

# Tarbiyatul Sālikeen

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## TAWWAKUL (TRUST IN ALLAH)

Allah Ta'āla says:

*"Upon Allah should the Believers have tawakkul (trust)."*

Rasulullah (Sallallahu Alayhi Wasallam) said: "When you ask, ask of Allah and when you seek aid, seek from Allah."

### THE NATURE OF TAWAKKUL

Reposing implicit trust of the heart in only the Creator is called tawakkul. The meaning of tawakkul is expressed by the term taukeel (to make or appoint a wakeel or a counsellor, agent, representative). When one lacks the understanding and ability for something then another is appointed to execute the task. Such appointment of an agent to act on one's behalf is the meaning of taukeel. Tawakkul then is to act in accordance with Allah's Scheme, i.e. to adopt the principles and laws of the Shar'iah, and to resign oneself unto Him. In every act or task, the means required for the task will be employed within the confines of the Shar'iah and one's trust will be placed in Allah Ta'āla.

### THE FUNDAMENTALS (ARKAN) OF TAWAKKUL

Tawakkul has three fundamental principles: Ma'rifah, Hāl and A'mal.

**MA'RIFAH-** This consists of

Tauheed of Allah Ta'āla which the Benefactor and Protector of means: Besides Allah there is no the one who has reposed object of worship; He is tawakkul in him. There is incomparable; He has no partner; therefore no need for- the heart All sovereignty belongs to Him; to toss in doubt and uncertainty. All praise and glory belongs to He will not allow your enemy to Him; He has power over all vanquish you. In this way when things. This conception of one fully realizes that rizq (sustenance), maut (death), Allah Ta'āla possesses such hayāH (life) and all affairs of perfect power and wisdom creation are within the direct which make Him worthy of all power and control of Allah praise and glory. Sincere and Ta'āla, then there is absolutely no honest belief in this conception of cause for the heart to labour in Tauheed grounds true Imān in uncertainty and suffer any lack of confidence.

The effect of Imān grounding itself in the heart is Tawakkul. The condition essential for achieving this tawakkul is sincere acknowledgement of tauheed. The meaning of sincere acknowledgement is that this Tauheed pervades the heart so much that there remains no room in one's heart to entertain any other concept.

**HAL-** The Hāl of Tawakkul is to resign oneself to Allah Ta'āla. Assign all affairs to Him and maintain the heart in the state of peace and tranquillity. it

envisages diversion from all and

everything other than Allah Ta'āla. Upon Allah Ta'āla being made the Wakeel one resigns in full confidence. Allah Ta'āla, the Wakeel is full of Wisdom and is

**A'MAL-** The ignorant labour under the misconception that Tawakkul entails abstention from effort, the means and material agencies. This idea of tawakkul is highly erroneous. Tawakkul does not advocate shunning or abstaining from the material agencies which Allah Ta'āla has created and made subservient to man. Shunning the legitimate use of the material means and agencies for legitimate purposes and needs is not lawful according to the Shariat.

### ACQUIRING TAWAKKUL

The way in which to acquire Tawakkul is by contemplating the bounties of Allah Ta'āla, His Promises and one's past success.

## *A Distinctive Characteristic of the Righteous Scholars*

One of the distinctive characteristics of true Ulama [Scholars] is that they are seriously interested in the deeper aspects of religious knowledge which relate to Suluk [Tasawwuf]. They are constantly engaged in the struggle to reform and purify their own souls, realizing that reforming one's inner self helps one in gaining deeper understanding of the formal aspects of knowledge. Rasulullah (Sallallahu Alayhi Wassallam) has said: "Whosoever acts upon his knowledge, Allah will grant him knowledge of things which he has not acquired".

It occurs in the scriptures of the former Prophets (A.S.) "O Children of Israel! Say not 'Knowledge lies in the skies above, who can make it descend upon us?' Nor should you say: 'Knowledge lies in the bowels of earth, too deep for us to dig out.' Nor say: 'Knowledge lies across the seas too far away for us to reach it.' Rather, the fountains of knowledge spring from within your own hearts. If you remain in My Presence observing proper etiquette in the manner of great spiritual beings and cultivate the pious manners of the veracious believers [Siddiqeen], I shall cause the fountains of knowledge to spring forth from your hearts. So much so, that you will be overwhelmed by knowledge."

Experience shows that the pious beings who attained nearness to Allah are granted access to intricate subtleties and profound aspects of knowledge which lie beyond the reach of an ordinary

scholar depending only on books. Rasulullah (Sallallahu Aalyhi Wasallam) says that Allah has said: "No means whereby My servant seeks My Favour are more pleasing to Me than the observance of Farā'idh (obligatory duties such as Salāh, Saum, Zakāh, Hajj)." That is to say that no other means of seeking nearness to Allah can compare with the proper observance of Farā'idh. "And My servant ceases not to seek nearness to My by optional practices until I make him My favourite, and when I make him My favourite, I become his ears by which he hears, his eyes by which he sees, and his hands by which he holds, and his feet by which he walks. And if he asks Me for something, I fulfil his desire, or if he seeks refuge against anything, I grant him refuge." (Sahih Bukhāri)

This hadith means that when a man becomes a favourite of Allah he fully submits to Allah's Will in his walking, seeing, and hearing and in each and everything he does. Some other versions of this hadith add: "Whosoever despises or bears enmity against any of My friends has declared war against Me."

