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Vol 8 / Issue 2 / Feb-Mar 2018

# The Intellect

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Al Quran  
Surah Nisa – Part 7

Al Hadith  
Importance of Economic Affairs

The Awakening  
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My  
Reason?  
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# Editorial

Dear Readers,

السلام عليكم ورحمة الله وبركاته

Once, the city where Hadhrat Zu Al-Nun Misri رحمته resided, faced a severe drought. People came to him, asking him to supplicate to Allah ﷻ for rain. He agreed, but warned that a lack of rain is indicative of the sins that we send forth and added, *the person most sinful amongst us must leave the city first and then only our invocations would bear fruit, and amongst you all, I consider myself the most sinful, so unless I leave, I am afraid our supplications would not be accepted!*

This is Hadhrat Zu Al-Nun Misri رحمته – a Waliullah, whose piety and chastity was well-known and established.

The starting point for analysis and reform in our Deen is the self. Our practice though is in stark contrast to this tenet. We begin with others.

In addition, we are also very inquisitive (who did what, when and why) and intrusive with regards a change in someone's outlook or way of life. We must also know the reason behind every action, rule and injunction, whether we have the capacity to understand it or not; a practice totally out of sync with sam'ina wa atta'na (we heard and we obeyed).

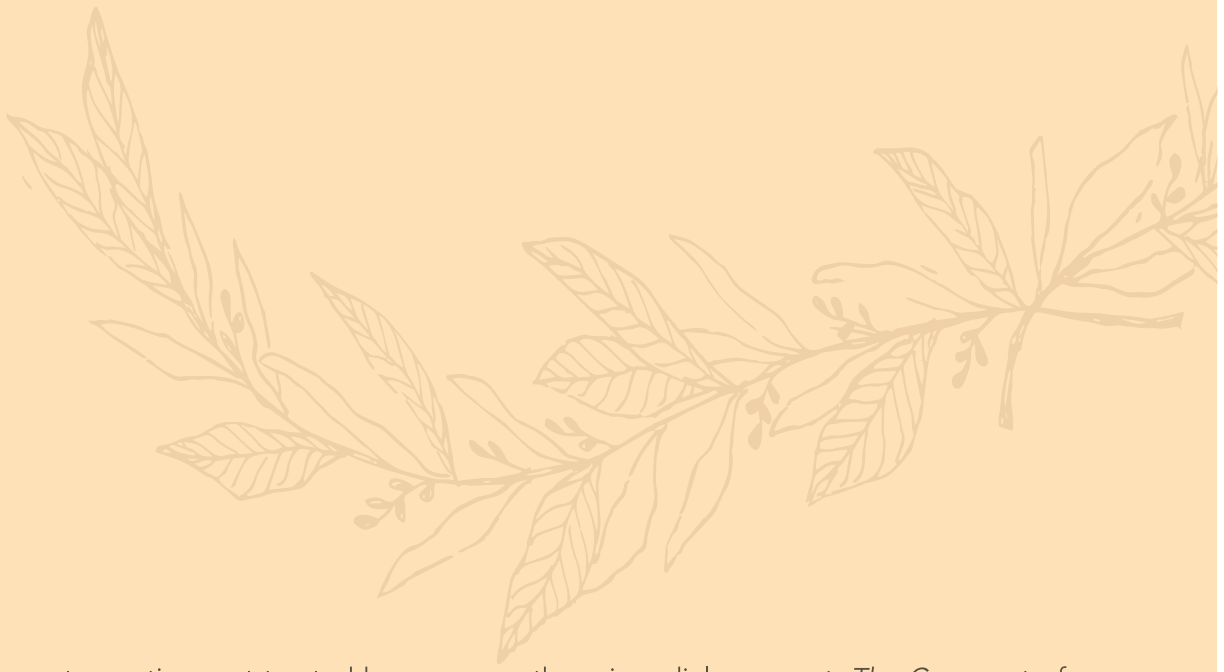
So piercing questions like "Has your father / husband forced you into observing purdah?" to females, "Why is your shalwar above your ankle?" to males, "Why do you not celebrate your birthday?", "Why have you scrubbed off faces of animates in your child's book?", "Where is it written that music is haram?" etc. have become the norm. In most instances, the respondent to this meddling bombardment of queries becomes defensive and answers sheepishly, despite being on the haqq.

Our Cover Story, *My Reason Why...* examines this epidemic closely and analyses why, instead of responding with conviction and confidence, we go on the back-foot when showered by such questions and what is the way around it.

\*\*\*\*\*

*"He did not destroy me, nor let me die of hunger, though I did not know Him. How can He destroy me now, now that I know Him (and worship Him!)"* asks the protagonist in *The Storm and the Man who Worshipped an Idol* in our *Tell-a-Tale* section - a pertinent question indeed and an important lesson in tawwakul on Allah ﷻ.





In our poetry section, get treated by verses on the primordial covenant, *The Covenant of Al-Ast*, from the *Mathnavi* and *Healthcheck* this time enumerates the indispensable benefits of *Miswak*.

\*\*\*\*\*

By now you all must've absorbed, albeit sadly, the unjust announcement by a 'powerful' country of declaring Jerusalem the capital of Palestine. It is akin to the proverbial ostrich ducking its head in the sand.... ignoring ground realities, refuting history, and totally side-stepping justice.

In *A Leaf from the Past*, we've included a very interesting and historic conversation regarding Palestine and its 'rightful' inhabitants. Anyone with even a grain of honesty in his heart would be forced to agree with the writer.

\*\*\*\*\*

On the night of December 31, 2017, at the strike of 12.00, the sky over Karachi exploded with the unruly sound of firecrackers and fireworks; a boisterous and disturbing crackle, not hitherto considered a 'religious compulsion' in Islamic countries at least.

A year spent in general heedlessness and a year less to perform good deeds.... what a cause for celebration!

