

pray and sleep during the night, and I have married women. Indeed, he who refrains from following my way of life does not belong to me.» [Bukhari and Muslim]

3- Any innovation introduced into this religion has to be rejected

3- 'A'ishah (May Allah be pleased with her) said that the Messenger of Allah (ﷺ) said: «Any innovation introduced into our religion is rejected.» [Bukhari and Muslim]

4- Abstinence from seeking knowledge is not an excuse for ignorance

4- Abu Waqid al-Laythi reported that while the Messenger of Allah (ﷺ) was sitting among his Companions in the mosque, three men entered. Two of them walked towards the Prophet (ﷺ), and one avoided him. One of the two men who approached the Prophet (ﷺ) found a gap in the circle and sat down, while the other sat behind the people. As for the third, he left the mosque altogether.

When the Messenger of Allah (ﷺ) finished his speech, he said: Shall I tell you something about these three men? One of them sought shelter with Allah, and Allah gave it to him. Another felt shy (from squeezing himself into the circle in the presence of the Prophet, which is why he sat behind the people); as a result, Allah felt shy and forgave him. The third man turned away from Allah, and Allah turned away from him.» [Bukhari and Muslim]

5- The last generation is that of the Prophet (ﷺ)

وَأَقْبَلَ، وَأَصَابِي وَارْقَدَهُ، وَتَزَوَّجَ النَّسَاءَ، فَمَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي [رواه الشيخان]

مَنْ أَخَذَتْ فِي الدِّينِ مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ

3- عَن عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَخَذَتْ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ [رواه الشيخان]

مَنْ أَعْرَضَ عَن مَجَالِسِ الْعِلْمِ لَا يُعَذَّرُ بِالْجَهْلِ

4- عَن أَبِي وَقَدِّحٍ اللَّيْثِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ، بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ وَالنَّاسُ مَعَهُ، إِذْ أَقْبَلَ ثَلَاثَةٌ نَفَرٍ، فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللَّهِ ﷺ وَرَغِبَ وَاحِدٌ، قَالَ فَوْقًا عَلَى رَسُولِ اللَّهِ ﷺ، فَأَمَّا أَحَدُهُمَا: فَرَأَى فُرْجَةً فِي الْخَلْفَةِ فَجَلَسَ فِيهَا، وَأَمَّا الْآخَرُ: فَجَلَسَ خَلْفَهُمْ، وَأَمَّا الثَّلَاثُ: فَاتَّزَرَّ تَاهِبًا، فَلَمَّا قَرَعَ رَسُولُ اللَّهِ ﷺ، قَالَ: أَلَا أَحْبَبْتُكُمْ عَنِ النَّعْرِ الثَّلَاثَةِ؟ أَمَا أَخَذْتُمْ قَارِي إِلَى اللَّهِ قَارِئَهُ اللَّهُ، وَأَمَّا الْآخَرُ فَاَسْتَحْيَا فَاَسْتَحْيَا اللَّهُ مِنْهُ، وَأَمَّا الْآخَرُ فَأَعْرَضَ فَأَعْرَضَ اللَّهُ عَنْهُ [رواه الشيخان]

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servant and Messenger of Allah and that he (Jesus) is the God, His word which He gave to Mary;² and that paradise is true and hellfire is true.» [Bukhari and Muslim]

13- Three characteristics allow you to taste the sweetness of faith

13- Anas (رضي الله عنه) reported that the Prophet (ﷺ) said: «He who possesses the following characteristics will enjoy the sweetness of faith: Allah and His Messenger are dearer to him than everything else, he loves people only for Allah's sake, and he would hate to become a disbeliever again as much as he would hate to be thrown into the fire.» [Bukhari and Muslim]

14- Loving the Messenger (ﷺ) is a requirement of faith

14- Anas reported that the Prophet (ﷺ) said: «None of you is considered to be a believer until he loves me more than his father, his children, and all other people.» [Bukhari and Muslim]

15- Completion of faith

15- Anas reported that the Prophet (ﷺ) said: «None of you is considered to be a believer until he loves for his Muslim brother what he loves for himself.» [Bukhari and Muslim]

2. The description of Jesus as a spirit from God, and His word which He gave to Mary, does not imply any sense of divinity for Jesus. Rather, Jesus is described as His word because he came into existence not in the usual manner (as a result of conjugal relations) but through Allah's command: "Be!" (See, for example, Ibn Kathir's commentary on Chapter 4, verse 171 of the Qur'an.) Also, classical scholars usually interpret the reference to 'spirit' as indicating the method by which Mary became pregnant with Jesus: Allah sent angel Gabriel, often referred to as the spirit, who blew into her. And Allah knows best. In any case, none of this implies any divinity for Jesus. Despite his high status as a messenger of Allah and his miraculous birth, he is a creation of Allah like any other; as such, he is completely subject to His commands.

ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ

13- عَن أَنَسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ، أَنْ يَكُونَ لِلَّهِ وَرَسُولِهِ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْعَمْرَةَ، لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَكْفُرَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقَدَّفَ فِي النَّارِ. [رواه الشيخان]

مِنْ مُتَطَلِّبَاتِ الْإِيمَانِ، حُبُّ الرَّسُولِ ﷺ أَكْثَرَ مِنَ الْمَالِ وَالْأَهْلِ وَالْوَالِدِ

14- عَن أَنَسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَحْبُبَ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ. [رواه الشيخان]

لَا يَكْتَمِلُ الْإِيمَانُ

15- عَن أَنَسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ. [رواه الشيخان]

مِنْ الْإِيمَانِ

16- عَن أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُوَدُّ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُقْبَلْ خَيْرًا أَوْ لِيَصْمِتْ. [رواه الشيخان]

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any fear of the Roman non-Muslims alike. In this year, the number of Muslims increased.³⁹

In 10 AH, the Prophet (ﷺ) went to Makkah to perform *Hajj* (the annual pilgrimage, which all Muslims should perform at least once in a lifetime if they are able). He joined around 144,000 Muslims who had come from different parts of Arabia to fulfil their religious obligation. On the ninth day of the month of Dhul-Hijjah, on Mount *Arafah* (the plain outside of Makkah where pilgrims gather at the climax of the Hajj), he delivered his last sermon. The following are excerpts from the sermon, as recorded by his biographers:

O people! Listen carefully to what I say, for I do not know whether I will ever meet you again here after this year.

38. Tabuk is located about 530 km (330 mi.) to the north of Madinah. (See map on page 40.)

O people! Verily your blood and your property are sacred and inviolable until you appear before your Lord, as the sacred inviolability of this day of yours, this month of yours, and this very town of yours. You will indeed meet your Lord, and that day He will indeed reckon your deeds. Return the goods entrusted to you to their rightful owners. Allah has forbidden you to take usury (interest); therefore all interest obligations shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer any inequity.

O people! Verily Satan has lost all hope of ever being worshipped in this land of yours, but he will be pleased by obedience in matters that you may think of as insignificant, so beware of him in matters of your religion.

★ O people! Verily you have certain rights over your women, and your women have certain rights over you. It is your right that they honour their conjugal duties and do not commit acts of impropriety; if they do, you are authorised by Allah to separate them from your beds and chastise them, but not severely, and if they refrain, then clothe and feed them properly. Do treat your women well and be kind to them.

O people! I leave with you two things: the Qur'an [of Allah] and the Sunnah of His last messenger. If you hold onto them and follow them, you will never go astray.

O people! Listen and understand what I say. Every Muslim is the brother of every other Muslim, and all the Muslims form one brotherhood. Therefore, nothing of his brother's is lawful for a Muslim except what he himself gives willingly. So do not wrong yourselves.

Have I conveyed the message of Allah to you?

The people answered: We bear witness that you have conveyed the message of Allah to us. He then said: O my Lord, You bear witness to it.⁴⁰

Translate the following oratory into Arabic. Use your creative ability in your translation.

□ Life is a warfare: a warfare between two standards: the Standard of right and the Standard of wrong. It is a warfare wide as the world; it rages in every nation, every city, in the heart of every man. Satan desires all men to come under his Standard, and to this end lures them with riches, honours, power, all that ministers to the lust and pride of man. God on the contrary, invites all to fight under His Standard: the standard of Islam and His Messenger Muhammad (p.b.u.h), which is certain of ultimate victory against Satan and his army. Now comes the imperious cry of command: Choose! God or Satan? Choose! Sanctity or Sin? Choose! Heaven or Hell? And in the choice you make, is summed up the life of every man.

