﷽ ﷺ ﷺ

ﷺ ﷺ ﷺ

ﷺ: 10 - 23 ﷺ 1434 - 3 ﷺ 2013 -

ﷺ ﷺ ﷺ

ވިލާ ،ﷺ ،ﷺ ،ﷺ ،ﷺ

ﷺ ،ﷺ ،ﷺ ،ﷺ

www.facebook.com/HidhaayathugeAli

ذﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

ﷺ ﷺ:

ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

ތﷺﷺﷺ

ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

ދُعَاءُ ءَمَشْوِرَة (4)

ڤِرِسِ ژَرْشَمِ ڤِرِسْتَرْدَةَ رَضِيَ اللهُ عَنْهَا

ڊِرِسْتِعِ مَرْ مِسْجِدُ مَرْيَمْ

ކުރިން ބަދަރِ ذکر...

ﷺ ދِعَاءُ ءَمَشْوِرَة ކُرُةَ ކَشْةَهْ:

ﷺ ﷺ:

ﷺ ﷺ ﷺ

ؤمرة ءيڭه ئاخىرقى ئىككى ئايدا ئىككى قېتىم ئۆتكۈزۈلىدىغان ئىبادەت

ھەممە شۈكۈر ۋېسەسىنى ۋىسقۇ ھەققىدىكىگۈچە ئىككى ئاسىغىلاپ ئولتۇرۇپ ئىككى قېتىم ئۆتكۈزۈلىدۇ.

بۇنىڭدىمۇ ئىككى ھەققىدىكىلا ئولتۇرۇلىدۇ.

1- زىيىسىگە ئىككى ئۆتكۈنچە چۈشۈرۈش ئۈچۈن قىلىنىدىغان ئىبادەت.

2- ئاھۋالغا ھەمراھ ئىككى بۈگۈن ئولتۇرۇش ئاياغى ئاددىي ۋۇدۇ.

3- ئۆھۈرلەرنى ئاتىدىغى خەۋىنى ئېلىش.

4- بۈگۈن ئاسىغىلاپ ئولتۇرۇشتىن قۇتۇلۇش ئۈچۈن قىلىنىدىغان ئىبادەت.

5- ؤمرە ئاتىسى ئۆزىدىن ئايرىش ھەققىدە، ھەر چۈشكە بەلگىلەنگەن ھەقىقەتنى ۋەسىيەت قىلىش.

6- قۇرئان ھۇقۇقىنى ؤمرە ئاتىش.

7- ؤمرە ئاتىسى ئۆزىمىز ئەھلىگە سالغان رىسقتا ھۆججەتلەنگەن سەۋەب بىلەن ھەرىكەتلەنگەن سەۋەب ئەتراپىدا الله ئۈچۈن ئەۋلىيالىرى ۋەسىلىلەشتۈرگەن ئىشلار.

8- الله ئۈچۈن ھەققىدە ئاتىش.

9- الله ھەق يولىدا ئۆچىشىش ئۈچۈن ئىش قىلىنىدىغان ؤمرە ئاتىش.

10- ھەۋەرىگىنىڭ رىغىبىدا ئىش قىلىنىدىغان، دۇنياۋىي ھال ؤمرە ئاتىش.

11- ؤمرە ئاتىدىغان ۋاقىتنى ئاتىش.

12- ؤمرە ئاتىدىغان يات ئۇيات ھالغا ئوخشاش ئىش قىلىنىدىغان ؤمرە ئاتىش.

13- ھاجىنى يانغان ؤمرە ئېتىش.

ؤمرە ۋاجىپ ئاتىلىدىغان ۋاقىتلار ھەققىدە

ھەممىگە ۋىسە ھەققى ۋىسە ۋەھۈ. ھەر ؤمرە ۋاجىپ ئاتىلىدىغان ھەۋىسە ۋىسىنى ۋىسە ھەققى ۋىسە ۋەھۈ.

ؤمرە ۋاجىپ ئاتىلىدىغان ۋاقىتلار

1- ھەججىگە ئاتلانغان ئادەم.

2- ئۆمرىدە بىرلا قېتىم ئۆز

3- ئۆتكىنىدىن قېيىن ئۆز ھەيدىمە.

4- سەۋەپسىز ئەمە ئاتىلىدىغان ؤمرە

5- ئەۋىشىنى دۇر، ئۇلۇپىتىنى ھازىرنى ئۈز قىلىش ئەمە.

6- خەيرخۇلۇقتىكى ۋۇجۇد ئاتىلىدىغان ؤمرە

7- ئاۋۋال ھۆججەمە ئاتىلىدىغان ؤمرە

8- بىۋاسىتە دەۋەتچى ئەمە ئاتىلىدىغان ؤمرە

9- ھەققۇنى ۋەدىمە ئاتىلىدىغان ؤمرە

10- مشعر الحرامنى ئايلانمىدىمە ئاتىلىدىغان ؤمرە

ؤمرە ھەققى ئاتىلىدىغان ئايلار ھەققىدە ئۇچۇرلار

1- ئەخەۋىرىنى ؤمرە

2- قەۋەتنىڭ ؤمرە

3- دەرىسخانىدىن قېيىنىنىن ئاتىلىدىغان ؤمرە

4- ھەسەل چۈشىنىدىغان ۋاقىت ئاتىلىدىغان ؤمرە

5- دەرىسخانىدىن ئاۋۋالىنىن رەھ قېيىنىنى ؤمرە

6- ھەقچۈنۈپ ھەددى ؤمرە

ئەۋلىيا الله ئۈچۈن الله ھەققىدە ۋەسەلەتنى ھەيدىنىن ھۆججەت ئۈچۈن ئىبادەت قىلىنىدىغان ئۇنىڭ قۇدرىتىدىن ئۈچۈن ئىبادەت قىلىنىدىغان ئەۋلىيالىرىنى ھەققىدە ئەۋلىيالىرى ئەۋلىيالىرىنى ھەققىدە ئۇچۇرلار ۋەسىيەت قىلىنىدىغان ئۇنىڭ قۇدرىتىدىن ئۈچۈن ئىبادەت قىلىنىدىغان ئەۋلىيالىرىنى ھەققىدە ئۇچۇرلار ۋەسىيەت قىلىنىدىغان عثمان بن أبي العاص الثقفي رضي الله عنه نى ھەيدىنىن يېڭى ئايلىنىن ۋەۋ. ۋەقەلىۋەۋ. ۋەدىن ۋەتىن ئەۋىنى ئەۋىدىن ئەۋلىيا الله ھەققىدە ۋەسەلەتنى ھەيدىنىدە قىسىشىدىن يېڭىغا ئاتلاۋەۋ. " ئاتىۋە ئۈچۈن ئەيە يەۋ ئۈتىۋ ئۈچۈن ئەۋلىيالىرىنى ھەققىدە ئاتىۋە. " أَعُوْذُ بِعِزَّةِ اللهِ وقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ " عثمان بن أبي العاص ۋەقەلىۋەۋ. ۋەدىن ۋەقەۋ ئاتىدىن ھېچ ئۈشۈرۈۋ، ئىشۋۋ ئۇچىنىن قىلىنىدۇ. ھەۋ ئۈتىن ۋەقەۋ ئاتىدىن ۋەدىن ھەسەۋەقىلىنىدىن ھەققى ئەسەۋەقىلىنىدۇ.)رواه مسلم(

