

الجمهورية الجزائرية الديمقراطية الشعبية

Ministry of Higher Education And scientific research

Mohamed Boudiaf University - M'sila

College of Humanities and Social Science



وزارة التعليم العالي

و البحث العلمي

جامعة محمد بوضياف - المسيلة

كلية العلوم الإنسانية و الاجتماعية

Department of Islamic Sciences

English courses

ENGLISH LANGUAGE2

Second year

Specialization: Religion basics and Sharia

Prof. KETTAB Haiat

University year: 2023-2024

College of Humanities and Social Science

Department of Islamic Sciences

Second year, S4

Specialization: Religion basics and Sharia

Credit:1

Coefficient:1

Hourly volume: 1 hour 30 minutes

Name and surname: Prof. KETTAB Haiat

haiat.kettab@univ-msila.dz

THE OBJECTIVE OF THE MODULE :

Practical use the English language as a tool for self information – English should also be as a means of expression .

the program :

The phoneme

Symbols and transcription

Narrating

If structures (type 1 and type 2)

Lexis related to modern achievements

Perfecttenses

Communication in different social contexts

03 hadiths from the forty nawawiya

02 shorts surats

The qualities of ALLAH ALMIGHTY

Fricatives and affricates

Reading techniques

Chosen and selected texts about the great figures in ISLAM

Expressing ability

.Talk about memories/feelings/books/services

If structures type 3

Idioms describing people

Introduction to technology and modern life

02 hadiths from the fortyawawiya

Invocations

Text:1

The first Hadith from Forty Nawawi : Actions are by Intentions

It is narrated on the authority of Amir al-Mu'minin (Leader of the Believers), Abu Hafs 'Umar bin al-Khattab (may Allah be pleased with him), who said: I heard the Messenger of Allah (peace be upon him), say:

"Actions are according to intentions, and everyone will get what was intended. Whoever migrates with an intention for Allah and His messenger, the migration will be for the sake of Allah and his Messenger. And whoever migrates for worldly gain or to marry a woman, then his migration will be for the sake of whatever he migrated for."

Related by Bukhari & Muslim

Commentary Summary

This hadith is central to Islamic thought, culture, and understanding and shows the balance between the internal and external states of oneself. This hadith is great in its benefit and importance, and it has been said that Islam revolves around it. Scholars have commented that this hadith comprises one-third of knowledge because the actions of man involve his heart, his tongue and his limbs, and hence the intention in the heart is one-third of action. It is also deemed to be one-third of knowledge due to scholars commenting that this hadith along with two others comprises the religion of Islam. The other two hadith being "The Halal is clear and the Haram is clear and between them are doubtful matters", and "Whoever innovates in this religion that which is not from it will have all his actions rejected (by Allah)."

Actions are based on intention

The connection between action and intention highlights the connection between the physical and the spiritual components of any human. This hadith emphasizes on the importance of having an intention for every physical act that we do, and the importance of having a purpose for every action. It also brings to the forefront our conscious intention and the need to make the connection between our physical actions and their spiritual consequences.

Intentions lead to results. When a change in intention occurs, a change in the external conditions will follow. Intention is also enough for Allah to make a change in our reality, so we should not belittle the necessary change in intention that has to occur in order for our external condition to change. Specifically in regards to Islamic work and worship, the quality of intention is very important. Involvement in Islamic work should not be primarily intended

for marriage or fame, but to worship Allah, help our community and spread love amongst our community

Conclusion : Everything we do has to be intended for the sake of Allah. A good action with the wrong intention will not get us any reward in the Hereafter

The benefit of hadith

- 1) The intention must be in the heart.
- 2) There is connection between intention and action in works and worships.
- 3) The quality of the intention is very important to be acceptable from ALLAH.

Everything we do has to be intended for the sake of Allah (swt). A good action with the wrong intention will not get us any reward in the Hereafter.

Hadith 2

Fundamentals of Islam

Islam, Iman, Ihsan

It was narrated on the authority of Umar (may Allah be pleased with him), who said:

While we were one day sitting with the Messenger of Allah (peace be upon him), there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of journeying were visible on him, and none of us knew him. He sat down close by the Prophet (peace be upon him), rested his knee against his thighs, and said, "O Muhammad! Inform me about Islam."

