُوقَدُ الَّذِينَ انْقَضَتْ رُبُوبُهُمْ إِلَى الْآيَةِ زُرِّيًّا  
 إِذَا حَادُّوْهَا وَفَتِحَتْ الْأَبْوَابُ وَقَالَ لَهُمْ  
 مَسْرُوعُهُمْ **سَلِّمُوا عَلَيْنَا** فَأَدَّوْهُوا

خَلدٌ يُسَبِّحُ ۝ وَفَالُوا الْحَمْدَ لِلَّهِ الَّذِي هَدَانَا  
 لِهَذِهِ ۝ وَأَوْزَيْنَا الْأَرْضَ نَسْجًا مِنَ الْجَنَّةِ  
 وَمَعَادٍ ۝ نَسْتَأْذِنُ فَرْدًا ۝ **أَجْرُ الْعَالَمِينَ ۝**

وَنَجْرِي الْبَلْبَلَةَ مَا فَبِيئًا ۝ هِيَ حَوْلَ الْعَرْشِ  
 لَسِيَّ طُورًا ۝ أَكْمَدَ رَبُّهُمُ وَمَقْنِي ۝ مَبْعُودًا

Lo! I have believed in your Lord

(ALLAH be Praiséd) so Listen to me (25)

It was said (to him when disbelievers

killed him),

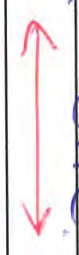
ENTER IN JANNAT (جَنَّة)

he said !! Ah me! would that my people

knew (26) That my Lord (ALLAH be Praiséd)

has forgiven me, and included me in

the honoured one:



These Ayats are of from Soorah-e-

Yaseen. in which Prophet Jesus

Son of Maryy Send his two Student

to A city in Turkey Antioch (Antakya) then

Send a 3rd to help, Those two comrades

only one Person from this nation was

embarrassed (stam his Name was

THE HABIB CARPENTER (الحبيب الخياط)

When HABIB Accepted Islam and Announced

in Public. Then disbeliever Killed him

at once at the spot. AT The time of

HIS DEATH, He was ordered Just

at the Time of death

عَسَىٰ أَن يَكُونَ مِنَ السَّامِعِينَ

Enter in Jannat

He found himself in very Pious People and

Ah, Perhaps my nation who killed me knows

about me that I am very very Happy

and Living in Jannat (جَنَّة)

(3)

وَكَلَّمَ نَارِي إِذِ الظَّالِمُونَ

فِي كَهْفَاتِ السَّمَوَاتِ وَالْأَرْضِ لِيَسْمَعُوا

أَنْ يَرْجِعُوا إِلَى اللَّهِ حَسْرَةً

مِمَّا كَانُوا يَكْفُرُونَ

تَقْوَى اللَّهِ عَلَيْهِ يَوْمَئِذٍ وَكَانَتْ

عَنِ الْمَوْتِ

And if you could see (how it will be)

when wrong-doers are in Pains of

DEATH, while Angels are stretching

their hands (saying) Take out your

Souls, Today you shall receive your

Reward with a disgraceful Punishment

for saying falsehood against (Allah be

praised), which you had no right to

say, And showing Proud against his

Ayats, (Verses, Proofs, Signs, Lessons and

Revelations)



## The Depiction of Qiyāmah - The Reckoning and Settlement of Accounts (Continued)

Abū Hurayrah ؓ narrates that the Prophet ﷺ said: 'Do you know who a muflis (a bankrupt person) is?'

The Companions ؓ said: 'A muflis amongst us, O Prophet of Allah, is one who has no money and no wealth.'

The Prophet ﷺ said: 'A muflis of my ummah is one who, on the Day of Qiyāmah, will bring salāh, siyām and zakāh though he has sworn at someone, defamed someone, devoured the wealth of someone, spilt the blood of someone and beaten someone. So each of them will claim their rights from his good deeds. If his good deeds run out before the rights others have over him are fulfilled, their sins will be taken and flung upon him, then he will be thrown into the Fire.'