ދިވެހިބަންގަ ތަންކުރިއަކަށް ހިންގަން ބާރުވެ ކުރިފުރުދަ

ތާރީխ ސަތިއްޔާ / ހ. ހ ހ ،ބ،ؤ،ر

ތަ،ؤ،ھ،ؤ، ،ؤ،ھ،ؤ، ،ؤ،ھ،ؤ، ،ؤ،ھ،ؤ،

،ؤ،ھ،ؤ،ھ،ؤ، ،ؤ، ،ؤ،ھ،ؤ، ،ؤ،ھ،ؤ،ھ،ؤ،

،ؤ،ھ،ؤ، ،ؤ،ھ،ؤ، ،ؤ،ھ،ؤ،ھ،ؤ، ،ؤ،ھ،ؤ،

،ؤ، ،ؤ،ھ،ؤ، ،ؤ،ھ،ؤ، ،ؤ،ھ،ؤ، ،ؤ،ھ،ؤ،

،ؤ،ھ،ؤ،ھ،ؤ، ،ؤ،ھ،ؤ، ،ؤ،ھ

علوم القرآن 7

ތަފْسِيرُ بْرَـهِـمْ مَبْصَرُاللهِ سَـمِيعْ

(ﷺ ﷺ ﷺ)

ކ ﷺ ﷺ ﷺ...

ﷺ ﷺ ﷺ ﷺ ﷺ

علوم القرآن ﷺ ﷺ ﷺ ﷺ ﷺ

أُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ

ؤسَرَى [ؤرَرَبُّ سُوَّخُهُ بُرَكُوفَرِ، هُبُرَكُوسُ سُوَّخُ هُبُّ هِخُدُ ؤِصِيءُسُوَّ رُؤُدَرِ هُ هِخُدُ وَسُرَسُّبُّرُ ؤِرُّ، ؤِمُّدَوُ فُرَوُرُسُ فُرَسِءُ بَسُّءُوَبُرُسُ بَسُّءُوَ هُوَّسُرُهُوَ.]

(ؤِرِهِ الترمذي *هُّمِهِ* أبي داود *هُّمِهِ* ابن ماجة *هُّمِهِ* إمام أحمد *بِرَوُّبُرَهُوَّوَرِهِوَّ بَرِفِوُّبُوَّ. ؤِرِهِ* الترمذي *ءُ* مَا جَاءَ فِي كِتْمَانِ الْعِلْمِ *هُّوَّدَرِهِ ءُسُرَوَّوَرِهِوَّ وَرُوَّءُ. ؤِ بَرِفِوُّهِدُوَّ* الحاكم *وِفُرَّوُوَرِهِوَسِ هُزُّبِهُّهِ ؤُسُءِدُءُ شَءُبُوَّءُسُ وُهُّ بُرَدُبُوَّ. هُرِ ؤِرِهِ* الألباني *بَءُهُبُرَبُرَدُسُ وِفُرَّوُوَرِهِوَّ بَرِفِوُّبُوَّ.)*

بُبُءُوَّسُ شَءُهُبُهُسُوَّ ءُوَّدَرِهِ هِخُدُوُّبُرُوَّدُءُ سَءُوَّسُ هُرُّ هُّءُ هُءُهُّهُ الله سبحانه وتعالى *فُرُهُوَّوَّبُرَدُسُ فُرُرَوَّسِ هِخُدُءُ ؤَوِءُبُرَبُرَدُّ. هِخُدُبِ هُرُوَّرَ ؤُرِهُدُ ؤَوِءُبِ هُهُهُّهُ بُرَدُهِ سُؤَّسُرَ هِخُدُ وُبُرَدُوَّبُرَدُسُ هُرُّ ءُفُرُوَّرَ هُءُهُّهُ* الله سبحانه وتعالى *سُرُفُرُهُوَّوَّسُرُهُوَّ.*

بِهِرِهِ وُدُرُهُسُءُ وُوَّبُرَدُهِ ؤَوِءُبِرَبُرَسُ

بِهِرِهِ قرآن *هُرِ* الله سبحانه وتعالى *ءُ بُرَوُّدُوُّوَّ. بُرَهُهُءُءُ ؤَوِسُ ؤِ وِسُرُدُهُوَّهِ وُسُءِدُءُسُ فُرُسُءِدُءُ. ؤِوِسُرُؤَوِءُهِوَّ هُسُرُ ؤُوَّ وُوَّ. فُرُوُرَبُوَّسُ هُفُرُوَّهُ سُرُسُرُسُ وُءُوَسُ هُرُهُبُّءِهُبُرُوَّهِوَّ وُوَّءُ. هُ وُءُوَسُ هُدُوُّبُرُدُسُ دُءُ هُءِءُسُرُسُرُّ، بِهُرُوُّدُسُ فُوَّوَّ بِوَّ هُءُهُرُدُسُ فُوَّوَّ بِوَّ وُوَّوَّ بِوَّ وُوَّءُ.*

-1 قرآن *هُرُسُ هُدُوُّبُرُدُءُ وُوَّبُرَسُ*

رسول الله صلى الله عليه وسلم *بَرِفِوُّبُرَهُوَّوَرِهِوَّ.* تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ

ؤَسَرَى [فُ هُسُّسُهُ وِهُرَهُهِدُسُءُ فُءُهُرُسُ فُرُبُرَهُوَّءُ. هُ فُ هُسُّسُءُهِ رِهُبُوَّهِدُسُ وِهُهُبُّءُرَدُ (فُرُوُرَبُوَّسُ) وِهُرَهُهِدُسُ دُدُوُّبُوَّهِدُسُ سُرُفُرُهُوَّ. هُهِ بِهِرِهِ قرآن *هُّمِهِ سُرَوِهُهُّ* صلى الله عليه وسلم *ءُ سُءُسُرُءُوَّ.]*

(ؤِرِهِ إمام مالك ، موطأ *ءُهِ هُرِ* سنن دارقطني *ءُهِ هُرِ* سنن الكبرى للبيهقي *ءُهِ بِرَوُّبُرَهُوَّوَرِهِوَّ بَرِفِوُّبُوَّ. ؤِرِهِ* موطأ *ءُ* النَّهْيِ عَنْ الْقَوْلِ بِالْقَدَرِ *ءُ هُّهُءُهِ ءُسُرَوَّوَرِهِوَّ وُوَّءُ. هُرِ ؤِرِهِ* صحيح الجامع *ءُ بَرِفِوُّ سُرُسُرَبُرُ 2937 ءُهِ* الألباني، *بَءُهُبُرَبُرَدُسُ وِفُرَّوُوَرِهِوَّ بَرِفِوُّبُوَّ.)*

-2 قرآن *بِهُرُوُّدُءُ وُوَّبُرَسُ*

رسول الله صلى الله عليه وسلم *بَرِفِوُّبُرَهُوَّوَرِهِوَّ.* وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ عَزَّ وَجَلَّ فِيمَنْ عِنْدَهُ

