

قِصَصُ النَّبِيِّينَ

Stories of the Prophets

Author:

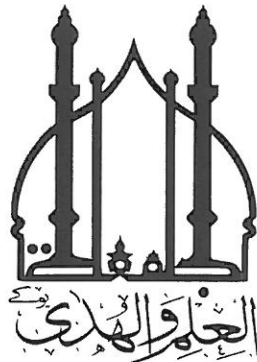
Abul Hasan Ali Hasani Nadwi

May Almighty Allah shower His mercy upon him

Vocabulary added by:

Muawiyah ibn (Mufti) Abdus-Samad

Teacher at Jamiatul Ilm Wal Huda



Jamiatul Ilm Wal Huda

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful

قال الله عز وجل

" وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ

الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ "

[سورة هود: 120]

About the Author

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلاة والسلام على رحمة للعالمين ومن تبعه من الناس أجمعين أما بعد

Full name	Abul Hasan Ali ibn Abdul Hai Hasani Nadwi
Date of birth	December 5, 1913 (Muharram 6, 1333)
Place of birth	Raebareli, India
Date of death	December 31, 1999 (Ramadhan 23, 1420)
Place of death	Raebareli, India
Age	86 years
Title	Mufakkir al-Islam (The great Islamic theoretician)
Key attributes	Historian, Islamic scholar and author of more than 50 books

Map of place of birth and death



Abul Hasan Nadwi was born in Raebareli, where he also passed away. Raebareli is a city 78km away from Lucknow, which is the capital city of the state of Uttar Pradesh, in India.

Education

Abul Hasan Nadwi was born in a noble family. His father Sayyid Abdul Hai Hasani was known for his historical compilations, because of which he labelled the 'Ibn Khallikan of Hind'. The mother of Abul Hasan was also a noble lady that had memorised the Qur'an. She was well-known in the community for her piety.

Abul Hasan Nadwi received his early education at his home in Takiya, Raebareilly, UP, India. His parents, especially his mother, took the responsibility of teaching him the Holy Qur'an, thereafter advancing onto formal Arabic and Urdu Education. Abul Hasan lost his father, Hakim Sayyid Abdul Hai (d. 1923 AD) at the tender age of nine, thus the responsibility of his education and upbringing fell upon his mother and elder brother, Hakim Sayyid Abdul Ali Hasani, who was a graduate from the prestigious Indian institutes, Darul Uloom Nadwatul Ulama and Darul Uloom Deoband.

Abul Hasan Nadwi was soon enrolled into the reputable Indian Islamic institute, Darul Uloom Nadwatul Ulama which is located in the capital city of Uttar Pradesh, namely Lucknow, where he was to later become teacher and principal.

In Nadwatul Ulama he studied mainly the Islamic Studies; however, he also took the opportunity to learn many languages, including Arabic, Urdu and English. He studied under the guidance of many greats, including gaining formal Arabic education from the linguist, Khaleel Arab Ansari Yamani, he attended the lessons of Muhaddith Haider Husain Khan with whom he studied Hadith.

In the year 1927, after completing his studies in Nadwatul Ulama Abul Hasan enrolled onto the linguistics degree at the Lucknow University, where in three years of study, alongside completing a degree in linguistics, he gained additional lessons in the English language. This allowed him to benefit from English sources, further enabling him to engage with an English speaking audience. In 1929 he secured the degree with a Gold Medal.

Further, in the year 1930 when the 20th century Islamic scholar from Morocco, Muhammad Taqi-ud-Din bin Abdil-Qadir Al-Hilali came to Nadwa, Abul Hasan took particular benefit from him. It was during this year that he became the disciple of Khalifa Ghulam Muhammad Bhawalpuri.

In 1932, at the age of 19, Abul Hasan visited the Pakistani city of Lahore, where he studied under the guidance of Mufassir Khaleel Ahsan and Sheikh Ahmad Ali Lahori, studying the full Qur'an by the latter. This year was fruitful for his advancement in education as he was handed an opportunity to study Hadith for a few months under the guidance of one of the leading Hadith masters of the era, Sheikh Husain Ahmed Madni, in Darul Uloom Deoband. He further took advantage of this stay and learnt fiqh under the guidance of a leading jurist, Sheikh Aizaz Ali.

