

﴿٥٩﴾ كَمْ مِنْ صَائِمٍ لَيْسَ لَهُ مِنْ صِيَامِهِ إِلَّا الظَّمْأُ وَكَمْ مِنْ قَائِمٍ لَيْسَ لَهُ مِنْ قِيَامِهِ إِلَّا السَّهَرُ

59. How many there are who fast but do not gain anything from it but hunger, and how many there are who pass the night standing in prayer but do not gain anything from it but sleeplessness (*Dāramī*).

This ḥadīth is a commentary on those who fast without seeking reward from Allāh or who do not abstain from committing sins, even though the minimal obligation is fulfilled by such a fast. As for those who stand for lengthy vigils at night, their motive may be to show off, in which case no reward would be gained. Likewise is the case with all acts of worship—sincerity (*ikhhlās*) is essential in all of them (*Mirqāt al-mafātīḥ* 4:510). See also ḥadīth of intention above.

﴿٦٠﴾ مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ

60. Of the excellence of one's Islam is that he leaves that which does not concern him (*Tirmidhī, Aḥmad*).

The “excellence of one's Islam” is determined by his becoming a complete Muslim. “Leaving that which does not concern” a person refers to all nonessential actions and statements. A person should constantly be occupied with fulfilling the commands of Allāh, and should leave everything that does not obtain the pleasure of Allāh and that is not essential for this world or for the Hereafter. One's time should be occupied in striving for perfection in acts of worship and in seeking sacred knowledge. This is what will bring one endless bliss and salvation in the Hereafter (*Mirqāt al-mafātīḥ* 8:585).

﴿٦١﴾ أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

61. Verily each of you is a shepherd, and each of you will be questioned [on the Day of Judgment] regarding his sheep (*Bukhārī, Muslim*).

The ḥadīth continues with: “therefore, the leader of a people is responsible and will be questioned concerning his responsibility; a man is responsible for [the welfare of] his household and will be questioned concerning his family; a woman is responsible for [safeguarding the sanctity of] her husband's house and will be questioned concerning her responsibility in that...”

(*hafaza*) and angels of mercy, and not the Angel of Death, who calls upon people at their appointed time wherever they are.

The reason for angels not entering where dogs are present is because dogs are considered to be filthy. Also, some dogs have been referred to as devils in the ḥadīths (*Mirqāt al-mafātīḥ* 8:265–266, *Mazād al-rāghibīn* 43). [A] Inanimate pictures, like that of scenery, buildings, or products are not included in the prohibition.

﴿١٢٩﴾ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ

129. None among you is a [perfect] believer until I become more beloved to him than his father, his children, and all people (*Bukhārī, Muslim*).

The word “love” in this ḥadīth does not refer to the natural love (*al-ḥubb al-ṭabīʿī*) one feels for someone, since such love is beyond one’s control. This refers to a logical love (*al-ḥubb al-aqlī*), which demands that a person give priority to what the intellect gives preference to, even if it goes against his personal desires. This is similar to the love of a sick person for medicine, who only consumes it due to his knowledge of its benefits, despite his natural dislike for it. Hence, love for Allāh’s Messenger ﷺ demands that a person fulfill his commands, despite natural inclinations not to, knowing that true benefit and salvation will come from following those commands. Love here could also refer to the love of belief (*al-ḥubb al-īmānī*) that develops because of awe and respect for Allāh’s Messenger ﷺ and his bounties and mercy upon the believers. Hence, one gives preference to the desires of the beloved [Messenger ﷺ] over the desires of one’s family and self, especially when the Messenger ﷺ has been characterized with all possible elements of love—knowledge, inward and outward beauty, sublime character, and abundant generosity (*Mirqāt al-mafātīḥ* 1:145).

﴿١٣٠﴾ لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ، فَمَنْ هَجَرَ فَوْقَ ثَلَاثٍ فَمَاتَ دَخَلَ

النَّارَ

130. It is not lawful for a Muslim to sever relationships with his brother for more than three days. Whoever does sever relationships for more than three days and then dies will enter Hellfire (*Abū Dāwūd*).

“And dies,” i.e., without repentance and “will go to Hellfire,” Tūrpustī explains, means that he becomes deserving of a place in Hellfire, although the final decision is in the

﴿٢١﴾ وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَا يَنْفَعُ فِيهِ إِلَّا الدِّينَارُ وَالدِّرْهَمُ

21. The Prophet ﷺ said, “A time will surely come upon the people when only *dīnārs* and *dirhams* will be of benefit” (*Aḥmad*).

‘Allāma Ṭibī explains this ḥadīth: “[A time will come when] only earnings will benefit [and preserve] a person, because without it he may fall into the unlawful.” Some scholars said, “Do trade and make a living, for you are in a time when, if one of you falls into some need, the first thing you will consume is your religion” (*Mirqāt al-mafātiḥ* 6:33). In former times, pious people encouraged the absence of wealth (*faqr*) and deemed it an asset, but nowadays lack of wealth is considered a shortcoming. [As the ḥadīth states,] everything will come to revolve around the possession of wealth. Those who possess it will be able to advance in all fields, including, in many cases, “religion” (for instance, constructing *maṣjids*, *madrasas*, religious institutions, schools, publishing houses, and employing *imāms* and teachers). Therefore, some of the predecessors preferred that scholars be wealthy in order to avoid being mistreated by the wealthy. Sufyān al-Thawrī said, “Wealth was once frowned upon [by the religious scholars] but now it has become a form of protection and defense for the Muslim. If it were not for this wealth, then these rulers [the Abbasids] would treat me like a towel and clean with it what they please” (*Mazād al-rāghibīn* 78).

﴿٢٢﴾ وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا: قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ، وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مُمِيلَاتٌ مَائِلَاتٌ، رُؤُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ، لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا وَإِنَّ رِيحَهَا لَتُوجَدُ مِنْ مَسِيرَةٍ كَذَا وَكَذَا

22. The Prophet ﷺ said, “There are two types of people who will enter the Hellfire, whom I have not yet seen: people who will have whips similar to ox-tails with which they will beat people, and women who will be dressed, yet nude. They will seduce men and will themselves be inclined toward them. Their heads will be like the swaying humps of Bactrian camels. They will neither enter Paradise nor smell its fra-