

SAFEGUARDING THE TONGUE



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دارت برکاتہم



SAFEGUARDING THE TONGUE



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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أَلْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ. بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ.
وَالَّذِينَ هُمْ عَنِ اللّٰغُوِ مُعْرِضُونَ (AlMominoon-3)

وَعَنْ عَقْبَةَ ابْنِ عامر رَضِيَ اللهُ عَنْهُ قَالَ يَا رَسُولَ اللهِ مَا النَّجَاةُ؟ قَالَ
رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَمَلِكُ عَلَيْكَ لِسَانَكَ وَالْيَسَعَكَ بَيْتُكَ
وَأَبُكَ عَلَى خَطِيئَتِكَ. (At-Tirmidhi).
صَدَقَ اللهُ الْعَظِيمُ وَصَدَقَ رَسُولُهُ النَّبِيُّ الْكَرِيمُ.
اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ.

Importance of Tongue

My Most Respected Muslims, Elders, Brothers and most Respected Mothers and Sisters of the Muslim Ummah.

Allah the Praiseworthy has created the body with a collection of different organs, muscles and limbs. Each part has its own function. While the eyes have their own value, the magnitude of their worth can only be felt by those who don't have the ability to see. Similarly, ears have their own usefulness. If we could only ask a deaf person the importance of basic auditory abilities and their functional significance, we would realise the limitations handicap people have to face beyond what we think they have to.

In the same way the ability to speak is also an incredible blessing from Allah. The purpose of being endowed from Allah with these benefactions is only that they are utilized by us in a manner which is solely for His pleasure.

Each part of the body is of immense value and importance however it is safe to count that two of these parts (the heart and the tongue) will be most accountable for on the Day of Judgement. If used correctly, no other part is a greater contributor to eternal success than these two. On the other





hand, if employed for immoral means, there is nothing that can be more guilty than these two parts.

When the tongue utters the kalimah, "لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ", the person enters a state of purity irrespective of whether he lived a hundred years in disbelief prior to this declaration. Although a mere statement from the tongue, the extent of its enormity can be derived through the fact that a hundred years worth of disbelief is forgiven through it.

It is narrated in a Hadith that the proclamation of these words may become a means of absolution for many on the Day of Judgement. These words will be weighed on the balance of Deeds. The significance of these words can be procured through an understanding of this Hadith.

The Detrimental Effects of the Misuse of Tongue

However, if put to wrong use (ALLAH Forbid) the same tongue can compel one to fall into the deepest pits of Hell instead of the original route towards Heaven.

The Prophet ﷺ is reported to have said;
إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ لَا يُلْقِي لَهَا بَأْسًا لَا يَرْفَعُهُ اللَّهُ
بِهَادِرَاتٍ وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ لَا يُلْقِي لَهَا بَأْسًا
يَهْوِي بِهَا فِي جَهَنَّمَ

Verily, a man who says something with his mouth that pleases Allah and he himself is oblivious to the fact that these utterances have made the Almighty happy (at the time that he has uttered) Allah will elevate his ranks in Jannah due to these. On the contrary, a person may speak out of sheer ignorance which incurs Allah's displeasure and lands him into the throes of Hell. (Al-Bukhari)

My dear friends, we should be mindful of what we say in this





day and age of darkness where the ignorant blatantly refuse to accept that they are misled and the foolish wastes away time in meaningless pursuits.

To reiterate in simple words, the misuse of the tongue can lead a person far away from Allah.

To repeat words of Kufr (in order to inform someone of it) is not Kufr itself.

I wish to give an example with the intent of illustrating my point further. If a person tells someone, "Sir, This action is not in accordance with the Shariah". And if this yields the following reply, "You keep your Shariah away from me!" Despite the casual undertone of the remark, these words have expelled the respondent from the boundaries of Islam. This is why my Dear Friends, the naive tongue interposes itself between a person and Heaven through irresponsible speech. It thus becomes the reason, unbeknownst to him, behind his fall into the deepest pits of Hell.

