

الترجمة الإبداعية

تجميع الأسئلة التي تم حلها بواسطة الدكتور أحمد حليلة فقط

ملاحظه : هذه الأسئلة لا تشمل المنهج ككل ولكنها حل لبعض الأمثلة التي تم حلها من قبل دكتور المادة أو بواسطة الكتاب

1-'out of sight, out of mind

بعيدا عن الانظار بعيدا عن العقل

2-'Mother Nature is angry'

ربنا غاضب علينا

3-أيها الناس، اسمعوا قولي، فإنني لا أدري لعلنا ألقاكم بعد عام هذا بهذا الموقف أبدا-

"O People! Listen carefully to what I say, for I don't know whether I will ever meet you again here after this year."

4-When he smells the scent of the rose, he wants to see it,
When he sees the face of the rose, he wants to pluck it.

إن شم ریح الورد في أغصانها فمناه في ألوانها وبهاها

وبدوت في ثوب الجمال فلتت من بين أصابعي رباه ما أحلاها

5-'silly sooth

الصراحة المطلقة

6-الذكر

zikh<<<Dhikr

7- كان يوما ملتهبا كطفل نالت منه الحمى؛

It was a **scorching summer** afternoon. The feverish heat of the day made people stay indoors. The street was as quiet as a mouse in the locker room. The trees on both sides of the street were as thirsty as a

dog left behind in a desert panting for a sip of water. Dust was like henna scattered all over the place and used golden and silver ice-cream wrappers and facial tissues had already littered the street for a distance as far as one can see.

**8- When I take the path
To Tago's coast, I see
Perfect whiteness laid
On Mount Fuji's lofty peak
By the drift of falling snow.**

على الطريق على شاطئ جبل تاغو
غطاء أبيض جميل
من ثلج مندوف على قمة جبل فوجي العاليه

**9-“Shall I compare thee to a summer’s day;
Thou art more lovely and more temperate.”**

من ذا يقارن حسنك المغربي بريع قد تجلى وفنون سحرك في ناظري قد أصبحت أسمى وأعلى

10- (أيها الناس :قد فرض الله عليكم الحج فحجوا)

Oh people Allah has made performing hajj obligatory on you so do it

11- كان جو غرفة الضيوف باردا منعشا يهدد جفونه ويغريه بقبولولة ممتعة....الخ

a.The air in the living room was fresh and tempted him to take a nap, but his thoughts captured his desperate soul. He thought about trimming his hair, which had grown enough in some areas to have a shaggy appearance. He tried to comb his hair with the fingers of his right hand, and he remembered how many times his wife asked him to cut and comb his hair on many occasions. She always described it as a straw basket!

12- The Hadeeth

الحديث

13-Sunnah

السنة

14- عن عمر قال رسول الله صلى الله عليه وسلم قال (لا تطروني كما اطرت النصارى ابن مريم فانما انا عبده فقولوا عبد الله ورسوله)

Omar reported that he heard the Messenger of Allah (peace and blessings of Allah be upon him) saying: "Do not overpraise me as the Christians did to the son of Mary. I am just Allah's servant. You may just say 'Muhammad is the servant and Messenger of Allah'."

(اتدرون ما المفلس ؟ قالوا المفلس فينا مالا درهم له ولا متاع – فقال -15- المفلس من أمتي من يأتي يوم القيامة بصلاة وصيام وزكاة ويأتي وقد شتم هذا وقذف هذا وأكل مال هذا وسفك دم هذا وضرب هذا فيعطي هذا من حسناته وهذا من حسناته فإن فنيته حسناته قبل أن يقضى ما عليه اخذ من خطاياهم فطرحه عليه ثم طرح في النار)

Abu Hurairah reported that the Messenger of Allah (peace and blessings of Allah be upon him) asked: "Do you know who *the bankrupt* is?" His companions replied: "*The bankrupt* among us is he who has neither money nor property." The Prophet (p.b.b.u.h) then said: "*The bankrupt* among my people is he who comes in the Hereafter having performed *prayers, fasted and paid 'zakat'* but *has already abused someone, slandered someone, encroached upon someone's rights, killed someone and robbed someone*. Each one of these people will be paid back from the bankrupt's good deeds. If he runs out of good deeds, he will be given some of their sins the result of which is that he is thrown in Hell-fire."

