

# Tarbiyatussālikeen

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## HARMS OF SINS

Allah says: "Truly he succeeds who purifies his soul, and he fails who corrupts it." (Surah ash-Shams 99:4-5), meaning that it is corrupted with sin and disobedience.

The following, generally, are some of the dire consequences of committing sins as expounded by the Noble Qur'ān and Ahādith.

One - Prevention of Knowledge: Knowledge is a light which Allah Ta'āla throws into the heart, and disobedience extinguishes this light. Imām Shafi'i (Rahmatullahi Alayhi) said: I complained to Wakee' about the weakness of my memory so he ordered me to abandon disobedience and informed me that knowledge is light and that the light of Allah is not given to the disobedient.

Two - Prevention of Sustenance (Rizq): Just as Taqwa brings about sustenance, the abandonment of Taqwa causes poverty. There is nothing that can bring blessings in your sustenance like the abandonment of sins.

Three - Prevention of Obedience to Allah: There can be no greater punishment for committing sins than that it prevents one from the obedience to Allah.

Four - Disobedience weakens the heart and the body: Its weakening the heart is something which is clear. Disobedience does

not stop weakening it until the life of the heart ceases completely.

Five - Disobedience reduces the life span and destroys any blessings: Just as righteousness increases the life span, sinning reduces it.

Six - Disobedience sows its own seeds and gives birth to itself until separating from it and coming out of it becomes difficult for the servant.

Seven - Sins weaken the hearts will and resolve so that the desire for disobedience becomes strong and the desire to repent becomes weak bit by bit until the desire to repent is removed from the heart completely.

Eight - Every type of disobedience is a legacy of a nation from among the nations which Allah, the Mighty and Majestic, destroyed. Sodomy is a legacy of the People of Lot. Taking more than one's due right and giving what is less is a legacy of the People of Shu'ayb. Seeking greatness in the land and causing corruption is a legacy of the People of Pharaoh. Pride and arrogance and tyranny are a legacy of the People of Hud. So the disobedient one is wearing the gown of some of these nations who were the enemies of Allah.

Nine - Disobedience is a cause of the servant being held in contempt by his Lord. Al-Hasan

Al-Basri (Radiyahallahu 'anhu) said: They became contemptible in (His sight) so they disobeyed Him. If they were honourable (in His sight) He would have protected them. Allah the Exalted said: "And whomsoever Allah lowers (humiliates) there is none to give honour". [Al-Hajj 22:18]

Ten - The ill-effects of the sinner fall upon those besides him and also on the animals as a result of which they are affected by harm.

Eleven - The servant continues to commit sins until they become very easy for him and seem insignificant in his heart and this is a sign of destruction. Every time a sin becomes insignificant in the sight of the servant it becomes great in the sight of Allah. Ibn Mas'ud (Radiyahallahu anhu) said: Indeed, the believer sees his sins as if he was standing at the foot of a mountain fearing that it will fall upon him and the sinner sees his sins like a fly which passes by his nose so he tries to remove it by waving his hand around. [Sahih Al-Bukhāri]

Twelve - Disobedience inherits humiliation and lowliness. Honour, all of it, lies in the obedience of Allah. Abdullah ibn al-Mubarak said: I have seen sins kill the hearts and people's humiliation is inherited by continuous sinning. The abandonment of sins gives life to the hearts.

Thirteen - Disobedience corrupts the intellect. The intellect has light and disobedience extinguishes this light. When the light of the intellect is extinguished it becomes weak and deficient.

Fourteen - When disobedience increases, the servant's heart becomes sealed so that he becomes of those who are heedless. Allah says: "But no! A stain has been left on their hearts on account of what they used to earn" (i.e. their actions) [Al-Mutaffifeen 83:141]

Fifteen - Sins cause the various types of corruption to occur in the land. Corruption of the waters, the air, the plants, the fruits and the dwelling places. Allah says: "Mischievousness has appeared on the land and the sea on account of what the hands of men have earned; that He may give them a taste of some of (the actions) they have done, in order that they may return". [Ar-Rum 30:41]

Disobedience causes the favours of Allah to cease and justify His retribution. No blessing ceases to reach a servant except due to a sin and no retribution is made deserving upon him except due to a sin. Ali (Radiyallahu anhu) said: No trial has descended except due to a sin and it (the trial) is not repelled except by repentance. Allah says: "Whatever misfortune afflicts you then it is due to what your hands have earned and (yet) He pardons many". [Ash-Shura 42:30]. And Allah says: "That is because never will Allah change the favour He has bestowed on a people until they change what is within themselves". [Anfāl 8:53]. May Allah have mercy upon us

and help us to abandon the sins that are the cause of our problems. Ameen!

## Malfoozāt

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

✧ *Presentation of one's needs to other is disgraceful. A person who abstains from asking, suffers no disgrace even if he happens to be a pauper. It has never been observed that a man who renders Deeni service without presenting his needs to people, running around from pillar to post seeking the aid of people.*

✧ *Molvi Muhammad Shafi Saheb contemplated the publication of a newspaper. I advised him that if he publishes a paper, it should be entirely Islāmic in character. People should be able to say: "This is indeed an Islāmic paper." The standard by which this can be achieved is to reflect in the light of Shari'i principles. Before deciding on the publication of any material ascertain by reflection whether it will be permissible to verbally express the statements, then it will be permissible to print them. If verbal expression is not permissible, printing too will not be permissible.*

## 14 HARMS OF CASTING EVIL GLANCES

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

### Harm No. 7: Medical Harm

One physical harm of casting evil glances is that the urinary bladder becomes swollen due to which a person is compelled to repeatedly urinate.

