

**Translation :**

The Qur'ān will either be evidence for you or against you.

(*Muslim*)

**Explanation:**

Al-Qur'ān will be "evidence" for one [on the Day of Judgment] if he acts upon its commandments. Otherwise, it will be a proof against him (*Mirqāt al-Mafātih* 2:9). It is related from Abdullah ibn Mas'ood that Al-Qur'ān will appear on the Day of Judgment and will intercede for the one who reads it and will then guide him into Paradise. On the contrary, Al-Qur'ān will bear witness against the one who neglects it and will then drive him into the Hellfire. (*Jāmi al-'ulum wa'l hikam: 328*).

## ١٩ - النِّسَاءُ حَبَائِلُ الشَّيْطَانِ

**Word Meaning:**

snares

حَبَائِلُ

the women

النِّسَاءُ

the devil

الشَّيْطَانُ

**Translation:**

The women are the snares of Satan. (Razīn)

**Explanation:**

This is confirmed by another hadith in *Bukhari* and *Muslim* in which the Messenger of Allah said, "I have not left behind me any trial (*fitna*) more harmful to men than *women*:" The essence of the narration is that Satan often employs women as a lure for men, time and time again, leading to the committal of sinful acts. However, this is not to say that women are inherently evil, or that they are the sole cause of

men's sins. Rather, the narration alludes to the natural attraction men possess for women, by which Satan lures them into sin. This is why men have been commanded to lower their gazes and why women have been commanded to abide by a modest dress code. These are safety measures for both sexes-The use of women as snares is an undeniable fact that can be observed today in, among other places, the advertising industry. Of course, men who use women for commercial gain-as stewardesses, models, pornographers, and prostitutes, for instance-are accursed, perhaps even more than the women whom they exploit. People who clamor about women's abuse and strive to eradicate it ought to turn their attention to this degradation of women, which has doubtlessly led to the objectification of women and high incidences of sexual harassment, domestic assault, and other crimes related to women's abuse. And to Allah is our complaint.

٢٠ - التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ

**Word Meaning:**

the sin	الذَّنْبُ	the one who repents	التَّائِبُ
no	لَا	like one who	كَمَنْ
		to him	لَهُ

**Translation :**

The one who repents from sin is like the one who has no sin.

*(Ibn Māja, Ṭabarānī, Al-Mu'jam al-kabīr)*

## Explanation:

This hadith refers to the one who repents sincerely. The similarity between the two people is in terms of accountability. Just as the person who did not commit any sins does not have to give account, the one who has repented will no longer have to give account for the sins he repented from. As for who is the better of the two, there is a difference of opinion among the scholars. The superior view, according to Mulla 'Ali al-Qari, is in favor of the one who did not sin at all, since his state is closer to that of the prophets and angels (upon them be peace). And Allah knows best (*Mirqat al-mafatih* 5:196).

٢١ - الإِقْتِصَادُ فِي النَّفَقَةِ نِصْفُ الْمَعِيشَةِ، وَالتَّوَدُّدُ إِلَى النَّاسِ نِصْفُ الْعَقْلِ، وَحُسْنُ السُّؤَالِ نِصْفُ الْعِلْمِ

### Word Meaning:

in	فِي	the moderation	الإِقْتِصَادُ
half	نِصْفُ	the spending	النَّفَقَةُ
the friendliness	التَّوَدُّدُ	the sustenance	الْمَعِيشَةُ
the people	النَّاسُ	towards	إِلَى
good questions	حُسْنُ السُّؤَالِ	the intelligence	الْعَقْلُ
		the knowledge	الْعِلْمُ

### Translation:

Moderation in spending is half of [one's] sustenance, friendliness toward people is half of [one's] intelligence, and asking good questions is half of [one's] knowledge.

(*Bayhaqī, Shu'ab al-īmān*)

## Explanation:

Here, "*Moderation in spending....*" is best understood by the verse of the *al-Qur'ān* : "*Those who, when they spend, are not extravagant and not miserly, but hold a just balance between the two*" (*al-Qur'ān* 25:67). [The income a person receives is mostly not in one's control, as opposed to the spending of what one possesses, which is nearly always in his control. Hence, regulating what one spends of his wealth can provide half the answer to stability in one's livelihood.] "*Friendliness toward people ...*" means that a person's intelligence is perfected through interaction with others, in that the collaboration of two minds is better than one. And "*Asking good questions is half of one's knowledge*" because knowledge of a particular issue only becomes complete by asking the appropriate questions (*Mirqat al-mafatih* 8:795). Also, fully thinking through a question before seeking an answer provides half the answer to the questioner, as opposed to random questioning.

