

Tarbiyatussālikeen

Official Organ of Khānqah Ashrafiyah Akhtariyah

November/December 2010

Issue 9

Zul Hijjah/Muharram 1431

GUIDANCE FOR HAJJ & UMRAH

- From the noble utterances of heart and mind then one non-mahram woman and the our Shaykh and Mentor, Ārif should remember one heart becomes attracted to her Billah Shaykh Hakeem important point: If thoughts the meditate upon the fact that Muhammad Akhtar Sb (M.Z.) come on their own, then there she is a guest of Allah Ta'āla 1. One should safe guard one's is no sin in this. However, if and due to this she is more gaze. In other words do not one intentionally fantasizes worthy of respect then one's look at any man or woman and bring evil thought into the own mother. If one's gaze with lustful gazes. People from heart then this is a sin. unintentionally falls upon her all around the world are Occupying oneself in evil in Madina Munawwarah then present at the Holy Sanctuaries thoughts and fantasies is a sin. meditate that she is the guest of the Harmain Sharifain. of Allah Ta'āla as well as the guest of Rasulullah (Sallallahu Alayhi Wasallam). This is therefore, one should always 3. Physically, one should not because in Makkah be alert and on one's guard not come close to non-mahram. Mukarramah, those who are to glance at any non-mahram unnecessary conversation. Bust Allah Ta'āla and in Madina even from the corner of one's 4. One should abstain from Allah Ta'āla and in Madina eyes. oneself with useful and special guests of Allah Ta'āla should leave with this firm beneficial activities such as Munawwarah they are the intension that, "I will not cast Tawāf, Tilawat, Durood special guests of Allah Ta'āla and over again one should one should look at the Ka'aba. (Sallallahu Alayhi Wasallam). renew this intension in one's (This is also an ibādat and 8. If one becomes involve one in casting evil reward). means of attaining spiritual inconvenienced in any way in glances. 5. One should not debate over one should never complain. the Harmain Shareefain then 2. One should safeguard one's controversial issues neither Imagine that those are in heart. Meaning one should not should one get in unnecessary Haramain are princes and entertain evil thoughts in the arguments. royalty. All they have to do is derive unlawful pleasure from 6. During Tawāf one should perform one Tawāf and ask for fantasizing about unlawful not look at the Ka'aba. When We are not even equal to the beauties. Similarly, one should addressing the King, it is dust which settles upon their feet. not recall and reminisce past disrespectful to stare at him. 9. If the food is not to one's sins and derive pleasure there from. If, however, evil 7. If one's glances unintentionally falls upon a liking then one should not thoughts do come into the unintentionally falls upon a

complain about it. One person had complained saying, "The yogurt of Madina is too sour, whereas the yogurt of India is sweet". He saw Rasulallah (Sallallahu Alayhi Wasallam) in this dream telling him to immediately leave Madina. One should perceive everything of Haramain with the eye of respect, reverence and love. One should not find faults.

10. One should consider himself a servant and not one who deserves to be served. One should be a means of giving comfort to others and consider serving them one's honor.

11. When the gaze falls upon Ka'aba for the first time, then one should ask Allah Ta'āla to grant you His Sublime being. Ask Allah Ta'āla to grant you Himself. Supplicate Allah Ta'āla saying: "O Allah Ta'āla! I am unworthy and undeserving but You are Kareem, You are One who grants even the unworthy".

کوئی تجھ سے کچھ کوئی کچھ مانگتا ہے

Some are asking for something and some for something else,

الہی میں تجھ سے طلب گار تیرا

O Allah! I beg of You to grant me Yourself.

12. If anyone happens to see a dream then one should not mention it to anyone other

than one's Shaykh. If one's Shaykh is not there then one should mention it to a caring friend who has understanding of Deen. One should not mention one's dream to just anybody.

13. Those who are performing Hajj and Umrah should take great care that even one breath should not be taken in the disobedience of Allah Ta'āla.

May Allah Ta'āla grant us all the ability to practice upon the above-mentioned guidelines. Ameen.

14 HARMS OF CASTING EVIL GLANCES

By
Ārifbillah Shaykh Hakeem
Muhammad Akhtar (D.B.)

Harm No. 10: Weakness of Eyesight

By casting evil glances, a person's eyesight becomes weak. This is because by guarding one's gaze, one is fulfilling gratitude for the blessing of sight and the reward of gratefulness is the increase of blessings as it is mentioned in the Qur'an:

"If you are grateful then We will most definitely increase you in blessings."

(Sura Ibrahim; Ayat 7, Juz 13)

Casting evil glances on the other hand is ingratitude and the punishment of ingratitude is severe, as is mentioned in the Qur'an:

"And if you are ungrateful then know that My punishment is severe."

Malfoozāt

(Statements & Anecdotes)
Shaykh Ashraf Ali Thānwi (R)

❖ One feels hurt when someone who claims to love one, behaves like a stranger. If the claim of love is not made, there is no complaint. A certain man reviled me throughout his life, but I paid no heed whatever. Mansoor (rahmatullah alayhi) at the place of execution, while he was being stoned by the crowd of people, remained unperturbed. Not a cry of agony escaped from his smiling lips. But when Shibli (rahmatullah alayhi) struck him with a flower, he let out a sigh a pain. People asked him for the reason for this strange behaviour. Mansoor (rahmatullah alayhi) replied that the crowd did not know, but Shibli (rahmatullah alayhi) was aware of the reality, hence his striking with even a flower was not tolerable and caused him pain.