There is success in silence

Our Beloved Prophet ﷺ has said,

مَنْ صَمَّتْ نَجَا

"One who stays silent attains ease." (al-Tirmidhi)

On another occasion, the Prophet ﷺ said,

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُصَلِّ رَحْمَةً، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ

"One who believes in Allah and the Day of Judgement should honor his guest, he who believes in Allah and in the last day should not harm his neighbor, he who believes in Allah and the last day should speak good or remain silent. (Sunan Abi Dawud)





The benefits of silence

A wise man once said that silence has seven thousand virtues that are comprised of seven points, each of which consists of a thousand advantages.

- Silence is an effortless act of worship
- Silence is glamour without bling
- Silence is aura without being a monarch/ruler
- Silence is a fort that is without walls
- A person who opts for silence will never have to plead for forgiveness
- Silence is a relief from the Angels who record the deeds of a person
- Silence is a veil of one's faults and flaws

Hazrat Hakeem Luqman states that, "I have always regretted my speech yet never regretted being silent"

Your tongue indicates your character. A person's speech is indicative of his character. The words that a person utters reflects his personality. Our beloved Nabi ﷺ has said:

لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ وَلَا اللَّعَّانِ وَلَا الْفَاحِشِ وَلَا الْبُذِيِّ

"The believer does not taunt others, he does not curse others, he does not use profanity, and he does not abuse others" (al-Tirmidhi)

The characteristics of a Momin entail that he has command over his tongue, he uses eloquent and proper vocabulary as these mirror his personality.

The road to pardon

Once, Hazrat Uqbah bin Amir came to Nabi ﷺ and asked, "O Nabi of Allah, what is the road to attaining pardon?"

Nabi ﷺ replied, "Firstly, do not leave your homes except out of pure need, meaning spend your maximum time at home."





The foolish man of today wanders far and wide to attain peace and tranquility but is still unable to find peace. He fails to find his calm and he is only faced with distraught and worry. Darkness is enveloped all around him and chaos is erupting at every point in his life. If only this fool knew Allah the Most Magnificent has placed serenity, peace and calmness inside every single person and it is foolish to search for this peace everywhere but not within one's own self.

The result of this is that the more this person wanders in search of contentment, the further he deviates from it, the more he is in search of ease the further he moves from it even though this is a comfort that Allah has already kept in his heart. Why? Because this is a trait that is needed by all men, poor, rich, villagers, city folk, the scholars, the illiterate. All need this peace and so Allah has made it a part of the heart of all mankind. So that everyone who searches for it finds it easily in their heart. It's a pity that nowadays man finds no peace and contentment at home.

The home is your safe haven

Your home is the ideal location to find peace and relief from all the vices that may be around you.

Allah Ta'ala states in Surah Nahl (Ayah 80),

وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا

“And Allah The Praiseworthy has made your homes a place of peace for you.” (16:80)

The reality is that when a servant of Allah Ta'ala is grateful to all the bounties that Allah has bestowed on him, then at times Allah Ta'ala allows the blessing to stay with that person but extracts the satisfaction and Barakah of these bounties. When there is sin being committed in a house than Allah allows that house to retain itself however he extracts the





peace and tranquility from that house.

Value your blessings

My most Respected Listeners, a business that yields monetary profits most certainly is a very big blessing of Allah. However if there is sin being committed in the transactions of running this business and Allah is disobeyed then Allah allows the face of that business to stay intact however the essence of satisfaction that one may get by doing the business may get extracted from it.

When parents are negligent in seeking Allah's pleasure whilst raising their children, Allah allows these children to stay in front of their parents but in the form of a headache. So at this point I would like to say that the home that was once a safe haven for a person, a place of protection for his Imaan, sadly today my Dear Friends, that is no more and I am informed of countless cases of grief that people are going through in their domestic lives.

The feeling of relaxation at home is missing. Today's person is wandering here and there and everywhere searching for this peace. And when he returns home then his sadness and grief is further escalated. The feelings of discontent and dismay are further amplified.

The poor fellow wants to unwind at home but sadly that does happen and he returns to a house enveloped in sadness and heartbreak.

