

# Tarbiyatussālikeen

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## THE SEVEN OBSTACLES P.2

The Path that the Devotee has to traverse, In order to reach the Garden of the Lord of the Universe  
Imām al-Ghazali (R)

After acquiring the knowledge of what is obligatory (upon him vis-à-vis his Lord) he continues his quest to worship and serve Allah and becomes absorbed in it. Then he takes a deep pondering look and suddenly finds himself immersed in crimes and committing sins which is the state of the vast majority of people. He then says to himself: "How can I ever embark on serving and worshipping Allah while I persist in my disobedience of Allah and I continue to be soiled and contaminated with it? My first obligation is therefore to repent in order that Allah may forgive me my sins and free me from their shackles and that I be cleansed from their filth and thus be worthy serving Allah. Here, then, the devotee is confronted with the Obstacle of Repentance which he is obliged and compelled to overcome in order that he may realise the true objective behind it. He thus sets about making sincere repentance meeting all of its requirements and fulfilling all its conditions until he surmounts this Obstacle.

After performing sincere repentance and overcoming this Obstacle he directs himself to the worship and servitude (of Allah) in order that he may get started with it but then he takes another deep pondering look and all of sudden he finds himself surrounded by high barriers each one of which - in its own unique way - bars him from realising his intention to worship (Allah). He ponders (over the matter) and suddenly realises that these barriers are four: worldly life, creation (i.e. people), Shaytan and the ego. He has no choice but to overcome these barriers if he is to realise his goal of worshipping Allah. Here, then, he is confronted with the Obstacle of the Barriers, which he needs to overcome with four things: disengaging from the world, seeking seclusion from people (at a time when crime and corruption are rife), fighting Shaytan and opposing the ego. As for the ego it is the toughest and highest barrier of them all since he cannot renounce it (all together), nor can he vanquish it in one go and be rid of it as he does with Shaytan because ego is the riding-animal as well as the instrument. Likewise he cannot strive to bring the ego in harmony with the worship that he sets out to perform or

embarks on since the ego is by nature disposed and inclined to the opposite of good like lust with the desire to follow it. Thus, the ego requires to be reigned in by the reigns of Taqwa (God-consciousness) with the aim of having it under his control and not having it run a mock and for it to be led by him and not rebel against him so that he uses it in the way of good and righteousness and prevents it from evil and corruption. Thus, he sets out to overcome this Obstacle and seeks Allah's Aid therein.

After surmounting this Obstacle he returns to continue his quest for worship and servitude just to be confronted by impediments which distract him from properly executing his intention to worship (Allah) and preventing him from availing himself for that purpose as required. He ponders for a moment and finds them to be four in number:

The first is sustenance (rizq) which the ego is now demanding from him, saying: sustenance and livelihood are necessary especially now that I have been deprived of this worldly life and isolated from people, so from where am I getting my livelihood and sustenance.

The second is danger from everything that the ego fears or hopes, desires or detests not knowing whether its well-being or its destruction lies therein for the final state of things is vague and uncertain. So his mind becomes preoccupied with this because it might end up in destruction or annihilation.

The third is difficulties and calamities which afflict him from every angle especially now that he has set himself up to be on the opposing side of creation, fight Shaytan and oppose his ego, for how many lumps (in his throat) does he not have to swallow, how many difficulties does he not have to encounter, how many worries and concerns does he not have to go through and how many calamities does he not have to face?

