

Tarbiyatussālikeen

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SHAR'IAH AND TASAWWUF

The department of the Shari'ah relating to a'māle bātini (esoteric acts or states of the heart) is called Tasawwuf and Suluk; and, the department of the Shari'ah relating to a'māle zāhiri (exoteric acts or physical acts) is called Fiqh.

The subject matter dealt with by Tasawwuf is tahtheebul akhlaq or the adornment of character while the motive of this branch of the Shari'ah is the attainment of Divine Pleasure.

The method of acquisition of this Divine Pleasure is total obedience to the commands of the Shari'ah. Tasawwuf in fact is the rooh (soul) and state of perfection of the Deen. Its function is to purify the bātin (the heart) of man from the lowly bestial attributes of lust, calamities of the tongue, anger, malice, jealousy, love of the world, love for fame, niggardliness, greed, ostentation, vanity, deception, etc. At the same time it (Tasawwuf) aims at the adornment of the heart with the lofty attributes of repentance, perseverance, gratefulness, fear of Allah, hope, abstention, tauheed, trust, love sincerity, truth, meditation, reckoning, contemplation, etc. In this way, attention towards Allah Ta'āla is inculcated in man. This is in fact the purpose of life. Tasawwuf or Tareeqat is therefore not at all negatory of the Deen and

On the contrary it is incumbent for every Muslim to become a Sufi (one who follows the path of Tasawwuf). Minus Tasawwuf, a Muslim cannot truly be described as a perfect Muslim

Both external (zāhiri) and internal (bātini) acts and duties are commanded in the Qur'ān. Thus the Qur'ān while commanding Salāh and Zakāh: "O People of Imān! Establish Salāh and give Zakāh",

also commands shukr (gratefulness):

"And be grateful unto Allah".

At one place is to be found: "Fasting has been decreed upon you." and "Upon mankind is the Hajj of the Bait for Allah.", while at another place is to be found: "He (Allah) loves them (Mu'mineen) and they love Him.", and: "Those who have adopted Imān are most ardent in the love of Allah."

Similarly, along with: "When they stand for Salāh, they stand half-heartedly", is to be found: "They show people (i.e. they perform Salāh in riya)."

The Qur'ān, like it reprimands and condemns the defaulter of Salāh and Zakāh, also states the evil of pride and vanity (takabbur and ujub).

The Same applies to the Ahādith. Like the chapters of Salāh, Saum,

Ba'y (trade and commerce), Nikah (marriage), Talāq (divorce) are to be found, so too do the chapters of riya takabbur, etc, exist. No Muslim can refute the fact that like the a'māle zāhirah are Divine Commands so too are the a'māle bātinah." (Establish Salāh and pay Zakāh)" are positive commands just as (Adopt sabr and shukr)" are positive commands. Like the verse: "Fasting has been decreed upon you", establishes the Shar'i nature of Fasting, the verse: "Those who have Imān are the most ardent in the love of Allah", establishes the Shar'i nature of Love for Allah.

On closer examination and reflection it will be realized that all the a'māle zāhirah are designed for the reformation of the a'māle bātinah. The purification of the bātin (the heart and soul of man) is the aim and the basis of najat (salvation in the Akhirah) while the despoiling of the bātin is the cause of destruction.

Allah Ta'āla declares: "Verily, he who has purified the nafs has attained victory, and he who has despoiled it has lost."

"That Day (of Qiyāmah) neither wealth nor sons will benefit (anyone), but that person who comes to Allah with a reformed

heart.”

The first verse asserts victory as being the consequence of the purification of the bātin while the second verse negates the utility of wealth and sons in the absence of a reformed heart.

Imān and Aqa-id (Articles of Faith) on which pivots the acceptance of all a'mal (actions), are conditions of the heart (i.e. the bātin). It is manifest that a'mal are designed for the perfection of Imān. It is therefore clear that the original purpose is the reformation (islāh) of the heart by virtue of which man is ushered into the Divine Court of Acceptance and attains the lofty spiritual ranks. This is precisely what is known technically as Tasawwuf.

The fountain of all Islāmic teaching is the Qur'ān and the Sunnat. The inception of this teaching was in the Majlis (gathering) of Nabi (Sallallahu Alayhi Wasallam). It was the initial stage of Islām which was present in its headquarters. It had a confined number of adherents, hence all branches of Islāmic instruction - Tafseer, Hadith, Fiqh and Tasawwuf - were imparted at one venue, the Madrassah of Nabi (Sallallahu Alayhi Wasallam).

