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Vol 8 / Issue 1 / Dec17-Jan 2018

# The Intellect

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 Surah Nisa – Part 6

Al Hadith  
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The Awakening  
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# Editorial

Dear Readers,

السلام عليكم ورحمة الله وبركاته

It is difficult to enumerate all the failings of the tongue. Time and again it slips and falters; time and again it overruns its boundaries. It needs to be constantly monitored and harnessed and hence, this effectual advice becomes even more important:

*Just like a child is taught how to talk, the adult has to learn how to remain quiet!*

*The Cover Story* of this issue is an introspective narrative about the undisciplined, gossipy tongue. A thinking mind would realize that whatever momentary high we get by discussing the affairs of others is washed away by the enormity, in our book of deeds, of the worthless, time-usurping act of gossiping.

In the 16th Century, the word "gossip" was considered synonymous to "a person who delighted in idle talk, a newsmonger, a tattler"; some three centuries later it metamorphosed from the 'talker' to the 'conversation of such person'. These days, it simply refers to "talk of others" *without feeling an inkling of remorse or guilt; cherishing and enjoying in discussing (mostly unverified) matters of others, matters that are none of our business in the first place; making it, to the point of obsession, the centre-piece of all our exchanges and gatherings* (emphasized meaning: own). It has become a bane in our society and there's no way out of it except bearing in mind that we will be held accountable for all the utterances of our tongue.

Moving on to other matters, can we imagine, or is it even conceivable of the Muslims of the earliest eras to let their brethren in faith suffer while they rejoiced in luxuries? Not at all; especially, since they had heard the Messenger ﷺ describe the Muslims as one body; where the pain in an eye or ache in the head impacts the whole body. What to say then of the current state of the *Ummah* when, at the very time when Yemen faced "the world's largest famine in decades" (BBC), the Louvre Museum Abu Dhabi, boasting 26 individual art galleries and exhibiting expensive works of art by Vincent van Gogh and Pablo Picasso, opened its door to the public? Wait till you hear its cost: a jaw-dropping 1 Billion Pounds! Yes, you read it right.

Along this theme, *A New Challenge in The Contemporary Muslim* forces us to think about



this hitherto somewhat-contained disease that has bull-dozed (read 'enamored') the Muslim world from one corner to the other: 'Materialism', with a capital M.

*Instruction of the Student: The Method of Learning* (originally *Ta'alim al-Muta'allim-Tariq at Ta'-allum*) by Imam al-Zarnuji is a celebrated pedagogical work that talks about the method through which students of classical Islamic studies learnt in a traditional setting.

We've included the interesting foreword to this book by Shaykh Hamza Yusuf in *Books for all*. With an encouraging resurgence of classical Islamic learning courses amongst the so-called 'well-educated' stratagem of the society, this would *inshAllah* turn out to be an engaging account for our readers.

An important (and *inshAllah* ongoing) inclusion in the Magazine, its translated foreword featuring in this very issue, are the special *Memoirs* of Hazrat Mufti Taqi Usmani Sb رحمۃ اللہ علیہ. To learn first-hand from the rich life experiences of our esteemed *ulema karaam* is akin to a breath of fresh air in our otherwise mundane lives. To look at things from their perspective, to walk with them through their childhood and youth and to be able to peep into the life-occurrences that moulded their insights, is something many of us would yearn for and cherish; hence the featuring of this inspirational work.

The introduction to the *Memoirs* begins by elucidating how and why this *aap beeti* is taking practical shape and ends by the description of a fascinating dream that had our beloved RasulAllah ﷺ in it!

Before you read on, let us make a sincere and heartfelt prayer for our brethren suffering around the world; from the deserts of Yemen to the plains of Iraq, from the valleys of Kashmir to the mountains of Syria... This is the least we can do.

Wassalam,

Zawjah Farid



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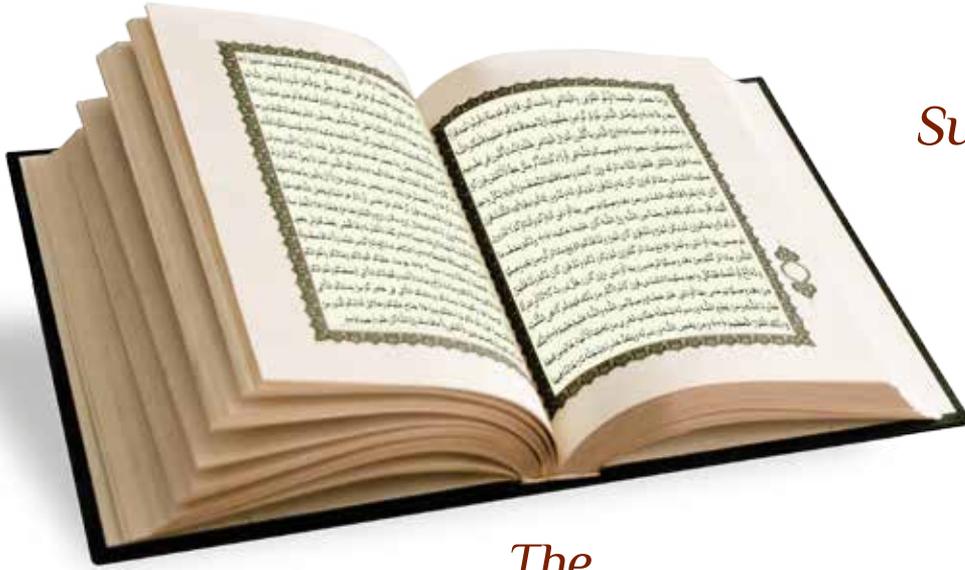


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## Surah An-Nisa'

Translation with Arabic Text

# The Meanings of the Quran

By Mufti Muhammad Taqi Usmani حفظه الله

﴿٤١﴾ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَؤُلَاءِ شَهِيدًا

41. Then, how (awful a spectacle) would it be when We shall bring a witness from every community, and shall bring you over them as a witness.

﴿٤٢﴾ يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ لِلَّهِ حَدِيثًا

42. On that Day, those who have disbelieved and disobeyed the Messenger shall wish that the earth were leveled with them. They shall not (be able to) conceal anything from ALLAH.

﴿٤٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ غَفُورًا

43. O you who believe! Do not go near Salah when you are intoxicated, until you know what you say, nor in a state of 'major impurity' (21) save when you are traversing a way\_ (22)\_until you take a bath. If you are sick, or in travel, or if one of you has come after relieving himself, or you have had contact with women, and you find no answer, go for some clean dust and wipe your faces and hands (with it). (23) Surly, ALLAH is Most-Pardoning, Most-Forgiving.

﴿٤٤﴾ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يَشْتُرُونَ الصَّلَاةَ وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ

44. Have you not observed those who have been given a share from the Book? They buy misguidance and wish that you (too) lose the way.