ؤَسَرَى [هُبُرَبُ ؤِرُسُ، الله سبحانه وتعالى *ءُ ءُبُوَّوَبُرُءُ وُءُهِمُ ءُبُوَّهُبُرُءِ،* الله سبحانه وتعالى *ءُ وُوَّ بِهِرُوَّ، هُرِ هُؤِرُسُءُ دُوُّرُءِ هُوُّوَ فِرُءُّسُبُّسُ رُوَّرُءُ، هُ هُهُهُءُ دُهُكُوَسُ بِوُوَبُرَسُ رُدُيُّرُسُوُّوَّرُ رُدُبِدُّسُبُرَسُ هُوَّوُّهُوَهُوَ. هُرِ هُبُرَّسُءُ بُدُدُوَّوُّ هُهُهِدُسُءُ دُهُكُوَسُ وُوَّبُرَهُوَهُوَ. هُرِ هُبُرَّسُءُ بُرُسُهُوَءُ وِهُوَّ هُهُهُءُ هُرِءُدُءُ هُهُهِدُسُءُ وُرُبُهِسُ* الله سبحانه وتعالى *هُسُوُّوَ وُبِدُبُرَهُوَهُوَ.]*

(ؤِرِهِ صحيح المسلم *هُّمِهِ* سنن الترمذي *هُّمِهِ* سنن أبي داود *هُّمِهِ* سنن ابن ماجة *هُّمِهِ* مسند أحمد *ءُهِ بِرَوُّبُرَهُوَّوَرِهِوَّ بَرِفِوُّبُوَّ. ؤِرِهِ* صحيح المسلم *ءُ بَرِفِوُّ سُرُسُرَبُرُ 2699 ءُهِ ءُسُرَوَّوَرِهِوَّ وُوَّءُ.)*

هُرِوُّسُ رسول الله صلى الله عليه وسلم *بَرِفِوُّبُرَهُوَّوَرِهِوَّ.* يُقَالُ لِصَاحِبِ الْقُرْآنِ اقْرَأْ وَارْتَقِ وَرَتِّلْ كَمَا كُنْتَ تُرَتِّلُ فِي الدُّنْيَا فَإِنَّ مَنْزِلَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَؤُهَا

ؤَسَرَى: [ؤِمُّدَوُ فُرُوُرُسُ قرآن *ءُ هُرُوُّوِءُسُرُسُ سُءُوَّسُهُوَ. فُرُسُهُدُءُ بِهُرُوَّ هُوُّسُرُوُّوَهُسُ ؤَسُهُسُ وِسُسُرُؤُهُبُّ بِءُوِبُّسُ بِهُرُوَّسُ. وُرُ وِسُّءُ ؤُسُءِوُّوَسِ وِسُّ هُسُرُ وُرُسُ بِهُرُوَّ هُّهُرُوَّ رُوُهِدُهُوَ.]*

(ؤِرِهِ سنن الترمذي *هُّمِهِ* سنن أبي داود *هُّمِهِ* سنن ابن ماجة *هُّمِهِ* مسند أحمد *ءُهِ بِرَوُّبُرَهُوَّوَرِهِوَّ بَرِفِوُّبُوَّ. ؤِرِهِ* سنن الترمذي *ءُ* مَا جَاءَ فِيمَنْ قَرَأَ حَرْفًا مِنْ الْقُرْآنِ مَالَهُ مِنْ الْأَجْرِ *ءُ هُّهُءُهِ ءُسُرَوَّوَرِهِوَّ وُوَّءُ. هُرِ ؤِرِهِ* الألباني *بَءُهُبُرَبُرَدُسُ وِفُرَّوُوَرِهِوَّ بَرِفِوُّبُوَّ.)*

-3 قرآن *بِهُرُوُّدُسُ وِسُّ فُوَّوَّهِ فُرُوُّ*

رسول الله صلى الله عليه وسلم *بَرِفِوُّبُرَهُوَّوَرِهِوَّ.* مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ الم حَرْفٌ وَلَكِنْ أَلِفٌ حَرْفٌ وَلَامٌ حَرْفٌ وَمِيمٌ حَرْفٌ

ދ̊ (الله سبحانه وتعالى) ؛ ؋ ؋ ؋

ؤتروڤ ءَلاؤ ھَوَرِءَسْرَبٍ

ءَسْوٍ ءَلاءْدَ ثروءَرُءْءَ ءُسرثرُ 8.30 ءْ رَوِءْ 3.00 ءْ

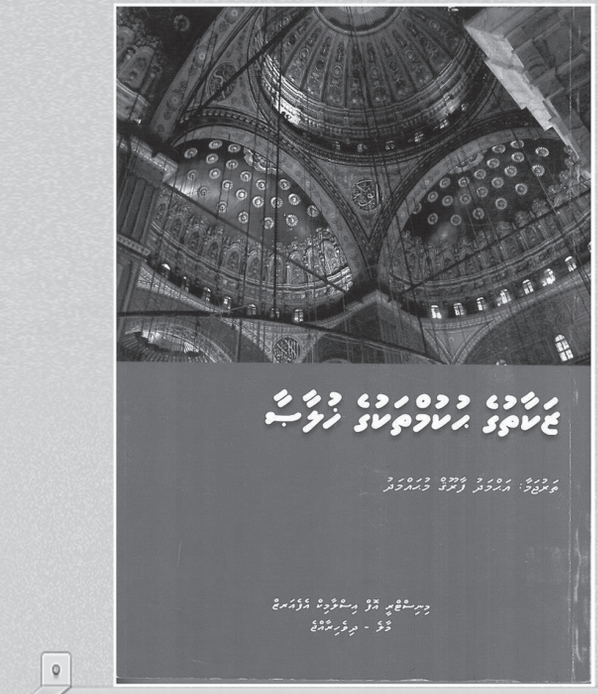
وِبِرسْھٍ ءْءَ ءْءَ بِسْوَوِءْ ءْءُءَوِءْ ءُرِسْءَھَرُ سُءْشَرْرُءْءُ.

وِبِرسْھٍ ءْءَ ءْءَ بِسْوَوِءْ ءْءُءَوِءْ، وَءُ، ثِرِوُرِمَءْءُ

ؤ ؤ ؤ ؤ ؤ ؤ ؤ ؤ ؤ ؤ ؤ ؤ ؤ ؤ ؤ ؤ

ؤ ؤ ؤ ؤ ؤ ؤ ؤ ؤ ؤ ؤ ؤ ؤ ؤ ؤ ؤ ؤ

ؤمة: "ءَبَاهُرُ بْرَبْدُمَرَبْرُ رُرُّسُ"



"ءَبَاهُرُ بْرَبْدُمَرَبْرُ رُرُّسُ" - دِوْمَرِ دُوَمَرْ سَمَرْبَاهُرُ

دُمَرَمْسَسُهُمَرَبْرُدَرِهُ "ءَبَاهُوْرَسْمُ"ءُ وُمَرُهُرْسْ "مَرْدُرُهُسَمُ وِ مَرْبَاهُرِمَرْبَاهُمِ"

دِسَرْدُءَرِ شُهِمَرْبَاهُرُوْرِهُ وُمْمَرُءُ مِرُءُرِ مُمَرْمَرُهُرُءُ. دِوْمُءُ مَرْسُمْدُ

مُمَرْمُهُرْبَاهُرُوْرِهُ دُمُءُمَرُ ءَبَاهُءُ وُسْمُرْسُرُءُ. مِسُمْدُهُرُبَا دِسِرْسُمْمِرُءُ مَرْدُرُءُ

دَمُمْسُ دِوْمُمْ مِرُءُرِسَمَرْسُ مُمَرْمَدُهُ بَاهُرُمَرُهُوُرِهُ وُرَبْدُمَرَبْرُ مَرْدُرُءُ وُمَرْدُ

دُمَرَمْدُرُ مَرُءُ.