The Messenger of Allah (peace be upon him) said, "Islam is that you should testify that there is no deity except Allah and that Muhammad is His Messenger, that you should perform salah, pay the Zakah, fast during Ramadan, and perform Hajj to the House, if you are able to do so."

The man said, "You have spoken truly." We were astonished at his questioning him (the Messenger) and telling him that he was right, but he went on to say, "Inform me about iman."

He (the Messenger of Allah) answered, "It is that you believe in Allah and His angels and His Books and His Messengers and in the Last Day, and in qadar (fate), both in its good and in its evil aspects." He said, "You have spoken truly."

Then he (the man) said, "Inform me about Ihsan." He (the Messenger of Allah) answered, "It is that you should serve Allah as though you could see Him, for though you cannot see Him yet (know that) He sees you."

He said, "Inform me about the Hour." He (the Messenger of Allah) said, "About that, the one questioned knows no more than the questioner." So he said, "Well, inform me about the signs thereof." He said, "They are that the slave-girl will give birth to her mistress, that you will see the barefooted, naked, destitute, the herdsmen of the sheep (competing with each other) in raising lofty buildings." Thereupon the man went of. I waited a while, and then he (the Messenger of Allah) said, "O Umar, do you know who that questioner was?" I replied, "Allah and His Messenger know better." He said, "That was Jibril (the Angel Gabriel). He came to teach you your religion."

[Muslim]

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَيْضًا قَالَ:

"بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ النَّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ. حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ،

وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا.

قَالَ: صَدَقْتَ . فَعَجِبْنَا لَهُ بِسَأَلِهِ وَيُصَدِّقُهُ!

قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ.

قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ.

قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ.

قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ.

قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: مَا الْمَسْئُورُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ.

قَالَ: فَأَخْبِرْنِي عَنِ أَمَارَاتِهَا؟ قَالَ: أَنْ تَلِدَ الْأُمَّةُ رَبَّنَهَا، وَأَنْ تَرَى الْخَفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَنْطَاطُونَ فِي الْبُنْيَانِ. ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا،

ثُمَّ قَالَ: يَا عُمَرُ أَتَنْدِرِي مِنَ السَّائِلِ؟

قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ.

قَالَ: فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ."

[رَوَاهُ مُسْلِمٌ]

The Significance of this Hadith

This hadith includes within it all outwardly actions and inwardly beliefs. The sciences of the Sharia' return back to this hadith due to it encompassing knowledge of the Sunnah. Hence, some of the scholars have termed this hadith the Mother or Core of the Sunnah, just as Surah al-Fatiha has been termed the Mother or Core of the Qur'aan, due to it containing the entire Message of the Qur'an.

This hadith is also known as Hadith Jibreel (Angel Gabriel) (as). The hadith tells the story of Jibreel (as) when he came to the Prophet (sas), asking a set of questions. The Prophet (sas) responded to those questions and then addressed his companions. There is a door called "Baab Jibreel" at Masjid An-Nabawi in Madina. It is known as the door that Jibreel (as) came in to ask the Prophet (sas) these questions.

Awareness

It is very important for du'aat (Islamic workers) to be aware of their surroundings, and to recognize what's going on around them so they can act appropriately. Umar (ra) noticed that a well-kept individual with clean clothes, whom he didn't know, entered the Masjid with no trace of travel on him. Umar (ra) was conscious; he could sense that this man was not an ordinary man, nor a man from "around town."

The da'wah, the call to Islam, is very much predicated upon the building of relationships with people. The people who care about inviting others to Islam and spreading the deen of Allah (swt), should notice what's going on around them. They should notice when someone new comes into the masjid. They should notice if someone is left out or if someone is sitting by him or herself. Then they can proceed from there in terms of figuring out how to deal with that situation. The call towards the deen of Allah is predicated upon brotherhood, sisterhood, love for the sake of Allah; and that requires paying attention to the situations of people around us.

Etiquette

Jibreel (as) came dressed in a very nice and clean way. He sat in front of the Prophet (pbuh) in a very respectful and humble way. There are many things that the scholars took from this Hadith in terms of seeking knowledge. Among the etiquettes of seeking knowledge is students should have decent apparel, they should look clean as much as possible. Moreover, they should show a high level of respect towards their teachers.