﴿٤٥﴾ وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ، وَاللَّهُ وَلِيُّكَ، وَاللَّهُ نَصِيرًا

45. But ALLAH knows your enemies very well. ALLAH is enough as a friend, and ALLAH is enough as a supporter.

﴿٤٦﴾ مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمِعْ غَيْرَ مُسْمِعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنًا فِي الدِّينِ، وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمِعْ وَانظُرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَسِ كُنَّا لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا

46. Among the Jews there are some who distort the words against their context, and say, "We hear and

disobey," and "Hear. May you not be made to hear," and "Ra'ina", (24) twisting their tongues and maligning the Faith. If they had said, "We hear and obey," and "Hear", and "Look after us," it would have been better for them, and more proper, but ALLAH has cast His curse on them due to their disbelief. So, they do not believe except a few.

يَا أَيُّهَا الَّذِينَ آمَنُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرَدَّهَا عَلَىٰ آذَانِهَا أَوْ نُلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ ۗ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٤٧﴾

47. O you who have been given the Book, believe in what We have revealed confirming what is with you, before we rub off faces and turn them shaped like their backs, or lay a curse upon them, as We cursed the People of the Sabbath. Whatever ALAH order is destined to occur.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٨﴾

48. Surely, ALLAH dose not forgive that a partner is ascribed to Him, and He forgives anything short of that for whomsoever He wills.(25) Whoever ascribes a partner to ALLAH commits a terrible sin.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ بِلِلَّهِ يُزَكِّي مَن يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٤٩﴾

49. Have you not seen those who claim sanctity for themselves? In fact, ALLAH sanctifies whom He wills, and they shall not be wronged even to the measure of a thread of a date-stone.

انظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا ﴿٥٠﴾

50. See how they fabricate a lie against ALLAH, and it is enough to be an open sin.

## Explanation

(21) 'Major Impurity' stands for 'Janabah' which signifies a ritual impurity caused by sexual intercourse or seminal discharge in sexual passion or dream, after which it becomes obligatory to take a bath. The verse says that one should not offer Salah in such a state, nor in a state of intoxication. It should be noted that this verse was revealed when liquor was not prohibited, but it contained a hint that Liquor is something detestable which does not suit a worshipper.

(22) This is an exception to the rule that Salah cannot be offered in the state of 'major impurity' before having a bath. It means that a traveler who does not find water to have a bath may offer Salah without it after making tayammum explained in the next sentence.

(23) The verse signifies that tayammum may be performed when water is not available (which normally happens during a journey), or when one is sick and unable to use water. It is also explained that it is allowed in both kinds of impurities, major or minor. The words, 'one of you has come after relieving himself' alludes to all minor impurities in which ablution (wudu) is necessary for performing Salah, and the words, 'you have touched women' stand for sexual intercourse that entails 'major impurity' in which bath becomes mandatory. The way that tayammum is to be made is also mentioned at the end.

(24) All these words have two different meanings; one is benign, and the other, malignant. They pretended to mean the benign and favorable meanings, but in reality they meant the contrary. In "We hear and disobey" they pretended to mean; "We listen to you, and disobey your opponents". When saying, "Hear. May you not be made to hear", they pretended to mean: "May you not be made to hear anything that hurts you", but they actually meant: "May you not be made to hear anything that makes you happy." As explained in 2:104, when they said: Ra'ina, they pretended to use it in Arabic sense, which is: "Take care of us." But in Hebrew it was a curse word which was what they really meant.

(25) This means that ALLAH may forgive any sin, even without repentance, at His discretion, except the sin of ascribing partners to Him, which cannot be forgiven unless one repents and believes in Tauhid (Oneness of ALLAH).

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# Adherence to ALLAH's Book & Teachings of The Prophet ﷺ

By Maulana Muhammad Manzoor No'mani رَحْمَةُ اللهِ عَلَيْهِ

(8/1872) Sayyidina Abdullah ibn Umar رَضِيَ اللهُ عَنْهُ reported that ALLAH's Messenger ﷺ said. "None of you can be (true) Believer unless his desire becomes subservient to what I have brought (of guidance and teachings)."

(Imam Muhiyusunnah رَحْمَةُ اللهِ عَلَيْهِ reported this Hadith in sharah as-sunnah and imam Nawawi رَحْمَةُ اللهِ عَلَيْهِ has stated in Arba'een that it has an authentic line of transmission)

**Commentary:** The message of the Hadith is that a true Believer is one whose heart and mind, and desires and inclinations obey the guidance and teachings (Which is the Book and the sunnah) that the Prophet ﷺ has brought. This is natural corollary of believing in him and accepting him as ALLAH's Messenger. If anyone does not experience this condition then he lacks true faith, and he should work to bring himself standard.

(5/1873) Sayyidina Imam Maalik Anas reported in arsaal from that ALLAH's Messenger ﷺ said. "I have left two things among you. As long as you adhere to them strongly, you will never go astray. (they are:) the Book of ALLAH and His Messenger's sunnah." (Muwatta Imam Malik)

**Commentary:** The gist of the Hadith is the Prophet's ﷺ saying,

"After me, the Book of ALLAH and my sunnah that I have brought will officiate for me. "As long as the ummah keeps to them firmly they will be safe from falling into error and will be steadfast on the guided path.

We have stated repeatedly in this series of Ma'ariful Hadith that sometimes a tabi'eer or a taba' tabi'ee (successor to the companions, or his own successor-- the epigones) reported a Hadith without naming the interlinking narrators. Such

reporting is called arsaal and such Hadith is called mursal. Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ has reported this Hadith in his Muwatta in this manner while he himself was a taba' tabi'ee which means that he never had opportunity to meet any sahabi (companion) but met the tabi'een and heard the Hadith from one of them. These people reported a hadith in this manner only when they knew that the Hadith was authentic and acceptable. However, the same Hadith has been reported in some other books in about the same words with all the names of those in the line of transmission. Knaz ul-Ummal has reported the report of Sayyidina Abdullah ibn Abbas رَضِيَ اللهُ عَنْهُ on the authority of Bayhaqi that ALLAH's Messenger ﷺ said:

"O people! I will go away leaving behind (the means of guidance) which if you adhere to then you will never go astray-- ALLAH's Book and His Prophet's sunnah."

Kanz ul-Ummal v1p187)

In the same book, another hadith has been reported by Sayyidina Abu Hurayrah رَضِيَ اللهُ عَنْهُ with similar words on the authenticity of Sayyidina Abu Hurayrah رَضِيَ اللهُ عَنْهُ .