ءَبَاهُمِ سُبْدُمُسْ وُمَرْسُ سُمَرْسُمِرْ دَمَرْدُهُمُمَرَبَاهُ رَدُسْ دِوْمُءُرِ

ءَبَاهُءُ دُرَسْمُ دَمَرْسُمُمَرَبَاهُ دِسُهُمُمَرِ مَرَبَاهُ وُسِ مَرْمِمَرْدُهُهُرُءُ. وُسُبْرَمِسْ

مَرْدُسْمُوُهُرُسْ مِسُهُمُهُمَرَبَاهُ دُسْسُمُرِهُوُمِرْ دِمَءُدُهُرُءُ ءَبَاهُمِ سُبْدُمُسْ مَرْدُرُ

وُسَ سُمُهُمُمَرَبَاهُ دُمُءُرِهُوُسِ مُءُسُ مِرُءُرُءُ.

"ءَبَاهُرُ بْرَبْدُمَرَبْرُ رُرُّسُ" دِرِمِ دِسِرْسُمْمِرُ مَرْدُ مِرْسُمْدُهُرُءُ

مَرْدُمُمَرْمَرْ مِرْسُ سُمَرْدُرِهُ وُمْمَرُءُ. وُمْمُ سُمَرْسُرْمَرْ مِرْسُمْدُهُرُءُ دِسِرْسُمْمِرَبَاهُ

رُسُمْمُرِ ٤ مَرْ مَرْمُمْدُمَرُمْمِرُ مَرْمُمْدُمُمْمِرُ وُمْمُمِ سُبْدُمُسْ وُمْمُءُرِ دِمَءُدُهُرُءُ

"ءَبَاهُمِ دُمَرْ دِسُمُمَرَبْرُسْ سُمَرْسُمْمِرُءُدُمَرْ دُمُمْسُ دِسِرْسُمْمِرُ مَرْدُ مِرْسُمْدُهُرُءُ

مَرْدُمُمَرْمَرْسُ دِدُسُمْدُمُسْ دُمُءُسَ مَرْسُمُمَرْمُمَرَبَاهُ سُمَرْدُرْسُمْدُهُرُءُ. دِدُ مُمُسْدُمِ ءَبَاهُمُمُسْ

مَرْبَاهُرِ بْرَبْدُمَرَبْرُ مَرْبَاهُدُهُ وُمْمُءُرِ مُمَرْمَرُهُرُءُ مُمَرْمَدُهُرُءُسْ شُهِمَرْبَاهُرُدُمِ،

دُمُمُمُءُمَرَبَاهُمِ مُدُمُءُ مُرُءُرُمُمُمُمُمُمَرَبَاهُرُءُمِ مَرُمُمَرَبَاهُرُءُ مُمَرْمَرُهُرُءُسْ سُمَرْسُرْمَرُءُ. دِدُسَرْ

مَرْدُسُمْدُدُسْدُءُ مَرُءُدُمُمُمُرْ دِمَءُمِسِ دِسِرْسُمْمِرُءُ دُسُمُمَرْمُمُ دِسِرْسُمْمِرُءُ مُمَرْمَرُهُرُءُسْ

سُمَرْسُرْمَرُءُ. دِوُمَرِ دُسِرْسُمْدُ مَرُءُدُمُمُمُرْ دِمَءُمِسِ دِسِرْسُمْمِرُءُ دُسُمُمَرْمُمُ مُمَرْمَرُهُرُءُسْ

سُمَرْسُرْمَرُءُ. دِوُمَرِ سُمَرْسُرْمَرُءُ.

دِوْمُءُرِ مِرْسُمْدُهُرُءُ دِسِرْسُمْمِرُءُسْ "سُمَرْ" مُمَرُ وُمْمُءُرُءُ. دِوْمُءُرِ 165 سُمَرْسُرْ

سُمَرْسُرْمَرُءُ. (دِمُمِ سُمَرْسُرْمَرُءُدُمَرْسُرْمَرُءُ دِسِرْسُمْمِرُءُسْ مُمَرْمَرُءُسْ)

ދިވެހިބަންދުން ހިއިން ވަކި ވަންތަ ކުރެއްވުން ހ. ބަންދުގެ ތެރެއިން ހިއިދިވަން ހުރިކަންކަމުގެ ތަफުސީލު

ބަންދުން

ނަম্બ�	ދިވެހިބަދުގެ ނަން	ހިއިގެ ތަफުސީލ	ހިއި ދައުވާ ކުރެވިފައި ހުންނަ ދަރަջަ	ހިއިދިން ކުރެއްވި ތާރީख		
				ނަम্બ	ތاریخ
1	ހަސަން ފާތިމަ	ކައުންސިލް ސެކرެٹری ކަމަށް.	10,472.80	2012/132	23 ސեپ্ટەম্બەر 2012
2	ހަސަން ފާތިމަ (ހުސްބާ ދިވެހި)	ބަދަލު ބާވަތަށް ބަދަލު.			
		ޖުމްލަ	**10,472.80**		

ބިން ބަދަލުކުރުން

ނَম্বەر	ދިވެހިބަދُ ناम	ھِڑِ ھَوَسِوُ	ھِڑِ ڤَرُوشُ وَرِسُ ھَقَرُ	ھِڑِڤَرُشُ سِرِشُ ڪُڈُ	
				ناम্বەر	ڪُمِڻِ
1	ڪُلُڳِي ڊِوِسُ (ٿُلُھَ ڊِوِسُ)	ڤَرَڳَھُ ئُرُشُ ڪَرِ ڇُچِ ڪَرُنَامُرَكُ.	87,480.00	2012/136	23 ستمبر 2012
2	ڪَسُوِي ڤُرُھَڳُڊِ	ڊِوِسُ ھَوُرُسُ ھَوُرُ ھَوَرِ ڊُرِيڅُ، ڊِرُڪُھُ ڪُڈَرِ ئُرِ ٿُلُھَڪُرُھَوُ ھَقَرُنَامُڊُگَرِ ڀِڇُ ڪَرَرِ ڀِڪُرُنَامُرُ ھَرِ ھَوُرُ ئَھَرُڀُ وَرِدُنَامُرُ.	191,600.00	2012/137	23 ستمبر 2012
		ژُمَرُ	**279,080.00**		

ژُمَرُ ڪُرُڻُ

ناम্বەر	ڊِوِسُ ناम	ھِڑِ ھَوَسِوُ	ھِڑِ ڤَرُوشُ وَرِسُ ھَقَرُ	ھِڑِڤَرُشُ سِرِشُ ڪُڈُ	
				ناম্বەر	ڪُمِڻِ
1	ڪَسُوِي ڤُرُوَرُڊُ	ڊِرُڪُھُڈُھُ ھُرُڊَرِ ھِسُنَامُرَھَرِ ڪُرُڪُھَرُنَامِ ژُمَرُھُ ھِھُرُنَامُرُكُ.	49,000.00	2013/09	14 ژُنُھُرَھَرِ 2013
		ژُمَرُ	**49,000.00**		

ހ. ބَنْدُرُ ژُمُرُ ڤُرُشُ ھَقَرُ **792,592.23**

ދِوِسُ ھِڑِڤَرُنَامُ ھِڑِڳُ ڤَرُنَامُ ڪُرُڻُ. ھَڪَڈُ ئُرُ ھَرُھَرُنَامُ ھِڑِڤَرُشُڪُڈُ ھَرُڤُسِوُ