### Harm No. 8: Premature Ejaculation

By casting evil glances the sexual desires increase due to which the heat and temperature of the body rises. This in turn, makes the semen thin and watery by which a person gets the sickness of premature ejaculation. Such a person is unable to properly fulfil the rights of his wife due to which their marital relations and eventually their family life is destroyed.

## WHAT IS TAQWA

“Allah did not mention taqwa first. He first mentioned the fact that He created the ability to sin within man. Now it is your duty not to fulfil the urge to sin. This will create taqwa (piety) in you. If you want to obtain piety, then all you have to do is abstain from sin. Achieve Reward without Doing any Work The owners of factories first make their employees work and then reward them. But in this case, Allah is granting reward for not doing any work. Do not steal, speak lies and do not look at women. By not doing these things, you will be rewarded with piety and Allah's friendship. What is taqwa? Taqwa is when you have the urge to sin but you abstain due to the fear of Allah.”

(Ārifbillah Shaykh Hakeem Muhammad Akhtar D.B.)

# A CONNECTION WITH ALLAH TA'ĀLA

From the discourses

of:

ĀRIFBILLAH SHAYKH HAKEEM MUHAMMAD AKHTAR (D.B.)

## **HOLDING THE HANDS OF A PIOUS PERSON**

With regard to 'holding the hand of Saints', a poet describes as to how Allah opens up the road;

*"My journey has become easy  
Now that the winds have changed their  
direction.*

*The lamps of the road have lit up  
Now that I have held your hand."*

When one holds the hand of a pious person, i.e. when he surrenders himself for reformation under the guidance of a spiritual mentor i.e. a Shaykh, then it becomes easy for him to conform to the Sunnah and the Shar'iah, as well as to abstain from sins.

Hakeemul Ummah, Shaykh Ashraf Ali Thānwi (R) says that some ignorant people think that when Shaykh Qasim Nānotwi, Shaykh Rashid Ahmad Ganghohi and himself held the hand of Hāji Imdādullah (R), then he (Hāji Imdādullah) suddenly became an outstanding personality.

Shaykh Thānwi (R) rebutted this thought with great emotion saying;

"I take an oath that these people are in folly!

By Allah! ask these very Ulamā what was their condition before they had held the hand of Hāji Saheb? Before being blessed with the beneficial companionship of Hāji Saheb, we undoubtedly possessed knowledge, but it was dormant. We likewise possessed Imān before being in the company of Hāji Saheb, but it was the Imān of belief, an argument and an intellectual Imān. We had the belief of';

*"And He (Allah) is with you where ever you are."*

'But we believed in general companionship. After placing our hand into the hand of Hāji

Saheb, and commencing Zikrullah, the doors of our hearts opened, allowing the Noor of Allah to enter therein.

Our Imān of belief now advanced to a level of Imān of ecstasy and reality, and our belief concerning the general presence of Allah progressed to a level of believing in His Special Presence. This belief was now changed to a fervent and intuitive belief and experience, which we actually perceived with our hearts, that Allah has indeed entered our hearts."

## **LINK WITH ALLAH**

Once Khwaja Azizul Hasan (R) asked Shaykh Thānwi (R) in Jaunpur;

"How will a person know that he has attained sainthood and has established a link with Allah? Will he realise that he has actually established a firm link with Allah? Will he perceive that Allah has entered his heart?"

Shaykh Thānwi (R) replied, "When you attained puberty (bulooḡh) did you realise it? Did you have to ask your friends, 'O friends! Tell me, have I attained puberty?"

What a marvellous example! Shaykh Thānwi (R) then explained; "Likewise, when a person devotes some time in the company of the Ahlullah (saints), engaging in Zikrullah and abstaining from sins, his soul reaches puberty. A different life enters in him. His heart becomes filled with the love of Allah and he perceives the special spiritual warmth and closeness of Allah."

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**"AT ALL TIMES THINK;**

**MY ALLAH IS WATCHING ME WITH MUCH  
LOVE AND AFFECTION."**

## FASTING AND WILĀYAT

By

Ārifbillah Shaykh Hakeem Muhammad Akhtar (D.B.)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

Allah Ta'āla (Jalla Jalālahu) is showing His divine favour and Mercy by saying 'O ye who believe! Fasting is prescribed to you as it was prescribed to those before you'. Allāma Aloosi Syed Mahmood Baghdadi have said in Tafseer Roohul Ma'āni that this *verse* is revealed to provide comfort by informing that Fasting is not difficult. Fast, as people before you did. It means that this evil doubt that comes to your mind about dying by being starved from sunrise to the sunset during the Fast (is false). No one ever died. The people before you did it and lived.

كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ

'As it was prescribed to those before you'. The people before you had fast and they survived and no one ever died. So the suspicion of being starved to death by fasting, is fallacious. You will sustain. Because this is an order of the Sustainer. You will get a new life (energy) in your life by obeying His command.

لَعَلَّكُمْ تَتَّقُونَ

Why did I (the almighty Allah) make the Fasting obligatory? So that you can become a friend of Mine. You are only a slave right now. A believer enters into slavery by believing but you will only be crowned with My friendship when you will Fast. Are you all hearing the reward of Fasting? You are only a slave at the moment. If you Fast, I (the almighty Allah) will put the crown of My friendship on the head of your slavery.

In another *verse* Allah Ta'āla informs the believer. 'No one is My friend except those who are *muttaqi* (the pious)'. i.e. those who abstain from sins.



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