Kanz ul-Ummal v1p173)

## Like ALLAH's Book, The Sunnah Too is Wajib to Observe

It was disclosed to the Prophet ﷺ that sometimes in future some mischievous people will try to

mislead his ummah and tell them that only ALLAH's Book is a religious Evidence necessary to follow. They will say that nothing beside that, even the Prophet's teachings and guidance are not wajib to follow. So, he forewarned the ummah about this mischief and gave them guidance.

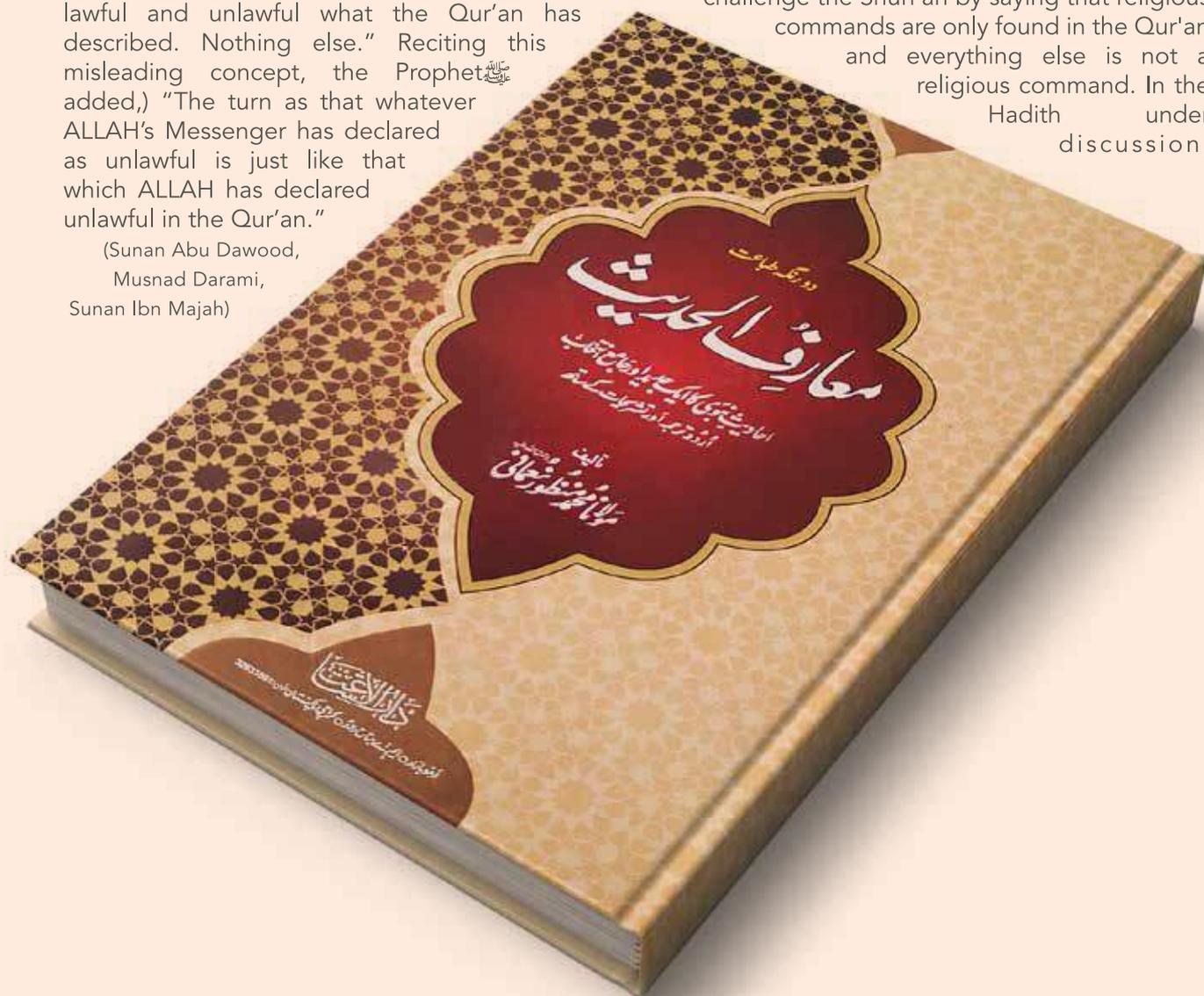
(6/1874) Sayyidina Miqdam رضي الله عنه ibn Ma'dikarib reported that ALLAH's Messenger said, "Beware! I have been given by ALLAH the Qur'an (for guidance) and with it something like it also. Beware! Soon some satiated people (will arise) who sitting (comfortably) on their glorious couch will say to the people,

"Keep to the Qur'an alone. What it has made lawful, treat it as lawful, and what it has declared as unlawful, treat it as unlawful (for only that is lawful and unlawful what the Qur'an has described. Nothing else." Reciting this misleading concept, the Prophet ﷺ added,) "The turn as that whatever ALLAH's Messenger has declared as unlawful is just like that which ALLAH has declared unlawful in the Qur'an."

(Sunan Abu Dawood,  
Musnad Darami,  
Sunan Ibn Majah)

Commentary: Let us explain here that the wahy (revelation) that ALLAH sent to His Messenger ﷺ was of two kinds (1) In the form of determined words and tet, known as wahy matluw (revelation that is recited), and this is the Qur'an (2) In the form of inspiration of the subject-matter which the Prophet ﷺ then described in his own words or displayed through his actions known as wahy ghayr matluw (revelation that is not recited), and this was represented in the Prophet's general religious guidance and sayings. In short, these are also based on wahy and are wajib ul-ittiba' (obligatory to be followed).

Thus ALLAH had inspired the Prophet ﷺ with knowledge that such people would arise in his urninah as would mislead the people and challenge the Shuri'ah by saying that religious commands are only found in the Qur'an and everything else is not a religious command. In the Hadith under discussion,



ALLAH's Messenger ﷺ has forewarned his ummah of this mischief and asserted, "In order to guide, I have been given by ALLAH the Qur'an and with it the commands besides it through wahy ghayr matluw and that is as wajib to obey as the Qur'an.

The truth is that those people who reject the Prophet's ﷺ Ahadith as religious evidence wish to get rid of the entire edifice of Islamic Shari'uh. The Qur'an contains only the fundamental teachings and commands, but the necessary explanation without which they cannot be followed are found in the Prophet's deeds and words which are Ahadith. For example, the command to observe salah is found in the Qur'an, but, how may one offer it? When? How many units at the different times? The answers to these questions are not found in the Qur'an but are provided in the Ahadith alone. Again, the Qur'an commands us to pay Zakah but does not say how much and how many times. It is the same with most of the commands in the Qur'an.

In short, denial of Hadith as a religious necessity is a denial of the entire religious setup. That is why the Prophet ﷺ was careful to forewarn the ummah. This Hadith is thus the Prophet's ﷺ

miracle too in that he foretold about the fitn (mischief) of rejection of Hadith by some of his ummah while there was not even a hint of such a thing in his own times and even the times of the tabi' tabireen (successors of the successors of Prophet's ﷺ companions ﷺ).