ڪُڑِوَرُھَڈُ

ناম্বەر	ڊِوِسُ ناम	ھِڑِ ھَوَسِوُ	ھِڑِ ڤَرُوشُ وَرِسُ ھَقَرُ	ھِڑِڤَرُشُ سِرِشُ ڪُڈُ	
				ناম্বەر	ڪُمِڻِ
1	ڪَسُوِي ڤُرُھُڪُڊُ	ھَوُرُسُ ھِوِسُھَڈُ ڪُڤُرُسُ.	23,903.00	2012/39	11 ڊِسَمبَر 2012
		ژُمَرُ	**23,903.00**		

ئُڊِرِسِوِ

ناম্বەر	ڊِوِسُ ناम	ھِڑِ ھَوَسِوُ	ھِڑِ ڤَرُوشُ وَرِسُ ھَقَرُ	ھِڑِڤَرُشُ سِرِشُ ڪُڈُ	
				ناম্বەر	ڪُمِڻِ
1	ڪَسُوِي ڤُرُڤِرِسُ ھَڪَڪُرُسُ	ھَوُرُسُ ھِوِسُھَڈُ ڪُڤُرُسُ، ئُھَرُڳَرِ ھَرُڳُڤُرُسُ ھَرِ ھُڑُسِرُسُ ڪَرُڳُڈُھَرُ ئُھَرُسُ.	162,240.00	2012/49	11 ڊِسَمبَر 2012
2	ڪَسُوِي ڤُرُھُسَڪُڊُ				
3	ڪَسُوِي ڤُرُھَڪُڊُ				
		ژُمَرُ	**162,240.00**		

ދިވެހިބިދެވަންތަ ތެރެއިން ހިންގާ ވަކި ފަރާތްތަކުން ހިންގާ ބަދަން ބަދަން ތަފުސީލް

ބަންދުކުރެވުނު

ނަম্બ�	ދިވެހިބިދުގެ ނަން	ތެރެއިން ލިބިފައިވާ	ތެރެއިން ބިން ؤ ؤ	
			ބިން ؤ ؤ ؤ	ؤ ؤ ؤ
1	ؤ ؤ ؤ ؤ ؤ ؤ ؤ ؤ	ؤ ؤ ؤ ؤ ؤ ؤ ؤ ؤ

ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ

ﷺ ﷺ: ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ

ތަންކަން ބިން ތެރެއިން ހުންނަ ބަންދުކުރެއް ؛ ؛ ؛

ؤرؤژؤسؤرژ ءرژژؤژسژ ژؤژؤ ژرژؤ

ءؤژژسر: ءءؤسؤءرؤ ءؤژرؤ سرسءؤ (ءءؤ)

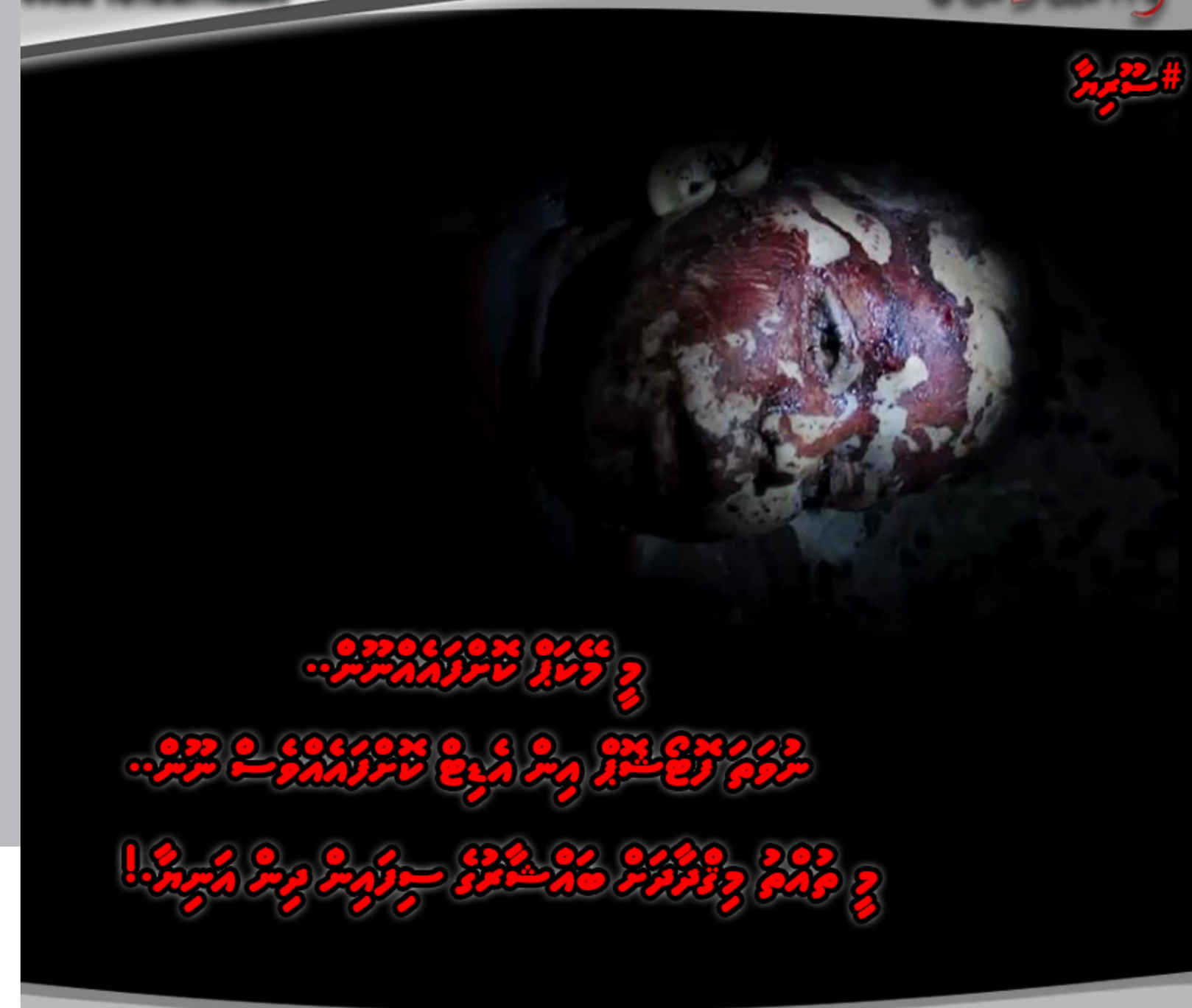
ءءرؤرسر ژؤؤالله‌ءرؤ ءؤژؤژ ؤسءؤژءرؤ ءءژءسءژ ءرژءءؤ سژؤسؤسژؤ، ءءرؤرسر ژؤؤ الله‌ءؤ ؤسر ءؤسؤژءؤ ژؤسژءؤءؤ. ءءرؤرسر ژؤؤ الله‌ءؤ برسؤءرؤرؤ ءءرژءؤرسؤ ءرژژؤ، ءءءءؤؤؤؤ ژرؤرءؤ ءءرژءؤرسؤ ءؤژؤ ؤسءؤژءؤ! ءرءءؤسءؤ ءءرؤءءؤژؤ! ژرؤ ءؤؤؤ nفس ءرءؤؤ، ءؤ nفس ءءءؤ ژسر ءؤءؤ ءرؤ ءءژرؤرؤ ءءؤؤؤؤ.

ءرسر ءؤءءرژرؤرؤ ءؤءرؤسؤءؤ ؤؤرؤؤ ءؤژؤؤ.

