

# Tarbiyatussālikeen

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## MUJĀHADAH (Part 1)

“Those who strive in Our Path, to lawful pleasures and not to he at times becomes We will most assuredly guide such pleasures which are overconfident. But, frequently them towards Our forbidden in the Shar’iah). In the natural traits and habits return Paths.” (Qur’ān) employment of mujāhadah, the and the consequence is an urge

“Fudhaālah Kāamil narrates that huqooq (rights and obligations) for sinning. The nafs of the Rasulullah (Sallallahu Alayhi are not destroyed, for such muntahi therefore also becomes Wasallam) said. ‘The mujāhid is destruction is contrary to the lethargic at times in obedience. he who makes jihād (strives) in Sunnat. The Hadith states: He, therefore, stands in need of the obedience of Allah.” Baihaqi “Verily, your nafs has a haqq mujāhadah at such a time. (right) over you...”

### The Nature of Mujaahadah

The reality of Mujāhadah consists of the habitual practice of opposing the nafs (man’s lowly desire). In other words, to check and control the physical, monetary, egotistical and mundane desires, delights and preferences of the nafs in the pursuit of the Pleasure and Obedience of Allah Ta’āla.

Two types of benefits accrue to the nafs.

1. Huqooq. Huqooq (rights or obligations) are such benefits necessary for the endurance and existence of the physical body and life.

2. Huzooz. Huzooz (pleasures, delights, luxuries) are benefits in excess to the huqooq.

Mujāhadah and riyāzat (abstinence-forms of austere exercises designed to establish the control of the mind over matter) are directed towards the huzooz. In mujāhadah, reduction or total abstention from the huzooz, (pleasures) are advocated. (Pleasures here refer

Destruction of the huqooq brings about physical weakness and the health deteriorates. When this happens, one finds it difficult to execute even the necessary duties and Ibādāt.

### The Need for Mujāhadah

A’mālus Sālihah (righteous deeds) are always accompanied by labour, toil and difficulty because such a’ māl are in conflict with the desires of the nafs. There will always be some form of opposition sometimes great, sometimes slight by the nafs against a’ māl. Striving against the nafs is therefore a life-long process.

Both the muftadi and the muntahi are at times faced with lethargy because of conflict in the a’ māl. (Muftadi is a beginner in the Path of Tasawwuf). Muntahi one who has attained his goal in Tasawwuf. Both are in need to ward off their lethargy by means of mujāhadah. However, the muftadi stands in greater need of mujāhadah in the initial stages,

There is, however, a great difference between the mujāhadah of the muftadi and the muntahi. The muftadi is like one who is seated on the back of a horse just trained. The rider of the newly trained horse has to be much more alert and exercise greater control over the horse as such a horse tends to be more mischievous and is apt to go out of control. The muntahi is like a rider seated on the back of a well trained horse. He exercises no great endeavour to maintain the horse under control. Nevertheless, he too has to be alert because even a trained horse sometimes reverts to mischievousness because of its natural animal traits. But, the slightest warning from the rider is sufficient to check the horse. If, however, the rider is totally negligent then even the trained horse will sometimes suddenly drop him from its back. Thus, mujāhadah for the control of the nafs is necessary for the muntahi also.

## Moderation in Mujāhadah

The purpose of mujāhadah is not to depress and frustrate the nafs, but is to habituate the nafs to difficulty and to eliminate the habit of comfort and luxury. For this purpose that amount of mujāhadah is sufficient which brings some difficulty on the nafs. It is of no benefit to impose excessive strain on the nafs and frustrating it. Excessive strain will render the nafs useless. Understand this well. Effort and trial are not always and in all conditions meritorious. It is desirable if in moderation resulting in beneficial progress. Excess in mujāhadah is contemptible, hence observance of moderation is incumbent.

Shaykh Sa'di (R) echoes this in the couplet:

“Eat not so much that it spills  
from the mouth  
Eat not so less that the body is  
overcome with weakness”.

Allah Ta'āla says in the Qur'ān  
“(The servants of Allah are)  
those who when they spend, do  
nor waste nor are they miserly.  
But, between these (extremes of  
waste and miserliness) they are  
moderate.”

Moderation has therefore to be observed in mujāhadah. But, this moderation should not be prescribed by one's own opinion and desire. The degree of moderation and the method of mujāhadah should be acquired from a Muhaqqiq (a Shaykh qualified in Tasawwuf and who has been authorised by some spiritual master to spiritually train others).

