

# Tarbiyatun Sālikeen

Official Organ of Khānqah Ashrafiyah Akhtariyah

November/December 2011

Issue 15

Zul Qadah/Muharram 1432

## SELF CONCEIT

This is a story filled with lessons and warning, anyone who is in a high position of academic activity or in Tasawwuf or in any other service of Deen will derive benefit and guidance from it. They will learn that it is of utmost importance for one to avoid thinking of others as being inferior to him. They should always remember the advice of Shaykh Shahabuddin Suhrawardi (R), the spiritual guide of Shaykh Saadi (R): "Never become self-conceited and never look down upon anyone else."

This story takes place at a time when piety, trust and righteousness was quite prominent in the lives of the people. In every town there were numerous Ulamā and pious men, especially in Baghdad, which at the time was the seat of the Islāmic State. It was a gathering place for the jurists, scholars of hadith, and the saints. In this city among all these pious people, was one Abu Abdullah Al-Andalusi (R), who had thirty khanqahs (spiritual retreats) in Baghdad. In addition he was a well-known scholar and muhaddith and it said that the number of his disciples was 12,000. He knew 30,000 hadith by heart, and could recite the

Qur'ān in all the various 'Qirāts'. On a certain occasion he was going on a journey and was accompanied with a large crowd of attendants among whom were the well-known Junayd Baghdadi (R) and Shibli (R).

Shibli (R) continues the story: "Our caravan was travelling along quite nicely, safely and comfortably until we passed by an area where Christians were residing. It was already time for Salāh, but because of the unavailability of water, we had not performed it yet. When we reached the Christian village, a search was made for water. We went about the village and discovered the town had many temples, sun-worshipping altars, synagogues and churches. Some of them worshipped the sun, some were worshipping the fire, and some were directing their pleas at the cross. We passed all this and reached the outskirts of the town, where we found a well and a few girls drawing water for people to drink."

Shaykh Abu Abdullah's (R) eyes fell upon one of the girls who stood out from the rest through her exquisite beauty. She was dressed in beautiful clothes and adorned in jewellery. The

Shaykh (R) asked the other girls who she was. They replied: "This is the daughter of our chief". The Shaykh (R) replied: "Then why did her father degrade her to such an extent that she has to sit by the well and give people water to drink?"

The girls replied: "He does not want her to sit around and be proud and boastful of her father's possessions". Shibli (R) says: "The Shaykh (R) sat down with his head bent forward and remained silent like that for three days. At the time of Salāh he would perform his Salāh." On the third day becoming despondent with his situation, I decided to speak to him. I said: "O Shaykh, your mureeds (disciples) are very worried and perplexed at this continued silence of yours. Please speak to us. What is the problem?"

The Shaykh (R) replied: "My beloved friends! For how long can I keep my condition hidden from you? My heart has become filled with love for the girl we saw the day before yesterday. So much has this love filled me that it is in control of all my limbs. It is not possible for me under any circumstance to leave from here."

Shibli (R) replied: "Our leader! You are the spiritual guide of all

Iraq. You are known for your eyes, we went to the woods bath. In a loud voice he said: "I piety, knowledge and virtues. where he was rearing pigs. We bear witness that there is none Your disciples number over saw him with a string of sacred worthy of worship besides 12,000. I beg you through the beads around his neck. He Allah and I bear witness that Noble Qur'ān not to disgrace stood leaning on a staff as he Muhammad (sallahu alayhi wa us." watched the pigs, standing in sallam) is the Messenger of Allah" The Shaykh (R) asked us

The Shaykh (R) replied: "My the same way in which he stood for pure clothing to wear. He beloved friends, your lot and when he used to deliver the then started performing Salāh my lot has already been sealed Khutbah for us. This was like after which he was asked the has been removed from me and rubbing salt into our open reason why he was put through the signs of guidance have been wounds." such an intense trial?

taken away from me. What has When he saw us coming The Shaykh (R) replied: "When been predestined has come to towards him he bent his head in we arrived in the village and pass, now I am nothing." Saying shame. We came nearer and we saw the temples, synagogues this the Shaykh (R) started said "Assalāmu Alaykum." He and churches and we saw fire-weeping bitterly. replied: "Walaykumus salām". worshippers busy worshipping

When the people heard of our in spite of your knowledge and things other than Allah, a pride return, they turned up in large virtue what is this that has overtook my heart. I thought numbers at the outskirts of the happened to you?" The Shaykh that these people were so the city to come and meet the (R) replied: "My brothers! I am foolish to worship lifeless Shaykh (R). They saw that he now no longer driven by my things. At that time I heard a was not with us and asked own choice and will. Whatever voice inside me saying: 'This about it. We told them the entire Allah has desired for me, He Imān that you have, in not part story. They was a lot of sorrow has done with me. After having of your virtue or good qualities. and crying. Many fell down in brought me so near to His door, All this is merely Our favours prayer begging Allah to guide He has now thrown me very far upon you. Do not consider your the Shaykh (R) to the right path away from Him. Who is there faith to be of your own and return him to his former that can overturn the decree of choosing, that you can now look position. In the meantime all the Allah? O my brothers, fear down upon these people with khanqahs were closed down. Allah's power and wrath. Never despising eyes. And if you so We were still talking about the become proud and arrogant wish, We will test you now.' At Shaykh's (R) tragedy one year regarding your knowledge and that moment I felt has if a dove later when we decided to visit virtues. Then turning towards had left my heart and flew that town again and find out the heavens he said: "O my away. That was in fact my how he was. A group of us set Lord, I never expected that You Imān."

forth and after enquiring were will make me so disgraced and Shibli (R) relates: "Thereafter told that he was in the woods despised and send me away our caravan arrived in Baghdad looking after pigs. We said: from Your door." Then he began with great joy all around. All of "Allah protect us! What has crying bitterly and appealing to his mureeds were extremely happened? The villagers told us Allah.

that he had proposed marriage Seeing the Shaykh (R) in such reverted to Islām. He resumed to the daughter of the village hopelessness, they left for his activities in Tasawwuf, chief. The girls father had Baghdad. However on the way Tafseer and Hadith. The accepted the proposal on the they saw the Shaykh (R) in front Khanqahs were reopened and in condition that he would look of them coming out of a river, a short while, his mureeds after the pigs." where he had just performed a numbered over 40,000."