(ژؤءرؤ) ءءؤؤ ژرؤ ژرؤرؤژؤ. ؤرؤ، ءرءرؤ ژرؤ ءؤ ژرءؤ ؤژؤؤؤ. ءؤ ژسر ءرؤژءؤ ؤؤؤءرءؤ! ءرسر ءرسژ ءرسژ ژرؤرءؤرؤ ءؤؤؤ ؤرؤرؤژؤ. ءرءءرءژرؤ ءؤؤؤ ءرژؤژسرؤ ؤؤژؤءؤ ژؤءرسر ءژؤژؤ ژرءؤ ءؤژؤسؤژؤ (ژؤؤؤ ؤسرسژؤءرسؤ برسؤءرءؤ) ءءؤؤسر ؤژژؤؤءؤءرؤ ؤؤؤ ژرءؤ. ءءرؤرؤءؤ ءرءرؤرؤ ؤؤؤ ژرءؤ ؤسرسژؤءؤ ؤؤؤ ژرءؤؤءؤ ءؤژؤ.

ژؤژءؤژرؤ، ءرؤؤسؤءؤ ژءؤؤ ؤءؤ ؤؤؤ ژءؤ ءؤژؤ ؤؤژؤ ؤءؤ. ءؤ، ژرؤسژؤءرسؤ ؤؤؤ ؤؤژؤءرؤ ءژؤژؤءؤ ؤژؤؤؤءرؤ ؤءؤ. ءرؤسؤؤؤ ژرؤسژؤءرسؤ ؤؤؤ ءژؤژؤءؤ الله‌ءؤ ءژؤژؤءؤ ژؤؤؤءؤؤ. ژؤژءؤژرؤ، ؤؤژؤءؤژؤ ؤسژؤژؤؤؤ ؤؤؤ ؤؤؤؤؤژؤ ؤؤؤؤ ؤؤؤؤؤؤ ؤؤؤؤؤؤ ؤؤ

#ستڪمڪ



Follow us on: @Waa_Islaamaah facebook.com/Waa-Islaamaah Waa Islaamaah

ذُسْبِرْدَاهْ ثَرْثَسْ

رَمَضَان

ﷺ: ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

ﷺ ، ﷺ ، ﷺ ،

ﷺ، ﷺ، ﷺ،

ދަންބަ ؤދަކުން ؤދަކުން ؤދަ ؤ ؤ ؤ

ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ

ژۯژۯژۯژۯ ژۯشۯ ژۯژۯ ژۯژۯ ژۯژۯژۯژۯ.

؋ۯژۯ ژۯژۯ ژۯشۯژ

ژۯژۯ ژۯژۯشۯ "؋ۯژۯ" ژ شۯژۯ ژۯژۯژۯژۯ. ؋ۯ؋۾ ژۯشۯژۯ ژۯژۯژۯژۯ ژۯژۯژۯژۯ ژۯژۯ ژۯژۯژۯژۯ. ژۯژۯ ژۯژۯژۯژۯ ژۯژۯژۯژۯ ژۯژۯ

ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ؟

ﷺ: ﷺ ﷺ ﷺ ﷺ. ﷺ ﷺ ﷺ ﷺ

ތަންބިކުރުން ކަންކަން ތަންބިކުރުން ބުނެފައިވާ ފަދައިން ކުރެވިދާނެ ކަން؟

ދިވެހި: ތަންބިކުރުން ކަންކަން ތަންބިކުރުން ތަކެއް ހިންގަން ހިމެނިއިން الله ން ބުނެފައިވާ ކަންކަން ކަންކަން ކުރުން ކަންކަން ބުނެ ،ބުރުން ،ބުރۭ ،ؤ،ؤ،ؤ

ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

ﷺ	ﷺ	ﷺ	ﷺ
ﷺ	ﷺ	ﷺ	ﷺ
ﷺ	ﷺ	ﷺ	ﷺ
ﷺ	ﷺ	ﷺ	ﷺ
ﷺ	ﷺ	ﷺ	ﷺ
ﷺ	ﷺ	ﷺ	ﷺ
ﷺ	ﷺ	ﷺ	ﷺ
ﷺ	ﷺ	ﷺ	ﷺ
ﷺ	ﷺ	ﷺ	ﷺ
ﷺ	ﷺ	ﷺ	ﷺ
ﷺ	ﷺ	ﷺ	ﷺ
ﷺ	ﷺ	ﷺ	ﷺ
ﷺ	ﷺ	ﷺ	ﷺ
ﷺ	ﷺ	ﷺ	ﷺ

ތާއަކުން ދިރިއިން ކަމުގައި ވަކިކުރުން ކަން ކަމެއް. ތާ ،ދ
ﷺ ،ﷺ ،ﷺ ،

الله ،ހަނދެއްކުރުން!

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿

﴿سورة البقرة152﴾

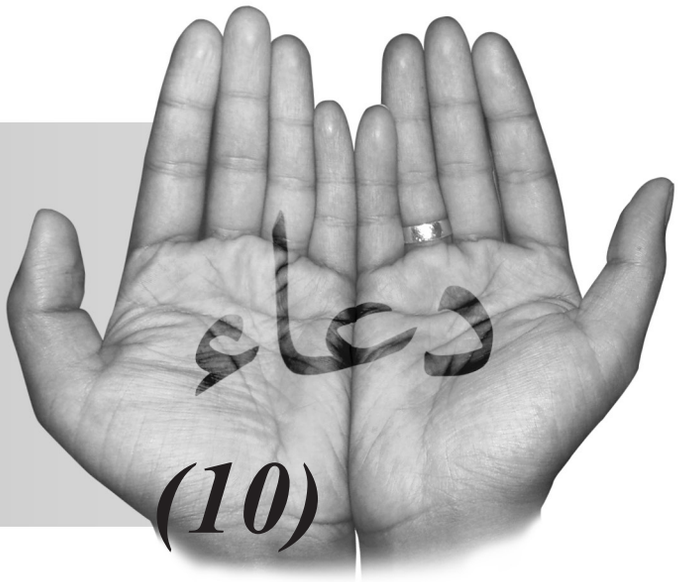
ؤ، ތިންބަންތަކުން ތިބަންބަސްކުރާ ،ހަނދެއްކުރުން! ،ބުރުން ތިބަންބަސްކުރާ ،ތިންބަންތަކުން ،ހަނދެއްކުރުން ،ހިންދާ ،ތިބަންބަސްކުރާ ،ތިންބަންތަކުން شكر ،ހަނދެއްކުރުން! ،ހަން ،ތިބަންބަސްކުރާ ،ތިންބަންތަކުން كافر ،ކުफ्ރ!

ހިންދަވަން ،ހަން ،ބުރުން ،ބަންބަސ ،ؤ،ؤ،ؤ،ؤ

Books.mv

Your Favorite Online Library

www.books.mv/hidhaayathuge-ali



ق̊ر̊ب̊ة̊ر̊ٮ̊ د̊ة̊د̊ح̊ت̊ک̊ ر̊ص̊ح̊ت̊ک̊ و̊.
ة̊ذ̊ک̊ة̊ر̊ ه̊ح̊د̊ک̊ ت̊ت̊ک̊ و̊.