Teaching & Later Life

Abul Hasan Nadwi was from amongst those talented individuals that were appointed as teachers in the same institute that they graduated from. At the young age of 20, in the year 1934, he was appointed as a teacher in the famous Nadwatul Ulama, here he taught Tafseer, Hadith and Arabic Literature, sometimes taking History and logic lessons as well for almost ten years. Further, in the year 1961, at the age of 47 he was chosen to take the role of Principal at the same institute.

In 1939 Abul Hasan undertook a journey to Shaikh Abdul Qadir Raipuri and to the reformer Muhammad Ilyas Kandhalwi; subsequently undertaking many journeys in connection to reformist work, some in accordance to the method of Muhammad Ilyas. It was the former, Abdul Qadir that was to become his spiritual guide for him.

It was not until 1947, at the age of 34, when Abul Hasan undertook his first foreign journey, when he went for his Hajj pilgrimage. In 1951 he was fortunate to partake in another Hajj Pilgrimage. He also visited Sudan, Palestine, Syria, Jordan, Turkey, U.A.E, Kuwait, Qatar, Yemen, Burma, Bangladesh, Sri Lanka, Malaysia and Pakistan. Morocco, Algeria and Egypt were his most noteworthy trips to Africa. His European trips started in 1964, when he visited Geneva, London, Paris, Cambridge, Oxford and major Spanish cities. Thereafter, he frequently visited the European lands, especially on the invitation of Oxford Centre for Islamic Studies; many of his European speeches are published titled 'Speaking plainly to the West'. In 1977 and 1993 he took trips to America where he rendered many talks published as 'From the Depth of the Heart in America'.

Abul Hasan married in 1934 at the age of 20, however, he had no children from the marriage. He departed this fleeting world in December 1989.

Characteristics

Abul Hasan, a slim individual, was a man who personified Islamic values, resemblance of modesty, tolerance and compassion. He gained fame for his foresight, his wisdom and modernist efforts. He was a soft-spoken, eloquent individual with Islamic values marking his personality. He had a great attachment with History, taking lessons from past experiences and situations; giving him great courage to enhance reformist work on an international level. He was an active scholar, whose actions use to echo his knowledge. An Islamic scholar, spiritual guide, distant from active politics, a man who lived for the service of mankind, living a very simple life, distant from unnecessary beauty and excess spending; these were characteristics that were embedded in this great.

Teachings

Abul Hasan left a legacy in every field that he delved in. His teachings reverberate in the Muslim world and beyond till this day, accepted by the Arabs and non-Arabs alike. Regarded as a great intellect and philosopher with Islamic ethos, Abul Hasan's advices are of great worth.

His teachings include:

- (1) The core disease in modern time is the **lack of intentions**, not bad intentions.
- (2) Educational institutes can **never** pause; their pausing is suicide for the nation. Instead, the institutes should be a guiding light in the changing times.

Achievements

As his credentials increased, the world started to realise the living legend, the Islamic Centre Oxford, UK, appointed him as their Chairman in the year 1980. He also served as a member of the advisory council of the Madinah Islamic University. He was handed many awards for his outstanding contributions and in recognition of his work, including the King Faisal Award in the year 1981 by the King Faisal Foundation, the Sultan Brunei Award in the year 1999, 'The personality of the year' award by UAE in the year 1999. He was further handed an Honorary Degree of Ph.D. from Kashmir University in 1981. He was an individual loved by the scholars and politicians alike.

Writings

Abul Hasan was known as a prolific writer who authored more than 50 books during his lifetime, rendered thousands of recorded speeches, and compiled many seminar papers.