Though it has been more than two months since, but the endless sound of fireworks still resonates in one's mind at the slightest reminder from a cracker being let off in the neighborhood.

For one, the Islamic year begins on the 1<sup>st</sup> of Muharram (not the 1<sup>st</sup> of January); add to that the fact that no "new-year" celebration is solicited in our religion; and finally, how is it allowed to disturb your entire neighborhood and force them to stay awake half the night and get up all-groggy at *Fajr*?!

May Allah ﷻ guide us all aright, Ameen.

Wassalam,


Zawjah Farid

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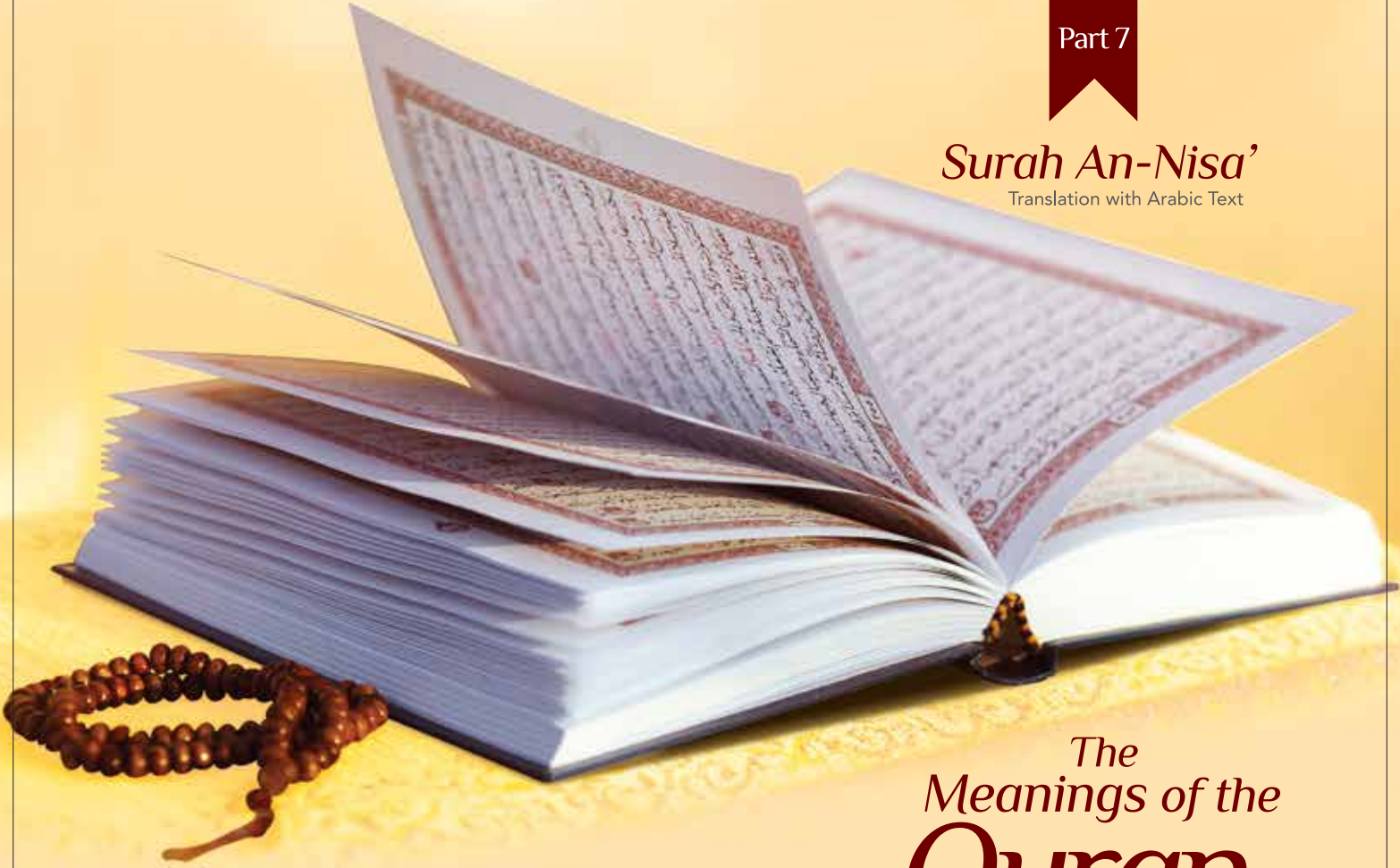
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**Surah An-Nisa'**

Translation with Arabic Text



## The Meanings of the Quran

By Mufti Muhammad Taqi Usmani حفظه الله

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هُمْ أَهْدَىٰ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا ﴿٥١﴾

51. Have you not seen those who have been given a share from the Book? They believe in Jibt and Taghut (26) and say concerning those who disbelieve, "They are better guided in their way than those who believe." (27)

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا ﴿٥٢﴾

52. Those are the ones whom ALLAH has cursed, and the one whom ALLAH has cursed, for him you shall find no helper.

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ تَقْوِيرًا ﴿٥٣﴾

53. Is it that they have a share in the kingdom? If so, they would give nothing to the People, (28) not even to the measure of a tiny pit on the back of a date-stone?

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا ﴿٥٤﴾

54. Or, is it that they are jealous of people over what Allah has given them of His bounty, while We have given to the House of Ibrahim the Book and the wisdom, and We have given to them a great kingdom? (29)

فَمِنْهُمْ مَّنْ آمَنَ بِهِ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ وَكُفَىٰ بِجَهَنَّمَ سَعِيرًا ﴿٥٥﴾

55. So, there were some among them who believed in it, and there were others among them who turned away from it. Enough (for the latter) is Jahannam, a fire ablaze!