Abū Hurayrah ؓ narrates a second hadith, wherein the Prophet ﷺ said: 'Allah has mercy on the person who has misappropriated the right of his brother, be it regarding honour or wealth, and then goes to him and seeks pardon before (on the Day of Qiyāmah, due to abusing the rights of others) he is seized and there are no dirhams or dinārs there (only the currency of good and bad deeds will be valid and through them will rights be fulfilled). If he has good deeds, the repayment will be made from them, and if he does not have good deeds, people will heap their sins on him (in place of the rights owed to them).'

Abū Hurayrah ؓ narrates a third hadith, wherein the Prophet ﷺ said: 'Rights will be restored to those to whom they are owed (on the Day of Qiyāmah) to the extent that justice will be obtained for the hornless sheep from the one with horns.'

**Commentary:** The Day of Qiyāmah will be a day of fairness and justice; if in the case of someone's rights were not fulfilled, on the Day of Qiyāmah every claimant will



be repaid for what was owed to them. Because there will not be money there and no one will have any material possessions, the repayments of unfulfilled rights will be made in the form of good deeds and bad deeds. This means that whoever owes something to another, the value of what is owed will be calculated and the corresponding amount of his good deeds will be given to the person he owes. And when his good deeds run out, the appropriate amount of bad deeds of the person he owes will be imposed on him. What doubt can there be that a person is a mufliḥ when his good deeds, earned over a lifetime, are taken by others and when he is empty-handed their burden is also placed on him? That is why the Prophet ﷺ advised that if someone owes a due to someone, he should repay it in the world or get it waived so that he can save himself from disgrace and from the demands of others.

From these ahādith we also learn that when we backbite, swear, belittle, physically or mentally injure or devour the wealth of others, we are not harming them or benefiting ourselves, for on the Day of Qiyaamah we will have to repay them. The akābirin say that the rights of fellow humans are more critical than the rights of Allah ﷻ, for Allah ﷻ is absolutely free from want (Al Ghaniy) and can forgive but people are in need (muhtaḥ) and cannot be expected to forgive, except if Allah ﷻ wills.

We also learn that rights between Allah's ﷻ servants do not apply solely to humans: they also extend to animals. Although animals are not subject to the laws of the Shari'ah, if one sheep wronged another then the score will be settled. Of course if a human, who is subject to the laws of the Shari'ah, acts unjustly towards an animal, justice will be meted out to him too.

**A Useful Lesson:** In order to be free from the rights of others on the Day of Qiyaamah it is necessary that a person does not leave any rights unfulfilled and instead ensure, through honesty and integrity, that all his dealings are clean. He should abstain from backbiting etc. and if, due to carelessness or error, he violates someone's rights, he should endeavour to rectify and make amends for them.

Regarding making amends, rights are related either to wealth or honour and in each case the possessor of the right is either known or unknown. Thus there are four situations that can arise:

1. The rights relate to wealth and the person who is owed the rights is known. In this case the rights should be fulfilled and if one does not have the means to repay them, one should try to get the right pardoned.
2. The rights relate to wealth but the person who is owed the rights is not known e.g. an item was purchased from someone and its payment not yet made when the seller disappeared and could not be traced or he died and had no known inheritor. In such cases the corresponding amount should be given as sadaqah.
3. The rights are not related to wealth and the person who is owed the rights is

known e.g. someone was hit or verbally abused or ghibah (backbiting) was done about him or he was belittled. In such cases it is necessary to ask the wronged person for forgiveness.

4. The rights are not related to wealth and the person who is owed the rights is not known i.e. it is not known how many people throughout one's life one had sworn at, teased, committed ghibah against etc. The solution in this case is to continue making du'ā for them and asking Allah's ﷻ forgiveness. Along with sincere tawbah and remorse, the following du'ā should be made:

*'O Allah, many of your slaves have rights over me and I am not able to fulfil their rights or ask them to absolve me of them. O Allah, repay each of them from your treasure-store of mercy and make them pleased with me.'*

This should also be used in cases where the person who is owed the right is known but it is not possible to ask them for forgiveness or to do so would be contrary to the interests of Din or when the rights are related to wealth but one does not have the means to repay them.

To conclude, great attention should be given to the fulfilment of rights or making amends for them, for the issue of Qiyāmah is a very severe one.

If Allah ﷻ was to have mercy on this humble one too and give excellent recompense to those whose rights, due to imprudence and carelessness, have been left unfulfilled and doing so grant the means for this humble one's salvation, it would not be inconsistent with His Benevolence.

