

Chapter 1 : Usool e kafi in urdu ePub download

Muhammad ibn ya'qub al-kulayni. Title Subject Download; Usool e Kafi - Volume Hadith: Download: Usool e Kafi - Volume

Then he ordered it to come forward and it came forward. Then He ordered it to go back and it went back. On this Almighty God said: I swear by My power and Majesty, that no creation of mine is dearer to Me than you are, and I have only made you perfect in those whom I love. To you are My orders and prohibitions addressed. And for you are My rewards and retributions reserved. Therefore choose one of them and leave the other two. He replied, "Reason is that by which Allah is worshipped and Paradise is earned. Hazrat Imam Reza AS has said, "The best friend of every man is his reasoning faculty and his worst enemy is his ignorance. Hazrat Imam Jaffer as-Sadiq AS has said, "One who has wisdom, is blessed with religion and one who is blessed with religion, will enter Paradise. Hazrat Imam Mohammed Baqir AS has said, "Without doubt, Allah will subject his servant to reckoning in keeping with the degree of the faculty of reasoning bestowed upon them in their worldly life. One of the angels happened to pass that way and being impressed by the sincerity of the devotion of the worshipper prayed: Show me the reward destined for this servant of Thine. The angel thought that the reward was less than what the worshipper deserved. Allah, the Elevated One, then inspired the angel to befriend him. The angel approached the worshipper in a human form. The worshipper asked, "Who are you? I have been told about your worship and this place of yours in this area. Therefore I have come to you to worship Allah in your company. The following morning, the angel addressed the worshipper saying, "This place of yours is excellent and is most suitable for worship. If he had a donkey, I would have let him graze in this place because all this grass is just being wasted. The Holy Prophet S. He will be rewarded according to his reasoning capacity. The slumber of a man of reason is better than the wakefulness of an ignorant one and the journey of a wise man is better than the pilgrimage of an ignorant one. Allah has not raised any prophet or apostle unless He perfected his wisdom so that it became superior to that of all members of his community. The wisdom which is treasured in the mental repository of a prophet is far superior to the jurisprudence of the religious scholars and those who strive for knowledge. No bondman servant of Allah can discharge his duties assigned to him by Allah unless he comprehends their significance. No worshippers, even collectively, can reach the height of excellence in their devotion to Allah as an intellectual can. And it is about the intellectuals with enlightened minds that Allah has said: Allah, the Glorious, the Elevated One has given good news to the people of reason and intellect in His Holy Book, saying: There is no God but He, the Beneficent, the Merciful. Then He has advised the intellectuals and has invoked their attention towards the Hereafter and has said in His Holy Book: Certainly the abode of the Hereafter is the best and perpetual for those who guard themselves against evil. Do you not then understand? And verily, you pass by them their ruins in the morning and by night. We have left a clear sign thereof for a people who would understand. He said, "O Hisham! Wisdom is interlocked with knowledge. Then Allah has further censured those who do not put their reason to good use, saying: The similitude of those who disbelieve is like that of one who calls out to an animal which pays no heed only to the sound of the voice without comprehending its meaning. Deaf, dumb, and blind they are, and therefore, are not capable of understanding. Only those possessed with reason remember. O my son, this world is like a deep ocean in which many a creation had drowned. Let, therefore, the fear of Allah be your boat in this ocean and let your firm conviction be the main plank of your boat. Let your complete reliance of Allah be its sail and let your wisdom be its motive force and let your knowledge be its direction-finder, and let your patience be its navigator. Also for everything there is a climax and the climax of wisdom is humility, and what is prohibited by Allah is sufficient proof of your ignorance. O Hisham, Allah has sent His prophets and apostles for His servants to realise the existence of Allah on the basis of reasoning. Those who respond most favourably are the foremost in their God-consciousness, and the most aware of the Commandments of Allah are the most wise, and the most perfect in wisdom among them rank highest in this world and the Hereafter. O Hisham, Allah has provided His servants with two irrefutable proofs: The explicit ones are the messengers and the apostles and the implicit one is the reasoning and observation faculty. O Hisham, a man of reason does not

