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GUIDANCE FOR HAJJ & UMRAH

From the noble utterances of our Shaykh and Mentor, Ārif Billah Shaykh Hakeem Muhammad Akhtar Sb (M.Z.)

1. One should safe guard one's gaze. In other words do not look at any man or woman with lustful gazes. People from all around the world are present at the Holy Sanctuaries of the Harmain Sharifain. Therefore, one should always be alert and on one's guard not to glance at any ghair-mahram even from the corner of one's eyes.

While leaving home, one should leave with this firm intension that, "I will not cast evil glances at anyone". Over and over again one should renew this intension in one's heart or else the Nafs will involve one in casting evil glances.

2. One should safeguard one's heart. Meaning one should not entertain evil thoughts in the heart. Neither should one derive unlawful pleasure from fantasizing about unlawful beauties. Similarly, one should not recall and reminisce past sins and derive pleasure there from. If, however, evil thoughts do come into the heart and mind then one should remember one important point: If thoughts come on their own, then there is no sin in this. However, if one

intentionally fantasizes and bring evil thought into the heart then this is a sin. Occupying oneself in evil thoughts and fantasies is a sin.

3. Physically, one should not come close to ghair-mahram.

4. One should abstain from unnecessary conversation. Bust oneself with useful and beneficial activities such as Tawāf, Tilawat, Durood Shareef. If one feel tired them one should look at the Ka'aba. (This is also an ibādat and means of attaining spiritual reward).

5. One should not debate over controversial issues neither should one get in unnecessary arguments.

6. During Tawāf one should not look at the Ka'aba. When addressing the King, it is disrespectful to stare at him.

7. If one's glances unintentionally falls upon a ghair-mahram woman and the heart becomes attracted to her the meditate upon the fact that she is a guest of Allah Ta'āla and due to this she is more worthy of respect then one's own mother. If one's gaze unintentionally falls upon her in Madina Munawwarah then meditate

that she is the guest of Allah Ta'āla as well as the guest of Rasulullah (Sallallahu Alayhi Wasallam). This is because in Makkah Mukarramah, those who are there are the special guests of Allah Ta'āla and in Madina Munawwarah they are the special guests of Allah Ta'āla as well as Rasulullah (Sallallahu Alayhi Wasallam).

8. If one becomes inconvenienced in any way in the Harmain Shareefain then one should never complain. Imagine that those are in Haramain are princes and royalty. All they have to do is perform one Tawāf and ask for forgiveness from Allah Ta'āla. We are not even equal to the dust which settles upon their feet.

9. If the food is not to one's liking then one should not complain about it. One person had complained saying, "The yogurt of Madina Munawwarah is too sour, whereas the yogurt of India is sweet". He saw Rasulullah (Sallallahu Alayhi Wasallam) in this dream telling him to immediately leave Madina. One should perceive everything of Haramain with the eye of respect, reverence and love. One should not find faults.

10. One should consider himself a servant and not one who deserves to be served. One should be a means of giving comfort to others and consider serving them one's honor.

11. When the gaze falls upon Ka'aba for the first time, then one should ask Allah Ta'āla to grant you His Sublime being. Ask Allah Ta'āla to grant you Himself. Supplicate Allah Ta'āla saying: "O Allah Ta'āla! I am unworthy and undeserving but You are Kareem, You are One who grants even the unworthy".

کوئی تجھ سے کچھ کوئی کچھ مانگتا ہے

Some are asking for something and some for something else,

الہی میں تجھ سے طلب گار تیرا

O Allah! I beg of You to grant me Yourself.

12. If anyone happens to see a dream then one should not mention it to anyone other than one's Shaykh. If one's Shaykh is not there then one should mention it to a caring friend who has understanding of Deen. One should not mention one's dream to just anybody.

13. Those who are performing Hajj and Umrah should take great care that even one breath should not be taken in the disobedience of Allah Ta'āla.

May Allah Ta'āla grant us all the ability to practice upon the above-mentioned guidelines. Ameen.