L7 Practical B

Translate the following into English. Use your creative ability in your translation.

أما بعد أيها الناس ، فإن لكم على نساءكم حقا ، ولهن عليكم حقا . لكم عليهن أن لا يؤمنن فرسكم أبدا تكروهنه . وعليهن أن لا ياتين بفاحشة مبينة . فإن فعلن فإن الله قد أدن لكم أن تهربوهن في المصاحح وتضربوهن ضربا غير مبرح . فإن اتنهين فلهن زهقهن وكسوتهن بالمعروف واستوصوا بالنساء خيرا . فإنهن عندكم عوان لا يمكن لأفئسهن شيئا . وإنكم إنما أخذتموهن بأمانة الله . واستحللتم فروجهن بكلمات الله .

...sends down rain, and He who knows what is in the hour, it is He who knows what it is they will earn tomorrow, nor does anyone know in what land he is to die... (Qur'an 31: 34)

The man then departed. The Prophet (ﷺ) immediately instructed: Call the men when the Companions tried to, they did not see anything. The Prophet (ﷺ) said: This was Gabriel who came to teach them their religion.» (Bukhari and Muslim)

10- Pillars of Islam

10- Ibn 'Umar (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: «Islam is built on five pillars: to bear witness that there is no god but Allah and that Muhammad is the Messenger of Allah, to perform prayer, to give zakāt, to make Hajj, and to fast the months of Ramadan.» (Bukhari and Muslim)

11- Starting with the most important concepts when calling people to Islam

11- Ibn 'Abbās (رضي الله عنه) reported that when the Messenger of Allah (ﷺ) sent Mu'adh to Yemen, he said: «You are coming to the People of the Book. Let the worship of Allah be the first thing you call them to. If they accept belief in Allah, tell them that Allah has enjoined upon them five prayers each day. If they accept that, tell them that Allah has enjoined upon them zakāt, which is to be given to the poor among them. If they accept that, take what is due from them and be aware of people's favourite possessions.» (Bukhari and Muslim)

2. "Take what is due" means: take zakāt that is due from them. "Be aware of people's favourite possessions" means: do not take the best or the worst of their possessions, but instead choose something in between.

ثم أتيتهم فقال: رزقوه فلم يتردوا شيئا. فقال: هذا خير من أن تعلموا نفسكم. ثم أتيتهم فقال: رزقوه فلم يتردوا شيئا. فقال: هذا خير من أن تعلموا نفسكم.

أركان الإسلام

10- عن النبي عمر قال: قال رسول الله ﷺ بين الإسلام على خمسة شهادة أن لا إله إلا الله وأن محمداً رسول الله وإقام الصلاة وإيتاء الزكاة والحج وصوم رمضان. (رواه ابن ماجه)

مرعاة الأهم فالأهم عند دعوة الآخرين

11- عن ابن عباس، أن رسول الله ﷺ لما بعث معاذاً على اليمن قال: «إني أتقدم على قوم أهل كتاب، فليكن أول ما تدعوهم إليه شهادة الله، فإذا عرفوا الله، فأخبرهم أن الله قد فرض عليهم خمس صلوات في يومهم وليلتهم، فإذا فعلوا فأخبرهم أن الله فرض عليهم زكاة من أموالهم، وتردد على فقرائهم، فإذا أطاعوا بها فخذ منهم، وتوقوا قولهم قول الناس.» (رواه البخاري)

لقد لقي الله بالإيمان غير شاك فيه دخل الجنة

12- عن عبادة، عن النبي ﷺ قال: من شهد أن لا إله إلا الله وحده شريك له، وأن محمداً عبده ورسوله، وأن عيسى عبد الله ورسوله،

عندما ألقى عمرو بن الخطاب أبو سعيد بن مسعود التلقي على حرب العراق سنة ١٣ هجرية، قال له: «إني أتقدم على أرض المعكر والخديعة والخبثاء، أتقدم على قوم قد جردوا على التتر فاعلموا، وتأسوا الخبر فجهلوا، فانظر كيف تكون! والحق إنسانك، ولا تفتين سرزاد، فإن صاحب السرزاد ماضطه، فتحتنن، لا يوتي من وجه بكرة، وإذا صنعته كان مضطه.»