ليلة القدر ح̊ح̊ت̊ک̊ة̊ر̊ ق̊ر̊ة̊ ت̊ة̊ت̊ت̊

(تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْوِتْرِ مِنَ الْعَشْرِ الْأَوَاخِرَ مِنْ رَمَضَانَ) (رواه البخاري)

د̊ت̊ة̊ر̊: " ة̊ر̊د̊ت̊ش̊ة̊ت̊د̊ت̊ک̊ ز̊ر̊ق̊ر̊ر̊ة̊ک̊ ق̊ر̊و̊ش̊ة̊و̊ت̊ک̊ ليلة القدر ح̊ح̊ت̊ک̊ ت̊ق̊ت̊و̊. ة̊ر̊ة̊ ة̊ت̊ح̊و̊ش̊ة̊و̊ت̊ ح̊ح̊ت̊ک̊ة̊ر̊ة̊ ه̊ح̊و̊ش̊ة̊و̊ت̊ ح̊ح̊ت̊ک̊ة̊ر̊ة̊ ز̊ت̊ش̊ة̊و̊ش̊ة̊و̊ت̊ ح̊ح̊ت̊ک̊ة̊ر̊ة̊و̊."

ة̊ق̊ر̊و̊ة̊ر̊ت̊ ة̊ق̊ر̊ ح̊ق̊ر̊ ح̊ح̊ت̊ ح̊و̊ق̊و̊ ت̊ة̊ت̊ ح̊ق̊ر̊ ق̊ر̊ة̊:

(ذَهَبَ الظَّمَأُ وَابْتَلَّتْ الْعُرُوقُ وَثَبَتَ الْأَجْرُ أَنْ شَاءَ اللَّهُ)

د̊ت̊ة̊ر̊: الله̊ک̊ ک̊ح̊ز̊ک̊ة̊ت̊ ت̊ة̊ر̊ر̊ة̊ت̊ ز̊ح̊ر̊ة̊ک̊، ت̊ة̊ر̊و̊ت̊ ه̊و̊ت̊ش̊ح̊ح̊، ق̊ر̊ر̊ک̊ ت̊ر̊ر̊و̊ر̊و̊ة̊و̊ة̊و̊.

ة̊ق̊ر̊و̊ة̊ر̊ت̊ ة̊ق̊ر̊ ح̊ق̊ر̊ ح̊ح̊ت̊ ح̊و̊ق̊و̊ ت̊ة̊ت̊ ح̊ق̊ر̊ ق̊ر̊ة̊:

(أَفْطَرَ عِنْدَكُمْ الصَّائِمُوْنَ وَأَكَلَ طَعَامَكُمُ الْأَبْرَارُ وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ)

د̊ت̊ة̊ر̊: ة̊ق̊ر̊ة̊ر̊ش̊ح̊ح̊ ح̊ر̊ش̊ ح̊ة̊ر̊ة̊ح̊ح̊ر̊ش̊ة̊ة̊ک̊ة̊ر̊ ة̊ق̊ر̊و̊ة̊ق̊ر̊ح̊ة̊ز̊ة̊و̊. ر̊ت̊ة̊و̊ة̊ش̊و̊ ح̊ر̊ش̊ة̊ر̊ش̊ ح̊ة̊ر̊ة̊ح̊ح̊ر̊ش̊ ت̊ش̊ق̊ح̊ز̊ح̊و̊. د̊ق̊ح̊ة̊ر̊و̊
ت̊ة̊ر̊ق̊ش̊ ح̊ة̊ر̊ة̊ح̊ح̊ر̊ش̊ة̊ر̊ح̊ة̊ر̊ ق̊ر̊ة̊ت̊ر̊ة̊ر̊و̊ح̊ة̊ر̊ز̊ة̊و̊.

ڤًڤڎ ڤڎڤڎ ڤڎڤڎ - ڤًڤڎ

ﷺﷺ: ﷺﷺﷺﷺ ﷺﷺﷺ ﷺﷺ

ﷺﷺﷺ ﷺﷺﷺ ﷺﷺﷺ ﷺﷺﷺﷺ ﷺﷺﷺﷺ ﷺﷺﷺ ﷺﷺﷺ

؟ ؟ ؟

ﷺ ﷺ

1800 ﷺ ﷺﷺﷺﷺ ﷺ ﷺ ﷺﷺﷺﷺ ﷺﷺﷺﷺ ﷺﷺﷺﷺﷺﷺﷺﷺ ﷺﷺﷺﷺﷺﷺﷺﷺ ﷺﷺﷺﷺ

ش ه و ال دى ر ى ، ر م ض ا ن ، ت ه ر ا ش

ﷺ: ﷺ ﷺ ﷺ ﷺ

ﷺ ﷺ ﷺ ﷺ

ފިއިސۯ ؋ۭؾؾؾ

ؤرَبَ ھَسْبِيءَوِچْرِتَرْ ھَڤْرَھْسْھَرْدْدْ بِرِرَ چِرْتَ ؤْرَبَ

ءِوِڤْسِ: ءَڤْءَرْ ءَھْ ءَھْتَرالله ءَھْڤْرِءْءَرِدْ ھِسْ دْبَرَھْدَڤْ

دَءَسْھَرَڤْ ءَبَڭِرْھَڤْ ڤْبَسْھْءَرِ ٤ءَ.ءَرَدْدَڤْ ھِسْ سَّءِدْ ءَسْءَرَڭْءَرِڭَ وَرَىءَءَھْءَرِءَڭْ. ھْڭَّءَرَسْ ڤْرَسْ رَّءِدْ ءَھْبَءَھْءَرِ ھْڭَّسْ ءَھْڤْءَسْءَرَسْ دَءَڤْءَھْڤْءَڭْ. ڤَرْسْ دِھْڭَّسْگَ ڤَسَّڭْءَرِ ءَسَّگَ ھھھ وَرَسْ ڤْھھْدَسْڤْءَرْ دِھْڭَّسْ دَرَڤْدَگَ ھْءَسْءَرَسْ ڤْءَرَڭْءَرِ ءَسَّگَ ھھھ: ءِءَرَىءَھْءَگَ رَدَرِدَھْسْءَدَسْڤْءَرْ - دِھْڭَّسْ دَرَڤْدَگَ ھْءَسْءَرَسْ ڤْءَرَڭْءَرِ وَرَىءَ ھْءَسْءَرِ ءَسَّگَ ھْءَسْءَرَسْ ءَسَّگَ ھھھ: ءِءَرَىءَھْءَگَ رَدَرِدَھْسْءَدَسْڤْءَرْ - وَرَىءَسْ ءَرَىءَسْ ءِءَرَىءَ

2) ބަންދު ކުރެވިފައި، 24 ކުރިން ބަންދު 20 ފިހާރައެވެ. ތިން ފަރާތުން ބަދަލުކުރައިން، ބަންދު ބަދަލުކުރެވިފައި ހުންނަ ބަންދު 85 ފަންސާސެވެ.

ތިންވަނަ ކުރިން، 20 ފިހާރަކުން. ތިން ފަރާތުން ބަދަލުކުރައިން، 595 ފަންސާސެވެ. ބަދަލުވާ ބަދަލުތަކުން، ބަދަލުވާން ބޭނުންވާ ކަންކަން ކަންކަން ކަންކަން ؛ ؛ ؛

own experience, I only learned about the importance of imagination late in life, and the positive effect that it has on productivity and on advancing our thoughts.

Einstein said: “Imagination is more important than knowledge. For knowledge is limited to all we now know and understand, while imagination embraces the entire world, and all there ever will be to know and understand.”