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا كَلَّمًا نَضِجَتْ جُلُودُهُمْ بَدَلْنَا هُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾

56. Those who have disbelieved in Our verses, We shall certainly make them enter a fire. Whenever their skins are burnt out, We shall give them other skins in their place, so that they may taste the punishment. Surely, ALLAH is All-Mighty, All-Wise.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَنْهَارٌ مَطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ﴿٥٧﴾

57. As for those who have believed and have done good deeds, We shall admit them to gardens beneath which rivers flow, where they will live forever. For them there are wives purified. We shall admit them to an umbrageous shade.

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾

58. Surely, ALLAH commands you to deliver trusts to those entitled to them, and that, when you judge between people, judge with justice. Surely, excellent is the exhortation ALLAH gives you. Surely, ALLAH is All-Hearing, All-Seeing.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

59. O you who believe, obey ALLAH and obey the Messenger and those in authority among you. Then, if you quarrel about something, revert it back to ALLAH and the Messenger, (30) if you believe in ALLAH and the Last Day. That is good, and the best at the end.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَّخِذُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦٠﴾

60. Have you not seen those who claim that they have believed in what was revealed to you and what was revealed before you? They want to take their disputes to the Taghut, (31) while they were ordered to reject it. Satan wants to mislead them to a remote wrong way.

## Explanation

(26) Jibt is originally that mean of an idol, but it is also used for every false god, as well as sorcery. Taghut literally means 'reble'. It is also for Satan, and for evil and falsehood.

(27) Some Jews had gone to the pagans of Makkah, and in order to gain their support against the Holy Prophet ﷺ, they praised their idols and declared that the pagans are better in their religion than the Muslims. This verse refers to this statement of the Jews. (Ruh-ul-Ma'ani)

(28) The sense is that if they had some kind of kingdom, they would have been so miserly that they would give nothing to anyone. This is one of the reasons why ALLAH has not given to them any such power.

(29) This means that the Jews are rejecting the truth because of their jealousy. They are annoyed because ALLAH has bestowed prophethood and political power on the Holy Prophet ﷺ who is not an Israelite. ALLAH says that the Holy Prophet ﷺ too is from the progeny of Ibrahim ﷺ whose many children were given both messengership and the kingdom (both religious and political authority).

(30) That is, 'Take the Quran and the Sunnah of the Holy Prophet ﷺ as the final authority in your disputes.'

(31) Verse 60 to 70 were revealed in the context of some incidents in which certain hypocrites suggested that their disputes should be brought to the Jews or to some soothsayers, instead of the Holy Prophet ﷺ, because they knew he would judge objectively, and thus his decision would very likely go against them. Taghut, as explained in verse 52 (note 26), refers to Satan or any false entity. Here it alludes to the person they wanted to judge between them, either a Jew or a soothsayer. When the hypocrites were criticized that, despite their claim to be Muslims, they agreed to submit to the decision of someone other than the Holy Prophet ﷺ, they gave the excuse that they went to the Jews, or soothsayers, only as a matter of compromise, and not for formal litigation. This is the import of their statement quoted in Verse 62, "We meant nothing but to promote good and bring about harmony."

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# Importance of Economic Affairs

NO man can do without acting jointly with others, and having various forms of relations, including monetary dealings. Men are dependent on one another for their needs. For instance, a labourer whose needs are very limited stands in need of the grocer from whom he can buy provisions for himself and his family, and the farmer needs the labourer to grow the crops. In the same way, both the labourer and the farmer are dependent for their dress upon the man who makes or sells the cloth, and the cloth manufacturer or dealer upon the person who buys it. If anyone has to build a house, he requires the services of the mason and other workers, and when he falls ill, he goes to the physician.

In brief, economic affairs, like buying and selling, labour and wages, agriculture and industry, and lending and borrowings are an essential part of life. In all these spheres, again, there is always the possibility of a dispute to settle with legal producer and courts of justice is needed.

Thought His Prophet ﷺ, specially the last of them, the Prophet Muhammad ﷺ Almighty ALLAH has enunciated the principles and methods of monetary dealings as well which, apparently, are related, purely, to worldly affairs. These laws are fully consistent with the nobility of the human race, and, also, hold out the assurance of felicity in both the worlds.

What is more, as a consequence, the management of these affairs and interests, in conformity with Divine guidance and the laws of the Shariah, has ceased merely to be a worldly matter and got elevated to Faith itself, and, in a sense, to worship the promise of Divine recompense and elevation in ranks in the Hereafter in the same way as on deeds of

worship, such as, salah, fasting, Zikr, Recitation and Jihad and to inculcate moral virtues etc.

The guidance, rules and regulations which have reached us through the Holy Prophet ﷺ concerning this department of life, Muamlaat (Mutual Dealing) as it is called, are as far as we know, based upon four fundamental principles: i) public good; ii) justice; iii) honesty and truthfulness; and iv) compassion

## Clean Living and Lawful Earning

(1717/1) It is related by Abdullah ibn Masud رضي الله عنه that the Messenger of Allah ﷺ said: "To earn lawfully is also a duty next (only) to the principal duties of Faith." (Bayhaqi)

**Commentary:** As most commentators agree, what this Tradition seeks to emphasise is that after testimony that there is no deity save God, and Muhammad ﷺ is the Messenger of ALLAH and Salah, Fasting etc, which are the fundamental tenets of Islam, it is the earning of one's livelihood through honest means and by engaging oneself cleanly in a trade or profession that comes first. Whoever is heedless incurs that danger of succumbing to the temptation of earning money or acquiring wealth from illegitimate sources, and then, his end, in the Hereafter, will be what has been indicated in the Qura'an and the Traditions with regard to those living on unclean income.

Again, to perform a duty enjoined by God, obviously, in an act of worship, and the bondsman who does so is deserving of the Divine

reward a person becomes entitled to on doing anything he is required to do by the Lord. Hence, to strive towards earning one's livelihood through honest means is virtually identical to worship and worthy of Divine recompense. What good tidings does it contain, indeed, for the conscientious traders, artisans, workers and peasants who make a clean living! It may, however, be remembered that the emphasis in this Tradition is on the seeking of a clean livelihood and not merely on making an income. The object of this saying is to warn against everything in connection with subsistence that is forbidden and unlawful.