Saving oneself from sadness and distraction

My most respected listeners, our beloved Nabi ﷺ had said that "we must not leave our homes unnecessarily, if the need is fulfilled by a few members going out then the others should be encouraged to stay at home. Our elders always used to discourage us from late night outings and





children were mindful of the dislike the elders had towards such programmes. How much wisdom and understanding they had!

Once the night falls the devils head towards the cities, filth and vices reach their optimum. How very wise were our elders who would tell their children to reach home before night fell, they would tell the children to be on time or they would find the doors of the house bolted.

Nabi ﷺ told his Sahabah to stay at home and also to repent on their misdoings.

Our Nabi ﷺ is prescribing us the way to stay away from sins. He is guiding us to the path that leads to success. His advice to us is to seek repentance of our sins. It is truly a great richness if one gets to repent of one's sins. Those people are so blessed whose eyes as well as their hearts tear up at the remembrance of their sins. Then there are some people who feel the anxiety within their hearts but their eyes stay dry. Such people are truly blessed and lucky to have the above emotion.

A sign of purity of the heart.

Amir-ul-mu'mineen, Hazrat Umar رضي الله عنه who was a distinguished Khalifa, used to cry so much that his face often stained as a result of his excessive crying.

"Oh my friends, I ask you, was he living a life of sin?"

"No, my Dear Friends, no, it was on the contrary a sign of the purity of his heart that made him tear all the time."

My Dear Friends, whoever cries in this world, Allah will save him from crying in the hereafter and whoever does not cry in repentance in this world then for him there is eternal crying in the hereafter so much that his tears will dry up yet this crying will not stop. Our Nabi صلوات الله عليه وآله وسلم has said "Cry in repentance of your sins."





Own up to your sins

My Dear Friends, the first thing is that we should accept ourselves as guilty of the sins that we commit. The Muslims of today are in denial of their sins. Committing sins is a vice but being adamant on committing those sins is a bigger vice and a much bigger vice than that is not to acknowledge the sin as a sin. Most abhorring of all is to take pride in the sins one commits.

Being persistent in committing sins is definitely a major sin. A step higher is not accepting wrong as wrong and to be proud of one's sinful acts to think of a life full of sins as a worthy life is the biggest of all vices.

Intelligent people will not consider a loan as ordinary no matter how small it is, they are always careful not to write it off. In the same way an intelligent man will not treat an enmity as insignificant no matter how small it is, they will always be alert to the backlash they can face. In the same way a alert person will not ignore a spark. In his opinion, a spark lights up a big fire and so he stays mindful and alert about the dangers that seemingly insignificant things can lead up to.

Do not treat your sins as insignificant

In the same way, no matter how small a sin is, we must give it its due diligence. O Brothers, in the same way that you do not treat a loan and an enmity as minor, in that very same way you must not treat a sin as a minor affair. The fact is that every person can see the damage and destruction caused by a fire and so no one treats that lightly. Those blessed with far sightedness know well that it's a bigger folly to treat a sin casually than to treat a blazing fire casually. What maximum loss will the casual treatment of a fire cause? Maybe the





burning of one's home or death of a person. However, if the sins get this negligent treatment then there is a risk of one losing out on ones Imaan and so Nabi ﷺ has Said that we must cry in repentance of our sins.

It is stated in a Hadith of Nabi ﷺ,

مَا مِنْ عَبْدٍ مُؤْمِنٍ يَخْرُجُ مِنْ عَيْنَيْهِ دُمُوعٌ، وَإِنْ كَانَ مِثْلَ رَأْسِ الذُّبَابِ، مِنْ خَشْيَةِ اللَّهِ، ثُمَّ تُصِيبُ شَيْئًا مِنْ حُرِّ وَجْهِهِ، إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ

“ A momin who cries in repentance of his sins such that tears fall from his eyes and fall on his face, Allah will make the fire of Jahannam haram on such a face”.

Tears are very insignificant on their own but since these tears are tears of remorse, this is the reason why in the Court of Allah they hold great value.

It is a general rule that anything that is rare has great value, since tears of repentance are something that are not found in the Majesty of Allah that is why when such tears of repentance of a momin reach the Court of Allah they have great value. In fact, they are comparable in weight to the value of the drops of blood of a martyr.