Outward Actions & Inward Beliefs

Jibreel (as) turns to the Prophet (sas) and says, "Tell me about Islam". The Prophet's answer was centered around outward actions. Then he asks him about iman and the Prophet's answer focused on internal actions of belief and of thought.

Islam and iman are interchangeable concepts revolved around the five pillars of action and the six foundations of belief. When Islam and iman are mentioned together in the same place, then Islam refers to the outward actions and iman refers to the inward beliefs.

Belief manifests itself. The scholars say that a belief lives in the heart and shows itself on the actions and on the tongue. For example, the Prophet (sas) said that the Muslim is the person who the people are safe from his hands and his tongue. And the believer is the one who people trust him with their wealth and themselves.

The Big Three: Islam, Iman, & Ihsan

Scholars consider Islam, Iman and Ihsan the three stages in the path towards Allah (swt). The first path is you force yourself and bring yourself to do those actions which you know that Allah wants you to do. The second level is iman where you are not only doing those actions, but you are strengthening your relationship with Allah (swt) and you're beginning to taste the sweetness of your relationship with Allah. The third level is the level of Ihsan, which is to worship Allah as if you see Him, and even if you cannot see Him, to know that He sees you. So, you are moving in this path, this journey, towards the Divine. And in doing so, it's getting more and more intense.

The Hour

When Jibreel asked the Prophet (sas) about the hour, He said, "The one who is being asked about it is not more knowledgeable about it than the one who is asking." Here, the Prophet (sas) is saying, this is something that Allah (swt) keeps to Himself and it is part of the "ghayb" (unseen). This is an important lesson because it doesn't matter when the Day of Judgment is, what really matters is what and how we are preparing for it. We should be continuously striving to please Allah and seek his forgiveness.

The Signs

The next question was, "So, tell me about it's signs, tell me about the things that will occur". These signs are considered as warnings. The Prophet (sas) gave two signs to this particular hadith of the end of time. One of them is, "the slave woman will give birth to her master," and the tense is feminine so it is referring to her female master.

One of the interpretations that relates to modern time would be: The one who gives birth is supposed to be in power, or have some sort of level or authority over the one who she gives birth to. But this here is a flipping of the scale. The one who gives birth becomes the servant of the one who is born. Whereas before, the child would respect, honor and listen to their parents. Now it's the complete opposite, and if you look around, you will see it. You see and feel as if the parents are slaves to the children. Parents desperately trying to please their children, and moms are trying to imitate their daughters.

The second sign; is the person will see barefooted, lightly dressed, and poor people who are shepherds. They will see these people competing with one another in their buildings. The

point here is you have these people who don't have anything, they are very poor. Then suddenly the situation changes for them, and they are competing with one another over who can build the tallest building. They are competing to see who has the nicest car, the latest gadgets, etc.

Bounty of Allah

In the end, all of this is from the blessings of Allah (swt). Allah (swt) gives us so much and rather than being humble and grateful in front of Allah, we are arrogant and think that it is all from us. Righteousness, putting full effort and trying one's best will all eventually lead to success and wealth. But at the end of the day, we still have to acknowledge that no matter how much effort we put in, our wealth and success will always be in the hands and bounty of Allah. So, being successful and having wealth should give us more reasons to increase our humility and increase our gratitude towards our Lord.

The benefits of surah AL Fatiha

Surah AL Fatiha is the first surah of the Quran, it contains seven verses, talking about guidance, mercy. Muslims recited it in obligatory and voluntary prayers, also we used it to protect ourselves from the evil.

The benefits of surah AL Nass

Surah Al Nass is the 114th surah in the Quran, it contains six verses, it was revealed in Mecca, talking about the seek refuge and we use it to protect ourselves from the evil.

The benefits of surah AL Falaq” Daybreak”

Surah AL Falaq or daybreak is the 113th Surah in Quran, it contains five verses, talking about the seek refuge and asking God for protection from the evil of darkness, malignant and the envier when he envies.

The benefits of surah AL Ikhlas “Monotheism”

Surah AL Ikhlas is 112th Surah in the Quran, it contains four verses and it was revealed in mecca, talking about the God's Unity and ALTTAWHID, it to be equal the third of the Quran and also, we use it to protect ourselves from the evil.

