

# Tarbiyatussālikeen

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## REPENTANCE

Allah Ta'āla says: "O Believers! has been acquired. This then is the end (intiha) of taubah. Make taubah unto Allah Ta'āla a pure taubah."

Rasulullah (Sallallahu Alayhi Wasallam) said: "O people! Make taubah unto Allah." (Muslim)

**The Need for Taubah**  
It should be clear that taubah is Wājib (compulsory) upon every person because Allah Ta'āla addresses all Muslims in the

### The Nature of Taubah

Taubah (repentance) is the regret and sadness which arise in the heart when remembering a sin. For the validity of the taubah, shunning the sin, firmly resolving to abstain from it in future and controlling the nafs when it urges for the sin, are necessary.

The meaning of taubah is to return and to return from the far side to the near side. It has a beginning and an end. The beginning (ibtida') of taubah is the spreading of the rays of Nur-Ma'rifat (the Light of Divine Recognition) of the heart which thus realises that the sin committed is a fatal poison which wroughts great spiritual disaster. This realization induces regret and fear which result in a true and sincere yearning to compensate for the sin. This yearning is to such a degree that shunning of the sin is immediate. Further, a firm resolve and intention are made to totally abstain from the sin in future. Along with this intention a full effort is made to compensate for the past shortcoming. When the result is this fruit of taubah pertaining to the past, present and future, then perfection of taubah

verse:  
"O Believers! Make taubah unto Allah, a pure taubah."

Since the reality of taubah is to regard sin as a fatal poison and disaster for the life of the Hereafter, and to firmly resolve to shun sin, and this much is part of Imān, it therefore being wājib and necessary is apparent to every Mu'min. Hence, Allah Ta'āla says: "He who makes taubah after his transgression and reforms, verily Allah turns towards him."

The meaning of this verse is: Allah Ta'āla will forgive, have mercy upon and aid the person who after having sinned renders taubah according to the rule of the Shar'iah and reforms his acts for the future, i.e. he abstains from all evil, practices in conformity with the Shar'iah and remains firm on his taubah.

### The way of making taubah

Taubah or repentance is to confess to Allah Ta'āla one's sins and to regret such commission. Resolve firmly to discharge all huqooqul Ibād (rights of others) and other duties which are obligatory, but which have not been rendered.

This intention should be immediately made and thereafter the actual fulfilment of such rights and duties put into motion. Alternatively, the pardon of those whose rights were usurped should be obtained.

When a sin has been committed, immediately perform two raka'ts Salāh with the intention of Taubah. One then has to offer repentance with both the tongue and heart. The taubah should be made fervently and vigorously. If one is unable to shed tears, then one's face should rake on the appearance of a concerned and crying person while making taubah.

For the purpose of making taubah, recall your sins and then offer repentance in profusion. However, do not meditate about the sins committed or do not make vigorous attempts in a bid to remember what sins had been committed, for this attitude will create a barrier between the one repenting and Allah Ta'āla. This constitutes an obstacle in the path of love and progress. After having made a sincere taubah, if previous sins come to mind then renew the taubah. Do not be too much concerned about sins for which taubah has already been made. While making taubah there should be a degree of moderation in mentioning the sins. There is no

need to recite a whole list of sins while making taubah. Seek forgiveness for all sins in general. According to the Hadith one should say:

“And, I repent of even such sins which You are more aware of.”

“I repent of such sins which I am aware of and of such sins which I am unaware.”

Pondering about sins is in actual fact destruction of time and diversion from the remembrance of Allah. However, one should make special taubah for sins which one recalls automatically. The real Goal is Allah Ta’ala and not the remembrance of sins neither the remembrance of acts of obedience. The purpose of remembering sins is to offer repentance. Hence, once taubah has been made, one should not deliberately and consciously ponder over sins thereby making such remembrance a definite purpose because this will engender the idea that Allah Ta’ala is displeased with one, and this is a dangerous idea.

### The method of acquiring taubah

Remember and reflect about the warnings sounded in the Qur’an and Hadith in regard to sins. The pang of regret which enters the heart as a result of such reflection is in actual fact taubah.

## 14 HARMS OF CASTING EVIL GLANCES

By

Ārifbillah Shaykh Hakeem  
Muhammad Akhtar (D.B.)

**Harm No. 11:** Distance from Allah Ta’ala

The greatest reward one attains by guarding the eyes is the special closeness of Allah Ta’ala.

Guarding the eyes from *Layla* is a means of attaining *Maula*. This is because guarding the eyes makes the evil desires of the heart to bleed and when all four corners of the heart become red by shedding the blood of regret, then from every horizon of the heart the sun of the closeness of Allah will rise. I have a couplet concerning this:

*The redness of the blood of unlawful desires,  
Becomes a horizon from which the sun of closeness to Allah Ta’ala rises.*

I have some more couplets on this subject:

*Through the wound of regret have I adorned the heart,  
Only after this have I attained Him.  
By guarding my heart from these beauties,  
I have gone through much pain and grief.  
The station of closeness to Allah cannot be attained so easily,  
Only after a thousand wounds of regret is it attained.*

If a person would realize how distant he becomes from Allah Ta’ala by casting evil glances then he would never cast evil glances. The example of this is like that heart which is directed towards Allah Ta’ala at 90 degrees and then casts evil glances. That very same heart turns 180 degrees away from Allah Ta’ala. The heart which was directed towards Allah Ta’ala turns away from Him and becomes directed towards that beauty. Every moment the heart becomes occupied with thoughts of that rotting and decaying corpse. The heart is destroyed by these thoughts and many people have even died an evil death.