The fourth is the types of Divine Decree in the form of sweet things and bitter things that befall him time after time while the ego is quick to flare up and quick to succumb to temptation. Here he is confronted with the Obstacle of the Four Distractions which he is required to overcome with four things: Relying on Allah as regards sustenance, placing his affairs in Allah's Hands as regards danger, exercising patience when calamities befall him and being satisfied when Allah's Decree comes to pass. He thus sets out to overcome this Obstacle with Allah's Permission, Guidance and Support

## Malfoozāt

(Statements & Anecdotes)

Shaykh Ashraf Ali Thāmwi (R)

❖ *Our Shaykh Khalil Ahmad (rahmatullah alayhi) would say: We are in need, but we are not seller of the Deen. Regarding gifts, when there is the urge to give, then make the presentation. Do not make it a fixed practice or custom, then one will be constrained to observe the practice even if one has no real desire for making a gift.*

❖ *Even if it was not imposed by the Shariah, Hijāb is a natural demand. Honour dictates that women adopt Hijāb. Everyday we hear of the increasing evil consequences of non-observance of Hijāb, but people refuse to come to their sense. Shame and honour have taken flight from people. It is indeed an act of mercy that the Shariah has commanded the observance of Hijāb.*

❖ *The consequences ensuing in this time in the wake of moves to eradicate Hijāb are nothing other than the elimination of shame and modesty from women and their open involvement in immorality and rebellion against their husband's authority.*

❖ *If I observe in members of the general public who have no spiritual ties with me, ninety faults and virtue, my gaze goes to the virtue. In contrast, regarding those who have submitted themselves to me for self-reformation, if I observe in them ninety nine excellences and one fault, my gaze goes to the fault. It is the duty of the Shaykh to remedy the fault.*

## 14 HARMS OF CASTING EVIL GLANCES

By

Ārifbillah Shaykh Hakeem Muhammad Akhtar (D.B.)

**Harm No. 13:** Sexual Desires are Aroused

By casting evil glances, the sexual desires are inflamed and incited. If a person does not attain the beauty whom he was casting evil glances at, then he will fulfil his inflamed desires by committing illicit sexual intercourse with anyone he gets a hold of, even if he/she is ugly. He inflamed his desires by looking at a beautiful face and satisfies this desire by having illicit sexual intercourse with someone with an ugly face. He casted evil glances out of greed for beauty and ended up degrading himself with such an ugly person that one cannot stand to even look at her/him.

Casting evil glances is such an evil act that does not leave you until it takes you to the final stage of sin wherein a person does not even see beauty anymore.

Guarding one's private parts after casting evil becomes impossible. This is why after the command of lowering the gazes Allah Ta'ala reveals "to guard the private parts".

From this we see that by protecting the gaze the private parts also become protected, and if the gaze is not guarded then the private parts also do not remain secure from sin.

# A CONNECTION WITH ALLAH TA'ĀLA

From the discourses

of:

ĀRIFBILLAH SHAYKH HAKEEM MUHAMMAD AKHTAR (D.B.)

## ATTACHMENT TO ALLAH

Shaykh Jalaluddeen Rumi (R) says; "This sugar, these Kebabs and these beverages are all sand. Nothing but sand. Allah Ta'āla has granted them form and colour. The same case is the case with human beings. They are all sand and Allah Ta'āla gives whatever form and complexion He chooses to this sand. Did you not see when a mother kneads dough, she shapes it into various forms. Some are shaped into lions, others into camels and others into something else. The children then stretch their hands out desirously, clamouring for these shapes. Some cry out, 'Mother, I'll have the lion'. While others cry out, 'give me the camel'. And so on. They are fighting over lions and camels.

These lions and camels are shaped out from dough which is flour, but the children are heedless about that. They are concerned with shapes and forms. When they eat these forms, regardless of what they are in actual fact going to be eating flour, but these innocent, immature children fail to realise that."

Shaykh Jalaluddeen Rumi (R) then concludes; "Similarly is the case with the people of the world. Your hearts are attached to the things of the world which have their origin in sand. The women of this world are created from sand, the homes are of sand, the food is of sand, the children are of sand. Everything is of sand. They only appear in different forms and colours. The end result is also sand.