The most beloved drops in the court of Allah

It is a Hadith of Nabi ﷺ that,
 لَيْسَ شَيْءٌ أَحَبُّ إِلَى اللَّهِ مِنْ قَطْرَتَيْنِ، وَأَثْرَيْنِ
 قَطْرَةٌ مِنْ دُمُوعٍ فِي خَشْيَةِ اللَّهِ
 وَقَطْرَةٌ دَمٍ تُهْرَأُ فِي سَبِيلِ اللَّهِ

“there is no other thing more beloved to Allah than these two kinds of drops. The first is the tear that leaves the eye of a sinner out of the fear of Allah and the other is the drop of the blood of a martyr which is shed in Jihaad (the path of Allah)” (At-Tirmidhi)

These two kinds of drops are most beloved In the court of Allah Ta'ala. Allah Ta'ala has a great value for them.





Having command and control over one's tongue

The third guidance from Nabi ﷺ is that, "One should keep their tongue in check, one should safeguard one's tongue from all kinds of improper and futile statements, one should distance oneself from absurd discussions. When Hazrat Maaz رضي الله عنه was departing for Yemen he requested Nabi ﷺ to give him some advice. Amongst the many advices that Nabi ﷺ gave him, he also held His صلواته Mubarak tongue and said to Muaaz رضي الله عنه, "Be very mindful of your tongue." Hazrat Muaaz رضي الله عنه replied, 'Oh Nabi of Allah صلواته, will we be accountable for the words that we utter in our conversations?" Nabi صلواته answered,

تَكَلَّمْتَكَ أُمَّكَ يَا مُعَاذُ وَهَلْ يَكُفُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ إِلَّا
حَصَائِدُ أَلْسِنَتِهِمْ

"May your mother lose you, (this expression was used amongst the Arabs for the sake of warnings) will there be something else other than the tongue which will be the reason to drag someone upside down into Jahannum? (Meaning that misuse of speech will be a main cause of someone being dragged into the fire of Jahannum)

The blow from a tongue is harder than a blow from a sword

The sword can cut through someone's body whereas the blow from the tongue can pierce one's heart. The arrow can injure the flesh of the body whereas the injury from the tongue can injure the heart. There are medical treatments to heal the body and these treatments heal well whereas the injuries to the heart do not heal with any medical treatments. And so my most Respected Brothers, be mindful of how the grief your words can cause to someone. And what implications





that can have on your life. Foul language uttered from you can cause heart break for someone. What will become of you then? The situation of this time and age is such that the men are quick to use their hands and the women are very sharp with their tongues. Men have no control over their hand and women have no control over their tongues. Dear Listeners, one who slips their footing can still achieve balance but one who's tongue slips can never achieve any stability, so my Brothers, bear this well in your mind, as long as you have not uttered any words you are in a very premium position as a king is, but as soon as these words leave your mouth, you have become enslaved to these very words and now these cannot be reconciled. Most accomplished are those who are extremely cautious of the style of speech and words that they use.

Avoid unnecessary conversations

Hazrat Abu Hurairah رضي الله عنه is reported to have said that if you want your Islam/Deen to flourish and to beautify further, it is then beneficial to you to avoid unnecessary conversations. Nabi صلوات الله عليه وآله وسلم is reported to have said that abandoning futile actions is the sign of glory of one's deen (Islam).

(At-Tirmidhi) **مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَغْنِيهِ**

Meaning to refrain from using one's tongue in discussions that give no benefit to worldly aspects and also that don't contribute to success in the Aakhirat.

Allah Ta'ala has stated in the Holy Quraan

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ

“And those who stay away from futile talk” (23:3)





Speak less and listen more

My Respected Brothers, a momin fully understands this equation that the more he speaks, the greater the chance to slip. Nowadays people are habitual of speaking more and listening less and this is totally against the nature of one's physical self. If one observes, Allah has given us humans two ears and one tongue indicating that the frequency of speech should be half of listening but nowadays no one is ready to listen, they rather be the ones talking and at times it appears that everyone present is talking to the walls. Each one is talking at once, the husband and wife, one and all just stating their points of view. It's at times unclear who is addressing whom and so the Prophet ﷺ has advised us that the quality of a momin/momina is that he/she refrains from futile and unnecessary conversations and when they do talk, it should be meaningful and beneficial.