## Importance and Need of Money in Certain Circumstances

(1718/2) It is related, on the authority of Miqdaam ibn M'adi Karab رضي الله عنه, that he heard the Prophet ﷺ say: "A time will come when money, alone, will avail." (Musnad Admed)

**Commentary:** The narrator of this Tradition is a Taba'ee called Abu Bakr ibn Maryam, he has related it on the authority of Sayyidina Miqdaam

ibn M'adi Karab رضي الله عنه. The incident he has mentioned in this context is that Sayyidina Miqdaam ibn M'adi Karab رضي الله عنه had some milch cattle, that milk of which was sold by his slave-girl while the price was collected by Miqdaam himself. Some people felt that it was unbecoming of Sayyidina Miqdaam رضي الله عنه to make money by selling milk, and, in his support, referred to the aforementioned saying of the Prophet ﷺ. Had the holy Prophet ﷺ not said that a time was to come when money, alone, would be of use to men it? What Sayyidina Miqdaam رضي الله عنه meant was that it might not be a highminded act to make money by selling milk, but, sit surely was permissible.

## *The Honest Traders will be with the Prophets, the Truthful and the Martyrs*

(1719/3) It is related by Abu Saeed Khudri رضي الله عنه that the Messenger of ALLAH ﷺ said: "The who plies his trade cleanly and honestly will rise, in the Hereafter, in the company of the Prophets ﷺ, the truthful, and the Martyrs."

(Tirimzi, Daarami and Daar-Qutni)

Note: The same Tradition has been quoted by Ibn Majah, on the authority of Sayyidina Ibn Umar رضي الله عنه.

Commentary: Says the Qura'an:

And whoever obeys ALLAH and the Messenger ﷺ, they are with those whom ALLAH has blessed of the Prophet ﷺ and the martyrs, and the righteous, and an excellent company are they.

(Al Nisa 4:69)

The life of a trader is beset with numerous trails and temptations. He is, often, confronted with a situation in which there, apparently, is the danger of loss if he remains steadfast and follows the path of honesty, as enjoined by the Almighty, and a good chance of profit if he disregards the Divine commandments and allows himself to be guided solely by material considerations. Thus, the trader who observes his duty to God in business dealings comes out successful in the trail prescribed by the Lord, and, for him, there is the promise that he will be in the company of the most favourite bondsmen of the Lord in After-life the Prophet ﷺ, the Truthful and the Martyrs. This will be the reward of the upright traders in the world to come.

Warning: As we had occasion to point out repeatedly in the earlier volumes, all the tidings like it are subject to the condition that a person abstains from the other wicked and sinful deeds as well which are abominations in the sight of God and make one unworthy of His grace.

## *A Significant Reminder*

Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ said,

"If the people of my community ever come to attach a lot of significance to this material world, the awe-inspiring effect of Islam will be taken away from them. And if they ever abandon the task of enjoining what is good and forbidding what is wrong, they will be deprived of the blessings of divine revelations. And if they start to curse one another, they will be degraded in the sight of Allah."



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# Translation of *The Holy Quran* and the *Ruling* of it

By Mufti Taqi Usmani حفظه الله

Q. There are a number of books which contain the full translation of the Holy Qur'an without giving the Qur'anic text in Arabic. Please explain whether reading of such translations has the same reward as the recitation of the Arabic text of the Holy Qur'an? Moreover, can one touch such a translation in a state of impurity and if somebody reads the translation at the verse of 'Sajdah', is it incumbent upon him to perform the Sajdah of Tilawat?

A. Ulama have clarified that it is not allowed in Shari'ah to print or publish the translation of the Holy Qur'an without its Arabic text. It

may be observed that the people of other religions have published the translation of their Holy Books without their original text and consequently the translations have spread so widely that the original text was totally ignored and it is not available today. In order to avoid such consequences, it was held by the Muslim jurists that the translation of the Holy Qur'an should always be accompanied by the Arabic text of the Holy Book.

However, it is generally observed that many people in our times do not observe this important ruling of the Muslim jurists and a number of translations have been published without the original text. Such translations cannot be held as the Holy Qur'an nor can the injunctions relating to the

Holy Qur'an be attributed to these translations. If somebody goes through such translations he may have the reward of studying the Holy Qur'an yet the reward specified for its recitation cannot be achieved except by reciting the original text of it. Similarly, such translations published without the original texts can be touched without wudu and if someone reads the translation of the verse of Sajdah, it is not incumbent upon him to perform the Sajda of Tilawat because the translations of the Holy Qur'an do not carry the status of the Holy Qur'an itself and the rules regarding the Holy Qur'an cannot be attached to such translations.





# Guarding the Tongue

## Listen more, Talk less

A *Momin* clearly understands that the more he talks, the more mistakes and slips he will make. Nowadays, people are in the habit of talking more and listening less, though, this is against nature because the apparent make-up of a human body shows that we have two ears and only one tongue – two to hear and one to talk. But these days people are not ready to listen to

anything at all, they keep talking away endlessly. So much so, that at times it seems in a gathering that people are conversing with the walls as everyone is talking continuously and at the same time; husbands, wives, everyone. One can't tell apart the listener and the talker. Thus, the Prophet ﷺ says that the beauty and quality of a *Momin's* Islam is that he refrains from unnecessary, pointless conversations.

## Signs of Ignorance

A wise person once wrote down signs that show the ignorance of a person:

- First: gets angry without reason and at anybody and everybody regardless of whether the situation warrants anger or not.
- Second: gets involved in vain conversations

that have no use for his life in this world or the Hereafter.