O Allah, You know that I am but a human. Any believer that I have caused pain to, sworn at, beaten or cursed then make what I did to him, for him, the reward of salāh, zakāh and good deeds through which he gains nearness to you.

## Laylatul Qadr - The Night of Power

Anas رضي الله عنه reports,

'Once when Ramadhān commenced, the Messenger of Allah ﷺ said, "A month has verily dawned upon you wherein lies a night better than one thousand months. Whoever is deprived of its blessings has indeed been deprived of all its good. And none is deprived of its good except he who is completely unfortunate". (Ibn Mājah)

have been for those who keep from evil.

36. And he whose sight is dim to the remembrance of the Beneficent, We assign unto him a devil who becomeh his comrade:

37. And lo! they surely turn them from the way of Allah, and yet they deem that they are rightly guided;

38. Till, when he cometh unto Us, he saith (unto his comrade): Ah, would that between me and thee there were the distance of the two horizons—an evil comrade!

39. And it profiteth you not this day, because ye did wrong, that ye will be sharers in the doom.

40. Canst thou (Muhammad) make the deaf to hear, or canst thou guide the blind or him who is in error manifest?

41. And if We take thee away, We surely shall take vengeance on them,

42. Or (if) We show thee that wherewith We threaten them; for lo! We have complete command of them.

43. So hold thou fast to that which is inspired in thee. Lo! thou art on a right path.

44. And lo! it is in truth a Reminder for thee and for thy folk; and ye will be questioned.

45. And ask those of Our messengers whom We sent before thee: Did We ever appoint gods to be worshipped beside the Beneficent?

46. And verily We sent Moses with Our revelations unto Pharaoh and his chiefs, and he said: I am a messenger of the Lord of the Worlds.

47. But when he brought them Our tokens, behold! they laughed at them.

48. And every token that We showed them was greater than its sister (token), and we grasped them with the torment, that haply they might turn again.