Separate departments did not exist. However, in this Madrassah of Nabi (Sallallahu Alayhi Wasallam) there was a permanent group of lovers of Allah and devotees of Rasulullah (Sallallahu Alayhi Wasallam) who were at all times engaged in the purification of the nafs, and the reformation of the bātin by means of practical education.

This group is called Ashabus Suffah.

Later when Islām acquired an universal status, the Ulamā of the Deen formulated the teachings of Islām into separate departments. Those who rendered service to the Knowledge of Hadith are called the Muhadditheen; those who undertook the responsibility of Tafseer are called the Mufasssireen; those who specialized in Fiqh are called the Fuqahā while those who took custody of the department of Islāh Bātin (purification of the nafs) became known as the Mashāikh Sufiya.

Hence, not a single one among the great authorities of former times ever divorced the Shar'iah from Tareeqat. On the contrary they also held Tareeqat in subservience to the Shar'iah. □

Malfoozāt

(Statements & Anecdotes)

Shaykh Ashraf Ali Thānwi (R)

✧ One philosopher wrote a letter informing me that after he had become a complete atheist he reverted back to Islam by studying the Mathnavi (of Maulana Rumi [rahmatullah alayhi]). I prescribe the Diwan of Hafiz and Mathnavi for those devoid of passion. The statements of these sages kindle yearning in the heart. The Mohvi Saheb (i.e. the philosopher) had no faith in the Sufiya. I, therefore, advised him to sit in the dars (class) of Mathnavi. After a while a state of ecstasy settled over him. He became a great admirer of Maulana Rumi (rahmatullah alayhi).

14 HARMS OF CASTING EVIL GLANCES

By

Ārifbillah Shaykh Hakeem
Muhammad Akhtar (D.B.)

Harm No. 2: Breach of Trust

The one who casts evil glances is breaching the trust of

Allah Ta'āla. Allah Ta'āla says: "He knows the mistrust of the eyes and that which the hearts conceal." (Sura Mumin; Ayat 18, Juz 24)

Allah Ta'āla uses the word 'Khiyānah' which means to commit mistrust. This indicates that we are not the owners of our eyes rather we have been entrusted with them. This is the reason why suicide is forbidden, because we are not owners of our bodies. Allah Ta'āla has entrusted us with our bodies. Since they are a trust from Allah Ta'āla, to use it against His pleasure, to harm it or to put an end to it is forbidden. If we were owners of our bodies then perhaps we would have the right to use them the way we desire.

By not giving us the choice and freedom to utilize our bodies, the way we desire is the proof that this is a trust

from Allah Ta'āla. To embezzle this trust of Allah Ta'āla is a great crime. The one who casts evil glances is breaching and embezzling the trust of sight which Allah Ta'āla has granted him. The breacher of this trust cannot become the friend of Allah Ta'āla.

How beautifully a poet has said:

“The thief of sight can never have the crown of friendship placed upon his head

He who is not a Muttaqi, is not a Wali”

A CONNECTION WITH ALLAH TA'ĀLA

From the discourses

of:

ĀRIFBILLAH SHAYKH HAKEEM MUHAMMAD AKHTAR (D.B.)

Allah Ta'āla says; *“Those who have Imān, have intense love for Allah.”*

Rasulullah (Sallallahu Alaihi Wasallam) said; *“O Allah! Let my love for You be the most beloved of things to me.”*

The verse and the Hadith indicate how much love Allah requires his servants to have for Him, and what degree of love is necessary for the servant to enable him to be totally obedient to Allah. Undoubtedly, it is permissible for one to have intense love for material things of this world, such as one's parents, children, business, wealth etc. because Allah has described the nature of man in the following words; *“And his love for wealth is indeed intense.”*

In the time of Sayyidina Umar (R.A.), the booty from a certain war was brought and piled in Masjidun Nabawi. On seeing it he remarked; *“O Allah! It pleases me to see this booty and I love it, but let my love for You be greater than all the worldly things.”*

The above incident shows that it is permissible for one to have intense love for worldly things or to regard them as his beloved.