- Third: spends on something which is useless and which carries no virtue.
- Fourth: shares his 'secrets' with everyone.
- Fifth: trusts everyone; considers everyone close, and trusts and believes what everyone says without verifying its credibility.
- Sixth: he is not able to tell apart a friend from foe. What can be bigger foolishness than to make Satan your friend and remain oblivious of it? Even though, he is your and Allah's ﷻ enemy.

Allah ﷻ says:

إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ ﴿٥﴾

"...Verily! Satan is to man an open enemy!"

(Surah Yusuf 12: 5)

So, whoever has these traits, he will be counted amongst the ignorant.

(Tanbeeh Al-Ghafileen, Bab Hifz Al-Lisan, Pg. 120)

That is why my friends! It is only wise to converse sensibly and say good things.

### The Shortcomings of a Hypocrite

The Holy Prophet ﷺ says:

Five (qualities) will not be found amongst hypocrites: 1) correct understanding of the Deen, 2) using the tongue carefully, 3) meeting others pleasantly, 4) having Iman's radiance in the heart, 5) being loved amongst the Muslims.

(Tanbeeh Al-Ghafileen, Bab Hifz Al-Lisan, Pg. 121)

Taqwa, i.e. being careful in using the tongue is the quality of a Momin, a hypocrite cannot have this trait. That is why we must review our lives to keep a check on the misuse of the tongue, lest it lands us in some big trouble.

### The Tongue is Deadlier than an Arrow

Hazrat Sufyan Sauri ﷺ used to say:

I would prefer to hit someone with an arrow (injure him) rather than using the arrows of my tongue (i.e. to hurt him through my tongue).

Reason being, that the arrow out of a bow can miss its target but the arrows of the tongue never miss.

(Tanbeeh Al-Ghafileen, Bab Hifz Al-Lisan, Pg. 123)

### Hearts becomes Rigid due to Over-Conversing

Hazrat Isa ﷺ once said:

"Do not over-converse (other than for Allah's remembrance). It makes hearts rigid, it makes hearts stiff."

And also said:

"A (person) with a rigid heart goes (very) far away from Allah's (blessings)."

(Tanbeeh Al-Ghafileen, Bab Hifz Al-Lisan, Pg. 124)

Such a person is not even able to recognize this distancing of his due to the rigidity of his heart. He becomes the one rejected by Allah ﷻ and is deprived of closeness to Him, yet he doesn't realise it.

A Companion ﷺ of the Prophet ﷺ once said: When you feel rigidity in your heart (can't cry, don't relish your Ibaadah, don't feel the radiance of Iman) and laziness in your body and deprivation in your Rizq/earning (i.e. no barakah in it) then be assured that you indulge in vain talk (You often converse uselessly which has rendered your heart rigid).

(Tanbeeh Al-Ghafileen, Bab Hifz Al-Lisan, Pg. 124)

A person who is an ardent worshipper but is not careful in using his tongue will not be able to feel the radiance of his Ibaadah, as it dims out due to the misuse of his tongue.

### Tongue – the Root Cause of Seditions

The Prophet ﷺ has instructed us to use our tongues wisely. Today, this tongue has become the root cause of all seditions. A man would speak and hurt another with his words; a woman would talk and pierce another's heart with her choice of words. And later on, they cry and regret: "the word 'Talaq'(Divorce) slipped out in anger!" Well, the words came out of nowhere but your tongue and "Talaq" takes place in anger

only, never in a tranquil, happy state! And now, once you have used your tongue unwisely and incorrectly, why foster regrets?

### Allah's ﷻ System

Today this tongue is misused to the extent that it is simply out of control. Even though, Allah ﷻ has put in safeguards for our benefit to limit its use: first it is covered by thirty two teeth and then two lips provide the upper wrap so that when words are uttered they first counter these two guards for the tongue's protection. Thus, a two-pronged protection system of the teeth and lips is in place so as to safeguard the human from the utterance of wrong things that may hurt another person and then become a source of regret. But, hurting others has become a norm these days. Please bear in mind that if a Momin's heart is hurt, Allah's ﷻ wrath (Ghazab) is provoked. Thus, think before you speak.

### Hazrat Abu Bakr Siddiq's ﷺ Practice

Being human, once Hazrat Abu Bakr Siddique ﷺ said something harsh to a person. As soon as the words came out, he regretted them. So now he addressed this man of Bani Salma: "please forgive me and say the same words to me. If you don't agree I'll complain to the Prophet ﷺ." What he meant to do was to finish off the matter then and there rather than being questioned about it on Doomsday. The man refused and the matter was brought before the Prophet ﷺ. He ﷺ said, "fine, don't repeat the words but forgive Abu Bakr."

Hazrat Abu Bakr ﷺ was a man of foresight. He knew that if any of my words hurt someone, how would I respond to the questioning about it on Doomsday?

### Do Self-Accountability

Hazrat Umar ﷺ used to say: "Engage in self-accountability before such time when your accountability is undertaken."

*(Ahya-Uloom-ud-Deen, Vol. 6, Pg.18)*

Why don't you do self-appraisal before you are held accountable for your deeds? Reason being that each and every act of yours is being written

down and recorded.

### Supervisors Appointed by Allah ﷻ

Allah ﷻ says in the Holy Quran:

﴿وَأَن نَّعَلَيْكُمْ لِحَافِظِينَ ﴿10﴾ كِرَامًا كَاتِبِينَ ﴿11﴾﴾

But verily, over you (are appointed angels in charge of mankind) to watch you. (Honourable) writing down (your deeds).

*(Surah Al-Infitar 82: 10-11)*

At another place Allah ﷻ says:

﴿مَا يَنْظُرُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿18﴾﴾

Not a word does he (or she) utter but there is a watcher by him ready (to record it).

*(Surah Qaf 50: 18)*

Every word that you utter is being recorded by two supervisors – one on your left and the other on your right. Whatever you say through your tongue is being written down and you will have to answer for it on the Day of Judgment.