مخوڑا سالان بر اور آت جہاں پر دروگہ کے کل

پرینے گا لوں کے لئے ہے ﴿۳۶﴾

اور جو کی مدد کی ایسے کہ جس میں کراہتیں تھا ان کے

ہرگز ایسے ہی نہیں کرے تیری تہہ اولیٰ علیٰ حق ہوا جو

اور یہ دشمنان ان کو سے دیکھتے ہیں اور تمہیں

کہا کہ سید سے رستے پر ہیں ﴿۳۷﴾

میرا کہ کربیب ہے اسے آج تک تو ہے جگہ کے لاش

میں اور جو میں شرقیہ و جنوبیہ صلا ہو اور اسے جو

اور یہ تمہارے لئے ہے آج نہیں یہاں نازت نہیں

نے کی اگر تمہیں غلاب میں شریک ہو ﴿۳۸﴾

کیا تمہیں سے کرنا کہتے ہو یا ان سے کہہ دے کہ ان کے

اور جو کی گزرتی ہو اسے اور اسے لاکتے ہو، ﴿۳۹﴾

اگر تمہیں کدوات کی طرح توڑتے ہو تو تمہیں کھجکے

یا رہنا ہی زندگی میں نہیں، وہ غلاب کہا جائے گا

ہرے ان سے وہ سے جو ان پر تارا کر کے ہیں ﴿۴۰﴾

جس میں تمہاری طرف سے ہے اس کو میں پرکارتے ہو

بیکے سے ہے، ہے ہو ﴿۴۱﴾

اور ان سے جو تمہارے لئے ہے نصیحت اور تمہیں نصیحتیٰ

اور اسے جو اپنے پیغمبر نے تم سے پہلے بھی ہے ان کے

حوالہ دیا ہے کہ ان کا نام نے نصیحت، ان کے سوا اور

مہور بنائے، ان کی عبادت کہ ما ہے، ﴿۴۲﴾

اور تم نے وہی کو اپنا نشانیا کر زون اور ان کے دریا ہیں

کی تو تمہیں اور جو تمہیں کہان ہے یہ وہ وہی کہان جو تمہیں

جب وہ ان کے پاس پہنچا انہیں ان کے لئے تو وہ

نشانوں سے نہیں کرتے گے ﴿۴۳﴾

اور جو نشان ہیں ان کے وہ ان سے یہ ہوسوں سے بڑی ہوں

تجارتوں کے ان کو وہ غلاب کہوں یا کہ انہیں

﴿۴۴﴾

الْحَيُّ الْقَيُّومُ ﴿۳۶﴾

وَمَنْ يَشْفَعُ عِنْدَ رَبِّكَ إِلَّا بِإِذْنِهِ ﴿۳۷﴾

لَهُ يَسْئَلُونَكَ أَحْقَبَ تَرْتِينٌ ﴿۳۸﴾

وَالَّذِي هُمْ أَكْبَرُ مِنْهُ قُلُوبُهُمْ وَالَّذِينَ هُمْ يُعْتَبِرُونَ ﴿۳۹﴾

حَتَّىٰ إِذَا جَاءَهُمُ الْمَوْتُ قَالَ هَيْبُكَ وَ

يُنَادُوا بِعُقُوبِ اللَّهِ فَيُرَدُّ قُلُوبُهُمْ ﴿۴۰﴾

وَلَنْ يَنْفَعَهُمْ أُولَئِكَ تِلْكَ آيَاتُ الْكَافِرِينَ ﴿۴۱﴾

فِي الْعَالَمِينَ ﴿۴۲﴾

وَمَنْ كَانَ فِي حُجْلٍ مِّنْهُمْ فَبَشِّرْهُ بِأَنَّ

أَيَّامَهُمْ كَثِيرَةٌ مِّنْ فَتْرَتِكَ إِنَّكَ فَاعِلٌ

بِمَا تَشَاءُ إِنَّكَ عَلِيمٌ ذُو قُوَّةٍ ﴿۴۳﴾

وَمَا كَانَ لِقَوْمِ الْأَشْرَاقِ أَنْ يُضِلُّوكَ

أَوْ يَضِلُّوكَ أَوْ يَكُونُوا عَلَيْكَ عِتْقًا

أَوْ حَسْبًا إِنَّكَ تِلْكَ الْقَائِلُ حَلِيمٌ ﴿۴۴﴾

وَمَا كَانَ لِقَوْمِ الْأَمْشَاقِ أَنْ يُضِلُّوكَ

أَوْ يَضِلُّوكَ أَوْ يَكُونُوا عَلَيْكَ عِتْقًا

أَوْ حَسْبًا إِنَّكَ تِلْكَ الْقَائِلُ حَلِيمٌ ﴿۴۵﴾

وَمَا كَانَ لِقَوْمِ الْغُلَبِ أَنْ يُضِلُّوكَ

أَوْ يَضِلُّوكَ أَوْ يَكُونُوا عَلَيْكَ عِتْقًا

أَوْ حَسْبًا إِنَّكَ تِلْكَ الْقَائِلُ حَلِيمٌ ﴿۴۶﴾

وَمَا كَانَ لِقَوْمِ الْيَمَانِ أَنْ يُضِلُّوكَ

أَوْ يَضِلُّوكَ أَوْ يَكُونُوا عَلَيْكَ عِتْقًا

أَوْ حَسْبًا إِنَّكَ تِلْكَ الْقَائِلُ حَلِيمٌ ﴿۴۷﴾

وَمَا كَانَ لِقَوْمِ الْأَنْصَارِ أَنْ يُضِلُّوكَ

أَوْ يَضِلُّوكَ أَوْ يَكُونُوا عَلَيْكَ عِتْقًا

أَوْ حَسْبًا إِنَّكَ تِلْكَ الْقَائِلُ حَلِيمٌ ﴿۴۸﴾

وَمَا كَانَ لِقَوْمِ الْبَحْرَيْنِ أَنْ يُضِلُّوكَ

أَوْ يَضِلُّوكَ أَوْ يَكُونُوا عَلَيْكَ عِتْقًا

أَوْ حَسْبًا إِنَّكَ تِلْكَ الْقَائِلُ حَلِيمٌ ﴿۴۹﴾

Satan is companion of that  
Person who never remember Allah

pered to him, saying: O Adam! Shall I show thee the tree of immortality and power that wasteth not away?

