

# Tarbiyat us Sālikeen

Official Organ of Khānqāh Ashrafiyah Akhtariyah

September/October 2011

Issue 14

Shawwāl/Zul Qadah 1432

## THE NEED FOR A SHAYKH

Tasawwuf means to crush vile manners and to develop excellent manners, and that is tazkiyah or purification. This is because [of the saying] "There are Men for every art", which means one has to go to a Master to learn. If for example it is a question of fiqh we have to approach a Mufti, who knows the answers. However, it is difficult to study the condition of the inner self and to recognize the malady within anyone. The hidden weaknesses are very imperceptible and fine. Something may be very good and another very bad but it is difficult to distinguish between them.

For example, arrogance is an unlawful trait and it is wajib to shun it because it is the root cause of all maladies but there is another quality, self-respect. It is wajib to develop it, and it is not proper to debase oneself. However the line dividing the frontiers must be determined: that is at which point does self-respect end and arrogance begins? One must ask oneself: Am I doing this out of pride or a measure of self-respect? It is not possible for everyone to determine the dividing line and detect such inner maladies easily.

For instance, egoism is a great ill. A man brags about himself; this is unlawful. On the other side is 'describing blessings on oneself'. This is mentioned in the Qur'ān: "*And as for the blessings of your Lord, proclaim it*" (93:11). It is not easy for everyone to say confidently whether he behaves egotistly or proclaims the blessing of Allah Ta'āla.

We can cite another example - of the sweetness of a mango and of a lump of sugar. Both are sweet but, how does one define each sweetness? It is not possible for anyone to do that in words and there is only one way to distinguish the nature of each. One must eat the two things and know for himself what the difference is.

In the same way, it is not easy to define the inner excellences of man. For instance, humbleness is difficult to describe. But, if one meets a humble person and observes his conduct and stays in his company for some time then that characteristic will grow in him. Hence, it is necessary to turn to a Shaykh and live in his company to know about tasawwuf and sulook. These things cannot grow in anyone by merely talking about them. It is only by attending the company of and giving one's

a great time to a Shaykh that Allah helps one get these things. Shar'iah is the name of rights. Whose rights? The rights of Allah Ta'āla and His slaves. And the Shariah is surrounded by; Sunnah & Tasawwuf. Sunnah is the name of the limits, on how to give the rights of Shar'iah. Tasawwuf is the protection of those limits (of rights) so that one may neither trespass nor stay behind. When one goes to a one's Shaykh, he learns to protect these limits. Hence, the aim of the relationship between a Shaykh and his disciple is to protect these limits, how much should he do, where should he stop, and how far should he go.

Hence, when one turns to a Shaykh to reform oneself that the real objective of turning to him is achieved: to imbibe excellent traits, and ward off the unworthy characteristics. This, then, is the true purpose of Tasawwuf. Nevertheless, the Zikr and supplications are also helpful to the seeker. Only through the guidance of the Shaykh can the regimen of Zikr, Supplications and other repetitions be prescribed for every individual

according to the Shaykh's opinion of his condition. The prescription would suggest time, what to do, and how much to do. Only then can one benefit from reformation. By themselves the Zikr, Supplications and repetitions are not the objective, for the basic aim is the reformation of one's manners and purification of the soul. One must keep the Shaykh posted of one's condition and seek his guidance, being careful to observe them. One must do that all his life, for the aim of turning to the Shaykh is simply this much.

[Adapted from *Spiritual Discourses* by Mufti Taqi Usmani (db)]

## ESSENCE OF THE ROOH OF SULOOK

Shaykh Maseehullah (R)

1. **Talab (desire/quest) is the objective. Wusul (attainment) is not an objective. This is confirmed by the Ahlut Tareeq (scholars of Tasawwuf).**

When the above is accepted, then one should not nurture in one's heart the demand and insistence on achieving what is not one's objective, because this is also a barrier. The reason is that by nurturing such a demand, one is all the time in anxiety and disquietude in anticipation of what is not an objective. This anxiety and disquietude causes severance of jam'iyat and tafweedh (peace of mind and a state of entrusting), whereas both jam'iyat and tafweedh are preconditions for attainment (wusul).