### Do not Hurt Anyone

That is why the wise and prudent one settles his account in this very world rather than leave it for answerability in the Hereafter. We (including women) use our tongues very carelessly: hurting mothers and fathers and hurting each other. We never think over the fact that we may have said just a few pinching words but maybe the other person spent the entire night restlessly due to it. Who will be held responsible then? The wife passed a cutting comment on her husband at morning time and he remained worried the entire day; who will answer for this? The husband said something hurtful and callous to his wife as soon as he came from office and she spent the entire night tossing and turning with anxiety; who will answer for this?

Everyone has self-respect, be it someone working for me, be it a labourer, or anyone for that matter. Now if a stern remark from you hurts your servant's ego and self-respect, how will you answer for it? Allah ﷻ has stated clearly:

Not a word does he (or she) utter but there is a watcher by him ready (to record it).

(Surah Qaf 50: 18)

If you abuse or taunt someone, if you hurt someone's self-respect, please remember that you will be answerable for it on Doomsday; you will be asked about each and every word that you've uttered.

### Remain Careful and Vigilant

Allah ﷻ says in the Holy Quran:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ ﴿7﴾

﴿وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ ﴿8﴾

So whoever does good equal to the weight of an atom shall see it. And whoever does evil equal to the weight of an atom shall see it.

(Surah Az-Zalzalah 99: 7-8)

On Doomsday we will be asked about and be answerable for the most minor of our actions. That is why we must make it a habit to use our tongues carefully so that we make lesser slip-ups and mistakes, commit fewer sins and the radiance of our Ibaadah remains protected.

I pray, that more than what we hear and say, Allah ﷻ blesses us in practicing it (Aameen).



## The Advice

When Imām al-Shāfi'i complained to his teacher Wakī' of his difficulty in retaining knowledge, he was given profound advice that would become famous lines continuously echoed centuries later: "Abandon sin. For knowledge is a light. And the light of God is not granted to the disobedient."



# My Reason? Why...

By Hafsa Kamal

The child continued crying as I clenched my fist and closed my eyes. The pain shot through my entire skull as if it would explode any minute. The incessant chatter thud against my brain. Why did I even set foot there was beyond me.

I needed a pedicure real bad, that's why.

I exhaled and opened my eyes. A woman sitting beside me peered at me through her dark spectacles. She smiled. I returned the smile. It's rare to find people nowadays who'd actually give you the time of the day without a reason.

"You do *Purdah*?"

The way she asked me was more significant than the question itself. She had an almost sympathetic, disgusted expression. Not because it had to do anything with me, but the thought

that I covered my face with a veil was beyond her level of comprehension. She probably didn't understand why anyone would cover themselves. The very same expression a French Staff gave me last year during her usual check of my face and *abaya*- looking at my *niqaab* she had asked, 'are you sure?'

"Yes."

"Why?" She cracked open the case at hand, "I mean, I hope you're not forced to..."

"Not really, I was always the sort who liked to keep to myself and it gave me that sense of protection I wanted," I replied, "But I don't think anyone should be imposed to wear a veil. It's something people would rebel against if they were forced to wear it against their will. I think



people should work on moral training and basic ethics before this because there's no point if we lie, cheat and hurt others within this robe." I rambled on. My palms started to become clammy.

She nodded in approval, "Exactly, exactly... as long as it was your choice, it's all good." Her phone rang off the hook for about another five minutes before she apologized to me and retrieved it from her purse in order to attend to the call.

I hated myself at that very instant. The fact that a question like that could set me off into a defensive, an almost diffident response, had my mind steering. Why did I do *Purdah*?

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The question isn't just- why do I do *Purdah*?

In my free time I often find myself reading articles from the daily Dawn and various blogs wondering whether I should take an initiative to write like that. The problem lies with the thought that my opinion might not be shared with the masses. I might be disapproved for thinking in a certain way. I would probably be repressed for representing myself as a Pakistani blogger who has a religious inclination. I can't call myself a blogger if I can't even state how I feel without facing backlash for it. There's always an option to review a mascara though. Or, a book. But that's exactly what I mean by saying that the online world scares me. If I don't conform to the norm of the majority, or throw myself on a bandwagon with the rest of the girls-equal-boys chanting feminists, I will be cast aside as a fanatic. Perhaps, I am overthinking. However, a stranger's face just gave it away. That is exactly what, about seventy percent of the society, thinks. Niqaab, *madrassas*, *maulanas* and welfare trusts are generating a hyped, crowd harboring extremist, tendencies - so they think.

If that doesn't cut it, I come across various voices unanimously communicating on the subject;

*'As a Muslim woman, I see the veil as a rejection of progressive values ...'* – [www.theguardian.com](http://www.theguardian.com)

*'Why I Hate the Burqa -- And Yes, I Wear One'* – [www.huffingtonpost.com](http://www.huffingtonpost.com)

*'As a child when I visited Karachi I recall the*

*streets and taxis were full of melody; the latest Pakistani pop songs would blare at every corner. Today, the only tones that feature on the same roads are the sounds of vehicles and angry pedestrians. Full niqabs have replaced beautiful Pakistani dresses, long beards have taken the place of fashionably diverse faces, naats (praise of the Prophet ﷺ) have taken over from musical numbers. Tellingly, a musician who once enriched our lives has transformed into a hard-line preacher in perhaps the biggest indication of our metamorphosis.*

*Recently, I came across a meme that compared the full niqab with local cultural dresses, and it reminded me of our unfortunate transformation.'* – Excerpt from the article 'Our national dress is the shalwar kameez, not the niqab' published in the [www.blogs.tribune.com.pk](http://www.blogs.tribune.com.pk)

Another article on *Show your face* written by Rafia Zakaria and published in the news section of the [www.Dawn.com](http://www.Dawn.com) reiterates many blogs with a conclusive statement, 'It is too soon to answer the question, but it may be a good time to pose it, all over the Muslim world, including here in Pakistan.' To which, one comment among many applauded the critique, 'The Burka is a demeaning and enslaving practice that has no place in the world where men and women are equal. Unless you think that women are inferior beings; why would you support Burka?'