❖ My brother, Akbar Ali, had once planned to give me a fixed monthly allowance. However, I refused. Such a stipend would bring me unnecessary concern, for one will remain in anticipation of receiving the money on the fixed date. Delay will lead to anxiety. There is no peace in such gifts. Allah Ta'āla grants sustenance from the least expected sources. Therein is total peace. My brother retorted: "After all, you accept gifts from others as well." I said that such gift as I accept are not fixed stipends. He then adopted this method- i.e. occasionally spending gifts.

❖ When visiting the Mashā'ikh (spiritual guides) do not consider it necessary to make gifts to them. By the compulsory presentation of gifts you corrupt their hearts. While they improve you spiritually, you engage in corrupting them.

A CONNECTION WITH ALLAH TA'ĀLA

From the discourses

of :

ĀRIFBILLAH SHAYKH HAKEEM MUHAMMAD AKHTAR (D.B.)

PRESENCE OF THE AULIYA (SAINTS)

My dear friends, in every era when great Auliya are alive and present, then people falsely believe them to be insignificant or not as significant as compared to the Auliya of former times. Only when they pass away, the people suddenly realise their true status and value.

To understand this point better, consider the following example; A person falls ill in Makkah. Will he sit around waiting for Hakim Ajmal Khan of India to come from his grave all the way from Delhi to treat him?

Will he say' "I am a great personality and therefore only Hakim Ajmal Khan or one of his calibre can treat me?" No! such an ill person will seek treatment at the hands of the physicians present.

Similarly, Alah has created spiritual physicians in every era, and we can be treated by these physicians of our time and thereby become Bayazeed Bustāmi or Hāji Imdādullah. In other words, we too can become what is termed as Sāhibun Nisbat, though not of the same calibre of those saints.

SĀHIBUN NISBAT

The actual object is to inculcate Taqwa, to gain the Pleasure of Allah, to shun sins and to become His truly obedient servants. This will link us to Allah and this is what is termed as Nisbat. People often ask; "Who is a Sāhibun Nisbat?" The reply to this question in the words of the Qur'ān is; *"Those who have Imān and have Taqwa (piety)."*

So if a person has inculcated piety after having embraced Imān, he is a Wali, a Sāhibun Nisbat, a saint, i.e. one who has connected himself to Allah.

Shaykh Ashraf Ali Thānwi (R) used to say; "We all have Imān. Now we only have to inculcate Taqwa, and we will become Sāhibun Nisbat."

BASIC REQUIREMENTS OF A SĀHIBUN NISBAT

The Auliya of the Silsilās (chain of various sufi orders), the Chishtiya, Suharwardia, Qadria and Naqbandia are unanimous that there are three basic requirements of becoming a Sāhibun Nisbat.

The first of these requirements is for us to connect ourselves to another Sāhibun Nisbat. One lamp is illuminated or lightened by another lamp. Therefore one must place his heart close to a heart which is already burning brightly.

*"This fire burns not on its own,
It is caused to burn by another flame."*

Khwaja Azizul Hasan (R) says; "The characteristic of fire and the characteristic of the love of Allah is the same. Fire burns from house to house and the love of Allah from heart to heart. There is a pre-condition for the fire of the love of Allah to spread from one heart to the next. The un-illuminated heart must be attached to the heart which is burning brightly."

SAINTHOOD

Another question arises; Has Allah closed the doors of Sainthood?

People often wonder as to whether it is still possible for us to emulate our pious predecessors and become saints like them? Has Allah closed the doors of sainthood just as He has closed the doors of Prophethood?

The answer to all the above questions is NO. By Allah! Even today the roads leading to sainthood are all open.

RESPECT AND DIGNITY OF A WOMAN

By

Ārifbillah Shaykh Hakeem Muhammad Akhtar (D.B.)

O how sorrowful! The thing which has been accorded respect by Allah Ta'āla and Rasulullah (Sallallahu Alayhi Wasallam) is considered to be disgraceful by the Muslims of today. Tell me, where does the respect and dignity of a woman lie? Is it in Hijāb or moving about naked? Does a noble and modest woman want strange men to cast evil glances at her hair and cheeks, and whistle at her?

Real respect lies in a woman offering salāh, keeping fast, serving her husband, bringing up her children, and wearing a burqa when going out of the house. But today, the husband considers it respectful to walk around in the shopping centres with his fashionable wife. He feels embarrassed when his wife wears a burqa. What respect is there in others looking at your wife? There is a limit to shamelessness and absence of self-respect. When a person disobeys Allah Ta'āla, his intellect is also tormented. He thus considers good things to be bad. Allah Ta'ala refers to this as follows:

أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَاهُ حَسَنًا

(سورة فاطر، آية: 8)

“Is he to whom the evil of his deeds is made fair-seeming, so that he considers it as good...” (Sūrah Fātir, 35: 8)

In other words, Satan beautifies evil and makes it appealing. Consequently, people start considering evils to be good. For example, women consider non-Hijāb to be good. As for the women who are pious, who adopt Hijāb, wear the burqa, fear Allah, perform salāh, and keep fast, it is our duty to respect them and we ask them to supplicate for us. As for the women who walk about without Hijāb, who display their hair and cheeks, and thereby steal the Imān of the men, we will never respect such women. This is the theme of most of our talks: the hair and cheeks of women who are not in Hijāb must not destroy the Imān of our young men.



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Published By

Islāmīc Tarbiyah Academy

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