يَقُولُ: "إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُقَالَ الْعِلْمُ، وَيُظْهَرُ الْجَهْلُ، وَيُظْهَرُ الْفَقْرُ عَنْ أَنَسٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، وَشَرِبَ الْخَمْرُ، وَكَثُرَ النَّسَاءُ وَيُقَالُ لِلرِّجَالِ، حَتَّى يَكُونَ لِحَمْسِينَ امْرَأَةً الْقِيمُ الْوَاحِدُ". (رَوَاهُ الْبُخَارِيُّ)

Anas reported that he heard the Messenger of Allah (peace and blessings of Allah be upon him) saying: "Some signs of the Hour are: disappearance of scholarly knowledge, spread of ignorance among people, adultery and fornication become very common, drinking alcohol will become rife, increase in number of women and decrease in number of men to the extent that for each man there will be fifty women to look after."

(Bukhari)

2) The most appropriate translation of

عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: "مَنْ أَحْدَثَ بِيْ أَمْرًا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ". (رواه الشيخان)

- A. "Everything new introduced to our religion is unacceptable."
- ☒ B. "Anything inventive introduced to our religion is rejectable."
- C. "Anything imaginative introduced to our religion is rejected."
- D. "Anything innovative introduced to our religion is rejected."

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

6- 'Uthmān (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 'Abdullāh (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]

Fix

فَضْلُ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

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

[رواه البخاري]

فِي مَنْ يَسُنُّ سُنَّةَ حَسَنَةً أَوْ سَيِّئَةً

7- عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً، فَعَمِلَ بِهَا بَعْدَهُ كُتِبَ لَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا، وَلَا يَنْقُصُ مِنْ أَجُورِهِمْ شَيْءٌ، وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً، فَعَمِلَ بِهَا بَعْدَهُ كُتِبَ عَلَيْهِ مِثْلُ وَزْرِ مَنْ عَمِلَ 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 الْآخِرِ مِثْلُ أَجُورِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أَجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالَةٍ، كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا. [رواه مسلم]

12- Paradise is the abode of those who believe in Allah

12- 'Ubādah (رضي الله عنه) reported that the Prophet (ﷺ) said: «Whatever deeds he has done, paradise is the abode of one who bears witness that there is no god but Allah alone, joining no partner with Him; that Muhammad is His servant and messenger; that Jesus is the servant and Messenger of Allah and that he (Jesus) is a spirit from 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.

Fix

وَتَكَلَّمَتْهُ أَلْفَاظًا إِلَى مَوْثِقِ رُوحِ مِثْلِهِ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، أَدْخَلَهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ. [رواه الشيخان]

ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ خَلَاوَةَ الْإِيمَانِ

13- عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ خَلَاوَةَ الْإِيمَانِ، أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ النَّاسَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَفُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يَغْدَلَ 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 يَكْتُمِلُ الْإِيمَانُ

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

مِنْ الْإِيمَانِ

16- عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُلْؤُؤُا جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيُصْغِتْ. [رواه الشيخان]

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 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.»¹ [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 possessions, but instead choose something in between.

Fix

تَدْرِي نَفْسَ مَاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسَ بِأَيِّ أَرْضٍ تَمُوتُ»

[البقره: 34]

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 فَلَا هُمْ عِنْدَ دَعْوَةِ الْآخَرِينَ

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

مَنْ لَقِيَ اللَّهَ بِالْإِيمَانِ غَيْرَ شَاكٍ فِيهِ دَخَلَ الْجَنَّةَ

12- عَنْ عُبَادَةَ، عَنْ النَّبِيِّ ﷺ قَالَ: مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَخَذَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ،

▪ Distinguished Guests ضيوفنا الكرام

Ladies and Gentlemen الشادة الحضور

▪ My Fellow Students زملائي الطلاب

▪ Good Afternoon السلام عليكم ورحمة الله وبركاته

Life is a warfare: a warfare between two standards: the Standard of right and the Standard of wrong.