1. Surah Al-Fatihah

1. In the Name of Allah, the Most Beneficent, the Most Merciful.
2. All the praises and thanks be to Allah, the Lord of the '*Alamin* (mankind, jinns and all that exists).
3. The Most Beneficent, the Most Merciful.
4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)
5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything).
6. Guide us to the Straight Way
7. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).

Surah AL-FALAQ

IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL

Say: I seek refuge in the Lord of the Daybreak (1) From the evil of that which He created; (2) From the evil of the darkness when it is intense, (3) And from the evil of malignant witchcraft, (4) And from the evil of the envier when he envieth. (5)

Surah An-Naas Mankind)

1. Say: "I seek refuge with (Allah) the Lord of mankind,
2. "The King of mankind,
3. "The *Ilah* (God) of mankind,
4. "From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allah) ,
5. "Who whispers in the breasts of mankind,
6. "Of jinns and men."

Surah AL-IKHLAS

IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL

Say: He is Allah, the One! (1) Allah, the eternally Besought of all! (2) He begetteth not nor was begotten. (3) And there is none comparable unto Him. (4)

Benefits

The benefits of surah AL Fatiha

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Active / Passive Verb Forms

Sentences can be active or passive. Therefore, tenses also have "active forms" and "passive forms." You must learn to recognize the difference to successfully speak English

Active Form

In active sentences, the thing doing the action is the subject of the sentence and the thing receiving the action is the object. Most sentences are active.

[Thing doing action] + [verb] + [thing receiving action]

Examples:

The professor subject doing action	teaches verb	the students. object receiving action
John subject doing action	washes verb	the dishes. object receiving action

Passive Form

In passive sentences, the thing receiving the action is the subject of the sentence and the thing doing the action is optionally included near the end of the sentence. You can use the passive form if you think that the thing receiving the action is more important or should be emphasized. You can also use the passive form if you do not know who is doing the action or if you do not want to mention who is doing the action.

[Thing receiving action] + [be] + [past participle of verb] + [by] + [thing doing action]

Examples:

The students subject receiving action	are taught passive verb	by the professor. doing action
The dishes subject receiving action	are washed passive verb	by John. doing action

Active Passive Overview

Tense	Active	Passive
Simple Present	Once a week, Tom cleans the house.	Once a week, the house is cleaned by Tom.
Present Continuous	Right now, Sarah is writing the letter.	Right now, the letter is being written by Sarah.
Simple Past	Sam repaired the car.	The car was repaired by Sam.
Past Continuous	The salesman was helping the customer when the thief came into the store.	The customer was being helped by the salesman when the thief came into the store.
Present Perfect	Many tourists have visited that castle.	That castle has been visited by many tourists.
Present Perfect Continuous	Recently, John has been doing the work.	Recently, the work has been being done by John.
Past Perfect	George had repaired many cars before he received his mechanic's license.	Many cars had been repaired by George before he received his mechanic's license.
Past Perfect Continuous	Chef Jones had been preparing the restaurant's fantastic dinners for two years before he moved to Paris.	The restaurant's fantastic dinners had been being prepared by Chef Jones for two years before he moved to Paris.
Simple Future <i>will</i>	Someone will finish the work by 5:00 PM	The work will be finished by 5:00 PM.

Simple Future <i>be going to</i>	Sally is going to make a beautiful dinner tonight.	A beautiful dinner is going to be made by Sally tonight.
Future Continuous <i>will</i>	At 8:00 PM tonight, John will be washing the dishes.	At 8:00 PM tonight, the dishes will be being washed by John.
Future Continuous <i>be going to</i>	At 8:00 PM tonight, John is going to be washing the dishes.	At 8:00 PM tonight, the dishes are going to be being washed by John.
Future Perfect <i>will</i>	They will have completed the project before the deadline.	The project will have been completed before the deadline.
Future Perfect <i>be going to</i>	They are going to have completed the project before the deadline.	The project is going to have been completed before the deadline.
Future Perfect Continuous <i>will</i>	The famous artist will have been painting the mural for over six months by the time it is finished.	The mural will have been being painted by the famous artist for over six months by the time it is finished.
Future Perfect Continuous <i>be going to</i>	The famous artist is going to have been painting the mural for over six months by the time it is finished.	The mural is going to have been being painted by the famous artist for over six months by the time it is finished.
Used to	Jerry used to pay the bills.	The bills used to be paid by Jerry.
Would Always	My mother would always make the pies.	The pies would always be made by my mother.
Future in the Past <i>Would</i>	I knew John would finish the work by 5:00 PM.	I knew the work would be finished by 5:00 PM.