121. Then they twain ate thereof, so that their shame became apparent unto them, and they began to hide by heaping on themselves some of the leaves of the Garden. And Adam disobeyed his Lord, so went astray.<sup>4</sup>

122. Then his Lord chose him, and relented toward him, and guided him.

123. He said: Go down hence, both of you, one of you a foe unto the other. But if there come unto you from Me a guidance, then whose followeth My guidance, he will not go astray nor come to grief.<sup>5</sup>

124. But he who turneth away from remembrance of Me, his will be a narrow life, and I shall bring him blind to the assembly on the Day of Resurrection.

125. He will say: My Lord! Wherefor hast Thou gathered me (hither) blind, when I was wont to see?

126. He will say: So (it must be). Our revelations came unto thee but thou didst forget them. In like manner thou art forgotten this Day!

127. Thus do We reward him who is prodigal and believeth not the revelations of his Lord; and verily the doom of the Hereafter will be sterner and more lasting.

128. Is it not a guidance for them (to know) how many a generation We destroyed before them, and whose dwellings they walk? Lo! therein verily are signs for men of thought.

129. And but for a decree that had already gone forth from thy Lord, and a term already fixed, the judgment would (have) been meritable (in this world).

130. Therefore (O Muhammad), bear with what they say, and celebrate the praises of thy Lord ere the rising of the sun and ere the going down thereof. And glorify Him some

آدم جلا میں تم کو ایسا اور لذت بتاؤں جو بیشک کی

زیگی کا ثبوت ہے اور ایسی باتیں اگر تمہیں آواز ہو

تو دونوں اس لذت میں کھیل گیا اور ان پر ان کی شرکاء میں

ظاہر ہو گئیں اور وہ اپنے بدن پر پوشیدہ تھے پہلے نہ عجز

آدم نے اپنے پروردگار کے حکم کے خلاف کیا اور وہ

اپنے مطلوب سے بے راہ ہو گئے

پھر ان کے پروردگار نے ان کو نواز تو ان پر مرہبان سے

توجہ فرمائی اور یہی راہ بتائی

ذیالکرتم دونوں میں آجے اور تو تمہیں میں سے کون سے

پھر اگر میری طرفت ہو جائے پاس ہر بات تو شخص میری

ہر بات کی میری اور پروردگار وہ نہ کہو اور تکلف میں ہر

اور میری نصیحت سے میری سچائی اس کی زندگی تک

ہو جائیگا اور قیامت کو تمہارے اندھا کار کے ٹھکانے

وہ کہے گا میرے پروردگار کو نے مجھے اندھا کار کے کیوں

اظہار کیا تو دیکھتا بھاتا تھا

معاذ اللہ کیا ایسا اچھے حکایت ہے پس ہماری آیتوں

آئیں تو تو نے کو بھلا دیا اس طرح ہمیں بھلا دیا گئے

قال افطما زنا تھبتا ایضا کونہ کونہ

عنا و قال اما ایضا کونہ کونہ کونہ کونہ

ایضا کونہ کونہ کونہ کونہ کونہ کونہ

و من اکونہ کونہ کونہ کونہ کونہ کونہ

کونہ کونہ کونہ کونہ کونہ کونہ کونہ

قال رب لعلک تجزونی اعلیٰ و کونہ

کونہ کونہ کونہ کونہ کونہ کونہ کونہ

قال کذا ایضا کونہ کونہ کونہ کونہ

کونہ کونہ کونہ کونہ کونہ کونہ کونہ

و کذا ایضا کونہ کونہ کونہ کونہ کونہ

کونہ کونہ کونہ کونہ کونہ کونہ کونہ

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و کذا ایضا کونہ کونہ کونہ کونہ کونہ

کونہ کونہ کونہ کونہ کونہ کونہ کونہ

Who never remember Allah's Judgement  
Result very hard life, And Blind on Day

# بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Book-TASHEELUL AHDEETH-P-12

7 اِنَّمَا مِنْ-كٰحِيْرِيْكُمْ - اٰحْسَنْكُمْ اَكْمَلًا  
The best of You are those with the most beautiful character.