Example

Now how would you translate the following into English? Is it A, B, C, or D?

«إني أتقدم على أرض المعكر والخديعة والخبثاء»

A. You are coming to the land of guile, deceit and treachery.
 B. You are going the land of guile, deceit and treachery.
 C. You are heading towards the land of guile, deceit and treachery.
 D. You are bound for the land of guile, deceit and treachery.

Example

□ Let's now look at the following excerpt taken from an English religious sermon and try to translate it into Arabic:

Life is a warfare: a warfare between two standards: the Standard of right and the Standard of wrong. It is a warfare wide as the world; it rages in every nation, every city, in the heart of every man. Satan desires all men to come under his Standard, and to this end lures them with riches, honours, power, all that ministers to the lust and pride of man. God on the contrary, invites all to fight under His Standard: the standard of Islam and His Messenger Muhammad (p.b.u.h), which is certain of ultimate victory against Satan and his army. Now comes the imperious cry of command: Choose! God or Satan? Choose!

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will happen when a bond-maid gives birth to her master, and when certain camel herders compete to build tall buildings. The Prophet (ﷺ) then recited:

«With Allah alone is the knowledge of the hour; it is He who sends down rain, and He who knows what is in the wombs. No one knows what it is they will earn tomorrow, nor does anyone know in what land he is to die...» [Qur'an 31: 34]

The man then departed. The Prophet (ﷺ) immediately instructed: Call the man back. When the Companions tried to, they did not see anything. The Prophet (ﷺ) said: This was Gabriel who came to teach people their religion.» [Bukhari and Muslim]

10- Pillars of Islam

10- Ibn 'Umar (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: «Islam is built on five pillars: to bear witness that there is no god but Allah and that Muhammad is the Messenger of Allah, to perform prayer, to give zakât, to make Hajj, and to fast the month of Ramadan.» [Bukhari and Muslim]

11- Starting with the most important concepts when calling people to Islam

11- Ibn 'Abbâs (رضي الله عنه) reported that when the Messenger of Allah (ﷺ) sent Mu'adh to Yemen, he said: «You are coming to the People of the Book. Let the worship of Allah be the first thing you call them to. If they accept belief in Allah, tell them that Allah has enjoined upon them five prayers each day. If they accept that, tell them that Allah has enjoined upon them zakât, which is to be given to the poor among them. If they accept that, take what is due from them, and be aware of people's favourite possessions.» [Bukhari and Muslim]

1. "Take what is due" means: take zakât that is due from them. "Be aware of people's favourite possessions" means: do not take from them what they love.

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تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ عَدَاً وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ» [34:] Queen

ثُمَّ أَذْبَرَ فَقَالَ: رُدُّوهُ فَلَمْ يَرَوْا شَيْئًا. فَقَالَ: هَذَا جِبْرِيلُ جَاءَ يُعَلِّمُ النَّاسَ دِينَهُمْ. [رواه الشيخان]

أَرْكَانُ الْإِسْلَامِ

10- عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالْحَجِّ، وَصَوْمِ رَمَضَانَ. [رواه الشيخان]

مُرَاعَاةُ الْأَهَمِّ فَلِأَنَّ الْأَهَمَّ عِنْدَ دَعْوَةِ الْآخَرِينَ

11- عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا بَعَثَ مُعَاذًا عَلَى الْيَمَنِ قَالَ: إِنَّكَ تَقْدُمُ عَلَى قَوْمٍ أَهْلُ كِتَابٍ، فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ عِبَادَةَ اللَّهِ، فَإِذَا عَرَفُوا اللَّهَ، فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ، فَإِذَا فَعَلُوا فَأَخْبِرْهُمْ أَنَّ اللَّهَ فَرَضَ عَلَيْهِمْ زَكَاةً مِنْ أَمْوَالِهِمْ، وَتَرَدُّ عَلَى فُقَرَائِهِمْ، فَإِذَا أَطَاعُوا بِهَا، فَخُذْ مِنْهُمْ، وَتَوَقَّ كَرَامَتَهُمْ أَمْوَالِ النَّاسِ. [رواه الشيخان]

مَنْ لَقِيَ اللَّهَ بِالْإِيمَانِ غَيْرِ شَاكٍ فِيهِ دَخَلَ الْجَنَّةَ

12- عَنْ عُבَادَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَخَذَهُ

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6- The virtue of learning and teaching the noble Qur'an