Our Prophet ﷺ prophesied the devolving of the globe which endeavors to stigmatize dissent and disapproval of Muslim values and the Islamic creed. From silence to extinction, the love of Islam and respect for its injunctions resides within the heart of a few tattered souls tethering on edge for survival as victims and strangers. They are hassled and harrowed to the ground as the brunt of the barbaric brutality witnessed worldwide stirs a few hearts of staunch brothers ready to hold hands with them and fight against it. Meanwhile, women even in countries that uphold the Islamic flag, are looked down upon with contempt for paving their way against this concept of modernism which obviously includes wearing fitted pants and stylish suits. Secular schools ban the jeans above the ankles and sporting a beard apparently rings out warning bells of "Terrorism, Fanatic, Backwards" in every term.

A relative of mine is currently working among the

organizers of the 2018 Baitussalam Olympiad after its initial success in 2017 with exceptional media coverage and participation of schools all over. He went to a renowned school in Karachi. In fact, it was the school he did his O-levels from. Surprisingly, the principal took one look at his attire and rebuked him for 'looking like a terrorist' due to his turban and *shalwar-kameez*. After recognizing him, she called him in to explain why her school would not participate since it was secular and did not tie itself up with religious organizations. She inquired about the funding for this event, and reasoned that her concern legitimately stemmed from the fact that 'these *maulanas* exploit the masses and pocket the finances they collect through these welfares and trusts.'

This does not end here. We are all on our own life path with a specific trajectory. Seeing is believing, as the saying goes. But what the media hides is far more important than what it reveals. In many instances crime rates and terrorism is often linked with people who either have a 'Muslim name' or a 'Muslim background'. Websites like Wikipedia and Huffpost unravel the very same questions on whether it targets Islam, and if yes, why?

*'The image most Americans have when they think of terrorism is an act committed by someone wearing a turban. That is mostly a result of the al-Qaida attacks of September 11, 2001, and their lingering aftermath, especially a declared 'war on terror' that focused on battling radical Islamists in Afghanistan, Iraq, Syria, and elsewhere.*

*In much of the public imagination, Adkisson's and Roof's rampages were isolated incidents. In reality, however, they were key manifestations of a larger, more disturbing phenomenon, one which has been ignored or even actively discounted by elected officials and the mainstream media – rightwing domestic terrorism.'* – David Neiwert ([www.theguardian.com](http://www.theguardian.com))

*It is obvious the media garners attention on the race card however many articles and renowned websites cite that the leading role in several mass shootings and crimes is in fact, done by whites.*

*'Grant Duwe, author of Mass Murder in the United States: A History, considered a leading scholarly book on the subject, has long criticized Mother Jones' accounting.*

*Duwe pointed us to an essay he penned for Reason magazine in 2014, in which he argued Mother Jones has low-balled its tally of mass shootings as a result of relying solely on news coverage as its source of data. Duwe believes this creates a false impression that mass shootings have been on the rise (a claim that's beyond the scope of this fact-check).*

*"The main concern is an underreporting problem that gets worse the farther back in time we go," Duwe told PolitiFact. "This creates problems when it comes to drawing conclusions about trends in the prevalence of mass public shootings."*

*Nevertheless, Duwe said his own research dating back to 1900 corroborates that white men have committed more mass shootings than any other group, though he believes white men make up an even larger share than the Mother Jones data show.'* By John Kruzel ([www.politifact.com](http://www.politifact.com))

According to Naaz Modan in [www.edition.cnn.com](http://www.edition.cnn.com) 'Mass shootings are a violent epidemic that have been met with fatal passivity for far too long. If mass shootings were perpetrated mostly by brown bodies, this would quickly be reframed and reformed as an immigration issue. If thousands died at the hands of black men, it would be used to excuse police brutality, minimize the Black Lives Matter movement and exacerbate the "raging black man" stereotype. If mass shooters identified as Muslim, it would quickly become terrorism and catalyze defense and security expenditures.

*But this is a white man's problem. According to an analysis by Mother Jones, out of 62 cases between 1982 and 2012 (a time period that would not include the actions of Dylann Roof or Stephen Paddock, among others), 44 of the killers were white men and only one was a woman. Since 1982, mass shootings in the United States have been committed by white men who are often labeled "lone wolves" or "psychologically impaired." As a result, the government that would otherwise be mobilizing its institutions to bring about reform remains a stalwart of the Second Amendment and mass shootings' greatest ally. An over-affinity for guns among white men, dangerous against any other backdrop, gets defended as patriotism by many conservatives or even as white pride by those on the alt-right.'*

This brings me back to my case at hand. If the media has perpetrated terror in the name of Islam amongst the masses, then how does that logically account for the actual escalating rate of crime instigated by whites and not, as we think, Muslims?

Does it not make Islamophobia (which exists even if many people reject it) an irrational fear induced in the hearts of the public? But, of course, the 2015 Chapel Hill Shooting was not because of that. The derogatory racial slurs on the killer's Facebook were not indicative of that in the least. That is what the police thought when they shrugged it off as not being 'enough evidence' to charge him with a hate crime.

I think the crux of the matter is how we portray what we stand by. I still remember my visit to Germany where I initiated conversations with several people despite the language barrier with the intention of showing them that talking to a veiled person is not as bad as they think. I would like to think that many people have been impacted upon to think the way they do mostly because of what they see or read. Had they encountered a Muslim first-hand they might think differently. I hope.

