

٩ - الظُّمُّ ظُلْمَاتُ يَوْمِ الْقِيَامَةِ

Word Meaning:

darknesses	ظُلْمَاتُ	the oppression	الظُّمُّ
		the day of judgment	يَوْمُ الْقِيَامَةِ

Translation:

Oppression will be darknesses on the Day of Judgment.
(*Bukhārī*)

Explanation:

Righteous deeds will be a source of light on the Day of Judgment. "*Darknesses*" could also be a symbolic reference to the hardships and torments of the Day of Judgment (*Mirqāt al-Mafātih* 8:846). *zulm* (lit., *putting a thing in a place not its own, "oppression" or "wrongdoing"*) can be upon oneself-the worst of which is ascribing partners with Allah (*shirk*), followed by the major and minor sins. Or it can be related to others-for instance, wrongfully taking another's honor, life, or property (*Jāmi al-'ulum wa'l hikam* 334).

١٠ - الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ

Word Meaning:

prison	سِجْنٌ	the world	الدُّنْيَا
paradise	جَنَّةٌ	the believer	الْمُؤْمِنُ
		the disbeliever	الْكَافِرُ

Translation:

The world is a prison for the believer and a paradise for the disbeliever.
(*Muslim, Tirmidhī*)

Explanation:

This world is a prison for the believer in comparison to the bounties and rewards prepared for him in the next world, and is a paradise for an unbeliever in comparison to the punishment awaiting him in the next world. In the same way, a true believer's desire is to leave this world and meet Allah (hence, a prison), whereas an unbeliever's desire is to live in this world forever (hence, a paradise).

١١ - الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى

Word Meaning:

the upper	الْعُلْيَا	the hand	الْيَدُ
the lower	السُّفْلَى	superior	خَيْرٌ

Translation:

The upper [giving] hand is superior to the lower [taking] hand. *(Bukhārī, Muslim)*

Explanation:

To be in the position of giving something to someone is superior to taking from someone.

٢١ - الطَّهْوَرُ شَطْرُ الْإِيمَانِ

Meaning :

half	شَطْرُ	the purity	الطَّهْوَرُ
		the faith	الْإِيمَانُ

Translation:

The purity is half of the faith. *(Muslim)*

Explanation:

Some scholars have taken *īmān* (faith) to mean prayer (*Ṣalāt*) in this context. Hence, purity becomes half of prayer because it is the most important prerequisite of the prayer. Another explanation is that just as entering into faith eliminates one's major and minor sins, the performing of ablution eliminates one's minor sins (*Mirqāt al-Mafātih* 2:6).

١٣ - الْجَرَسُ مَزَامِيرُ الشَّيْطَانِ

Word Meaning:

flutes مَزَامِيرُ

the bell الْجَرَسُ

the devil الشَّيْطَانُ

Translation:

The bells are the flutes of Satan. (*Muslim*)

Explanation:

This hadith is based on the fact that ringing distracts a person's attention from the remembrance of Allah. The word *mazāmīr*, "flutes" has been used here in the plural to relate to the incessant ringing sound of a bell (*Mirqāt al-Mafātih* 7:446).

١٤ - الطَّاعِمُ الشَّاكِرُ كَالصَّائِمِ الصَّابِرِ

Word Meaning:

the thankful الشَّاكِرُ

the one who eats الطَّاعِمُ

like كَ

the patient الصَّابِرُ

the one who fasts الصَّائِمُ

Translation :

The one who eats and is thankful is like the one who fasts and is patient. (*Tirmidhī, Dāramī*)

Explanation:

The one who eats is "thankful" in that he begins with the Name of Allah [*Bismillah*] and ends with praise of Him [*Al-hamdu lillah*]. The one who fasts is "patient" in that he abstains from doing anything that breaks the fast. The point of similarity between the two is that both acts are deserving of reward, even though the reward of the fasting person is surely greater (*Mirqāt al-Mafātih* 8:40).

١٥ - الْبَادِيُّ بِالسَّلَامِ بَرِيٌّ مِنَ الْكِبْرِ

Meaning :

the salām	السَّلَامُ	the one who initiates	الْبَادِيُّ
from	مِنْ	free	بَرِيٌّ
		the pride	الْكِبْرُ

Translation:

The one who initiates the salām is free from pride.

(*Bayhaqī, Shu‘ab al-īmān*)

١٦ - السُّوَاكُ مَطْهَرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ

Word Meaning:

purifies	مَطْهَرَةٌ	the tooth stick	السُّوَاكُ
the mouth	الْفَمُ	to	لِ
the lord	الرَّبِّ	pleases	مَرْضَاةٌ

Translation:

The tooth-stick purifies the mouth and pleases the Lord
(*Bukhārī* without a chain.

[*ta‘līqan, Nasā’ī, Dāramī*])

١٧ - الْغَيْبَةُ أَشَدُّ مِنَ الزَّانَا

Word Meaning:

worse	أَشَدُّ	the backbiting	الْغَيْبَةُ
the unlawful intercourse (adultery)	الزَّانَا	than	مِنَ

Translation:

Backbiting is worse than unlawful intercourse (adultery).
(*Bayhaqī, Shu'ab al-īmān*)

Explanation:

This narration continues with the Companions asking the Messenger of Allah (صلى الله عليه وسلم) why backbiting is more severe. Allah's Messenger replied that the person who fornicates is forgiven by Allah if he sincerely repents, but the one who backbites is not forgiven until the person he transgressed against forgives him.

Another reason for this is that unlawful intercourse is normally recognized by the fornicator as a serious sin; hence, there is a greater chance of him turning to Allah and repenting. On the other hand, a person who backbites does not normally realize the seriousness of his sin and takes it lightly; hence, he does not stop and repent. (*Mirqāt al-Mafātih* 8:610).

١٨ - الْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ

Word Meaning:

evidence	حُجَّةٌ	the qur'ān	الْقُرْآنُ
or	أَوْ	for you	لَكَ
		against you	عَلَيْكَ

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