## 14 HARMS OF CASTING EVIL GLANCES

By

Ārifillah Shaykh Hakeem Muhammad Akhtar (D.B.)

### Harm No. 5: Causes Pain to the Heart

If someone says that we accept that the heart experiences grief and sorrow when looking at beauties, but grief and sorrow is also felt when protecting the eyes.

A person feels regret in his heart saying, "O how pretty that face may have been." So what is the difference? One will be causing pain to the heart either way, by looking and not looking. The answer to this is that the pain experienced by looking at the beauty is more severe than the pain felt when guarding the eyes. When a person casts evil glances at any beauty then one comes to know of her shapes and features. "Her eyes are like this, her nose is like that and she has a model face..." This grief is termed as "grief of known and recognized beauty" which is more severe and causes more restlessness and uneasiness in the heart. However, if one guards his eyes then this will be "regret of unknown and unrecognized beauty." When a person does not look, then the regret, pain and grief will also be light and minimal. The effect of this pain and grief will fade away quickly. The sweetness of faith which one attains from the regret of not attaining the "unknown and unrecognized beauty" will be so enjoyable that it will surpass all the combined enjoyments of the world. On the other hand, by casting evil glances and making oneself go through regret and grief of "known and recognized beauty," the anger and wrath of Allah Ta'ala descends. As a result of this, the heart becomes restless and uneasy. One does not have a moment of contentment in the heart and life also becomes bitter.

Therefore, there is a world of difference between the two pains. One is a world of mercy and the other is a world of curses and wrath. The difference between the two grieves and pains is like the difference between Paradise and Hell-fire. Hence, the command of lowering the gaze is a great favour of Allah Ta'ala upon the believers. By making us go through the pain of "unknown and unrecognized beauty," He saved us from the pain of "known and recognized beauty." Just like the example of a person who gets stung by a mosquito and another gets bitten by a snake. The one who got stung by the mosquito thanks Allah Ta'ala that he did not get bit by the snake. Similarly, the pain and regret of guarding the eyes from "unrecognized beauty" is like the stinging of a mosquito, And the pain and regret of "known and recognized beauty" is like the biting of snake.

## Malfoozāt

(Statements & Anecdotes)

Shaykh Ashraf Ali Thānwi (R)

❖ *There are such Hubbul jāh (love for fame) and hubbul māl (love for wealth) are grave spiritual evils. They never leave man in peace. If a man is satisfied with his lot and remains contented with the little he obtains, he will have no cause for worry and frustration.*

# A CONNECTION WITH ALLAH TA'ĀLA

From the discourses  
of:

ĀRIFBILLAH SHAYKH HAKEEM MUHAMMAD AKHTAR (D.B.)

## DECEPTIVE GARDEN

The following poem was published in the Al Haq magazine which is printed in Akhora Khatak;

*"Whoever passes through the garden, inform  
the Bulbul,  
O Saba! Treasure filled days lie ahead,  
So do not attach your heart to the garden."*

Khwaja Azizul Hasan Majzoob (R) who was the Deputy Collector of Lucknow and also the Khalifah of Hakimul Ummah Shaykh Ashraf Ali Thānwi (R), on seeing the streets decorated with flags and trimmings in honour of the arrival of the Viceroy said to Shaykh Abdul Ghani Phoolopuri (R); "A couplet has just formed in my mind":

*"O Heart! Do not go towards the glitter and  
glamour of time,  
This is merely a treasure which has come in the  
form of a garden."*

This world is a deceptive garden. If we spend our youth, our bodies, which are actually sand, in the obedience of Rasulullah (Sallallahu Alaihi Wasallam), then this sand of ours shall become valuable and have the added honour of being in the company of Allah and Rasulullah (Sallallahu Alaihi Wasallam).

## DECOMPOSITION OF BODY INTO SAND

If this sandy body is solely used for eating and drinking, then we have in actual fact sacrificed sand on sand. Why? Well, if we were to ponder a little, then we shall realise that these Shāmi Kebābs, roasted chicken, foodstuff, etc. are all sand.

If these things are buried in the ground and uncovered a little while later, we will find that

they have turned to sand.

Likewise, these beautiful humans and these palatial homes are all sand. If we have sacrificed our lives and sandy bodies over these blessings and ignored the Bestower of these blessings, then we have done nothing except sacrificed sand over sand. Our sandy bodies have been sacrificed over these sandy worldly things.