Future in the

Past *Was Going* I thought Sally **was going to make** a I thought a beautiful dinner **was going to** beautiful dinner tonight. **to be made** by Sally tonight.

Hadith 3

Pillars of Islam

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَقُولُ: بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ
إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ
الزَّكَاةِ وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ. رَوَاهُ الْبُخَارِيُّ
وَمُسْلِمٌ.

On the authority of Abee `Abd ir-Rahmaan `Abdullaah, the son of `Umar ibn al-Khattab (radiAllaahu `anhumaa), who said: I heard the Messenger of Allaah (sallAllaahu alayhi wa sallam) say:

Islaam has been built on five [pillars]: testifying that there is no deity worthy of worship except Allaah and that Muhammad is the Messenger of Allaah, establishing the salaah (prayer), paying the zakaah (obligatory charity), making the Hajj (pilgrimage) to the House, and fasting in Ramadaan.

Related by Bukhari and Muslim

Brief Commentary:

- The correct translation of Islam is “submission”, and it is incorrect to translate it as “peace”
- A building is built on pillars, and if the pillars are not there, then the building will collapse, therefore if these pillars of Islam are not there then a person’s Islam will collapse

- We are required to say the testimony in this lifetime, and believing in it without having ever said it is not sufficient
- It is incorrect to translate “la ilaaha illa Allah” to be “There is no god but Allah” because Allah mentions in the Qur’an that there are other gods, and He also spoke about the one who takes his desire to be his god, therefore we don’t say there is no god but Allah because there are other gods but they are not real gods that deserve worship.
- The correct translation of “la ilaaha illa Allah” is “There is no deity worthy of worship except Allah”
- Virtues of “la ilaaha illa Allah”:
 - It is a price tag for the gardens of paradise
 - He whose last words are la ilaaha illa Allah will enter paradise
 - It is a salvation from the hellfire
 - It necessitates being forgiven
 - It is the best of all good actions
 - It wipes away sins
 - It renews the eeman that is planted in the heart
 - It outweighs on the scales the records of sins
 - It traverses all barriers until it reaches Allah, the Majestic
 - It is the best of what all the prophets have said
 - It is the best form of remembrance
 - It is a protection from the shaytaan
 - It is a means of safety from the darkness of the grave and the terror of the gathering
 - It will be a distinguishing sign for the believers when they emerge from their graves
 - To know it is the best blessing that Allah has blessed us with
- The prophet (sallaAllahu ‘alayhi wasallam) said, “Whoever says la ilaaha illa Allah will enter Jannah” (Reported in ibn Hibban). This doesn’t mean just saying it, rather it means saying it with full meaning, therefore fulfilling its conditions
- The conditions of of “la ilaaha illa Allah” are:
 - Knowledge in what you are saying. [Muhammad:19]
 - Certainty in what you are saying. [Al-Hujurat:15]
 - Sincerity in your worship. [Al-Zumar:2]
 - Truthfulness in what you are saying. [Al-Zumar:54]
 - Love for what you are saying and what it entails. [Al-Baqarah:165]
 - Submission to what it entails. [Al-Nisaa’:125]
 - Acceptance in everything that it entails. [Al-Ahzab-36]
- The conditions of “Muhammad Rasoolu Allah” are:
 - Affirming his message and believing in it inwardly within the heart. [Al-Hujurat:15]
 - Uttering the testimony and affirming it outwardly upon the tongue. [Al-Hujurat:15]
 - Following him by acting upon whatever he has come with from the truth and abandoning whatever he has prohibited from falsehood. [‘Aal-Imran:31]
 - Attesting to whatever he has informed of from enjoining the good and prohibiting the evil and the unseen affairs of the past and in the future and other than that. [Al-Hashr:7]
 - Love for him must be more intense than love for oneself, wealth, father, son and all of the people. (The prophet (sallaAllahu ‘alayhi wasallam) said, “None

of you truly believes until I am more beloved to them than their father, children, and all of mankind” [Reported in Bukhari & Muslim])