One of such people came rushing into our cabin on a train to Prague. She was wearing a sleeveless crop top with tattoos covering her arms. She didn't look German to me. I excused myself to offer my prayers. Once I returned to my cabin, I decided to talk to her. As soon as she saw a kindred spirit, she let all her feelings out and I couldn't get a word in edgewise. She snubbed her family's Christian faith not understanding how a human could be the son of God. She could comprehend that humans can be prophets or messengers but becoming a deity was something she couldn't fathom. She also wondered how the world could come together on its own out of the blue. She said that that is like throwing pieces of her phone to the ground and expecting it to come together magically in one working piece. She could see that there is someone out there allowing the universe to function systematically but it's not Jesus, as her family believes.

I wish I could've talked to her but listening to her was fascinating. She suddenly realized she missed her stop and ran outside in the blink of an eye. I think I might never get to see her again but knowing what goes on in the mind of a person

who has probably not even seen a Muslim before, was enthralling.

The basis of spreading Islam was Good Manners (akhlaaq). Our Prophet ﷺ spread the message of Islam by his demeanor alone.

Anas رضي الله عنه said, "I served Rasulullah ﷺ for ten years. During that time, he never once said to me as much as 'Oof' if I did something wrong. He never asked me, if I had failed to do something, 'Why did you not do it?' and he never said to me, if I had done something wrong, 'Why did you do it?'" (Al-Bukhari).

This brings me back to my conversation with the woman sitting across me.

"I mean, I hope you're not forced to..."

Islam liberates me from ordinary existence and gives my life a meaning. All things have to come to an end and then begin afresh after the resurrection from the grave.

There is no justification behind adopting a veil or sporting a beard. We don't simply do it because 'we're comfortable with it.' If it were not laid down in Islam, no one would choose it. I chose the veil because it's a practice in Islam. And I don't have to explain my choices to people. I have to show them that these choices are a manifestation of excellence. Perhaps, I was correct in stating that we have to work upon on our inner selves but that doesn't negate the outer self which is equally important. We are not on this planet to please people but to help them and show them the light. Our existence depends on His Pleasure.

*'When the Why becomes big enough, the How becomes easy.'* – unknown

We all want to be loved and accepted, but this human desire to connect can hamper us when we allow other people's opinion to let us down. Pursuing our purpose as practicing Muslims might seem a lonely road to tread on in the long run but it's worth the while. The media will continue to condemn us, the people might continue harboring ill-thoughts about us, we might continue to appear as strangers our Prophet forewarned us about - but as long as we strive for the correct reasons without any preemptive thought, Allah ﷻ will remain by our side.

# Two Weeks in the West

By Mufti Muhammad Taqi Usmani رحمۃ اللہ علیہ  
Translated by Bint Akram

Although the growing population of Muslims in the West is a welcome sign, they have to face a number of problems. As we have already come across in the (report) of *The Times*, those who embrace Islam have to encounter a lot of persecution from their communities and society. No matter how much the West harps upon the ideals of freedom of thought and opinion, it seems these so called ideals were never formulated for Muslims. The second biggest problem for Muslims is the education and upbringing of their children.

Due to the environment and the curriculum that is generally followed in educational institutes, it becomes increasingly difficult to keep one's faith intact, let alone preserve Islamic values. Hence, every sensitive Muslim living in the West is deeply concerned about sustaining the faith of their children.

The actual solution to this problem is that Muslims have separate educational institutions, where their children could be nurtured in an Islamic environment. Some efforts have been made in this regard. Muslims are setting up educational institutes in various Western countries, and I have had the opportunity to visit some of these. It was heartening to see that children in these institutes, along with modern sciences, were being imparted with adequate religious knowledge. In fact, the general environment of these institutes seemed to be playing a very positive role in the religious and moral development of children. But obviously, such institutes are very less in number, and hence cannot cater to the needs of all the Muslim children. Therefore, many Muslims send their children to Islamic centers in order to familiarize their children with religion and its teachings. In almost all the mosques and Islamic centers, there are small madrassahs, some of which conduct classes on a daily basis for two to three hours in the evening. Then there are weekly madrassahs, which engage in similar activities on Sundays from morning till afternoon. These are popularly known as "Sunday Schools". Muslim parents work quite hard in order to arrange for their children to attend these after-school 'schools' in the evening. Most of these centers of learning are located at long distances so parents have to make special arrangements for the picking up and dropping off of their children. It seems like a challenging task to spare time for all this from the busy schedules, but parents who are deeply concerned about the future of their children, do not mind this struggle.

The sensitive Muslims who worry a lot about the religious upbringing (*tarbiyah*) of their children, keep an eye of each and every activity of their children. They try to provide their children with homes where Islamic values become a part of their nurturing process. A noteworthy thing is that these people have made their children realise that their national and religious identity is at odds with the majority of people in the West. It was such a pleasant surprise to see their young Muslim children being so mindful of reciting the *masnoon duas* while going about their little everyday tasks. We do not get to see such thoughtfulness amongst people here in Pakistan; so much so, that some children go up to the extent of asking questions, which even elders, here, do not usually come up with. Since these children have grown up in the West, and do not know their languages of origin, such as Urdu or Arabic, the only language in which they can communicate is English. Further, as they are unable to read Urdu and Arabic literature in its original form, they feel delighted when they find literature to read in English. People here also

have a taste for attending religious gatherings and they bring their children along from far off places to listen to religious speeches.

It is this concern for their religion, which encourages Muslims to develop new institutions. Apart from the educational centers that I have already talked about, Muslims are establishing institutions that aim at imparting higher level of religious education, and producing 'Ulama who possess knowledge of the religious sciences; this effort is made so that these 'Ulama can provide guidance in religious matters. In this regard, my friend, Dr Ismail Sahab, has established a huge *Dar ul Uloom* in Buffalo, a city in the state of New York. Further, in order to meet the needs of Muslims, various shops have been set for Muslims to provide them with *halal* meat. Many restaurants that sell only *halal* food have also been made; in fact, there are cities and localities, which if you visit, feel like as if you are in some Muslim country.