Majority of his writing was completed in the Arabic language, with some works compiled in Urdu. The outstanding book from amongst his illustrious collection includes *Maza Khasiral Alam be Inhitat al-Muslimeen* which is available in English as a translation, titled as *Islam and the World*; this book was not only widely acclaimed but also carved out a place for him in the literacy circles of the Arab world. His other writings include *Islam and the west*, *Glory of Iqbal*, *Qadianism: A Critical Study*, *Status of woman in Islam*, *Muhammad: the Last Prophet*, *Saviours of Islamic Spirit*, *stories of the prophets*, etc.

Many of his books have been translated into English, Urdu, French, Persian, Turkish, Gujrati, Bengali, Tamil, Malaysian and other international languages.

Death

On 31st December 1999 (23 Ramadhan, 1420 AH) at the age of 86, after taking a bath and preparing for the sacred Jumuah prayer, Abul Hasan departed this world, with a report of more than 200 000 attending his funeral. His funeral was led by his successor and nephew, Sheikh Muhammad Rabey Nadwi.

Muawiyah Ibn (Mufti) Abdus-Samad Ahmed

Graduate of Jamiatul Ilm Wal Huda (Blackburn, U.K.)

About the Book

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلاة والسلام على رحمة للعالمين ومن تبعه من الناس أجمعين أما بعد

The author, Abul Hasan Ali Hasani Nadwi, has compiled a short, yet entertaining, book regarding some Prophets. He discusses Prophets, Ibrahim, Yusuf, Nuh, Hud, Saleh, Musa, Shuaib, Dawood, Suleiman, Ayub, Yunus, Zakariya, Isa and Muhammad (May Almighty Allah send blessings on all the Prophets).

In Part one, the stories of Ibrahim and Yusuf are compiled, in part two the stories of Nuh, Hud and Saleh are compiled, in part three the story of Musa is compiled (divided into two sections). The author completed the first three parts in 1946AH. Thereafter, after a thirty year gap, where he was unable to continue with the series due to other responsibilities, he was given divine ability in completing the beneficial series by completing part four and five. In part four the stories of Shuaib, Dawood, Suleiman, Ayub, Yunus, Zakariya and Isa are compiled and in part five the seerah of the Prophet Muhammad is discussed. This volume gathers the first four parts.

The author originally wrote this book for his nephew, namely Muhammad. His nephew had just started to study the Arabic language, as it is the language of the Qur'an and prophetic teachings. Very soon, the nephew became enthusiastic regarding the Arabic language and had a passion for reading Arabic stories. However, the author is concerned regarding the passion of the nephew, he is worried the nephew will use this exuberance and spirit in reading novels that will be of little benefit, therefore, he compiles stories of certain Prophets that a beginner student of the Arabic language will benefit from, both, in terms of the Arabic learning and also will feel a thrill and excitement from the stories.

In this edition, along with the Arabic text of the author, the words have been added in a tabular form with the Urdu and English meanings, benefitting both audience alike. The first table covers the basic, constantly occurring words within the Arabic language. Thereafter, all the other words of each chapter are mentioned before the text of the relevant chapter. Furthermore, once a word has been mentioned in a table, it will not re-appear in any later tables. **Overall, in total there are 2596 Arabic words with meanings mentioned.**

May Almighty Allah make the book of the author and the addition of the words and meanings beneficial for the society and generations, may He make it a means of making the studying of the Qur'an and prophetic narrations easier for learners. Ameen.

Muawiyah Ibn (Mufti) Abdus-Samad Ahmed

Graduate of Jamiatul Ilm Wal Huda (Blackburn, U.K.)

مقدمة المؤلف للجزء الأول

ابن¹ أخي العزيز!

أراك حريصاً على القصص والحكايات. وكذلك كل طفل في سنّك. تسمع هذه القصص بكلّ رغبة وتقرأها بكلّ رغبة ولكنّي أتأسّف لأيّ لا أرى في يدك إلاّ حكايات السنّانير والكلاب والأسد والذئب والقردة والدياب ، وعلينا العُهدة في ذلك ، فذلك هو الذي تجده مطبوعاً.