(7/1875) Sayyidina Abu Rafi' ﷺ reported that ALLAH's Messenger said, "Let me not see anyone reclining on his couch (arrogantly) when something from me comes to him of what I have commanded to do or disallowed to do, and he says: I know not; what we find in the Qur'an is only what we will follow." (Musnad Ahmad, Sunan Abu Dawood, Jami' Tirmizi, Sunan Ibn Majah, Dala'il un Nabuwah of Bayhaqi.)

**Commentary:** This Hadith conveys the same message as conveyed by the Hadith of Sayyidina Miqdam ﷺ ibn Ma'dikarib. The text of both the Ahadith suggest that the main persons behind the mischief (of rejection of Ahadith) will be people who are well-off by worldly standards and their life-style will be arrogant - a sign that the luxuries of life have caused them to neglect ALLAH and the Hereafter. May ALLAH protect us from every kind of mischief and error.

## *He Calls unto You!*

"The world is asleep. And you're awake. And you're standing before God with all of your problems. All of your prayers. All of your aspirations. All of your hopes.

And you feel so independent, ironically enough, when you depend on Him. Like no one and no thing can harm you in any way. Nothing can stand in front of you. All of the problems in your life feel simple all of a sudden. All of that overthinking is reduced to a murmur. And you're truly reminded that Allah, your creator, is on your side. And has always been.

And that's because you didn't wake yourself up to pray. It wasn't due to your high level of faith or knowledge. It's not because of your good deeds, and could very well be despite them. It's because your Lord chose for you to be awake, and to be before Him. You, a speck in this universe, a tiny particle in comparison to all of His creations. He calls to you."



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# Masah over Socks

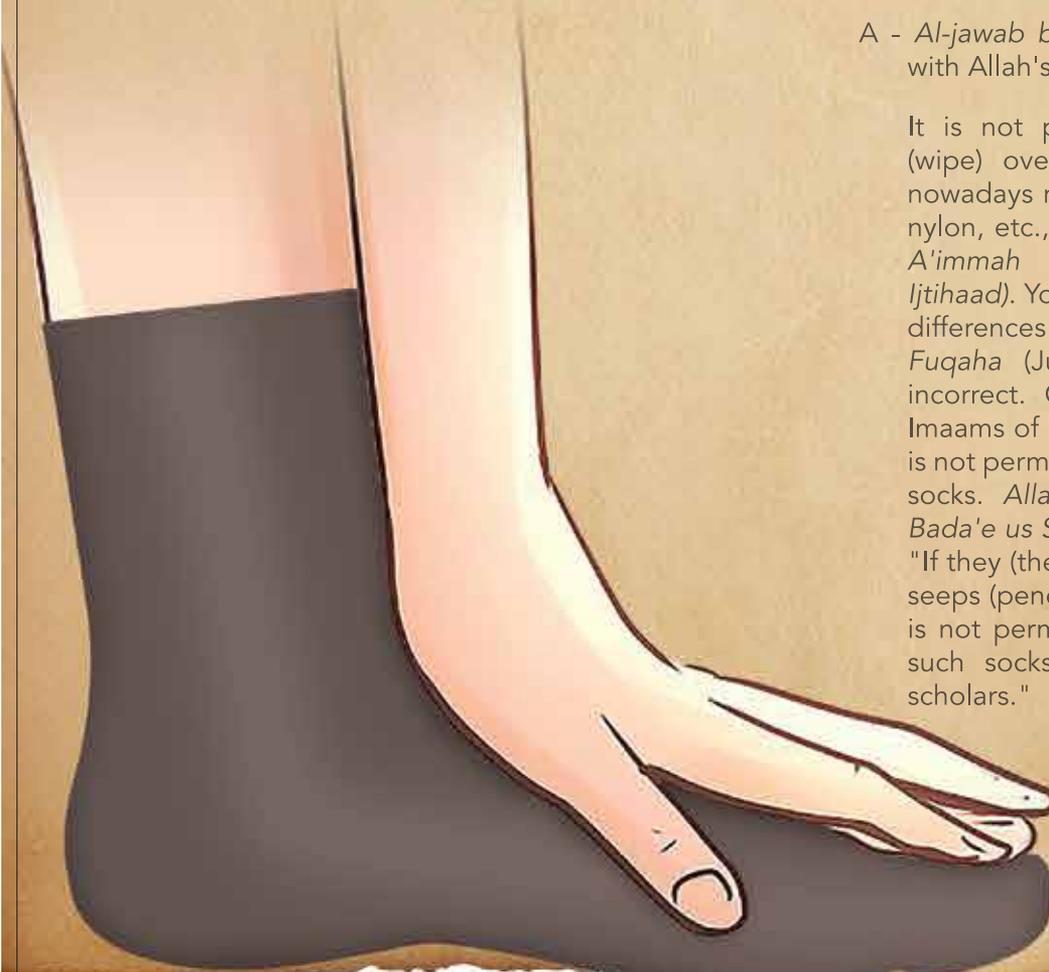
By Mufti Taqi Usmani رحمۃ اللہ علیہ

Q - What do the *Ulema* (Shariah Jurists and Scholars) say in regards to making *masah* over ordinary socks for performing wudu? Kindly explain on which types of socks is it permissible to make *masah* (wipe)?

There appears to be differences of opinion in making *masah* on woolen or nylon (ordinary socks).

A - *Al-jawab billahi at-taufeeq* (the answer with Allah's ﷻ guidance)

It is not permissible to make *masah* (wipe) over the socks that are worn nowadays made from cotton, wool, and nylon, etc., according to any one of the *A'immah Mujtahideen* (Imaams of *Ijtihad*). Your assumption, that there are differences of opinion among the *Fuqaha* (Jurists) in these regards, is incorrect. On the contrary, all of the Imaams of *Ijtihad* are unanimous that it is not permissible to make *masah* on thin socks. *Allamah Kaasaani* رحمۃ اللہ علیہ writes in *Bada'e us Sana'e*, first volume, page 10: "If they (the socks) are so thin that water seeps (penetrates) through them, then it is not permissible to make *masah* over such socks by the consensus of the scholars."



And Allamah ibn Nujaim رحمته الله writes: "And it is not permissible to make masah over thin socks made from yarn or hair. There are no differences of opinion on that. However, if the socks are thick, to the extent that one can walk one *Farsakh* (three miles) or more, then the jurists have differences of opinion." (Al-Bahr-ur-Ra'iq, first volume, p.192). From the above it is clear that to perform masah on the following types of thin socks is not held permissible by any of the Imaams of the *madhaahib* (Schools of Thought):

- (a) The socks are not thick, and water penetrates through them,
- (b) They cannot stay upright without having to tie them,
- (c) It is not possible for one to walk with them continuously without the socks tearing.