6- 'Uthmân (رضي الله عنه) reported that the Prophet (ﷺ) said: «The best of you is he who learns and teaches the Qur'an.» [Bukhari]

7- Introducing a good or bad practice

7- Jareer ibn 'Abdullâh (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: «If a man brings about a good deed in Islam and people practise it after him, he will be given a reward equal to theirs, without any reduction in their rewards; whereas if he innovates a bad deed in Islam and people practise it after him, he will be given a punishment equal to theirs, without any reduction in their sins.» [Muslim]

8- Calling towards guidance or misguidance

8- Abu Hurayrah (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: «He who invites people towards guidance will be given a reward equal to those who follow him, without any reduction in their rewards, and he who invites people towards misguidance will be given a punishment equal to that of those who follow him, without any reduction in their sins.» [Muslim]

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فَيُؤْتَى مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

6- عَنْ عُثْمَانَ، عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ أَوْفَلَكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ. [رواه البخاري]

فَيُؤْتَى مَنْ تَعَلَّمَ الْقُرْآنَ وَأُوتِيَ سِنَّةً

7- عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ سَنَّ فِي الْإِسْلَامِ سِنَّةً حَسَنَةً، فَعَمِلَ بِهَا بَعْدَهُ كُنِبَ لَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا، وَلَا يَنْقُصُ مِنْ أَجْرِهِمْ شَيْءٌ، وَمَنْ سَنَّ فِي الْإِسْلَامِ سِنَّةً سَيِّئَةً، فَعَمِلَ بِهَا بَعْدَهُ كُنِبَ عَلَيْهِ مِثْلُ وَدْرٍ مَنْ عَمِلَ بِهَا، وَلَا يَنْقُصُ مِنْ أَوْزَانِهِمْ شَيْءٌ. [رواه مسلم]

مَنْ دَعَا إِلَى هُدًى أَوْ ضَلَالَةٍ

8- عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ دَعَا إِلَى هُدًى، كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالَةٍ، كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا. [رواه مسلم]

...ation of a Hadeeth of Prophet Muhammad (PBBUH) narrated by Aisha in 1st Century of Hijri Calendar.

على سبيل المثال - بعد النظر في الحديث التالي - وانظر كيف حاول الدكتور طهطاية (19 - 19) التفسير الكلاسيكي في اللغة الإنجليزية، والعرض التواضعي من الحديث في الأسلوب الذي يشير إلى أن هذه ترجمة للحديث النبي محمد صلى الله عليه وسلم روى عائشة في القرن الأول من التقويم الهجري.

عن عائشة . قالت: قال رسول الله ﷺ: "من أحدث من أمرنا هذا ما ليس فيه فهو رد". (رواه الشيخان)

Aisha said that the Messenger of Allah (peace and blessings of Allah be upon him) said: Anything innovative introduced to our religion is rejected." (Bukhari & Muslim)

ical A

the following Hadeeth into English. Use your creative ability in your translation.

عن عثمان . عن النبي ﷺ قال: "إن أفضلكم من تعلم القرآن وعلمه". (رواه البخاري)

1/B

the following Hadeeth into English. Use your creative ability in your translation.

قال: قال رسول الله ﷺ: "بني الإسلام على خمس: شهادة أن لا إله إلا الله وأن محمداً رسول الله وإقام الصلاة وإيتاء الزكاة، والحج، وصوم رمضان". (رواه الشيخان)

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... characteristics allow you to taste the sweetness of faith

13- Anas (رضي الله عنه) reported that the Prophet (ﷺ) said: «He who loves Allah and His Messenger are dearer to him than everything he loves except Allah, and he would hate to become a disbeliever again as much as he would hate to be thrown into the fire.» [Bukhari and Muslim]

14- Loving the Messenger (ﷺ) is a requirement of faith

14- Anas reported that the Prophet (ﷺ) said: «None of you is considered to be a believer until he loves me more than his father, his children, and all other people.» [Bukhari and Muslim]

15- Completion of faith

15- Anas reported that the Prophet (ﷺ) said: «None of you is considered to be a believer until he loves for his Muslim brother what he loves for himself.» [Bukhari and Muslim]