Malfoozāt

(Statements & Anecdotes)
Shaykh Ashraf Ali Thānwi (R)

✧ *In Kerana (a town in India) a lawyer once asked me: "Why is Salāh five times a day Fardh?" I said "Why has your nose been created on your face?" He replied: "It would have appeared ugly if it was on my neck." I said: Never! If everyone's nose was at the back of the neck, it would not seem unsightly." He remained speechless.*

✧ *When angered by someone, leave his presence or have him removed from your presence and drink cold water. If the anger is overwhelming then reflect: Allah Ta'āla too has rights over me and I frequently violate such rights. When He forgives us, we too should forgive the faults and errors of others. What will be my plight if He seeks to take vengeance?*

✧ *People complain that those who pursue Islāmīc education are despised by the modernists. My advice is: You (i.e. Islāmīc students) too should despise them. This is the Sunnat of Nabi Nooh (A.S.) who said to his people: "If you mock at us, we too shall mock at you just as you are mocking." My nephew was once travelling on a train during his childhood days. Along the journey he met a top ranking police officer who asked: "Why is it that every student of Arabic (Islāmīc Education) has a clean-shaved head?" (At that time my nephew was studying Arabic.) My nephew instantly responded: "Why is it that every student of western education has a clean-shave face?". This witty answer silenced the police officer.*

14 HARMS OF CASTING EVIL GLANCES

By
Ārifbillah Shaykh Hakeem
Muhammad Akhtar (D.B.)

Harm No. 3: Cursed

The one who casts evil glances is cursed by Nabi (Sallallahu Alayhi Wasallam).

Nabi (Sallallahu Alayhi Wasallam). says in a Hadith mentioned in Mishkāt: "May the curse of Allah be upon the one who casts evil glances and upon the one who presents him/herself to be looked at." (Mishkāt; Pg. 270)

If casting evil glances was a minor sin, then Nabi (Sallallahu Alayhi Wasallam), being a mercy to mankind would not have cursed its perpetrator. The curse of Nabi (Sallallahu Alayhi Wasallam) is clear proof that this is a very despicable crime. The meaning of curse is to become distant from the mercy of Allah.

Imām Rāghib Isfahāni mentions in Mufradātul Qur'ān that the definition of (curse) is: "To become distant from mercy."

Thus, he who has become distant from the mercy of Allah Ta'āla, cannot gain salvation from the evils of his Nafs. Only he who is under the shade of Allah's mercy can attain salvation from the evils of the Nafs. Allah Ta'āla says: "The Nafs abundantly commands evil." (Sura Yusuf; Ayat 53, Juz 13)

A CONNECTION WITH ALLAH TA'ĀLA

From the discourses

of :

ĀRIFBILLAH SHAYKH HAKEEM MUHAMMAD AKHTAR (D.B.)

ATTAINMENT OF INTENSE LOVE FOR ALLAH

Dear friends! How do we attain the rank where our hearts can be brimming with intense love for Allah so that we may become totally obedient to Him? Remember that we can never be totally obedient to Him until we develop intense love for Him. This is because while we love our hearts more than we love Him, we will not hesitate in the least to break His commands should we experience any difficulty to our hearts.

Consider the following example. A beautiful woman passes by. Our heart is inclined to look at her. If we love Allah intensely, then we will displease our heart and please Allah by not casting our gaze at her.

If, on the other hand, we love our heart more, then we will go ahead and sin by casting a lustful glance at her, thus pleasing the heart and at the same time displeasing Allah.

LOVE FOR ALLAH

Shaykh Jalaluddeen Rumi (R) narrated that Sultan Mahmood once summoned his sixty three ministers and ordered them to crush the most valuable gemstone in his treasury.

They all declined on the grounds that they could not bring themselves to destroy the most valuable and celebrated piece of gemstone in the treasury. He then ordered Ayāz, his closest vizier to destroy the same gemstone. Ayāz obeyed and soon the unique gemstone lay crushed into a thousand fragments. The ministers on seeing this expressed their shock and anger at Ayāz for breaking the most priceless gemstone.

The Sultan also responded by saying; “O Ayāz, you are indeed audacious and ungrateful!

Answer these ministers now and tell them why you broke the gemstone.”

Ayāz turned to the ministers and asked, “Which is more important, the royal decree or the gemstone?”