"With tears streaming down our

# A CONNECTION WITH ALLAH TA'ĀLA

From the discourses  
of:

ĀRIFBILLAH SHAYKH HAKEEM MUHAMMAD AKHTAR (D.B.)

## FORMULA FOR BECOMING A FRIEND OF ALLAH

So my friends, today I am giving you the formula for becoming a Friend of Allah. This also is through the blessings of my respected elders. I have not come to you as a preacher, but rather as your servant. Today as well, people can become saints. Only the Nafs has to be humbled, then the next stage of elevation will come. But, when humbling one's self, the intention should not be to acquire elevation. It is for this reason Rasulullah (Sallallahu Alaihi Wasallam) has said; "He who humbles himself for Allah, will (as a reward for Allah) be elevated by Him. It is important that when humbling one's self the sole motive should be to please Allah alone, and there should be no other motive, otherwise it will be pride.

## LINEAGE

If we are very wealthy today, the thought may occur to us; "What is the need to sit in the company of a Shaykh?" My friends, as we sit here today, listening to the lessons of the Mathnawi of Shaykh Jalaluddeen Rumi (R), have we asked ourselves; "Who after all is this Shaykh Jalaluddeen Rumi (R)?"

He was the grandson of the Shah of Khawarzam, i.e. his father and Shah were cousins. He was from royalty. He was not a poor Mullah who thought; "Well, let me resort to Peeri—Mureedi and thereby become famous, and consequently amass a large fortune of wealth from my followers."

No! he was so wealthy that when he used to proceed for Bukhāri lessons, the other students used to run behind his litter (a wooden couch used by the wealthy for carrying people) with

his shoes in their hands.

In the meantime Shamsuddeen Tabrezi who was nearing the end of his life made the following Duā; "O Allah, it seems my end is near. Please send to me such a servant into whose heart I may transfer this trust of the fire of love which is in my heart. Let there be such a heart which is capable if accepting and deserving of this trust."

He was inspired thus; "O Shamsuddeen, go to Konya where you will find my servant Jalaluddeen Rumi. Transfer this trust into his heart. This trust is much more valuable than the earth and the skies and his heart is capable of receiving this trust."

*"Who is this who has just arrived,  
Causing the glow of the lamp to fall dim.  
Instead of moths flying around the flame,  
Sparks are flying from the heart."*

After spending some time in the company of his Shaykh Shamsuddeen Tabrezi, Allah Ta'āla opened the doors to the oceans of knowledge for Shaykh Jalaluddeen Rumi (R).

At the end of the Mathnawi, Shaykh Jalaluddeen Rumi (R), started writing yet another incident. However, Allah wanted to prove that the twenty eight thousand, five hundred verses were all inspired by Him. Allah therefore withheld any further inspiration of the verses entering into his heart. At this point he realised that this is the conclusion of the Mathnawi. Allah had willed it so that this final incident remain incomplete. He therefore concluded thus; *"The sun of Allah's knowledge which shone on the door of my heart, has set beyond the horizon of my heart."*

# SUNNATS OF OUR BELOVED NABI

(Sallallahu Alayhi Wassallam)

By:

Ārifbillah Shaykh Hakeem Muhammad Akhtar  
(D.B.)

## SUNNATS UPON ENTERING & LEAVING THE TOILET

1. For the purpose of istinjah, take along water and lumps of clay. To use three lumps of clay or three stones is mustahab (preferable). If circumstances prevail, then this will be sufficient. Due to (clay lumps), difficulties are experienced in flushing the toilets. Thus, the Ulama have advised that toilet paper should be used so that the flush is not spoilt.

2. It was the practice of Rasulullah (Sallallahu Alayhi Wasallam) to visit the toilet with his head covered and with his shoes on. (Alaikum besunnati)

3. Before entering the toilet recite this duā:

بِسْمِ اللَّهِ - اللَّهُمَّ إِنِّي أَخْرُجُ بِكَ مِنَ النُّجَسِ وَالنَّجَاسَاتِ

(Bukhāri, Muslim, Tirmidhi, Ibn Majah)

Trans: O Allah! I seek your protection from the male and female Jinns.

Note: Mullah Ali Qari (R) has written in Mirqāt that with the blessings of the recitation of this duā, a veil is cast between the person visiting the toilet and the evil Jinns. Hence they are unable to see one's private parts. (Mirqaat - Vol. 1, pg. 361)

4. When entering the toilet, enter with the left foot. (Alaikum besunnati quoting from Ibn Majah)

5. When removing the undergarment, it is better to lower oneself towards the ground as much as easily possible and thereafter remove the garment. (Tirmidhi, Abu Dawood)

6. When coming out from the toilet, step out with the right foot first and then recite this duā:

غُفْرَانَكَ - الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَالَانِي

Trans: O Allah! I seek forgiveness from you. All praise is due to Allah who removed from me that which was harmful and granted me safety.



## 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