8 اٰحْسِنْ اِلَى جَارِيْكَ تَلْنِ مَوْمِنًا  
AHSIN - ILAA - JARIKA TAKUN - MOMINAH  
Be Kind to Your neighbour - You shall be a (true) believer

9 اَلْحَبِيْبَةُ لِلْمُسْلِمِ مَا تَحِبُّ لِنَفْسِكَ تَلْنِ مَسْلَمًا  
AHIBBA - LININASE - MAA. TAJIBBU -  
LINAFSIKA - TAKUN MUSLIMAH  
Love for others what You for yourself. You shall be a (True) Muslim.

10 كُلُّوْ - مَارُوْفِيْنَ سَادِقِيْنَ  
every good deed is a Charity.

LESSON - : In hadeeth No.1, every muslim need to improve his character by adapting all good habits and leaving bad habits  
② Must be kind with Your neighbour.  
③ If you are giving something in way of ALAAT (charity) always give same thing what you like,  
④ do not think about the quantity of Charity if it is less/small, still you get Reward. even if somebody see a muslim with a smile at is also sadaqa.

اللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعَلَيْهِمْ وَسَلَّمَ وَارْزُقْهُمْ بِعَدَدِ كَيْفِمْ

# لیست کلمات عربی

ARABIC	How to Read	PRACTICE	Meaning
کتاب	KITABUN		Book
دفتر	DAFTARUN		OFFICE
قلم	KALAMUN		PEN
مکتب	MAKTABUN		DESK
کرسئ	KURSEUN		CHAIR
میز	SUNDOOQUN		Box
میسون	MIQSUN		SCISSORS
حاسوب	HASOUBUN		Computer
سبورت	SABBOORATUN		Blackboard
طاولة	TAVILATUN		Table
دباسة	DABBASATUN		Stapler
بیرا	Bayrayyatun		A Pencil
محرط	Mimhaatun		Sharpner
مسطرة	Mistartatun		Eraser
حقيبة	Hagheebatun		Ruler
كرة	Kurayatun		Bag
باب	Baabun		Ball
بیت	Baitun		Door
خزانة	Khizanatun		House
غسالة	washing		Cupboard
	Machine		Ghassaltun
قفل	Kuflun		lock
راديو	MIZYAOON		Radio
شمعة	Shawatun		Candle
هاتف	Haatifun		Telephone

أَكُوْرُ بِاللّٰهِ مَنِ الْاِسْطِطِنُ الْاَشْرَجِيْرُ  
لِيَسْعُرِ الْاِلٰهِي الْاَشْرَجِيْرُ الْاَشْرَجِيْرُ

الذي خلق الموت والحياة ليبلوكم ايها الناس  
كذلك (2/67)

According to Holy Quran death and life for  
Human beings is only created for to test them  
who has best deeds. This matter is also discussed  
in many other Places including (7/18, 7/11, 15/2).

A Large Majority of Human beings Struggled for  
The goals, which are not the Purpose of their  
Creation. We Struggled all Life for Just one Cause  
Our living Standard will be highest in Society.  
But ALLAH <sup>بِحَاثِهِ</sup> <sup>تَقَالِي</sup> informed in Holy Quran  
وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

I have not created <sup>عَيْنِي</sup> and Mankind  
But only for worship. ALL other necessities are  
the responsibility of ALLAH BE PRAISED.

وما من دابة الا على الا على  
و يعلم مستقرها و مستودعها... (12/11)

Physical activity for Earning is allowed and  
appreciated. But we are doing 98%. We have  
to think about <sup>تربيت</sup>, <sup>تربيت</sup>, <sup>تربيت</sup> and  
Very good Training for Next generation...

## QUALITIES OF PREACHER

Please note that after telling the best Person Allah (Glory is also inform us the best quality of the person is that he is also doing good deeds. It means he has a very good character in his behaviour not only as an individual but as a part of the Society he must behave with a very good moral behaviour. he must not break Law in all circumstances, must have a positive mental approach, try his best to pray regularly, active in Charity, help the Poor and needy. He must not tell a lie in any circumstances. He should be honest in all his transaction with individuals as well as in society and the existing system.

If a person who have not a very neat, clean, honest Personality, How he will be a very good Preacher, if he is doing bad deeds, How Public will convince with his call towards ALLAH (Glory is also for Muslims Please read and understand Ayat no 177 of Surah Baqarah 177/2