Similarly, is the command of Allah more important than our hearts?

Let our hearts be broken, if they have to be broken. Let not the command of Allah be broken.

These lusty desires which lurk in our hearts can be likened to the gemstones which appear very beautiful and pleasing to look at. Nevertheless, we should boldly crush them and uphold the commands of Allah Who has ordered us to control our gazes, and not look regardless of the compulsion that drives us to look at them.

THE VALUE OF LOVE FOR ALLAH

My friends, intense love for Allah requires this from us. A saint once asked, “O Allah, what is Your price (value)? What should one give in order to attain You?”

A voice from the unseen called out; “Give Me both the worlds.”

He said, “O Allah, if that is Your price, then increase it, because to give two worlds in order to attain You is indeed very cheap.”

Once Shah Waliullah Muhaddith Dehlawi (R) addressed the Mogul rulers from the pulpit of Delhi's famous Jāmi Masjid; “O people! Waliullah has one heart in his bosom which is beautified with the pearls of the love of Allah. If there is anyone wealthier than me on the face of the earth, then come forward. When you die you will be beneath the ground, wrapped in a few sheets, while your power and position will be left behind, above the ground. Only then will you realise the reality of this material world.”

THE BLOOD OF HOPES

HAKEEMUL UMMAH SHAYKH ASHRAF ALI THANWI (R)

The blood shed by sacrificing one's desires is the horizon of becoming a saint. Taqwa means to curb the fulfilling of the desires of the heart. Shed the blood of all your desires and all the four horizons of your heart will become red. The sun of this world rises from one horizon, which is from the east. But when the saints adopt piety by sacrificing all their desires and enduring grief in the path of Allah, then all the horizons of the heart become red and the sun of Allah's friendship and relationship rises in the heart.

If one does not sacrifice one's desires, then what would one achieve? Attain darkness upon darkness and pollution over pollution. Get a foul odour and a disgraced name. None would call him 'pious'. When the creation comes to know that a person is the head (of evil), they snatch all noble titles away from him. One of the punishments of sin in this world is that all titles of honour are snatched away from one in this world.

What would be the condition of that heart whose every horizon has the sun of Allah's proximity rising from it? A man called Khurshid (sun) came to me one day; I recited the following couplet to him: "When Khurshid obtained the creator of Khurshid (the sun) in his heart, then ask Khurshid the condition of his world".

The Secret of Mentioning Sin First

The fact that Allah took an oath of the Nafs is proof that He wants to explain something very important. I was travelling by train with a very great scholar. On the way, he recited this verse in Fajr Salāh. During Salāh the thought occurred to me why Allah mentioned sin first. I asked the scholar who smiled and told me to explain.

Taqwa's Dependence on the Ability to Sin

I replied that Allah has inspired me with the answer. Just as Salāh cannot be performed without Wudhu, similarly one cannot study Sahih Bukhāri without doing the pre-final year. In the same way, Taqwa is dependent on the substance of sin. Had this substance not been existent, how could one prevent it? Every prohibition requires the existence of the prohibited act. For example, I tell you not to look at the Tasbeeh in my hand. The existence of the Tasbeeh is essential. If I do not have a Tasbeeh in my hand and tell you not to look at it, everyone will say the statement is wrong. There is no Tasbeeh in the hand.

MINOR SINS

Hakeemul Ummah Shaykh Ashraf Ali Thānwi (R) says,

"One letter came which said that, "I have been thinking a lot about which sin I might have committed in lieu of which I am facing such difficulties." I replied to him that the time when you did not have any difficulty, did you ever think in lieu of which good deeds are you relishing the good easy life? "He kept thinking all of his good deeds to be accepted and a collective cause in his comfortable life. At that time he did not pay attention as to which particular good deed would cause this life. But when difficulty arose, he started differentiating between the sins. Which sin is causing this difficulty or calamity? "(The truth is that) People do not think *Sagheera* (minor) sins to be of any value. Whereas they are minor only because of the comparison to the major sins, but by themselves there is nothing minor about them. An example of this is that of ember (a spark). There is nothing small or a big about it, even a small ember is enough to burn the whole house to the ground."



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