ALLAH'S BELOVED ONES

Rasulullah (Sallallahu Alaihi Wasallam) referred to us as his beloved when he once addressed the companions. He asked, *“When will I meet my beloved ones?”* The companions asked, *“Are we not your beloved ones?”*

Rasulullah (Sallallahu Alaihi Wasallam) said, *“You are my companions, while those who believe in me after me (i.e. after my demise) without having seen me, are my beloved ones.”* May the eternal Blessings and Salutations of

Allah be upon our Beloved Nabi (Sallallahu Alaihi Wasallam), who referred to us as his beloved ones.

Generally, the term 'beloved' is used when expressing love for the creation and when we express love for Allah then the term 'intense love' should be used, in addition to beloved. In other words, Allah is our Beloved whom we love intensely. If these two factors are absent from our love for Him, then we shall fail to obey Him wholly and totally. Our love for Allah ought to outweigh our love for our relatives, our family, our lives and our hearts.

Rasulullah (Sallallahu Alaihi Wasallam) asked for that love in the following words; *“O Allah! Let me love you more than my life, my family, and cold water.”*

Just as cold water is extremely beloved to a very thirsty person, let my love for you be more than that.

Hāji Imdādullah Muhājir Makki (R) composed some couplets along the same lines and recited them as he clung to the cover of the Ka'bah:

*“Just as a thirsty person loves water,
Let my thirst for You, O Allah, be greater.”*

A thirsty person experiences great pleasure and satisfaction when the cold water quenches his thirst and flows down his parched and dry throat.

Similarly, the lovers of Allah experience great pleasure when they utter the Name of Allah.

Shaykh Jalaluddeen Rumi (R) said in his Mathnawi;

“When my tongue utters the Name of Allah, then every hair on my body is turned into an ocean of honey.”

SAFEGUARDING THE TONGUE

Hakeemul Ummah Shaykh Ashraf Ali Thānwi (R)

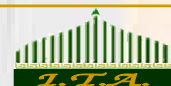
1. Do not speak without thinking. Once you have pondered over what you wish to say and you are convinced that it will not be badly received, only then should you speak.
2. It is a sin to address a person or speak of him in the following terms: "he has no Imān", "may Allah's punishment, curse, or anger descend on him", "may he enter hell", etc. It is a sin to speak in this manner irrespective whether one is addressing a human or an animal. If the person who has been addressed in this manner does not deserve such remarks, then all these curses will actually descend on the person who uttered them.
3. If anyone addresses you in this useless manner, you have the right to reply in the same way. However, you cannot exceed what that person says. If you exceed, you will be committing a sin.
4. Do not be two-faced whereby you "play according to the tune" of one person when you are in his company, and according to the "tune" of another person when in the latter's company.
5. Don't ever back-bite. Nor should you listen to such back-biting and tale-bearing.
6. Never ever speak a lie.
7. Do not praise a person directly. Nor should you exaggerate in praising him in his absence.
8. Don't ever involve yourself in gheebah. Gheebah means speaking in the absence of a person in such a way that if he were to hear it, he would be grieved. This is irrespective of whether what you say is the truth or not. If what you say is false, it is regarded as slander or defamation. This is even more sinful.
9. Do not argue with a person. Do not try to give precedence to your opinion.
10. Do not laugh excessively as this causes the illumination of the heart (and countenance) to disappear.
11. If you have made gheebah of a person, seek his forgiveness. If you are unable to do so, make Duā of forgiveness on his behalf. In doing this, there is a hope that you will be forgiven on the day of judgement.
12. Do not make false promises.
13. Do not laugh in such a way that the other person feels insulted or offended. (In other words, do not laugh mockingly at anyone)
14. Do not be boastful of something that you own or some quality that you possess.
15. Do not mention things that you hear from here and there because the majority of such rumours are false.

THE ATOM BOMB OF PRIDE

Rasulullah (Sallallahu Alayhi Wasallam) said that; "The one who has an atom's weight of pride in his heart will not enter Jannah. He will not even get the scent of Jannah". This is the material of the atom bomb of pride that it deprives one of the scent of heaven. Therefore, one should have concern about it. We should not have this atom bomb within ourselves without knowing about it. Consult the bomb disposal squad, namely the Ahlullah (saints) to rid oneself of this bomb.

What is Pride? Rasulallah (Sallallahu Alayhi Wasallam) has apprised us of its ingredients namely,

1. Non-acceptance of the truth. 2. Regarding people as inferior. (Ārifbillah Shaykh Hakeem Muhammad Akhtar D.B.)



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