2. The description of Jesus as a spirit from God, and His word which He gave to Mary, does not imply any sense of divinity for Jesus. Rather, Jesus is described as His word because he came into existence not in the usual manner (as a result of conjugal relations) but through Allah's command: "Be!" (See, for example, Ibn Kathir's commentary on Chapter 4, verse 171 of the Qur'an.) Also, classical scholars usually interpret the reference to "spirit" as indicating the method by which Mary became pregnant with Jesus: Allah sent angel Gabriel, often referred to as the spirit, who blew into her. And Allah knows best. In any case, none of this implies any divinity for Jesus. Despite his high status as a messenger of Allah and his miraculous birth, he is a creation of Allah like any other; as such, he is completely subject to His commands.

ثلاث من كن فيه وجد حلاوة الإيمان

13- عن أنس، عن النبي ﷺ قال: ثلاث من كن فيه وجد حلاوة الإيمان: أن يحب الله ورسوله أحب إليه مما سواهما، وأن يحب المرء لا يحبه إلا لله، وأن يكره أن يعزذ في الكفر كما يكره أن يخلد في النار. (رواه الشيخان)

من سئلتبات الإيمان، حب الرسول ﷺ أكثر من المال والأهل والولد

14- عن أنس قال: قال النبي ﷺ: لا يؤمن أحدكم حتى يحب أخاه وأبيه من ولده وولده والناس أجمعين. (رواه الشيخان)

لا يكتمل الإيمان

15- عن أنس، عن النبي ﷺ قال: لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه. (رواه الشيخان)

من الإيمان

16- عن أبي هريرة قال: قال رسول الله ﷺ: من كان يؤمن بالله واليوم الآخر فلا يؤذ جاره، ومن كان يؤمن بالله واليوم الآخر فليكرم ضيفه، ومن كان يؤمن بالله واليوم الآخر فليقل خيراً أو ليصمت. (رواه الشيخان)

16- Signs of faith

✓ **16-** Abu Hurayrah (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: «He who believes in Allah and the Last Day should not do any harm to his neighbour, he who believes in Allah and the Last Day should treat his guest with deference, and he who believes in Allah and the Last Day should either speak good or keep quiet.» [Bukhari and Muslim]

17- On calling Muslims unbelievers

17- ‘Abdullāh ibn ‘Umar (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: «If a Muslim called his Muslim brother an unbeliever, one of the two parties would be an unbeliever.» [Bukhari and Muslim]

18- Faith is the best of deeds

18- «Abu Hurayrah (رضي الله عنه) reported that when the Messenger of Allah (ﷺ) was asked about the best deeds, he said: 'The best of deeds is to believe in Allah and His Messenger.
He was then asked: What comes next?
The Prophet (ﷺ) replied: Striving (jihad) for the cause of Allah.
He was then asked: What comes next?
The Prophet (ﷺ) replied: Making a blessed Hajj.» [Bukhari and Muslim]

19- Allah may grant paradise to those who believe in His Oneness, even if they committed a major sin

19- «Abu Dharr (رضي الله عنه) reported: The Prophet (ﷺ) said: A servant of Allah who dies immediately after saying, "There is no god but Allah" will enter paradise.
I asked: Even if he committed adultery (or fornication) or theft.
He replied: Even if he committed adultery (or fornication) or theft.
I repeated: ...

➤ The version authorized by King Fahd Holy Quran Printing Complex of Ali's Translation dated 1410H seems to be the most appropriate amongst the above five translations of the meanings/interpretations of the Holy Quran.

أذن بالترجمة لجميع الملك عهد لطاعة الكريم من تاريخ 1410 هـ ترجمة علي بن عبد الله النسيب الترجمات بين الحصة المذكورة أعلاه المعاني / التفسيرات للقرآن الكريم

L5 Practical A

Translate the following Hadeeth into English. Use your creative ability in your translation.

عن أبي هريرة قال: قال رسول الله ﷺ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤَدُّ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُنْكِرْ صَئِفَةً، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَلْمِلْ خَيْرًا أَوْ لِيَصْمُتْ.» (رواه الشيخان)

L5 Practical B

Translate the following Hadeeth into English. Use your creative ability in your translation.

عن أنس - عن النبي ﷺ قال: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ.» (رواه الشيخان)