Sign of foolishness

A wise person has written that there are certain traits found in someone, deem that person to be foolish.

The first is the trait of anger, such that is so uncontrollable that he is unmindful if the situation calls or does not call for him to be angry. The second is futile conversations which are non-beneficial and have "no worth for worldly betterment nor for the betterment in the Akhirat". The third is unmindful spending, such that there is no gain from what is being bought, this style of spending is void of the pleasure of Allah. The fourth is disclosing your confidential information in front of anyone and everyone. The fifth is to have no criteria for an advisor, thinking that everyone you speak to is sincere to you and that you can take their advice, opinion and implement that in your life without close scrutiny. The





sixth thing is the inability to differentiate between a friend and a foe. Also choosing Shaytaan to be one's friend, that is the biggest injustice one can do to oneself. Verily Shaytaan is your biggest enemy and no doubt he is in opposition to Allah Ta'ala. Allah Ta'ala says in the Quraan,

إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ

A person who carries the above traits, he is most definitely misguided and foolish. And so My Respected Brothers, the advice to you is that if you have to speak, speak of good things that are progressive and add value to an idea, also donot feel the compulsion to add an opinion, most of the times it is better not to add your two cents and involve yourself into every subject that crosses your path.

Traits of a hypocrite

The Nabi of Allah ﷺ has said something to this effect that you will never find these five qualities in a hypocrite:

- 1) The true understanding of Deen
- 2) The calculated usage of one's tongue
- 3) Humility when interacting socially
- 4) To have the light of Imaan in one's heart
- 5) To have the love for the Muslim community

So my Dear Friends, to have mindfulness in your speech is a Momin's quality, never to be found in a hypocrite. So it is essential that we introspect on our life and access if we are going against this valuable quality, the absence of which could lead our life towards jeopardy.

The tongue is more dangerous than an arrow

Hazrat Safwaan Soori رحمته الله used to say,

"I would prefer to shoot an arrow at someone from my bow rather than shoot arrows of hurtful words from my tongue





because the aim from the bow can deflect but the arrow of spiteful words can never miss their aim”

Over indulgence in conversations can lead to a hard heart

Hazrat Esa عليه السلام has said,

“Do not over indulge in conversations as it leads to hardening of the heart, desensitizes one’s heart. He is also reported to have said that a hard heartened person gets distanced from the Mercy of Allah, and due to the hardness of the heart he fails to recognize that he has been removed this great blessing. He is so totally in vain of his pitiful situation. And when you see hardness in your heart (such that you are unable to cry, unable to worship, unable to feel the might of Imaan) and you feel fatigue in your body and also see decline in your Rizq (such that it is void of blessings), than know that you are guilty of excessive futile conversations such that cause the hardness of the heart.

A person who engages in a lot of worship but is unmindful of his speech, he is unable to receive the full blessings of that worship, the light of Noor that one gets due to the act of worship is not received in such a person’s heart.

The Tongue Initiates Chaos and Disharmony

Nabi صلى الله عليه وآله وسلم has said that when you use your tongue, be extremely conscious on how you are using it. In today’s time harsh speech is responsible for the breaking of relations. When a man talks, his harsh tone may cause distress to the respondent, and when a woman speaks, it’s like daggers are thrown to the people she is addressing, and then you see them cry, and complaining that the words of Talaq were declared. The excuse most commonly given to justify this is, that it was uttered in a state of rage.” Oh My Fellow Brothers,





divorce is a result of rage, it's not due to some happiness nor is it executed in a state of joy. And when you have struck a wrong via your own tongue then why the remorse.