What Einstein said is true in many ways. Our present knowledge, no matter how extensive it is, will never allow us to envision future possibilities unless we unite it with our imaginative faculties. Imagination allows us to reconfigure our past experience in new ways to come up with new insights and innovative solutions. Imagination is the tool for transforming the knowledge in our minds into a practical reality.

The British writer Herbert George Wells was, through his imagination, able to accurately predict the development of the European Union, writing in the 1930s, Europe’s darkest and most divisive times. He also predicted tarmac roads, motorways, the spread of suburbs due to the automobile, wind farms, tanks, and the Internet, particularly e-mail.

Many of the inventions we take for granted today began as ideas in the minds of speculative fiction writers. They made their first appearance in stories and novels. From there, they captured the imaginations of the reading public and ultimately became the reality of people’s lives. Cars, phones, computers, and televisions all made their first appearances in fiction.

It was by watching birds and the pressure exerted by the wind that permitted `Abbās b.Firnās in ninth century Spain to develop his glider by which he became the first man to fly in recorded history. He took off from a hill for a considerable distance and then landing right back where he started. This was followed by Eilmer of Malmesbury’s 200 meter flight in 1010. Both of them sustained minor injuries upon landing. But their work ultimately led to the airplane invented by the Wright Brothers.

Thomas Edison said: “To invent, you need a good imagination and a pile of junk.” Edison not only invent the light bulb, he discovered a way to live that was conducive to creativity and success. Imagination is the inexhaustible gold mine for scientists and artists. It is their raw material from which they produce their most enduring achievements.

Science and art are not always that far apart. The Renaissance German astronomer Johannes Kepler (1571-1630) wrote a fantasy story about a trip to the Moon. He did so to describe the experience of practicing astronomy from the vantage point of another planet. It presents a detailed imaginative description of how the earth might look when viewed from the moon, and though it was written as a work of imaginative fiction, it is considered the first serious scientific treatise on lunar astronomy. The book also was a precursor to the modern understanding of gravity.

ﷺ 20 ﷺ: ﷺﷺﷺ

Let Your Imagination Take You Places

Sheikh Salman al-Oadah

www..islamtoday.net

Khabāb b. al-Aratt was one of the first people to accept Islam, and he lived through the time when the Muslims suffered persecution at the hands of the Meccans, enduring much suffering himself. He relates the following: We complained to Allah's Messenger (peace be upon him) while he was sitting in the shade of the Ka`bah using his cloak as a cushion. We said to him: "Will you not ask for help for us? Will you not pray to Allah for us?"

The Prophet said: "In the days of old, a man would be subjected to being placed in a ditch dug in the earth. Then a saw was brought and places on his head and he would be cut in two. [Or a man] would be raked with iron combs which would remove his flesh from his bones or sinews, and that would not deter him from his faith. By Allah, this matter will be resolved so that a traveler will be able to go from Sana'a to Hadramawt fearing only Allah, or the wolf for his sheep, but you are trying to hasten things on." [Sahīh al-Bukhārī and Sahīh Muslim]
The Prophet recounted images from history which were brought vividly to life in the listeners' minds. Then the Prophet spoke about the future, providing them with an image of a brighter future, an image of widespread peace and security, where even a traveler on a desolate road would feel no fear. People would be not have to worry about their rights being stripped of them, or their liberty taken away. And this would be a world where faith in Allah and fear of Him was paramount. They would be "fearing only Allah".

This was would not be a state of security enforced through tyranny, where people are stripped of their rights and their dignity. It would be, by contrast, one where people's dignity is protected, and where faith and ethical conduct hold sway.

It is impossible to heat the Prophet's words without getting an image in your mind of a lone traveler on a horse or camel making his way through some remote desert pass, being trailed by a tethered flock of sheep. You might also get an image of a wolf watching from a distance, looking for a way to get to one of those sheep. And this wolf is the only thing the traveler has to fear in this land of safety and peace.

Let us consider another example. During the Battle of the trench, Madinah was under siege from the confederate tribes, and the Muslims had to protect themselves by digging a huge trench to prevent access to the city. While digging the trench, a large rock was causing great difficulty and their picks could not break it. When the Prophet (peace be upon him) went down to it and struck the stone with his pickax breaking off a third of the rock. Thereupon he said: "Glory be to God, the keys of Syria have been given to me." Invoke Allah's name when he struck the rock, his second blow hewed off another third. He said: "Glory be to God, the keys of Persia have been given to me. By God, I see white castle of Ctesiphon." In the third attempt, the remaining portion of the rock was broken into pieces. The Prophet then said, "Glory be to God, I have been given the keys of Yemen. By God, I can now see the gate of Sana'a." [Musnad Ahmad]

The Prophet was the recipient of revelation. He saw things that his Companions could not see. However, their faith allowed them to get beyond those limitations, and they could envision the events the Prophet foretold to them, even in their state of abject weakness.

Moreover, during the siege, the hypocrites of Madinah tried to shake their resolve: "And [remember] when the hypocrites and those in whose hearts is disease said: 'Allah and His Messenger promised us nothing but a delusion!' " [Sūrah al-Ahzāb: 22]

However, the believers took heart: "And when the believers saw the confederate forces, they said: 'This is what Allah and His Messenger had promised us, and Allah and His Messenger spoke the truth.' And it only increased them in faith and acceptance." [Sūrah al-Ahzāb: 22]

It is the ability to imagine that sustains our hopes. Prisoners can only get through their incarceration because they can imagine a day when they will be free. This allows them to bear the challenges and demeaning circumstances of their present situation.

Believers who put their trust in Allah and beseech Him with certainty of faith can all the more easily conceive of a better future and a time beyond their immediate pain.

However, the school systems of many parts of the world, and especially those in the Middle East, do not emphasize the imagination. It is not a focus of childhood development, and it is not a concern of many parents. This is a mistake. In my

ISLAMIC DESIGNS
Designed to Remind.

www.facebook.com/islamicdesigns

THE PROPHET ﷺ SAID;

HE WHO RECITES

SURAH AL-KAHF

ON (FRIDAY), ALLAH WILL SHINE
A LIGHT FOR HIM BETWEEN THE TWO FRIDAYS.

-SAHIH-

prophet ﷺ said;

"Your smile for your brother is charity."

Smile, it's a Sunnah

Smile, It's a charity and it's free! But make sure
you use the miswak or brush your teeth 3x a day, ha

facebook.com/islmicdesigns

PARADISE

THE REAL HOME OF THE BELIEVERS

Race each other to forgiveness from your lord and a Paradise as wide as the Heavens & Earth, prepared for those who do their duty"

Quran 3:133

؟ إيمان ؤﷺ ڭِسْمَرْبَشْرَوْ!

ﷺمِرَهَمِڭِرْشَ دَهْكَرْؤُسْ

ﷺمَرَ فرض ﷺمَرَهْوَرِڭِرْؤُ.

﴿ا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾

سورة البقرة ﴿183﴾

؟ إيمان ؤﷺ ڭِسْمَرْبَشْرَوْ! مِرَهَمِڭِرْشَ ﷺپِرْشَ ڭِرْشَ دَهْكَرْ فرض ﷺهْڭِ رَهَرِشْ مِرَهَمِڭِرْشَ دَهْكَرْؤُسْ ﷺمَرَ فرض ﷺمَرَهْوَرِڭِرْؤُ. (ﷺپِ) مِرَهَمِڭِرْشَ تقوى ؤَرِ ؤَدَرْمَرَهْوَرِڭِرْؤُ.