If not all three of the above mentioned conditions are

present then only the scholars have differences of opinion.

*(The conclusion of the detailed Fatwa is that):* All reliable Fuqaha and Mujtahideen agree that thin socks that allow water to seep through them, do not stand upright without support, and cannot be walked in continuously, are not permissible to make masah on. Shoes are also not allowed to be wiped over. Thin socks of today that are made out of cotton, wool, nylon, etc., do not have the features of leather socks, therefore, it is not permissible to make masah over them. If someone does, their *wudhu* will not be valid, according to Imam Abu Hanifah, Imam Malik, Imam Shafi, Imam Ahmed ibn Hanbal, or any other Mujtahideen.



# Guarding the Tongue

By Maulana Abdus Sattar حفظه الله

## 'Stay at home Cry at your mistakes'

The Prophet ﷺ, here, has presented a prescription for safeguarding oneself against seditions and spelled out the approach to salvation: keep crying at you mistakes. This ability, if gifted by Allah ﷻ is a big asset because not being able to repent and cry at one's misdeeds before Allah ﷻ is the sign of a hardened heart.

There are some who can cry with both their eyes and their hearts; while, other servants of Allah ﷻ cry only with their hearts. Both these groups of people are blessed and very fortunate ones.

### Safeguard from Seditions

The Prophet ﷺ said: 'don't go out of your house unnecessarily.' If there is a genuine need to go out, good enough; if not, stay put at home.

Another precaution that our elders used to take was not to let their children go out when it grew dark. They were very wise indeed because when darkness spreads at night, the Shayateen venture towards the cities and ill-deeds are at their peak. So, it was very wise of them to tell their kids not to go out at night and that they will only find locked doors on their return if they do so.

The Prophet ﷺ said the same thing to this Companion ؓ:

### A Sign of the Heart's Purity

A Caliph and Ameer-ul-Momineen like Hazrat Umar ؓ would cry so much that his face would get stained with tears. Do you think he was spending a life of disobedience? No, not at all! In fact, this was a sign of his heart's purity and piety that he couldn't stop crying. Whoever cries in this world, Allah ﷻ saves him from crying in the Hereafter. And the one who doesn't cry here, he would cry endlessly in the Hereafter – so much so that the water in his eyes would dry up but he would still continue to cry. That is why the Prophet ﷺ said: 'Cry at your mistakes.'

### Acknowledge Sins

The first step in this regard is to consider ourselves errant. Muslims of today are not even ready to accept this.

Sinning is a crime in itself, but insisting upon sins is a bigger crime; not considering them sins is an even bigger misdeed; and what to say of the feeling of pride in committing sins? The biggest felony, thus, is to consider a life of sins as an honorable one. Just like wise people do not consider taking loans as trivial, even if it's a small amount and intelligent ones don't underestimate enmity even if based on minor issues; similarly, prudent and sensible people do not underrate "fire" even if small. They realize that a minor flame can burst to become a large fire and the smallest of sparks can lead to an uncontrollable blaze. So, they don't underrate it.

### Do Not Think Light of Mistakes

Similarly, do not think light of your mistakes, even if you consider them to be minor. Just like you don't consider loans, enmity or fire as inconsequential, similarly, do not assume sinning to be a petty matter. One's eyes are a witness to the damage caused by fire. So, anyone with eyesight knows its ramifications. And the one whose heart has been blessed with sight, he knows and understands for a fact that considering fire petty is not as big a matter as considering sins insignificant. The most that can happen in a blaze is that your house will burn or you will die, but, if sins are underestimated, then you would not only lose your entire treasure of Iman (faith) but your infinite life in the Hereafter would also be at stake. That is why the Prophet ﷺ said that you should cry over your sins. A Hadith says:

'The Momin who cries over his sins and tears fall from his eyes unto his face, Allah ﷻ makes Jahannum and fire Haram on it'

*(Ibn-e-Maaja, Bab-al-Hizn wal Abka, Pg.309)*

A tear is but something small; but, when it falls out of a person's eyes due to regret, it becomes very precious in Allah's ﷻ court. An exceptional thing is always coveted, thus, tears of regret are considered very precious and valuable; so much so, that such tears are weighed at par with a Shaheed's blood drops.

### Drops Most Loved by Allah ﷻ

The Prophet ﷺ said:

'Allah doesn't love anything more than two kinds of drops: one, tear drops out of a sinner's eyes due to Allah's fear and second, the blood drops of a Shaheed that are shed in Allah's way in the battlefield of Jihad.'

*(At-Targheeb wa At-Tarheeb, Vol.4, Pg.231)*

These two kinds of drops are most appreciated by and dear to Allah ﷻ.

### Control Your Tongue

The third thing mentioned by the Holy Prophet ﷺ is to keep one's tongue in control. Keep a tab on your tongue so that it isn't used to make untrue statements or gets involved in vain talk; refrain from useless conversations.

When Hazrat Ma'az ﷺ was about to start off for Yemen, he asked the Prophet ﷺ for some advice and guidance. The Prophet ﷺ gave him lots of advice and then held his own blessed tongue and said: 'Be very careful about your tongue.' Hazrat Ma'az ﷺ asked: 'O Prophet of Allah! Will we be held accountable for our conversations?' The Prophet ﷺ replied: 'May your mother lose you (this sentence is used as a warning in the Arabic language), will there be anything other than the produce of their tongues that would land people face-down into hell? (i.e. misuse of the tongue would be the cause of many people being dragged and put into hell).'

*(Tirmizi, Bab-MaaJa'Fi Hurmat As-Salat, Vol.2, Pg.89)*

### A Bruise caused by the Tongue is worse than the Strike of a Sword

A sword cuts through the body while a tongue pierces through the heart; an arrow causes a bodily wound while a tongue hurts the heart. Salves and ointments soothe bodily wounds but there is none for the wound caused by a tongue. That is why my friends! You should ponder over your fate if the ill-use of your tongue hurts another person. What would you do if you hurt another's heart or pained someone with your words? These days a man's hand moves swiftly and a woman's tongue with equal speed! The former has no control over his hand and the latter, none over her tongue. Remember: a person

whose feet slip, will still be able to re-balance himself but words that have flowed out of your mouth – there is no going back for them. Please bear in mind that you reign only over unuttered words; you can utter them as you wish, but, once they are out, now you become their slave. You cannot retrieve them. People who use their tongues carefully are very fortunate, because once a person starts using it carelessly, an innate harshness starts taking root in him.

### Avoid Vain Talk

Hazrat Abu Huraira رضي الله عنه said that if you want to beautify your Islam, refrain from vain talk.

The Prophet ﷺ said:

'Non-indulgence in unproductive matters is the quality of a person's Islam.'