neglect thanking Allah for his lawful gains and in adversity his patience does not yield to the temptation for prohibited means. O Hisham, one who lets three specific drawbacks supersede three of his specific commendable qualities, deteriorates his wisdom. One who darkens the enlightenment of his reason by high unwarranted ambitions and tarnishes his wisdom by unnecessary talks and extinguishes the light of his inhibitions by his pleasure-seeking desires, verily it is as if his desires have conspired in the impairment of his reason and one whose reason is impaired, his life and faith are both destroyed. O Hisham, how could your conduct be immaculate in the eyes of Allah when you have turned your heart from Allah and His Commandments and when you have followed your worldly desires that have dominated your reason. One who gains inspiration from Allah becomes independent of the people of the world and from those who are obsessed with worldly pleasures and turns his attention towards Allah. Allah becomes his solace in his moments of depression and an escort in his solitude and his affluence in his adversity and his prestige without any social backing. O Hisham, "a little virtuous act of a learned man is acceptable to Allah at its multiplied value and virtuous conduct of a greedy and ignorant person is totally rejected. Avoiding vain worldly pleasures is excellence while avoiding sins is obligatory. Then he considered the Hereafter and concluded that its joys also shall not be available without hard struggle, therefore he decided to strive for the everlasting bliss of the Hereafter. The greatest man is he who never considers himself equal in value to the worldly life. Your bodies cannot be sold except in exchange for Paradise, therefore, do not sell for anything less than Paradise. And anyone who does not possess these three characteristics is stupid. In this lies happiness, sooner or later. Hazrat Ali AS has said, "Reason is a covering curtain and accomplishment is a glory, therefore cover the flaws of your being with your accomplishments and eliminate your evil desires with your sound reasoning. This will earn popularity for you and will make the love of people for you manifest. Hazrat Ali AS has said, "The hearts of rustics are driven recklessly by lusts and are mortgaged by their cravings and are entrapped by delusions. Imam Jafar al-Sadiq AS has said: Imam al-Rida AS has said: One who takes pains in their acquiring intellect promotes nothing but his own ignorance. Imam Jafar al-Sadiq AS: Nor is there anything bad in his composition", but the fact that his neighbour did not exploit his intellect and reasoning power in Islam, the Holy Imam said: The Prophet of Allah SAW has said, "No poverty is more harmful than ignorance and no wealth is more profitable than the reasoning faculty. The Prophet of Allah SAW has said, "If you find a man deeply engrossed in prayers and fasting, do not start extolling his piety until you mark the level of his intelligence. Addressing Mufazzal bin Umar, Hazrat Imam Jafar al-Sadiq AS has said, "O Mufazzal, one who does not have intellect will not achieve success and one who has no knowledge will have no intellect. One who has understanding will attain grace and excellence and one who is tolerant will surely reach his goal. Knowledge is a shield against evil, truthfulness is honour, ignorance is disgrace, understanding is glory, generosity is salvation, and good manners attract love and respect. Hazrat Ali AS has said, "If I find someone credited with one virtue from among many virtues, I will accept him in my fold and I will forgive his lack of other virtues but I shall never forgive the lack of wisdom and faith because want of faith religion is want of peace and security. Without doubt, life in fear is unpleasant and lack of wisdom is equivalent to lack of life itself and a person devoid of wisdom cannot be conceived except as a dead body. Hazrat Ali AS has said: If he directs his attention towards Allah with due sincerity, He will give him what he wants sooner or otherwise. It is through reason that man recognises his Creator. It is through reason that they recognise themselves to be not self-created but God is their Disposer and that they are at His disposal. It is through reason that they comprehend the object behind the creation of the heavens, the earth, the sun, the moon, the night and the day. It is through reason they realise that there is a Creator and Disposer for them, and for all the universe that has always been and will always be. It is through reason that they discriminate between good and bad. It is through reason that they understand that darkness the evil lies in ignorance and the light the good lies in knowledge. All these facts are known to men through reason. No destitution is worse than stupidity. In nothing does success surpass so much as in obtaining councils, from the people of reason and Knowledge. The Duty and Compulsion of Attainment of Knowledge 1. Allah loves those who have longed for knowledge. Imam Musa al-Kazim AS was asked, "Is it all right for men to ignore asking questions the answers of which are necessary for them? Any one among you who does not become efficient in religious jurisprudence is a rustic.

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Allah in His Holy Book says, "Let them devote themselves to studies in religion and admonish their comrades when they return to them so that they may guard themselves against evil. Imam Jaafar al-Sadiq AS , in order to stress upon the absolute necessity of acquiring knowledge said, "I would rather like my companions to be flogged on their heads so that they may be compelled to acquire religious knowledge. Excellence of Knowledge and Eminence of Scholars 3. Imam Mohammed Baqir AS has said, "Excellence, nay super-excellence lies in the knowledge of religious jurisprudence, patience in adversity and regulation of expenses. Imam Jaafar al-Sadiq AS has said, "Learned men are the custodians of religious knowledge and the pious ones are the fortresses who safeguard against invasions and the vicegerents of the prophets are the leaders of the believers. The scholar who is obeyed and the listeners who listen attentively.

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