Since the great saints are the favourites of Allah they are constantly and wholeheartedly engaged in contemplation, meditation and remembrance of Allah and thus the subtle and deeper meanings of the Qur'ān are revealed unto them, and the divine mysteries are made manifest to their souls. Especially, the hearts of those who always remain absorbed in remembrance of Allah are inspired with the deeper

significance of the Qur'ānic verses.

Everyone can acquire spiritual knowledge with Divine assistance [Tawfeeq] from Allah, however the portion of his knowledge would be commensurate with his concern for good actions and his diligence in devotions.

In a comprehensive hadith quoted by Ibn Qayyim (R) in his book "Miftāh Dar-as-Sa'adah" and by Abu Naeem Al-Isfahani (R) in "Hilyat-ul-Awliya", Ali (R.A.) is reported to have given the following thorough account of the qualities of the Ulama who are concerned only about the Akhirah [Hereafter]: "Human hearts are like vessels and the best hearts are those which are containers of all that is good; it is better to preserve knowledge than to accumulate wealth. For, knowledge give you protection while wealth needs protection by you; knowledge increases by use while wealth decreases by spending. The benefits of wealth do not remain after it has been spent, but the benefits of learning are eternal." (people continue to benefit from the sayings of learned men even after their death).

He then heaved a deep sigh and added, "Within my bosom I hold true knowledge, I wish I could find people who would be capable of receiving this knowledge. It is a pity that either I find men who employ religious pursuits for amassing wealth, or I find people who indulge in sensual pleasures, and are after amassing worldly wealth."

[Adapted from the works of Maulana Zakariyyah Kandhalwi (R)]

# A CONNECTION WITH ALLAH TA'ĀLA

From the discourses

of :

ĀRIFBILLAH SHAYKH HAKEEM MUHAMMAD AKHTAR (D.B.)

## RECOGNITION OF ALLAH

I recited a few couplets just now in the Haram Shareef and I said;

*"When Allah's bounty descends upon the heart,  
only then will we regard the Ka'bah as the  
Ka'bah."*

Befriend the Owner of the house by first befriending His friends the Ahlullah. First inculcate the love of the Master of the house in your heart. You will love His house only if you love Him. Else you will be amongst those who come close to the house, but that is all. What purpose did that serve? What happens if you only come close to the Riyals but do not actually acquire them?

Shaykh Muhammad Ahmad (R) used to say;

*"Some have been struck by words,  
And others by conditions,  
What can I say, I have been struck with what  
will eventually happen to me."*

I have made a slight change to this verse;

*"Some have been struck by words,  
And others by conditions,  
What can I say, I have been struck by the  
thought of Riyals."*

There are many people who have come here to the Holy places from faraway countries, but are missing Salāt of the Haram because of their involvement in Riyals.

In Gulzār Ibraheemi, there is a wonderful verse;

*"You course a Zindeeq (follower of a false  
religion) to be born in the Ka'bah,  
You brought Siddique from the home of an  
idolater,  
The wife of Lut was an unbeliever,*

*And the wife of Firoun was a Jannati.  
The son of Āzar was Khaleelullah,  
And Kan'ān the son of Nooh went astray,  
You transform a monestry into a Masjid,  
And a Masjid into a monestry.  
Strangers, you make them Your friends,  
And Your friends you make them strangers.  
Your Godhood is beyond comprehension,  
Your Godhood is beyond intellect.*

This verse is from Gulzār Ibraheemi. It is for this reason Shaykh Ashraf Ali Thānwi (R) has requested us to read it. It increases our recognition of Allah.

My friends, let us do three things which will bring the colour of our pious predecessors into our hearts, the special Noor of Allah and His special companionship. A heart is worthy of being called a heart only if it contains the love of Allah, or else it only has the form and shape of a heart. Just like a dry stream that is also referred to as a stream. Likewise it is said; "A running stream", but it is not the stream that runs, but it is the water that runs. The same is the case with our hearts.

Our hearts are dry as far as the closeness and recognition of Allah is concerned. Only when the water of the closeness of Allah starts flowing, it be worthy of being called a heart. In other words, our intellectual and argumentative Imān will be transformed into an ecstatic and enrapturous Imān.

Every Muslim enjoys a general link with Allah, but a special link is enjoyed only by the friends of Allah whose hearts actually perceive the closeness of Allah.

## SUNNATS OF OUR BELOVED NABI

(Sallallahu Alayhi Wassallam)

By:

Ārifbillah Shaykh Hakeem Muhammad Akhtar (D.B.)

### SUNNATS UPON LEAVING THE HOME

1. When leaving home for the Masjid or for any other place, recite this Duā: (Tirmidhi, Abu Dawood, Ibni Mājah)

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Translation: I emerge with the name of Allah. I have placed my trust in Allah. The strength to abstain from sins and to carry out righteous deeds, is only from Allah.

2. Proceed with dignity. Do not run. (This pertains to going to the Masjid only). (Ibni Majah)

### SUNNATS UPON ENTERING THE HOME

1. When returning home, upon entering, first greet those in the home with Salaam. Thereafter recite this Duā:(Abu Dawood)

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللَّهِ  
وَلَجْنَا وَبِسْمِ اللَّهِ خَرَجْنَا وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا

Translation: O Allah, I ask of you a good entering and a noble leaving. With the name of Allah have we entered and with the name of Allah do we leave and upon Allah have we placed our trust.



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