(Ibn-e-Maaja, Bab Kaf-Al-Lisaan Fil Fitnah, Pg. 286)

That is, a true Muslim does not use his limbs, especially his tongue, in matters that are useless in relation to this world and the Hereafter.

Allah ﷻ, while describing the qualities of the faithful, says in the Holy Quran:

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُغْرِضُونَ

And those who turn away from Al-Laghwa (vain matters, be they verbal or non-verbal).

(Surah Al-Muminun 23: 3)

# Du'a and Qadr

"A student asked his sheikh: does the Qadr change (the prescribed) ya sheikh?

The sheikh replied, oh my son, did you not know that the du'a (supplication) contends with Qadr? And there are du'as that is as strong and as repeated as constantly and heavily so it wins over Qadr that is coming from the earth and the heaven and is about to happen! and did you not know that there are those who have mastered the art of making du'a intense that even the angels hear their tears?

Oh, my son, du'a is part of the will of Allah, so learn how to escape from the qadr which has fatigued you to better, and how you are escaping from the gray days to joyful colors and winter periods, and it is only then you learn your knees to bend during nights' depth."



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# Taming *the* Tongue

By Hafsa Kamal

A pervasive picture of an all-female institution includes slinking in corners and verbally taking a stab at characters. It's true.

I was too naïve to believe I'd catch the brunt of wagging tongues and wrong perceptions but it happened and it led to all sorts of problems.

I seated in my customary place at the back of the bus behind a friend who quickly turned around to ask, "What result did you get?"

"I got a B average, thank God, not too bad."

"It's pretty good, don't worry. You still have a year to make up for it."

We talked a bit before she asked about my friend's result.

"I heard," I added innocently, "Farwa got an A average. That's come as a bit of a shock but I'm happy for her."

My bespectacled friend gazed at me, heaved a sigh, lowered her voice and said, "They can change grades in this system through connections, is all I'm saying. And Farwa has her connections."

I was startled, "She changed her grades?" My voice was probably a bit louder than I had hoped for.

"Shhh," My friend shushed me before looking around and then turned to me, saying "don't let anyone catch you saying that!"

Too late.

-

I reached home, freshened up while frisking the fridge for some snack and then positioned myself before the computer. I took a scrumptious bite of whatever-you-call-it in my hand (an attempt of a sandwich, but it was good) while waiting for the computer to start. The fans swirled the heat waves into a mixture of normal breeze hitting my face and coiling the loose strands of hair from my bun. I loved the moment. This was before another moment slammed its fist right into my face. I sat frozen in my seat reading the private messages (on a social networking site) sent to me from Farwa.

*'Someone who sits in the same bus as you told me you've been slandering me. You're going around telling people that I've pulled some strings to achieve the grades I have now. You're not only a liar but a double-faced one at that! I'm going to get you.'*

I hate confrontation. Especially when the matter not only had been blown out of proportion but absolutely misconstrued as well. Whoever her friend was did a pitiful job as an eavesdropper and a snitch.

I snorted. Friend indeed.

I was quick with my fingers and tapped away in retort.

*'Your so-called friend didn't do a good job if that's what she's been telling you. I said nothing of the sort nor do I have any reason to. I come from a different system and this system is new to me, so I wouldn't have a single notion about it anyway. Why would I say all that about you? Tell your friend if she needs a hearing-aid, I'm more than happy to make a present of it to her.'*

She was online.

*'I DON'T BELIEVE YOU, STOP LYING. I will see you tomorrow.'* She unleashed the upper case and several typos at me. This is how I know it was seriously serious.

*'Yea whatever, see you.'*

A person only has a guilty conscience when they

do something wrong. I had done nothing wrong.

-

The other day began with a knot twisting in my gut.

I was clammy and cold all over. Like I said before, I hate confrontations; and knowing Farwa, she's all about doing thing one for the ages. Everyone who's anyone will talk about it if it happens. She will bask in it like any sneering teen disguised as a forlorn victim would. I was trapped. I didn't want to be portrayed as a pretentious Niqaabi which I know everyone would take me as, once things take the round through rumors and chitchats.

She came with a prefect who was known for abusing her black gown by confiscating phones from everyone except her friends.

*And Farwa has her connections.*

I shook my head to snap out of it. Now was not the time to have Summaiyya's voice echoing in my ears.

I may come off as slightly bitter through the snippets of the description of Farwa and her friends but I hated being put in a position where I had to prove myself. I felt cornered for no reason at all.

*"Once upon a time there were two countries, at war with each other. In order to make peace after many years of conflict, they decided to build a bridge across the ocean.*

*But because they never learned each other's language properly, they could never agree on the details, so the two halves of the bridge they started to build never met.*

*To this day the bridge extends far into the ocean from both sides, and simply ends half way, miles in the wrong direction from the meeting point.*

*And the two countries are still at war." (-Vera Nazarian, 'The Perpetual Calendar of Inspiration')*

-

Farwa was waving her index finger at me while her nostrils flared.

"Tell me the truth!" She stepped right in front of me in the hallway. A few people stopped in their tracks to view the drama unfold before them.

I was tongue tied.

"What did you say in the bus?" Her dark robed friend asked politely.

"I didn't say whatever her friend told her," I was indignant.

"Can you prove it?"

"No."

*Can your friend prove she heard me say the things she said I did?*

I did not voice that. I stood still and let them say whatever they wanted.

It wasn't much.

"Please be aware that what you say will be reported to higher authorities," The prefect rambled on, "And will be considered."

I shrugged.

"And be careful next time."

There wasn't a first time to begin with.

I blankly stared at both of them. They turned around and sauntered off leaving me rooted on the spot looking for my tongue. I temporarily lost it just when I needed it most. Great. It's typical of me though, so why was I surprised?

-

I was crying.

It sort of hurt knowing I was wronged all because of some stupid speculation spread as a story without being validated. To think I still haven't learned to stand up for myself despite graduating from the School of Hard Knocks.

Tears traced down to the tip where the black veil touched my nose. It was drenched. The wind blew against it, cooling my tear-stained skin in an almost pleasant way.

Maidah - my best friend - sat beside me with a hand on my shoulder.

"These girls don't deserve your tears," She gently said.

Four other girls I normally hung out with came to sit beside me and started to speak ill before I cut them short.

"It isn't worth our while giving our good deeds to people who hurt us."

They were still there to support me and tell me I didn't deserve being treated that way.

Skipping to a few months later, Farwa's message popped up.

"Hey Faryal, how are you?"

I was taken aback.

"Hi."

"How's it going?"

"Good. You?"

"Good too."

"mmm k."

"Listen, I want to get straight to the point. I want to apologize."

"For what?" I know exactly what for but I asked anyway.