٢٢ - الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ،  
وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا وَتَمَنَّى عَلَى اللَّهِ

### Word Meaning:

who	مَنْ	the intelligent	الْكَيْسُ
his soul	نَفْسَهُ	he has subdued	دَانَ
for what	لِمَا	who has worked	عَمِلَ
the death	الْمَوْتِ	after	بَعْدَ
who has put	أَتْبَعَ	the stupid	الْعَاجِزُ
who has vain hopes	تَمَنَّى	pursuance	هَوَاهَا

## Translation :

The Prophet (ﷺ) said, "A wise man is the one who calls himself to account (and refrains from doing evil deeds) and does noble deeds to benefit him after death; and the foolish person is the one who subdues himself to his temptations and desires and seeks from Allah the fulfillment of his vain desires"

## Explanation:

The person who subdues his lower self is that person who renders himself in complete obedience to the commands of Allah.

٢٣ - الْمُؤْمِنُ مَأْلَفٌ وَلَا خَيْرَ فِيمَنْ لَا يَأْلَفُ وَلَا يُؤْلَفُ

## Word Meaning:

one who is sociable	مَأْلَفٌ	the believer	الْمُؤْمِنُ
who is not sociable	لَا يَأْلَفُ	good	خَيْرَ
		one who is not met sociably	لَا يُؤْلَفُ

## Translation:

The believer is the one who is sociable [with others], and there is no good in one who is not sociable [with others] nor in the one who is not met sociably [by them].

(*Mustadrak, Bayhaqī, Shu'ab alīmān*).

## Explanation:

This hadith underscores the importance of socialization among Muslims in order to form bonds of unity. Allah says, "*And hold fast, all together, to the rope of Allah, and be not divided among yourselves; and remember with gratitude Allah's favor on you; for you were enemies and He joined your hearts in love, so that by His grace you became brethren ..*" (Al-Qur'ān 3:103). Meeting with others in a sociable manner encourages others to do the same and also engenders within the community feelings of love and warmth.

٢٤ - الْغِنَاءُ يُنْبِتُ النَّفَاقَ فِي الْقَلْبِ كَمَا يُنْبِتُ الْمَاءُ  
الزَّرْعَ

## Word Meaning:

make grow	يُنْبِتُ	the song	الْغِنَاءُ
the heart	الْقَلْبِ	the hypocrisy	النَّفَاقَ
the water	الْمَاءُ	as	كَمَا
		the crops	الزَّرْعَ

## Translation :

The Song make hypocrisy grow in the heart just as water makes crops grow.

(Bayhaqī, *Shu'ab al-īmān*)

## Explanation:

Listening to [instrumental] music is clearly prohibited in Islam. Allah says, "*And of mankind is he who pays for mere pastime of discourse, that he may mislead from Allah's way without knowledge, and makes it the butt of*

*mockery. For such there is a humiliating punishment*" (Al-Qur'ān 31:6). Many of the great Mufasssirs of Al-Qur'ān, such as 'Abdullah ibn Mas'iid, Ibn 'Abbas, Ibn 'Umar. 'Ikrima, Maymoon ibn Mahran, and Makhool state that this verse directly refers to singing. Imam Tirmidhi has narrated on the authority of 'Ali that the Messenger of Allah said, "*When my nation adopts fifteen traits, trials will descend upon them- among these traits are taking to songstresses and musical instruments*" (Qurtubi, *Al-Jami' li ahkam al-Qur'ān* 14:51-53).

There are several rigorously authenticated hadiths on the unlawfulness of musical instruments, with the exception of the *duff*, a one-sided small drum, whose use the Messenger of Allah permitted in announcing weddings (*Tirmidhi*). It is thus permitted,

٢٥ - التُّجَّارُ يُحْشَرُونَ يَوْمَ الْقِيَامَةِ فَجَارًا إِلَّا مَنْ اتَّقَى  
وَبَرَّ وَصَدَقَ

**Word Meaning:**

they will be gathered	يُحْشَرُونَ	the traders	التُّجَّارُ
transgressors	فُجَّارًا	the day of judgement	يَوْمَ الْقِيَامَةِ
those who (they) were righteous [in their oaths]	مَنْ	except	إِلَّا
	بَرَّ	feared	اتَّقَى
		spoke the truth	صَدَقَ

### Translation :

Traders will be gathered on the Day of Judgment as transgressors, except those who feared Allah, were righteous [in their oaths], and spoke the truth.

(*Tirmidhī, Ibn Māja, Dāramī*)

### Explanation:

The reason for the generalization in the hadith concerning traders is that they are often deceitful and dishonest in promoting their merchandise. Therefore, the Messenger of Allah warned them that they would be raised as transgressors. He then excluded those who fear Allah in their dealings and speak the truth (*Mirqāt al-Mafātih* 6:42) and said that they would be blessed with the company of the prophets (upon them be peace) and martyrs (see the next Hadith). Traders includes all types of business men and brokers.