## Malfoozāt

(Statements & Anecdotes)

Shaykh Ashraf Ali Thānwi (R)

❖ *Sayyidina Shuraih (R.A.) was appointed the Qadhi by Sayyidina Umar (R.A.).*

*During the Khilafat of Sayyidina Ali (R.A.), Sayyidina Shuraih (R.A.) was still the Qadhi. Hadhart Ali’s shield was stolen. Sayyidina Ali (R.A.) recognised his shield when he saw it in the possession of a Jew. He instituted a claim in the court of Qadhi Shurhia (R.A.) who asked that Sayyidina Ali produce his witnesses to prove his claim. Sayyidina Ali (R.A.) presented his son and his emancipated slave. According to Sayyidina Shuraih (R.A.) the testimony of a son in favour of his father was not admissible, hence he ordered Sayyidina Ali (R.A.) to present another witness.*

*When Sayyidina Ali (R.A.) was unable to do so, Qadhi Shuraih dismissed the claim. Sayyidina Ali (R.A.), the Khalifah of the time, emerged from the court cheerfully. On seeing this high degree of justice, the Jew recited the Kalimah and embraced Islām. He presented the armour to Sayyidina Ali (R.A.) saying that, in actual fact, it belonged to him Sayyidina Ali. Sayyidina Ali (R.A.) responded: “I have made a gift of it to you.” Thereafter the Jew remained perpetually in the company of Sayyidina Ali (R.A.) and was martyred in the Battle of Siffeen.*

*If today’s attitude had existed in those days, people would have exclaimed: “What! Was Sayyidina Ali a liar (that his word was not accepted)?” In spite of him being the ruler, he was not offended in the least bit by the dismissal of his claim.*

# A CONNECTION WITH ALLAH TA'ĀLA

From the discourses

of :

ĀRIFBILLAH SHAYKH HAKEEM MUHAMMAD AKHTAR (D.B.)

## **AULIYA—ALLAH (SAINTS)**

Friends, the Auliya-Allah (the friends of Allah) will continue to come till Qiyāmah because the doors to this stage are still open. In fact, the doors to Wilāyatul Ulya (the highest stage of sainthood) are also open. It is highly improper to believe that this stage cannot be attained or that the Saints of our times are insignificant (Allah Forbid)!

We hold Shaykh Ashraf Ali Thānwi (R) in very high regard. He has this to say; "By Allah! All the seats of the Auliya are occupied. Only the doors of Prophethood are closed."

He continued; "The doors of Allah's Mercy are wide open and everything is available. The public shops of Allah's Mercy are open even today and the addicted customers of this Mercy are also present. Today as well, there are Qutbul Aqtāb and Abdāl present. Unfortunately, there are very few who benefit from them."

Therefore, if we wish to become Saints we merely have to establish a link with a Sāhibun Nisbat or a Wali of Allah. choose him as your reformer and if you do not wish to become his disciple, then choose him as your adviser. Some people fear to become disciples because they dread the possibility of various limitations and restrictions being placed upon them. For them it would be sufficient to choose an adviser without becoming a disciple.

Presidents and Prime Ministers also have advisers who advise them on matters of the state. So why should we also not have an adviser in our Deeni matters.

Shaykh Abdur Rahmān Kamalpuri (R) was a Shaykhul Hadith. He was not a disciple of any Shaykh but had established an Islāhi (reformative) link with Shaykh Ahsraf Ali Thānwi (R). After some time, when Shaykh Ahsraf Ali Thānwi (R) felt that his heart had been sufficiently illuminated and he had reformed adequately, he conferred Khilāfat upon him. Shaykh Abdur Rahmān Kamalpuri (R) said; "But, I am not even your disciple, how could you confer Khilāfat upon me?"

Shaykh Ahsraf Ali Thānwi (R) replied; "You have fulfilled a Fardh act, i.e. you have attained self purification and self reformation. To take Bay'ah (pledge allegiance) is Sunnah. Come, you may take Bay'ah even now."

In the above case we see a person becoming a disciple after becoming a Khalifah. From this we also learn that Islāhun Nafs (self reformation) is Fardh, and it is the most important thing, even more important than a Sunnah act.

## **FRIENDS**

**O**n the Day of Qiyāmah, worldly friendship will be of no avail. A friend will flee from a friend. However, friendship struck up for the sake of Deen will endure even on that Day of Fear. Those who were friends here for worldly motives will be enemies there. But the friendship of the Muttaqeen (pious) will be lasting. Therefore, if you wish to make friends, befriend a Muttaqi.

[Shaykh Masihullah Jalalabādi (R) ]

# ہماری پہچان

خوب سمجھ لینا چاہیے کہ ہماری پہچان  
مسلمان ہونا ہے۔ ایک غزوہ کے موقع پر حضور  
اکرم صلی اللہ تعالیٰ علیہ وسلم کا گذر ایک قوم پر  
ہوا۔ آپ صلی اللہ علیہ وسلم نے اُن سے دریافت  
فرمایا کہ:

﴿مِنَ الْقَوْمِ﴾

آپ کی قومیت کیا ہے؟ تو انہوں نے جواب دیا کہ:

﴿نَحْنُ الْمُسْلِمُونَ﴾

(سنن ابن ماجہ، کتاب الزہد)

ہم سب مسلمان ہیں۔

از ارشادات

(شیخ العرب والعجم عارف باللہ حضرت اقدس مولانا شاہ حکیم محمد اختر صاحب دامت برکاتہم)

Translation:

## OUR IDENTITY

By

Ārifbillah Shaykh Hakeem Muhammad Akhtar  
(D.B.)

Fully understand that our identity is that we are Muslims. During an expedition Rasulullah (Sallallahu Alayhi Wasallam) passed a tribe and asked; "Which tribe are you?" They replied; "We are Muslims". (Sunan Ibn Majah)



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