Aside from that, you are to be separated from them one day, so why attach yourself to them? Therefore we are very immature if we have this attachment to them. Our attachment to these things which we are to leave behind should be with a very weak and light adhesive. On the other hand we are to live with Allah

Ta'āls forever, therefore our attachment to Him should be with a very strong adhesive, i.e. create an extremely strong link to Him in your heart."

Shaykh Jalaluddeen Rumi (R) says; "Do not be foolish like a certain king. He had the water of five rivers channelled into his palace, but he had no well of his own in the palace itself. A wise minister advised him, 'O king! Why do you not bore a hole inside the palace as well? Have you thought what would happen if your enemy attacks you one day and cuts off your water supply from these rivers which lead to your palace. If you do have a well in your palace it would be of great assistance to you if such an eventuality does arise.'"

This advise greatly upset the king who said; "It seems you have been sitting in the company of some Molvi to have such negative and pessimistic thoughts in your mind. Now is the time to live it up. Who cares about such eventualities."

Finally that fateful day dawned about which the minister had expressed his fears. The enemy attacked and on discovering the water supply to the palace, immediately blocked it off. There was no other water resource in the palace and after some time, the king and palace dwellers all dies of thirst.

Shaykh Jalaluddeen Rumi (R) says; "Similarly is the case with your body. Your body is like a palace and you bring joy and satisfaction to it through five mediums. Joy is experienced through the eyes, the ears, the nose, the tongue and the sense of touch. Apart from this there exists no other means whereby joy can be experienced."

نقش قدم نبوی کے ہیں بنتے راستے  
اللہ سے ملاتے ہیں سنت کے راستے

## جمعہ کی سنتیں

۱. غسل کرنا۔ لہ بخاری ص ۱۲۰ ج ۱ باب فضل الغسل یوم الجُمعة
۲. اچھے اور صاف کپڑے پہننا۔
۳. مسجد میں جلد جانے کی فکر کرنا۔
۴. مسجد پیدل جانا۔ ابن ماجہ باب العشی الی الصلوة ص ۵۶ ج ۱
۵. امام کے قریب بیٹھنے کی کوشش کرنا۔
۶. اگر صفیں پُر ہیں تو لوگوں کی گردنیں پھانڈ کر آگے نہ بڑھنا
۷. کوئی فضول کام نہ کرنا یعنی مثلاً اپنے کپڑوں سے یا بالوں سے لہو و لعب نہ کرنا۔ ابن ماجہ ماجاء فی الاستماع للخطبة والانصات لها ص ۷۸
۸. خطبہ کو غور سے سُننا۔
۹. علاوہ ازیں جمعہ کے دن جو سورۃ کہف پڑھے گا اس کے لئے عرش کے نیچے سے آسمان کے برابر بلند ہوگا جو قیامت کے اندھیرے میں اس کے کام آئے گا اور اس جمعہ سے پہلے جمعہ کے تمام خطایا (صغیرہ) اس کے مُعاف ہو جائیں گے۔
۱۰. نبی کریم صلی اللہ تعالیٰ علیہ وسلم کا ارشاد ہے کہ جمعہ کے دن مجھ پر کثرت سے دُرود بھیجا کرو کہ دُرود میرے حضور پر پیش کیا جاتا ہے۔
۱۱. جمعہ کے دن بالوں میں سیل لگانا اور خوشبو یا عطر کا استعمال کرنا مستنون ہے۔ لہ بخاری باب الدھن للجمعة ص ۱۲۱ ج ۱

پیارے نبی کی پیاری سنتیں

(شاعر العربیہ الحاج عارف باللہ حضرت اقدس مولانا شاہ حکیم محمد اختر صاحب دست برکات ہم)

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### Tarbiyatus Sālikeen

Editor

Shaykh Mufti Zubair Dudha

### Published By

Islāmī Tarbiyah Academy

45 Boothroyd Lane,

Dewsbury. WF13 2RB.

Tel/Fax: (01924) 450422

• www.islamictarbiyah.com

• email: info@islamictarbiyah.com