**My dear friend! Embed this and ground it in firmly within yourself!**

2. **Mujahadah is an objective, and is of two types:**

a) **Mujahadah haqeeqiyah: To be involved in good deeds, and to be steadfast in their performance; and to stay away from sin.**

b) **Mujahadah hikmiyah: To refrain from those mubāhāt (permissible) that lead one towards sin.**

### The Reality of Mujahadah

The reality of mujahadah is this that one should refrain from sin completely by resisting and opposing the nafs, and this resisting and opposing the nafs is wajib and fardh. Also, one should oppose the nafs to a lesser extent in what is mubah (permissible), and here resisting and opposing the nafs is mustahab. However, opposing the nafs in this latter situation is such that attaining that stage of opposition which is wajib is dependent on this opposition which is mustahab.

### Examples of Mujahadah Mustahabah

To eat less; to sleep less; to associate less with others; to speak less; not to wear very fine clothes.

## Malfoozāt

(Statements & Anecdotes)

Shaykh Ashraf Ali Thānwi (R)

✧ *I underwent much strain in writing the book, Hayatul Muslimeen, both in choice of topics and simplifying. I have no confidence in any of my acts (of righteousness) but, Alhamdulillah! I value this act (of having written Hayatul Muslimeen). I have hope in it. This book should be included in Madrasah Syllabi.*

✧ *Sometimes, when sincere and conscious efforts are not made in the direction of self-reformation then a degeneration of moral character occurs despite begin in the close association of saints. One scholar who happens to be the right-hand man of a certain saint wrote a letter of intercession to me on behalf of a man. In his letter he described the man as prominent businessman, hence special attention should be paid to him. I severely reprimanded him (the scholar) telling him that he sought to impress and awe me with the business and prominence of the man "You attempt to dangle a bait in front of me".*

✧ *Nowadays the hearts of people are saturated with greed and desire, but the attainment of their desire is not within their control. They are therefore constantly consumed by worry and frustration. They just cannot find solace and peace. People yearn for luxurious mansions, expensive furniture and cars. Life is squandered in the pursuit of accumulating such material possessions. Why have they saddled themselves with so many worries? Instead of being contented with a simple life-style, they have burdened themselves with worries. Their peace of mind is, thus, completely shattered.*

# A CONNECTION WITH ALLAH TA'ĀLA

From the discourses

of :

ĀRIFBILLAH SHAYKH HAKEEM MUHAMMAD AKHTAR (D.B.)

## DOWNFALL

A friend of mine who is a special adviser to the President (of Pakistan) once related the following to me: "When field Marshall Muhammad Ayooob Khan was President, I was once invited as a stage guest. On reaching Islamabad, I encountered large contingents of troops patrolling the city. In the Presidential court, the sight of President Ayooob was simply awesome as he sat there, causing a shiver to run down my spine. However, after his death, I happened to visit his grave in Haripur, and on seeing the neglected and desolate grave, tears filled my eyes; 'O Allah! Is this the grave of the same President who used to be honoured with the twenty one gun salute? Whose very uniform used to strike terror in the hearts of the people, and for whom the streets of Karachi used to be cordoned off, and in whose honour thousands of soldiers used to parade? Here lies that same President whose body must have been eaten by thousands of insects and worms by now."

Friends, to which heart can I explain the insignificance of this world? For Allah's sake, remove the Dunya (material) from your heart, and learn the love of Allah from some saint.

The doors of Wilāyat (sainthood) are open even today. Today as well we are in the position of lighting up the names of our predecessors, on condition that we practice upon this saying of Shaykh Muhammad Ahmad (R) who said:

*"Ulama! Do not be proud about your knowledge, and do not be proud about your eloquent lectures and Arabic poetry."*

Shaykh Ashraf Ali Thānwi (R) said; "We are unable to talk Arabic like Abu Jahl, nor do we know poetry like him."

Possessing knowledge of Arabic and Arabic poetry, does not make one a Saint nor does it give him piety.

## COMPANIONSHIP OF A SAINT

Someone asked Shaykh Rashid Ahmad Gangohi (R); "Shaykh, you are a great Ālim who teaches Bukhāri. What was the need for you to go to Hāji Imdādullah (R)?"