وقد بدأت تتعلّم اللغة العربيّة لأنّها لغة القرآن والرسول ولغة الدين ، ولك رغبة غريبة في درسها ، ولكنّي أحجل أنّك لا تجد ما يوافق سنّك من القصص العربيّة إلاّ قصص الحيوانات والأساطير والحرافات.

فأريت أن أكتب لك ولأمثالك أبناء المسلمين قصص الأنبياء والمرسلين (عليهم صلاة الله وسلامه) بأسلوب سهل يوافق سنّك وذوقك ، ففعلتُ. وهذا هو الكتاب الأوّل من (قصص النبيّين للأطفال) أحديه إليك.

وقد حاكيت فيه أسلوب الأطفال وطبيعتهم فلجأت إلى تكرار الكلمات والجمل وسهولة الألفاظ وبسط القصّة

وأرجو أن يكون هذا الكتاب الصغير أوّل كتاب يقرأه الأطفال في اللغة العربيّة ويدرسونه في مدرستهم وسأتحفك إن شاء الله بقصص للأنبياء ممتعة شائقة واضحة سهلة خفيفة جميلة ثمّ لا يكون فيها شيء من

الكذب

أقرّ الله بك يا محمّد عين أبويك وعمّك وعين الإسلام ، وأعاد بك بركات آبائك على هذا البيت وعلى المسلمين ...

المؤلف: أبو الحسن عليّ الحسنيّ الندويّ

¹ محمّد ابن الدكتور عبد العليّ الحسنيّ (الأخ الأكبر للمؤلف)

مقدمة المؤلف للجزء الثاني

الحمد لله وسلام على عباده الذين اصطفى

أما بعد ، فقد ظهر الجزء الأول من (قصص النبيين للأطفال) وهو يشتمل على قصة سيدنا إبراهيم وقصة سيدنا يوسف عليهما صلوات الله وسلامه. فكان الاعتناء به كبيرا تحطى أمل المؤلف ، فقد تلقاه رجال التعليم وأولياء الأطفال بحفاوة وترحيب ونوّهت به المجالات الإسلامية في عبارة قويّة ونشط الأطفال وتلاميذ المدارس الصغار لقراءته ورغبوا فيها رغبة لم يكن المؤلف يترقبها ، وقد قرأنا في أسارير جباههم الوضّاحة وفي ملامح وجوههم النيرة - وهم يقرأون هذا الكتاب - سطور السرور والنشاط وسررنا كثيرا وحمدنا الله لما سمعنا الصغار يحكون قصة سيدنا إبراهيم وسيدنا يوسف وقد ذلّت بها ألسنتهم وهضمتها عقولهم الصغيرة كل ذلك شجّعنا على التقدّم في هذا الطريق وحثنا على إتمام هذه السلسلة وها نحن أولاء نتحف الصغار وأولياءهم الكبار بجزء آخر من سلسلة (قصص النبيين للأطفال) مشتملا على قصة نوح وقصة هود وقصة صالح عليهم السلام

وفي ثنايا القصص ومطاويها فوائد تفسيرية وتاريخية وأجوبة عن أسئلة خفية قد يتناجى بها الضمير وعلى المعلمين أن يطالبوا التلاميذ بحكاية هذه القصص ويكلّفوهم تلاوتها واستحضارها وإعادتها ، فقد جرّنا في ذلك فائدة كبيرة

والله المستول أن ينفع بالكتاب طلبة العربية والناشئة الإسلامية ويحبّب إليهم أشخاص الأنبياء وسيرهم والافتداء بهم وبالله التوفيق

المؤلف: أبو الحسن علي الحسن الندي

مقدمة المؤلف للجزء الرابع

الحمد لله وسلام على عباده الذين اصطفى

أما بعد ، فإنّ كاتب هذه السطور يحمد الله على أنّه وفقه ليعود إلى سلسلة (قصص النبيّين للأطفال) بعج فترة طالت مدّة ثلاثين سنّة ، فقد كانت بداية هذه السلسلة في سنة 1363هـ - 1944م وإتمامها على الجزء الثالث المشتمل على قصّة سيّدنا موسى عليه وعلى نبيّنا الصلاة والسلام في سنة 1365هـ - 1946م ، ثمّ شغل المؤلف بأعمال كتابيّة تأليفيّة أخرى ورحلات طويلة متوالية صرفته عن إتمام هذه السلسلة التي رزقها الله قبولاً عظيماً في حلقات التّعليم والمدارس الشعبيّة والحكوميّة في شبه القارة الهندية والبلاد العربيّة وصدرت لها طبعاتٌ في القاهرة وبيروت