*"For the things that happened a few months back. I have been thinking over it for quite a while now and I realized that after knowing you for a year, you wouldn't say something like that. The girl on the bus said that she might have misunderstood and by that time, I had blown things way out of proportion."*

"Why are you apologizing to me?"

"You're too good of a person for me to get the wrong side of."

"It's ok."

"Honestly, Faryal, from the recesses of your heart, forgive me. Please."

"Why the sudden change of heart. Why didn't you think of this back then before hurting me?"

*"Faryal, I think it takes one to step in someone's shoes and walk around in it for them to empathize. I was put in a similar situation with a close friend and realized these things can – and do – happen. I hate people who tell tales. And I valued your friendship too much to let go of you."*

"Yet you believed one."

"Almost."

"Fine then, I really don't care for what happened. It hurt just a little but I got over it, lol."

*"Thank you! I'm at ease, at last. Thanks for being so good, generally, Faryl. We need more people like you in this world."*

*"You're laying it on a bit thick, haha, stop. But honestly, why does this stupid thing even happen in the first place. Can someone like, not talk about what others say and instigate fights?"*

*"We live in a world filled with instigators. Need to get on by ignoring them."*

*"Or, educating them."*

*"True, Faryl. Anyway, I have to sign off. Homework."*

It's nearly impossible to escape gossip; however, it can become a gateway to knowing what people see in us and how we can overcome our shortcomings. What if that rumor is grossly exaggerated and untrue, however? Will it still be an unraveling road to self-reflections and discovery?

*"Ok, Assalamoalykum."*

-

I was curious.

I wanted to know why people gossip, in general.

The internet states, 'People who don't feel good about themselves temporarily feel better when they judge others negatively. When people can't generate interesting discussions based on knowledge or ideas, gossip can rouse people's interest. People gossip in order to hurt those whose popularity, talents, or lifestyle they envy.'

On another website, a question popped up. 'We all know we shouldn't talk about people behind their backs, but sometimes we can't help ourselves. Whether we're among family, at work or with friends, what's really behind these shameful, but oh-so-enjoyable little betrayals?' (Cécile Guéret).

According to the writer, 'Gossip can be a risky activity: it can quickly lead to awkwardness, and distrust. It leaves the victim unable to defend themselves, and can leave a trail of suspicion.'

'Once a person's reputation is tarnished, it's very difficult to reverse that,' says Bègue. Interestingly, research has shown that we judge negative information to be more revealing than positive facts, and retain it better. But gossip can, most surprisingly, also be put to good use. 'When you recognize the aggression within yourself vented in gossip, this can lead to greater

self-knowledge and acceptance of your darker side,' says Megglé. 'We gossip when we feel unfairly treated. Once you stop feeling like a victim, the energy you invested in that activity can be focused on self-development instead.'

It's nearly impossible to escape gossip; however, it can become a gateway to knowing what people see in us and how we can overcome our shortcomings. What if that rumor is grossly exaggerated and untrue, however? Will it still be an unraveling road to self-reflections and discovery? PsychologyToday.com poses a wonderful question.

'Being cautious with gossip would be common sense, but the lure of being in the loop can be seductive, and stepping out of it is difficult call because gossip is a standard currency of human connection. A research team from at the University of Amsterdam found that 90 percent of total office conversation qualifies as gossip. Research at the Georgia Institute of Technology concluded that gossip makes up 15 percent of office e-mail.'

Why do we do it? Perhaps a better question is, why do we love it?

Both research and the experiences of those who have been the targets of gossip, however, argue that gossip can hurt relationships and create a climate of fear and resentment, all of which feeds stress like humidity feeds a storm. And workplace stress, multiple studies show, causes problems ranging from a decline in productivity to a rise in illness and absenteeism.

The question of whether women gossip more than men, and suffer more accordingly, immediately trips over a familiar double standard: What women call gossip men might call just shooting the breeze. And yet differences in how men and women communicate would suggest that the impact of gossip is uneven: Studies show that women use far more words during the day than men do, and, especially woman-to-woman, those words tend to be personal. The bartering of intimacies—I share-you share—is the adhesive of female friendship. While women tend to bond over

feelings, men tend to bond over activities—with limited intimacy. It's no surprise that this difference in communication style translates to differences in how the genders gossip. For women, it tends to be personal: "I can't believe how she interrupts people at meetings." For men, it's more likely to be about status: "Did you hear Ted bought a Mercedes?"

Knowing that gossip does more harm than good, why do we continue to do it? It is because we humans have a tongue and an inquisitive mind craving for adventure and excitement. Getting an insight on another person and exhibiting it to someone secretly or in a group, gives a keen sense of thrill of sharing something someone else didn't know. This gives a tool to manipulate, turn around and create whirlwinds of sensation about someone or something, to someone and encourages them to feel a surge of power for having the ability to create that feeling.

Keeping to ourselves is difficult to say the least. Our innate struggle to speak or not to speak is a constant war within, between the conscience and the devil. We want to tell someone what another person has to say but becoming the devil's advocate in pitting two against each other comes with a grave consequence in the form of Allah's displeasure. It is also psychologically unhealthy to speak ill of another and create unwanted fights between two people when it can be avoided

We are a curious kind. We can twist words to serve our purpose and stroll in stride for creating impact. Our lives revolve around sensations. And to bring about that sensation, we want to bring people under our wings by telling them what ifs, what is and what not's.

It's the truth of life. Where there is a group, there is gossip. It is how we are wired. If we don't trip, how will we learn to pull ourselves up?

And that, my dear readers, describes the anatomy of the sinning Muslim.

Islam acknowledges the human inclination to sin. This does not give one the right to do so but committing a mistake or repeated mistakes, and atoning for it will make up for what one did wrong.

"Every son of Adam sins, and the best of those who sin are those who repent" (Narrated by al-Tirmidhi, 2499; classed as *hasan* by al-Albaani).

Where do people who gossip fit in this entire context?

In the Quran, it states, 'O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is accepting of repentance and Merciful' (Surah Al-Hujarat).

Keeping to ourselves is difficult to say the least. Our innate struggle to speak or not to speak is a constant war within, between the conscience and the devil. We want to tell someone what another person has to say but becoming the devil's advocate in pitting two against each other comes with a grave consequence in the form of Allah's displeasure. It is also psychologically unhealthy to speak ill of another and create unwanted fights between two people when it can be avoided (as researched above).

There's a Socrates Test of Three fable that accounts for speech to be categorized under three questions;

1. *Is it good?*
2. *Is it useful?*
3. *Is it true?*

Which bombards good-thinking to my addled brain and helps a whole lot when I have to sieve through my speech. It may be hard but at least we can give it a shot, why not?

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet ﷺ said, "He who believes in Allah and the Last Day must either speak good or remain silent" (Muslim).