If on the other hand, we have pleased Allah and Rasulullah (Sallallahu Alaihi Wasallam), and we have fulfilled the rights of our families, and our rights as well, and we have earned our livelihood according to the Commands of Allah, not displeasing Him in any way, then on the day of Qiyāmah, our sandy bodies will find a positive affinity with Allah and His Rasul (Sallallahu Alaihi Wasallam), thus making our bodies valuable.

Therefore do not sacrifice this sand (body) on sand (worldly perishable things), but rather sacrifice it on the Creator of the Heavens.

I have compiled a verse in this regard:

*"Do not waste your life on any sandy object,  
Sacrifice your life upon Him who bestowed  
upon you your youth,  
Dying over those who themselves die,  
He who is obsessed with the beautiful objects  
of this world,  
Is oblivious of the higher pleasure."*

Khwaja Azizul Hasan (R) says, "Do not devote your heart to these bodies which will one day perish and decompose. He who has granted you youth, could have, if willed, snatched it away from you during childhood. Give your heart to Him only, who truly deserves it. He placed your heart in your bosom."

# AN EVIL END

ĀRIFBILLAH SHAYKH HAKEEM MUHAMMAD AKHTAR (M.Z.)

Shaytān misleads many people into indulgence in sins by making them think, “Enjoy yourself while you’re still young! Then make tawbah later....You’ve got plenty of time!” Those who have this dreadful misconception should read the following story and take heed.

One horrible consequence of persisting in sins which has been witnessed, may Allah Ta`āla protect us all, is that Allah Ta`āla takes away the tawfeeq to repent.

In Nazimabad, a section of Karachi Pakistan, there used to be a man who would commit evil deeds day and night. When he was on his deathbed a friend advised him, “Brother, you are on the brink of death now, at least make tawbah for the sins you’ve committed.”

So that man uttered a terribly frightening statement which is a lesson for all of us. He said, “I can utter any word you want right now. Tell me to say, *doctor... or medicine... or tea...or biscuits...any of these words you ask me, I can say it. But that specific word that you are asking me to say, is just not coming out of my mouth.*”

Tell me, how much admonition is in this story?! Why is it that a person can utter any word except for tawbah? What is so difficult about uttering these four letters, (ت، و، ب، )؟

Also, this is not a story from a long time ago. This is an incident that I have witnessed with my own eyes. So repent before that day comes wherein the ability to repent gets snatched away from you. Audacity in committing sins, shamelessness, and immodesty must have some limit! Have you completely lost all sense of shame and modesty?

It is for this reason that after the command اتقوا الله Fear Allah...)

Allah Ta`āla has commanded us to : كونوا مع الصادقين (Be with the truthful ones...) In other words, those who are true and sincere in their piety and fear of Allah. Because it is through the company of these sincere people who are always fearful of Allah Ta`āla, that Allah Ta`āla will grant us the tawfeeq to make sincere repentance.

(*Irshadat-e-Dard-e-Dil*; Pg. 243 )

## STATEMENTS OF THE SUFIYA ON SHARI’AH

Bayazid Bustami (R) says: “Do not be deceived if you see a performer of supernatural feats flying in the air. Measure him on the Standard of the Shar’iah – how he adheres to the limits of the Commands of the Shar’iah.”

Junaid Bghdādi (R) says: “All avenues besides the strict following of Rasulullah (Sallallahu Alayhi Wasallam) are closed to mankind.”

Sayyidina Nuri (R) says: “Do not venture near to one who lays claim to a condition which brings about transgression of the limits of the Shar’iah.”

Khwajah Naseeruddin Chiraghe Dehlawi (R) says: “Obedience to Rasulullah (Sallallahu Alayhi Wasallam) is imperative. Such obedience is essential in word, act and intention because Love for Allah Ta`āla is not possible without obedience to Muhammad Mustafa (Sallallahu Alayhi Wasallam).”

Khwajah Mueenuddin Chishti (R) says: “He who adheres to the Shar’iah, executing its commands and refrains from transgression, progresses in spiritual rank, i.e. all progress is dependant on adherence to the Shar’iah.”



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## *Tarbiyatus Sālikeen*

Editor

Shaykh Mufti Zubair Dudha

Published By

Islāmī Tarbiyah Academy

45 Boothroyd Lane,

Dewsbury. WF13 2RB.

Tel/Fax: (01924) 450422

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