وألحّ بعض رجال التّعليم والتّربية وقادة الفكر على إتمام هذه السلسلة بقصص من بقي من الأنبياء بعد سيّدنا موسى وإكمالها بقصّة خاتم النبيّين عليه وسلّم فهي مسك الختام ونهاية المطاف ورأوا أنّ هذا العمل أفضل وأجدى من كثير ممّا يشغل المؤلف ومن الموضوعات التي يعالجها ، وكان المؤلف يشعر في بعض الأحيان بأنّ الأمر ما عدا سهلاً له لبعد العهد به وأنّه يصعب عليه أن ينزل إلى مستوى الأطفال وأسلوبهم واللغة التي يفهمونها ولكنّ الله يسّر له هذه المهمّة ، فوضع الجزء الرابع في شهر رمضان سنة 1395هـ وهو الذي بين يدي القراء ثمّ وفقه الله لوضع الجزء الخامس المشتمل على السيرة النبويّة على صاحبها الصلاة والسّلام وسيلى هذا الجزء إن شاء الله والحمد لله الذي بعزّته وجلاله تتمّ الصالحات والصلاة والسلام على خير خلقه محمّد صلّى الله عليه وسلّم

المؤلف: أبو الحسن عليّ الحسنيّ الندويّ

ألفاظ متداولة			
Basic words			
English Translation	اردو ترجمہ	اللفظ	
Yes	ہاں	نَعَمْ	1
No	نہیں	لَا	2
Never	ہرگز نہیں	لَنْ	3
Not (future)	ہرگز نہیں	كَلَّا	4
Not (past)	نہیں	لَمْ	5
Not, what	نہیں، کیا، جو	مَا	6
Not	نہیں	لَيْسَ	7
Why not, indeed	کیوں نہیں	بَلَى	8
Other than	سوائے، نہ	غَيْرَ	9
Besides	سوائے، کم	دُونِ	10
Except	سوائے، مگر	إِلَّا	11
Only	صرف	فَقَطْ	12
This	یہ	هَذَا (singular, masculine)	13
That	وہ	ذَلِكَ (singular, masculine)	14
This, these	یہ، یہ سب	هَذِهِ (singular, feminine)	15
That, those	وہ، وہ سب	تِلْكَ (singular, feminine)	16
These, those who	یہ سب	هَؤُلَاءِ (plural, masculine & feminine)	17
Those	وہ سب	أُولَئِكَ (plural, masculine & feminine)	18
He who	وہ جو	الَّذِي (singular, masculine)	19
She who	وہ جو، وہ سب جو	الَّتِي (singular, feminine)	20
Those who	وہ سب	الَّذِينَ (plural, masculine)	21

