

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)

وَأَقَامَ وَأَصْلَحَ وَلَزِمَهُ وَاتَّبَعَهُ النَّسَاءُ فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي
[رواه الشيخان]

مَنْ أَخَذَ فِي الدِّينِ مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ

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

مَنْ أَعْرَضَ عَنْ مَجَالِسِ الْعِلْمِ لَا يُعَذَّرُ بِالْجَهْلِ

4- عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ وَالنَّاسُ مَعَهُ إِذْ أَقْبَلَ ثَلَاثَةُ نَفَرٍ فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللَّهِ ﷺ وَرَفَعَ وَاحِدٌ قَالَ فَوَقَفَا عَلَى رَسُولِ اللَّهِ ﷺ فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَهُ فِي الْخَلْفَةِ فَجَلَسَ فِيهَا وَأَمَّا الْآخَرُ فَجَلَسَ خَلْفَهُمْ وَأَمَّا الثَّالِثُ فَلَا تَرَاهُمَا فَلَمَّا قَرَعَ رَسُولُ اللَّهِ ﷺ قَالَ أَلَا أَخْبَرُكُمْ عَنِ النَّفَرِ الثَّلَاثَةِ؟ لَمَّا أَخَذَهُمْ قَرَأَ إِلَى اللَّهِ قَوْلَهُ اللَّهُ وَأَمَّا الْآخَرُ فَاسْتَحْيَا فَاسْتَحْيَا اللَّهُ مِنْهُ وَأَمَّا الْآخَرُ فَأَعْرَضَ فَأَعْرَضَ اللَّهُ عَنْهُ [رواه الشيخان]

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servant and Messenger of Allah and that he (Jesus) is a spirit from the God, His word which He gave to Mary;² and that paradise is from 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 حُلَاوَةَ الْإِيمَانِ

13- عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حُلَاوَةَ الْإِيمَانِ، أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَعْوَذَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقَذَّفَ فِي النَّارِ. [رواه الشيخان]

مِنْ مُتَطَلِّبَاتِ الْإِيمَانِ، حُبُّ الرَّسُولِ ﷺ أَكْثَرُ مِنَ الْمَالِ وَالْأَهْلِ وَالْوَلَدِ

14- عَنْ أَنَسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ. [رواه الشيخان]

لَا يَكْتَمِلُ الْإِيمَانُ

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

مِنْ الْإِيمَانِ

16- عَنْ 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 فَلْيُقِلْ خَيْرًا أَوْ لِيَصُصْ. [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.)

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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.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 أحدا نكرهونه ، وعليهن أن لا يأتين بإحشة مبيتة ، فإن فعلن فإن الله قد أدن لكم أن تهربوهن في المصانع وتضربوهن ضربا غير مبرح ، فإن اتنهين فلهن زفافهن وكسوتهن بالمعروف واستوصوا بالنساء خيرا ، فإنهن عندكم عوان لا يملكن لأنفسهن شيئا ، وإنكم إنما أخذتموهن بأمانة الله ، واستحللتم فروجهن بكلمات الله .

... is the knowledge of the hour, it is the 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 men when the Companions tried to, they did not see anything.

The Prophet (ﷺ) said: This was Gabriel who came to teach you 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 month 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)

1. "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 possession, but instead choose something in between.

عندما أكرم من الخطاب أبو سعيد بن مسعود الثقفي على حرب العراق سنة ١٣ هجرية ، قال له: «إني أقدّم على أرض المعكر والخديعة والغيابة ، أقدم على قوم قد مزادوا على الشرّ فغلطوا ، وتأسوا العجز فجهلوا ، فانتظر كيف تكون! وأطعن إسماعيل ، ولا تشبهن سرّاد ، فإن صاحب السرّ ماضية ، فتحمين ، لا يوتي من وجه يكره ، وإذا ضغّه كان مضيقاً»

Example

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

«إني أقدم على أرض المعكر والخديعة والغيابة»

- You are coming to the land of guile, deceit and treachery.
- You are going the land of guile, deceit and treachery.
- You are heading towards the land of guile, deceit and treachery.
- 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.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 them.

تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ عَدَاً وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَلُوتُ» [الفرقان: 34]

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

مُرَاعَاةُ الْأَهَمِّ فَلَا أَهَمَّ 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 عِبَادَةُ 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 كَرَاهِيَةَ أَمْوَالِ النَّاسِ. [زوائد الشيخان]

مَنْ لَقِيَ اللَّهَ بِالْإِيمَانِ غَيْرِ شَاكٍ فِيهِ دَخَلَ الْجَنَّةَ

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

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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- Jarer 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]

فَافْضَلُ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

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

فَيُضَاعَفُ لِمَنْ سَلَّمَ سَلَمَةً حَسَنَةً أَوْ سَيِّئَةً

7- عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ سَنَّ فِي الْإِسْلَامِ شَيْئًا حَسَنَةً، فَعَمِلَ بِهَا بَعْدَهُ كُتِبَ لَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا، وَلَا يَنْقُصُ مِنْ أَجْوَرِهِمْ شَيْءٌ، وَمَنْ سَنَّ فِي الْإِسْلَامِ شَيْئًا سَيِّئَةً، فَعَمِلَ بِهَا بَعْدَهُ كُتِبَ عَلَيْهِ مِثْلُ وَدَرٍ مِنْ عَمَلٍ بِهَا، وَلَا يَنْقُصُ مِنْ أَوْزَارِهِمْ 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 أُجُورٍ مِنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالَةٍ، كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامٍ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا. [رواه مسلم]

17- On calling Muslims unbelievers

18- Faith is the best of deeds

19- Allah may give you the means to strive (jihad) for the cause of Allah. The Prophet (ﷺ) replied: Making a blessed Hajj.* [Bukhari and Muslim]

He replied: Even if he committed adultery (or fornication), he will enter paradise.

I repeated: "I don't know if he committed adultery (or forn-
ication)." I was silent.

عن أنس، عن النبي ﷺ قال: "لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ."
(رواة الشيخان)