A. الحياة حرب بين الصبح والخطأ

B. الحياة حرب بين الصواب والغلط

— C. الحياة معركة بين الحق والباطل

D. الحياة مع معركة بين الخير والشر

أيها الناس ، اسمعوا قولي ، فإنني لا أدري لعلي لا ألقاكم بعد عامي هذا بهذا الموقف أبدا ؛

“O People! Listen carefully to what I say, for I don't know whether I will ever meet you again here after this year.”

أيها الناس ، إن دماءكم وأموالكم عليكم حرام إلى أن تلقوا ربكم ، كحرمة يومكم هذا ، وكحرمة شهركم هذا ، وإنكم ستلقون ربكم ، فيسألکم عن أعمالکم ، وقد بلغت ، فمن كانت عنده أمانة فليؤدها إلى من ائتمنه عليها ، وإن كل ربا موضوع ، ولكن لكم رءوس أموالكم ، لا تظلمون ولا تظلمون .

- “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 He will indeed reckon your deeds. I have conveyed the Message of Allah to you. Return the goods entrusted to you to their rightful owners. Allah has forbidden you to take usury (interest), therefore all interest obligation shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer any inequity.”

عن ابن عمر، عن النبي ﷺ، قال: "خَرَجَ ثَلَاثَةٌ يَمْشُونَ فَأَصَابَهُمُ الْمَطَرُ، فَدَخَلُوا فِي غَارٍ فِي جَبَلٍ، فَانْحَطَّتْ عَلَيْهِمْ صَخْرَةٌ، قَالَ: فَقَالَ بَعْضُهُمْ لِبَعْضٍ: ادْعُوا اللَّهَ بِأَفْضَلِ عَمَلٍ عَمِلْتُمُوهُ. فَقَالَ أَحَدُهُمْ: اللَّهُمَّ إِنِّي كَانَ لِي أَبَوَانِ شَيْخَانِ كَبِيرَانِ، فَكُنْتُ أَخْرُجُ فَأَرْعِي، ثُمَّ أَجِيءُ فَأَخْلُبُ فَأَجِيءُ بِالْجَلَابِ، فَأَتِي بِهِ أَبَوَيَّ فَيَشْرَبَانِ، ثُمَّ أَسْقِي الصَّيْبَةَ وَأَهْلِي وَأَمْرَأَتِي، فَاحْتَبَسْتُ لَيْلَةً، فَجِئْتُ فَإِذَا هُمَا نَائِمَانِ، قَالَ: فَكَرِهْتُ أَنْ أَوْقِظَهُمَا، وَالصَّيْبَةُ يَنْصَاعُونَ عِنْدَ رَجُلِي، فَلَمْ يَزَلْ ذَلِكَ دَائِبِي وَدَائِبُهُمَا حَتَّى طَلَعَ الْفَجْرُ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهِكَ، فَافْرُجْ عَنَّا فُرْجَةً تَرَى مِنْهَا السَّمَاءَ، قَالَ: فَفُرِجَ عَنْهُمْ. (رَوَاهُ الشَّيْخَانِ)

- Ibn Omar reported that the Prophet (peace and blessings of Allah be upon him) said: "Once upon a time three men went out for a walk. On the way they were caught up by heavy rain. After they had sought shelter in a cave in a mountain, a huge rock fell down and blocked the entrance. Inside the cave, they said to one another: "Let's call upon Allah with the best of our deeds." One of them then said: "Oh Allah, I had two elderly parents. I used to set out, graze the herd, come back, milk the herd, bring the milk home and offer it to my parents first, and then let my children and wife drink. However, one evening I was held up and came back home late finding my parents sound asleep. As I hated to wake them, I stayed up all night along with my children crying at my feet out of hunger- waiting for them to wake up by themselves. Oh Allah, if you know that I had done this just to please You, please make the rock move a little so that we can see the sky." As a result, the rock miraculously moved a little.

(Bukhari & Muslim)

8) The most appropriate translation of 'أكثر من ذكر الله' is

- A. Remember your God and mention him as much as you can.
- B. Make a lot of mention of God
- ~~C. Make dhikr of Allah whenever possible.~~
- D. Make praising exercises of God