He	وہ	هُوَ (singular, masculine)	22
They (two male/female)	وہ دو	هُمَا (dual, masculine & feminine)	23
They (more than two male)	وہ سب	هُم (plural, masculine)	24
She	وہ	هِيَ (singular, feminine)	25
They (more than two female)	وہ سب	هُنَّ (plural, masculine)	26
You (male)	آپ، تم	أَنْتَ (singular, masculine)	27
You (two male/female)	آپ دونوں، تم دونوں	أَنْتُمَا (dual, masculine & feminine)	28
You all (male)	آپ سب، تم سب	أَنْتُمْ (plural, masculine)	29
You (female)	آپ، تو	أَنْتِ (singular, feminine)	30
You all (female)	آپ سب، تم سب	أَنْتُنَّ (plural, masculine)	31
I	میں	أَنَا (singular, masculine & feminine)	32
We	ہم	نَحْنُ (plural, masculine & feminine)	33
His	اس کا، اس کی، اس کو	هُوَ (singular, masculine)	34
Their (two male/female)	ان دونوں کا، کی، کو	هُمَا (dual, masculine & feminine)	35
Their (more than two male)	ان سب کا، کی، کو	هُم (plural, masculine)	36
Her	اس کا، کی، کو	هَا (singular, feminine)	37
Their (more than two female)	ان کا، کی، کو	هُنَّ (plural, masculine)	38
Your (male)	آپ کا، کی، کو	كَ (singular, masculine)	39
Your (two male/female)	آپ دونوں کا، کی، کو	كُمَا (dual, masculine & feminine)	40
Your (plural male)	آپ کا، کی، کو	كُم (plural, masculine)	41
Your (female)	آپ کا، کی، کو	كِ (singular, feminine)	42
Your (plural female)	آپ کا، کی، کو	كُنَّ (plural, masculine)	43
My, me	میرا، مجھ کو	يَ (ني) (singular, masculine & feminine)	44
Us	ہمارا	نَا (plural, masculine & feminine)	45

What?, which	کیا؟، جو	مَا	46
Who	کون؟، جو	مَنْ	47
Are? Do?	کیا؟	أ	48
Are? Do?	کیا؟	هَلْ	49
Why?	کیوں؟	لِمَ	50
Why?	کیوں؟	لِمَاذَا	51
Why not?, If not?	کیوں نہیں، اگر نہ	لَوْلَا	52
What?	کیا؟	مَاذَا	53
How many?	کتنا؟، جتنا	كَمْ	54
How?	کیسے؟، جیسے	كَيْفَ	55
Where?	کہاں؟، جہاں	أَيْنَ	56
When?, the time when	کب؟، جب	مَتَى	57
Which? What?	کونسا؟، جو	أَيُّ	58
Where?, Why?	کہاں سے، کیوں؟، جہاں سے	أَيْنَ	59
In the event of / whatsoever	جب تک	مَهْمَا	60
Wherever	جہاں تک	حَيْثُمَا	61
Then	اس وقت	حِينَئِذٍ	62
With	ساتھ	مَعَ	63
Similarly, like that	اسی طرح	هَكَذَا	64
Give time	مہلت دینا	رُوَيْدًا	65
Let alone	چھوڑ دے	بَلَّهْ	66
Take	پکڑ	ذُوْنَكَ	67
Stick to	لازم پکڑ	عَلَيْكَ	68
To be far	دور ہو	هَيْهَاتَ	69

To be quick	جلدی ہونا	سَرَعَانَ	70
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Under, below	نیچے	تَحْتَ	73
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In front of	سامنے	أَمَامَ	75
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Wherever	جہاں	أَيْنَمَا	83
Before	پہلے	قَبْلَ	84
After	بعد	بَعْدَ	85
Time, period	وقت، مدت	حِينَ	86
When	جب	إِذْ	87
When	جب	إِذَا	88
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Near, with	پاس، نزدیک	لَدُنْ	94
Nothing	نہیں	إِنْ	95
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Owner of	والا	ذُو	98
Owner of	والا	ذَا	99
Owner of	والا	ذِي	100
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Relatives	قوم، گھر کے لوگ	آل	105
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What an excellent	کیا ہی اچھا	نِعْمَ	107
What an evil	کیا ہی برا	بِئْسَ	108
Evil is that which	برا ہے جو	بِئْسَمَا	109
How nice	کتنا اچھا	حَبْدًا	110
Something similar	جیسے	مِثْلَ	111
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With	ساتھ، سے	بِ	114
By (oath)	قسم ہے	بِ	115
Like, as	جیسے	كَ	116
For	لیے	لِ، لَ	117