٢٦ - التَّاجِرُ الصَّدُوقُ الْأَمِينُ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ  
وَالشُّهَدَاءِ

### Word Meaning:

the truthful	الصَّدُوقُ	the trader	التَّاجِرُ
in the company of	مَعَ	the trustworthy	الْأَمِينُ
the very truthful	الصِّدِّيقِينَ	the prophets	النَّبِيِّينَ
		the martyrs	الشُّهَدَاءِ

### Translation :

A truthful and trustworthy trader will be in the company of the prophets, the very truthful, and the martyrs.

(*Tirmidhī, Dāramī, Dāraqūṭnī*)



## Explanation:

A trader will either be gathered with these blessed people on the Day of Judgment or will be with them in Paradise (*Mirqāt al-Mafātih* 6:41).

٢٧ - آيَةُ الْمُنَافِقِ ثَلَاثٌ : إِذَا حَدَّثَ كَذَبَ , وَإِذَا وَعَدَ أَخْلَفَ , وَإِذَا أُوتِيَ خَانَ

## Word Meaning:

the hypocrite	الْمُنَافِقِ	sign	آيَةٌ
when	إِذَا	three	ثَلَاثٌ
he lies	كَذَبَ	he speaks	حَدَّثَ
he breaks	أَخْلَفَ	he makes a promise	وَعَدَ
he betrays	خَانَ	he is trusted	أُوتِيَ

## Translation:

The sign of a hypocrite are three: when he speaks he lies, when he makes a promises he breaks it, and when he is trusted he betrays the trust.

(*Bukhārī, Muslim*)

## Explanation:

One meaning of this hadith is that a person in whom these signs are found is a hypocrite (*munāfiq*) toward the person he has wronged. He can not be called a hypocrite in religion since he is not concealing unbelief; however, his actions resemble those of a true hypocrite.

Another explanation is that hypocrisy (*nifāq*-outwardly showing something different from what one feels or believes

inwardly) is of two types: that which is related to belief (the greater and true hypocrisy) and that which is in action (the lesser hypocrisy). 'Allama Khattabi, the great hadith scholar of the fourth century, states that the signs mentioned in this hadith refer to the latter-a person in whom these are found will be considered a hypocrite in action and not a hypocrite in belief. Yet another explanation is that these are the signs of the true hypocrite and the continuous performance of these sins could eventually lead a person to hypocrisy of faith.

٢٨ الْكَبَائِرُ: الْإِشْرَاكُ بِاللَّهِ , وَعُقُوقُ الْوَالِدَيْنِ, وَقَتْلُ  
النَّفْسِ وَالْيَمِينُ الْعَمُوسُ

### Word Meaning:

worshipping others besides Allah	الْإِشْرَاكُ بِاللَّهِ	the major sins	الْكَبَائِرُ
the parents	الْوَالِدَيْنِ	disobeying	عُقُوقُ
the soul	النَّفْسِ	killing	قَتْلُ
the immersing	الْعَمُوسُ	the oath	الْيَمِينُ

### Translation:

The major sins are worshipping others besides Allah, disobeying parents, killing a human being [unlawfully], and the immersing oath. (*Bukhārī, Muslim*)

### Explanation:

An "*immersing oath*" is when a person takes an oath by Allah regarding a past event that did or did not occur while

knowing the contrary to be true. This overwhelms the person in sin, then submerges him into the Hellfire-hence, called an "immersing oath" (*Mirqāt al-Mafātih*1:220).

٢٩ - الْبِرُّ حُسْنُ الْخُلُقِ وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ،  
وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ

### Word Meaning:

good	حُسْنُ	the righteousness	الْبِرُّ
the sin	الْإِثْمُ	the character	الْخُلُقِ
in	فِي	it causes uneasiness	حَاكَ
you dislike	كَرِهْتَ	your heart	صَدْرِكَ
to become aware of	يَطَّلَعُ	to	أَنْ

### Translation:

Righteousness is good character, and sin is what causes uneasiness in your heart and what you dislike others to become aware of .  
(*Muslim, Tirmidhī*)

### Explanation:

"*Good character*" has been used here in the complete sense, encompassing all good acts of obedience toward the Creator and His creation. Some have explained it to be those actions in which the heart of a pious person feels comfortable. For a God-fearing person, two signs make it clear whether an action is sin or not. The first is that the action creates unease in the heart, and the other is that he dislikes others to become aware of it. This applies only to the one who has returned to his innate purity (*fitra*) and whose heart has opened up to complete submission (*Islām*) (*Mirqāt al-Mafātih* 8:803-804).