He replied; "I did not go to him to enquire any Mas'ala. I went to him to strengthen myself so that I am able to practice those Deeds which the Nafs is so lazy to practice upon, and which overpowers me. Through Hāji Imdādullah (R)'s blessings, the Nafs was overpowered. The strength was what we went to seek from Hāji Imdādullah (R) and not any Mas'ala."

Shaykh Jalāludeen Rumi (R) says; "Regardless of what a great Ālim you may be, you will always be overpowered by the Nafs if you do not choose the companionship of a saint. Sit in the company of a saint who has overpowered his Nafs. Through this act, you too will overpower your nafs, and be able to practice upon the knowledge which you have acquired."

One prisoner cannot release another prisoner. Only if one of them is released will he be able to bail the other out.

Shaykh Muhammad Ahmad (R) says;

*"I do not know what will eventually happen, if the turban of graduation is finally lost in the love of Allah."*

If the Ulamā who take great pride in their certificates of graduation and diplomas were to allow themselves time in the companionship of a saint, then there is no telling what heights they will reach and what ranks they will be elevated to.

# SUNNATS OF OUR BELOVED NABI

(Sallallahu Alayhi Wassallam)

By:

Ārifbillah Shaykh Hakeem Muhammad Akhtar  
(D.B.)

## SUNNATS UPON AWAKENING

1. Immediately upon awakening rub the face and the eyes with both the palms in order to remove the effects of sleep. ( Shamāil Tirmidhi )

2. When the eyes open in the morning recite this duā:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

Trans: All praise is due to Allah who brought us to life after having granted us death and to Him will we be resurrected. (Bukhāri, Abu Dawood, Muslim)

3. When awakening from sleep cleanse the mouth with a Miswāk. (Musnad Ahmad, Abu Dawood pg.8 )

4. The use of the Miswāk should be repeated when making Wudhu. Using the Miswāk upon awakening is a separate Sunnat . (Bazlul Majhood,“Commentary of Abu Dawood” Vol.1 pg.35 )

5. When wearing one’s trousers, first put on the right leg, then the left one. When putting on a kurta or shirt, first put on the right sleeve and then the left one. The same procedure should be followed when wearing a vest. When wearing a shoe, first put on the right shoe. When removing any garment or shoe, first remove the left, then the right.

This is the sunnat method when removing any garment from the body (Bukhāri, Tirmidhi “ the chapter on clothing” and Shamāil Tirmidhi )

6. Before immersing the hands into any utensils, wash them thrice thoroughly. ( Tirmidhi . Vol. 1, pg. 13).



## ACTIVITIES AT THE ACADEMY

- ◆ Five times Salāh with Jamā’t
- ◆ Daily educational classes and programmes for the general masses. This includes; Arabic classes, Tajweed classes, Tafseer and Hadith lessons.
- ◆ Social Activities. (Guidance & Counselling services).
- ◆ Regular youth Tarbiyah programmes.
- ◆ Khanqah Ashrafiyyah Akhtariyyah (institute for spiritual reformation).
- ◆ Publication of a bi-monthly journal ATTARBIYAH & Tarbiyatus Sālikeen and other Islāmīc literature.
- ◆ Issuance of Fatāwa (Decrees pertaining to religious matters) and answering queries relating to Masā’il (rulings) of Deen.
- ◆ Drugs prevention and rehabilitation.
- ◆ Public Islāmīc Library
- ◆ Tuition for new Muslims.
- ◆ General propagation of Islām.

## CLASSES AT THE ACADEMY

- ◆ Full time Ālim & Hifz Classes.
- ◆ A Maktab (primary Madrassah) for young children with a revised syllabus suitable to the needs of the today’s children.
- ◆ Arabic Classes (adults)
- ◆ Islāmīc Studies Course (adults)
- ◆ Tajweed Classes (adults)
- ◆ Shotokan style Karate Classes (10+ & adults)
- ◆ 24hr Emergency Life Support Course
- ◆ Horse riding Lessons

*Tarbiyatus Sālikeen*

Editor

Shaykh Mufti Zubair Dudha

Published By

Islāmīc Tarbiyah Academy

45 Boothroyd Lane,

Dewsbury. WF13 2RB.

Tel/Fax: (01924) 450422

- www.islamictarbiyah.com
- email: info@islamictarbiyah.com