That, let	چاہیے کہ	لَا، لَئِ	118
By (oath), and	قسم ہے، اور	وَ	119
Since	وقت سے	مُنْذُ	120
Since	وقت سے	مُنْذُ	121
Except	مگر	خِلَا	122
Some	بعض	رُبَّ	123
Except	مگر	خِاشَا	124
From	سے	مِنْ	125
Except	مگر	عَدَا	126
In	میں	فِي	127
Regarding	سے متعلق	عَنْ	128
Upon, on	پر، اوپر	عَلَى	129
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Towards	طرف، تک	إِلَى	131
With what, because	اس پر جو، اس لیے کہ	بِمَا	132
About what	اس سے جو	عَمَّا	133
In what	اس کے بارے میں جو	فِيْمَا	134
As, just as	جیسا کہ	كَمَا	135
For what, for that which	اس کے لیے جو	لِمَا	136
From, out of what	اس سے جو	مِمَّا	137
As for	جو	أَمَّا	138
If, either	اگر، یا	إِمَّا	139
Verily, that	بے شک، یہ کہ	أَمَّا	140
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Whenever	جب بھی	كُلَّمَا	143
So that	تا کہ	كَحَى	144
Then	تب	إِذَنْ	145
Verily	بے شک	إِنَّ	146
That	کہ	أَنَّ	147
As if	گویا کہ	كَأَنَّ	148
However	لیکن	لَكِنَّ	149
If	کاش	أَيَّتْ	150
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Possibly	ممکن ہے کہ	عَسَى	152
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O! (when someone is far)	اے	هَيَا	157
O! (when someone is near)	اے	أَيَّي	158
O! (when someone is near)	اے	أَ	159
O!	اے	يَا أَيُّهَا	160
When	جب	لَمَّا	161
That	کہ	أَنَّ	162
If	اگر	إِنْ	163
Alone	تنہا	إِنِّي	164
Has surely	یقیناً	قَدْ	165

Will	عنقریب	سَ	166
Will	جلد	سَوْفَ	167
Surely will	ضرور	لَا	168
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Indeed	البتہ، تحقیق	لَقَدْ	170
The	وہ	أَلْ	171
Or?	یا؟	أَمْ	172
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Some of	بعض	بَعْضُ	174
Everyone	ہر، سارے	كُلٌّ	175
A lot, very much	بہت	جِدًّا	176
Here	یہاں	هُنَا	177
Anyone	کسی	أَحَدٌ	178
Was	تھا	كَانَ	179
To become	ہو جانا	صَارَ	180
To become	ہو جانا	أَصْبَحَ	181
To become	ہو جانا	أَضْحَى	182
To become	ہو جانا	أَمْسَى	183
To become	ہو جانا	ظَلَّ	184
To become	ہو جانا	بَاتَ	185
As long as	برابر	مَا دَامَ	186
To go on doing	برابر	مَا زَالَ	187
Keep going	برابر	مَا بَرِحَ	188
Continued / go on doing	برابر	مَا انْفَلَكَ	189

Continued / go on doing	برابر	مَا فِتِيءٌ	190
To start	شروع کرنا	أَقْبَلُ	191
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To start	شروع کرنا	أَخَذَ (من أفعال المقاربة)	194
To be close	شروع کرنا	أَوْشَكَ (من أفعال المقاربة)	195
Soon	قريب ہوا	كَبَّرَ (من أفعال المقاربة)	196
Soon	قريب ہوا	كَادَ (من أفعال المقاربة)	197
Maybe	قريب ہے	عَسَى (من أفعال المقاربة)	198
I assumed	میں نے گمان کیا	حَسِبْتُ (من أفعال القلوب)	199
I assumed	میں نے گمان کیا	ظَنَنْتُ (من أفعال القلوب)	200
I assumed	میں نے گمان کیا	خِلْتُ (من أفعال القلوب)	201
I assumed	میں نے گمان کیا	عَلِمْتُ (من أفعال القلوب)	202
I assumed	میں نے گمان کیا	وَجَدْتُ (من أفعال القلوب)	203
I assumed	میں نے گمان کیا	رَأَيْتُ (من أفعال القلوب)	204
I assumed	میں نے گمان کیا	زَعَمْتُ (من أفعال القلوب)	205

إبراهيم
عليه السلام

(خليل الله)



Birth Date: 1997 B.C.