- Putting his statement over the rest of the people, regardless of whoever they might be, and to act upon his Sunnah. [Al-Hujurat:1]
- To magnify, honour, respect, exalt, and revere him. And to magnify, honour respect, exalt, and revere what he came with from Allah, and that is the Book and the purified Sunnah. And that cannot occur, except by acting upon the two of them and loving them more than one loves himself. [Al-Fat-h:8,9]
- The testimony is an example of how the previous prophets (alayhim assalam) used to give da’wa, which is by negating all that is incorrect and then affirming what is correct. This can be seen as the testimony starts off with a negation “None worthy of worship”, which is followed by an affirmation “except Allah”
- A major deviation of the real purpose of the testimony is to say that everything is in the heart and actions are not needed
- Another major deviation is to concern ourselves with purification of the heart and ignoring everything else

Benefits and Action points:

- Increase in saying la ilaaha illa Allah for it is a great form of remembrance of Allah
- Understand the correct meaning of la ilaaha illa Allah
- Adhere to the prophets’ (alayhim assalam) way of giving da’wa be first negating what is wrong, then affirming what is correct
- Understand, learn, and adhere to the conditions of la ilaaha illa Allah, and Muhammad Rasoolu Allah
- la ilaaha illa Allah is the key to paradise, but every key has teeth which enable it to open the door, and the teeth for this key are the conditions of la ilaaha illa Allah so you must adhere to them for this key to work

Hadith 5: Rejection of Evil Deeds and Innovations

عَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ عَبْدِ اللَّهِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَحْدَثَ
فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ - رَوَاهُ الْبُخَارِيُّ
وَمُسْلِمٌ. وَفِي رِوَايَةٍ لِمُسْلِمٍ مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ
أَمْرُنَا فَهُوَ رَدٌّ.

On the authority of the mother of the faithful, 'Aisha (may Allah be pleased with her), who said: The Messenger of Allah (peace be upon him) said:

He who innovates something in this matter of ours [Islam] that is not of it will have it rejected [by Allah]. [Bukhari & Muslim] In one version by Muslim it reads:

He who does an act which we have not commanded, will have it rejected [by Allah].

Commentary Summary

This is one of two hadiths that encompass the entirety of Islam according to scholars. The first is “Verily actions are by intention...” which addresses the internal aspect of practicing Islam. Everything we do should be with the intention of pleasing Allah (swt) and by purifying our intentions we accomplish a great deal in our religion. Scholars say that the acceptance of actions of Ibadah (worship) is based on the above two conditions: 1-The intention - the action should be done with sincerity, for the sake of only Allah.2- It should be done in accordance with the Sunnah of the Prophet (sas).

Good Intentions Are Not Enough

Good intentions alone are not enough. We must also ensure that our actions are done properly in accordance with the example of the Prophet (sas) and the guidelines of Islam. Sometimes we may think it enough to be sincere, without making the effort to ensure that what we are doing is also correct. This hadith encompasses the second crucial aspect of the practice of Islam, which is ensuring that the outward performance of our actions is right. Prophet Muhammad (sas) began his sermons with the following words, which are repeated in the opening of khutbahs everywhere, “Verily the most truthful speech is Allah’s Book and the best guidance is the guidance of Muhammad peace be upon him. And verily the worst affairs are those introduced into the religion without basis.”

The Difference between Worship and Daily Life

It is important here to differentiate between worship (ibadaat) and daily life and interactions (mu’amalat). With regard to worship, the rule of thumb is that something is forbidden by default unless there is supporting evidence in the Quran and Sunnah. We cannot make things up; only the acts of worship explicitly laid out by the Quran and Sunnah are acceptable. On

the other hand, non-worship actions (mu'amalat) are permissible unless there is textual evidence that prohibits them. The type of clothing we wear, our choices in food, and many other everyday matters are left up to individual choice so long as there is no contradiction in the sources of Islam.

Religious Innovation (Bid'ah): There is a lot of controversy over the issue of innovation in religion, or bid'ah, and this hadith is quoted frequently in that debate, here are a few pointers that give a balanced perspective: * order the people to gather for Taraweeh prayer, but Umar ibn al-Khattab later established it as a consistent congregational practice

*Other examples supporting the above points are Uthman ibn Affan's decision during his rule to compile the standard copy of the Quran, and the establishment of schools of fiqh (madhahib) by many scholars later on.