The Decree of Allah ﷺ

The use of the tongue is most careless even though nature has secured it physically behind 32 teeth and then on top of that Allah has secured two lips so that whenever one intends to use his tongue he has to overcome these two barriers. Just observe how well Allah ﷻ has secured this tongue to limit its misuse as it causes may cause ir repairable grief and damage. In today's time, crushing someone's feelings is a norm. Remember that if the feelings of a momin are crushed, the wrath of Allah is invited and so it is essential that every word that is uttered is carefully thought for.

The practice of Hazrat Abu Bakr ﷺ

Hazrat Abu Bakr ﷺ once uttered some harsh words to someone. As soon as these words were uttered he felt remorse at his action and immediately he begged the person who was a commoner from the Bani Salamah tribe to forgive him and repeat the same words for him, that is Abu Bakr ﷺ. He Abu Bakr ﷺ said that if the man did not do so than Abu Bakr ﷺ would complain to Nabi ﷺ. The meaning of this request was that Abu Bakr ﷺ wanted to bury this there and then and did not want the incident to be accountable for on the Day of Qiyamah. The man refused to bury the hatchet in the way requested by Abu Bakr ﷺ. This issue was brought before Nabi ﷺ. The beloved Prophet ﷺ said to the man that you may refrain from saying the same utterances but do forgive Abu Bakr ﷺ. The fact that this matter was brought before Nabi ﷺ was only due to the far sightedness of Abu Bakr ﷺ that he did not want to





brush this incident aside. He was worried that he would have to bear the consequences for it on the Day of Qiyamah.

Do your Self-introspection

Hazrat Umar رضي الله عنه is reported to have said, “Do your own self introspection before you are held accountable” Oh believers! Why don’t you do your self-introspection and self-realization? Verily all your actions are being documented.

The Scribes of Allah

Allah ﷻ says in the Quran,

وَأَنَّ عَلَيْكُمْ لَحَافِظِينَ
كِرَامًا كَاتِبِينَ

“And indeed appointed over you are keepers, noble and recording.” [Surah Infitaar 9,10]

In a second place in the Holy Quran, Allah ﷻ says,

مَا يُلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

“Man does not utter any word except that with him is an observer prepared(to record)”. [Surah Qaaf 18]

Yes, My Dear Muslims, every single word that you utter is being recorded by two keepers, one is placed on your right and one is placed on your left. Every single word you utter from your mouth, it is being recorded and on the Day of Qiyamah you will be held accountable for all these words.

Do not be the cause of anyone’s grief

And so this is the reason an intelligent and witty person resolves all his issues in this world. He does not want to be held accountable for his misdoings on the Day of Qiyamah. My friends no doubt our tongues are very unmindful of the





utterances they make. The ladies are also very unmindful of the words they utter. We hurt our mothers, hurt our fathers, hurt the heart of the other ladies in the house. We don't think that these few words could cause someone grief for the whole night and make them suffer in agony. Who is responsible for all of this? Who is responsible for the grief caused to a man for a full day when he hears hurtful remarks from his wife at the start of the day? Who is responsible for the anguish caused to the wife whose husbands cruel remarks haunt her for the entire night? Remember that everyone has self-esteem and self-respect even if he is a servant at your home or a laborer at your service. And you are solely responsible for the grief, anguish and damage that you cause to someone because of your wrong choice of tone and words. Allah has said clearly in the Quran.

مَا يُلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

“Man does not utter any word except that with him is an observer prepared to record”. (Surah Qaaf 18)

If you have hurled an abuse at someone remember that you will be held accountable for that. If you have mocked and jeered at someone then you will be answerable for this action. If you have hurt someone's self-esteem you will also be answerable for that. Every single wrong that you have uttered is chargeable on the Day of Qiyamah.

Abstain from Sin

Allah says in the Quran,

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ
وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

“Whoever does an atoms weight of good will see it and whosoever does an atoms weight of evil will see it” (Surah Zilzaal 7-8)





The smallest action will be questionable on the Day of Qiyamah and so My Dear Friends be mindful of how you use your tongue. Make it a habit to evaluate your words before you utter them, it will result in you making less mistakes ,accumulating less sins and you will be able to secure the Noor of your Ibadat.

وَأَخِرْ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

May Allah ﷻ grant me and you the ability to practice more on what good we say and hear.

Ameen





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