Death Date: 1822 B.C.



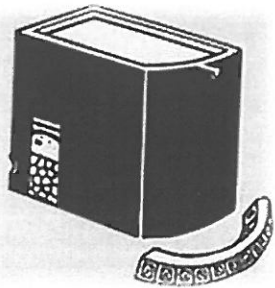
رحلة إبراهيم عليه السلام



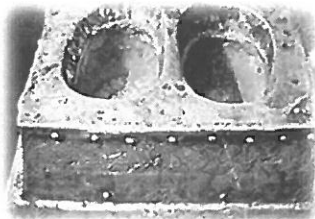
المسجد الإبراهيمي بمدينة الخليل



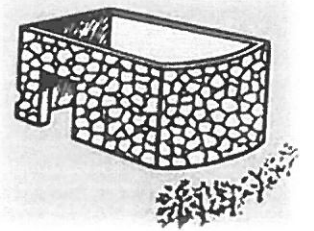
مقام إبراهيم عليه السلام



بناء قريش



موضع قدم إبراهيم عليه السلام



بناء إبراهيم الخليل عليه السلام

مَنْ كَسَرَ الْأَصْنَامَ؟

1 - بَائِعُ الْأَصْنَامِ			
English Translation	اردو ترجمہ	اللفظ	
To break	توڑنا	كسر (ض) كَسَرَا	1
Idol	بت	صَنَمٌ جِ أَصْنَامٌ	2
Day / time	دن، وقت	يَوْمٌ جِ أَيَّامٌ جِ أَيَّامِيَوْمٌ	3
To be more/ many	بہت ہونا	كثُرَ (ك) كَثُرَتْ وَكَثَارَةٌ	4
To occur	واقع ہونا	كَانَ (ن) كَوْنًا	5
Village / small town	گاؤں	قَرْيَةٌ وَقَرْيَةٌ جِ قُرَى وَقُرَى	6
Man	مرد	رَجُلٌ جِ رِجَالٌ	7
To be famous	مشہور ہونا	شَهِرَ (ف) شَهْرًا	8
Name	نام	إِسْمٌ جِ أَسْمَاءٌ	9
Father/stepfather/uncle of Ibrahim	آزر	آزَرَ	10
To sell/ to buy	بیچنا، خریدنا	بَاعَ (ض) بَيْعًا	11
House	گھر، مکان	بَيْتٌ جِ بُيُوتٌ	12
To be big	بڑا ہونا	كَبُرَ (ك) كَبُرًا	13
Big	بڑا	كَبِيرٌ جِ كِبَارٌ	14
Human	قوم	إِنْسَانٌ جِ نَاسٌ	15
To prostrate	جھکنا، سجدہ کرنا	سَجَدَ (ن) سَجُودًا	16
To worship	عبادت کرنا، پرستش کرنا	عَبَدَ (ن) عِبَادَةً	17

1 - بَائِعُ الْأَصْنَامِ

قَبْلَ أَيَّامٍ كَثِيرَةٍ كَثِيرَةٍ جِدًّا
كَانَ فِي قَرْيَةٍ رَجُلٌ مَشْهُورٌ جِدًّا
وَكَانَ اسْمُهُ هَذَا الرَّجُلِ آزَرَ
وَكَانَ آزَرٌ يَبِيعُ الْأَصْنَامَ
وَكَانَ فِي هَذِهِ الْقَرْيَةِ بَيْتٌ كَبِيرٌ جِدًّا
وَكَانَ فِي هَذَا الْبَيْتِ أَصْنَامٌ ، أَصْنَامٌ كَثِيرَةٌ جِدًّا
وَكَانَ النَّاسُ يَسْجُدُونَ لَهُدِهِ الْأَصْنَامِ
وَكَانَ آزَرٌ يَسْجُدُ لَهُدِهِ الْأَصْنَامِ
وَكَانَ آزَرٌ يَعْْبُدُ هَذِهِ الْأَصْنَامَ