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# Two Weeks in the West

By Mufti Muhammad Taqi Usmani دوست عزیز  
Translated by Bint Akram

Many converts were former Christians disillusioned by the uncertainty of the church and unhappy with the concept of the Trinity. Many were those who did not believe in any religion as such but were attracted to *Tasawwuf*, which they referred to as 'a pearl hidden within the Islamic bomb'. The newspaper has also mentioned in its report that even in these so called times of freedom of thought, the converts have to face severe difficulty and opposition from their community and the society in general. Approximately one-fourth of the women who call for help in the institution, created for helping them out, are newly converted Muslims.

Then the *London Times* also published the interviews of those British women who were highly qualified and accepted Islam with complete responsibility and understanding. A thirty-nine year old woman who named herself Maimuna was raised as a Christian. She researched about all the sects within the Christianity, and then the Judaism, Buddhism,

and Krishna, before she finally chose Islam for herself. Many women who converted from Christianity stated that they were against the ecclesiastical hierarchy, and what they liked about Islam was a Muslim's direct relationship with God. A twenty-eight years old young woman, famously known as Huda Khattab – her Muslim name –, who has also written a book for Muslim women converted to Islam ten years ago. Reflecting on Islam and Christianity she says:

"Christianity changes, like the way some have said pre-marital sex is okay if it's with the person you're going to marry. It seems so wishy-washy. Islam was constant about sex, about praying five times a day. The prayer makes you conscious of God all the time. You're continually touching base."

Although the general perception goes that the Western women prefer to stay at a par with men, and cannot give up on the idea of enjoying complete equality, the newly converted Muslim women, interviewed by the *London Times*, stated otherwise. They categorically stated that what actually attracted them towards Islam was the fact that it stipulates different domains for both men and the women in accordance with their physical and biological needs. They felt that the Western movement of Feminism was essentially a rebellion against the (natural) woman. Ruminating on Feminism these women stated: "Women copying men, an exercise in which womanhood has no intrinsic value."



A thirty-six year old Scottish woman found some pages of the Holy Qur'an in the waste bin. She picked them up, perused through them and was thus led to Islam. She converted and named herself Nooriyah. During the course of a conversation she mentioned: "most of the women in this country are traitors to their sex. It's almost as if we have been defeminised."

A friend of Nooriya's, who renamed herself Hassana, embraced Islam in 1988, and is very particular about her Hijab. "At least I am not traitorous to my gender," she said. Commenting on *Purdah*, she clearly stated, "it gives us a sense of protection, and increases us in our self-confidence." She further explained that the West was still in debate about a woman changing her maiden name after getting married, as her name is also subservient to man. Islam, on the other hand, outlined distinct rights for women with respect to wealth and its inheritance, taking custody of one's children, etcetera. She said if the circumstances did not change, there was no future for women in Britain. "Scratch any new man and you find an old man trying to get out; men will always be the same. Women are changing much faster, but they are not trying to get what they want. Everything the Feminist movement is aiming for, except abortion and lesbianism, we've got."

*London Times* stated that many convert Muslim women, while drawing comparison between Islam and the West, concluded that Islamic teaching elevate the status of a woman, something that was not present in the West. They felt that the only outcome of the Western movement of Feminism was that it burdened the woman twofold. The paper wrote, "Many Muslims contrast the status of women in Islam

with what they see as the dismal plight of women in the West. They note that here women work full-time out of financial necessity, remaining lumbered with the housework and children care. It is a puzzling version of emancipation."

*London Times* published various such interviews in which the newly converted British Muslim women expressed their dismay with the Western way of life, and preferred the settled ways of Islam to it. It is not possible to present all those (interview) excerpts here, but I deem it appropriate to share few parts of the editorial, *The Choice of Islam*, here:

"As the investigation in the Times on women and Islam has shown, the intellectual clarity and moral certainty of this 1400 years-old faith are proving attractive to many Western women disillusioned with the moral relativism of their own culture. Though some are converting to Islam after marrying Pakistani or Bangladeshi men, others are making the leap of faith as an independent act of spiritual self-improvement.

In spite of the outrageous indignities which many women suffer in Muslim countries, the principles outlined in the Quran are generally sympathetic to their interest, promising them "rights over men similar to those of men over women.

... The separate spheres marked out for the two sexes by Islam certainly bear little relationship to the notions of gender which have been ushered in by the Feminist Revolution. But what matters is that many of the women in the West who have taken this unexpected path have done so out of choice rather than familial duty or historic obligation. They have been positively attracted by the sense of sisterhood and community they discover in Islam.

This tentative process of spiritual change suggests that increasing numbers of people are questioning the value system of their own culture. It raises important questions about the state of the Western moral tradition and how it might be fortified. Yet the effect of this (still modest) phenomenon is likely to be positive. The presence of Muslim converts in British Society – many of them highly educated can only assist the process of mutual understanding between the two cultures which the Prince of Wales celebrated last month. Only those who have crossed the divide can truly understand what lies on either side.”

These were the impressions of two significant publications in the United States and the United

Kingdom. Although there are no organised efforts by Muslims taking place for the spread of Islam in the West – in fact, the general religious and moral condition of Muslims fails to attract people towards Islam and acts as a hindrance instead, and then there is also a lot of propaganda going on against the Muslims and Islam in the Western media – yet, the pace at which Islam is spreading in the Western world is indeed startling, even for the West. This shows that West provides a significant and huge domain for sincere religious efforts of Muslims. Extremely fruitful results can be reaped if Muslims start working towards this goal in a sincere and organised manner through their words and actions.

## The *LOSS* of *Reverence*

"The first condition of Islam is to surrender oneself to Allah Almighty, and surrendering to Allah means to sacrifice oneself for the pleasure of Allah ﷻ. If a person instead attaches importance to a thing that is really low in the sight of Allah, then one's status of being a true servant of Allah ends and such a person would never be able to sacrifice oneself for Allah Almighty. When the inner self becomes contaminated due to such emotions, the awe and respect will continue vanishing. The reason is that when a person looks upon the world with respect, then he naturally prefers the rights of worldly affairs to those of Allah Almighty. The respect towards the rights of Allah and the respect towards the mundane affairs may not be combined in a single person's heart. However, the person who surrenders himself to Allah with all his concentration and starts sacrificing it for him, then he becomes of the servants of Allah, His dear and near servants and chosen friends. As a result, awe and dignity [emanate from him] just as a chosen servant of a king attracts awe and dignity for his deep relation to the king. In the same manner, dignity, awe, and respect are clearly seen on the faces of the chosen servants of Allah. However, when one ceases to revere the rights of Allah giving extra preference to the material things, then awe will be taken away from them for they no longer remain the true servants of Allah; rather they are servants of their desires and enslaved to materialism and lust" (Hakim al-Tirmidhi in *Nawadir al-Usul fi Ma'rifat Ahadith al-Rasul*, 2:270).



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