THE METHODS OF ATTAINING ALLAAH تَبَارَكَ وَتَعَالَىٰ'S LOVE

(1) A very easy method of attaining Allaah تَبَارَكَ وَتَعَالَىٰ's love- If a person daily visits another for a short while, then within a few days, love is formed. The result of meeting daily for some period is that if, perchance, they do not meet each other for a while, both of them will become restless to meet the other and will wait for each other. There is no need to present any proofs for this visible reality. In like manner, begin meeting Allaah تَبَارَكَ وَتَعَالَىٰ daily for a short while. The manner of meeting Allaah تَبَارَكَ وَتَعَالَىٰ is that one should take a Tasbeeh, and, facing the Qiblah in solitude, one should make the Zikr of Allaah تَبَارَكَ وَتَعَالَىٰ for a short while. Kalimah Tauheed, Salawaat alan Nabi (Durood Shareef), recitation of Quraan, uttering "Allaah, Allaah", are all included in Zikr. This Zikr is actually a meeting with Allaah تَبَارَكَ وَتَعَالَىٰ. It is narrated in a Hadeeth Qudsi[5],

اَنَا جَلِيْسُ مَنْ ذَكَرَنِيْ

I am the companion of the one who remembers Me.

In other words, Allaah تَبَارَكَ وَتَعَالَىٰ is saying "I am close to Him." It is so easy for a servant to meet Allaah تَبَارَكَ وَتَعَالَىٰ whenever he pleases. Begin Zikr and one meets Him.

Whilst walking, if one calls out or recites softly,

يَا حَلِيْمُ يَا كَرِيْمُ يَا وَاسِعَ الْمَغْفِرَةِ

then Allaah تَبَارَكَ وَتَعَالَىٰ will make manifest upon this servant the blessings and goodness of these names. When he says, يَا حَلِيْم, then it is as though he has sought the quality of tolerance to be manifested on him. Hilm (tolerance) means not to take revenge in spite of having the ability to do so. The result of this will be that the All-Powerful Being will not punish this sinful servant in spite of having the ability to do so. When one says يَا كَرِيْم then it is as though he has called upon the quality of Karam (kindness). Thus, Allaah تَبَارَكَ وَتَعَالَىٰ along with withholding His punishment, through His kindness, will also bestow favours upon His servant.

1. Such a Hadeeth which is uttered by Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, but he attributes the saying to Allaah تَبَارَكَ وَتَعَالَىٰ

When one says يَا وَاسِعَ الْمَغْفِرَة , then Allaah تَبَارَكَ وَتَعَالَى on account of His unlimited and vast quality of forgiveness will forgive the limited sins of this sinful servant. If one accustoms himself to reading these words whilst walking, sitting and lying down, then there is hope of receiving many favours of Divine closeness, and by its blessings, this person will become forebearant, generous and will forgive the faults of others. Therefore, recital of these words in abundance is an elixir and alchemy for spiritual ailments such as being overpowered by anger, being overtaken by the desire to take revenge, stinginess and not overlooking and forgiving the errors of people. If a person with evil character recites these words with sincerity and with the intention of reformation, then, In-sha-Allaah, he will become a person of good character.

(2) The second method of attaining Allaah تَبَارَكَ وَتَعَالَى's love is to contemplate over His bounties. He has created the heavens, the earth, the oceans, the mountains, the trees, the animals and the birds, actually He has created the entire universe for our benefit and nurturing and we have been created solely for His worship. Think of every single bounty separately and be grateful. It is a matter of common-sense that one develops a mutual form of love for his benefactor.

(3) The third method which is the soul of the other two methods, and which is extremely beneficial is that one should at times go in the company of Allaah تَبَارَكَ وَتَعَالَى's lovers and should listen to their talks with love and conviction. A Hadeeth states that the hearts of the friends of Allaah تَبَارَكَ وَتَعَالَى are the mines of taqwa. Just as one attains gold from a gold mine, silver from a silver mine, salt from a salt mine, the treasures of taqwa and the love of Allaah تَبَارَكَ وَتَعَالَى will be attained from the companionship of His close friends (which is the mine containing the treasures).

For example, if a donkey falls and dies in a salt mine, it too will become salt. In like manner, if you annihilate your opinion in the presence of your Shaikh; casting aside your rank and status, and you stay with him for some time, then In-sha-Allaah you also will become Allaah تَبَارَكَ وَتَعَالَى's friend.

Moulana Rumi رَحِمَهُ اللَّهُ has stated, "If you are a stone, then do not lose hope. By going to those whose hearts are connected to Allaah تَبَارَكَ وَتَعَالَى, you will become a pearl."

These three methods of attaining Allaah تَبَارَكَ وَتَعَالَىٰ's love are the advices of Hakeem-ul-Ummah Moulana Ashraf Ali Thanwi رَحِمَهُ ٱللَّهُ which this weak one has quoted with some explanation. May Allaah تَبَارَكَ وَتَعَالَىٰ grant this weak one and all our honourable readers the treasure of His love. Aameen

WHICH SERVANT DOES ALLAAH تَبَارَكَ وَتَعَالَىٰ LOVE?

Sayyid Ahmad Rifa'i رَحِمَهُ ٱللَّهُ said, "When Allaah تَبَارَكَ وَتَعَالَىٰ loves a servant:

1. He shows him his faults.

2. He creates within him love and compassion for all creation.

3. He makes him accustomed to spending generously.

4. He grants him a special enthusiasm to host people. This is such an act of worship which Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ used to do even before Nabuwwat.

5. He creates within him great courage and lofty aspirations, as well as the ability to overlook the wrongs of others. He grants him such keen awareness of his own faults that he regards himself as the lowest, most humble and most unworthy compared to all others.

6. By this path of humility and meekness, he becomes the beloved of Allaah تَبَارَكَ وَتَعَالَىٰ, since there is no shortage of greatness in His treasury. However, humility is not found in His treasures, as this is a quality of a slave, from which Allaah تَبَارَكَ وَتَعَالَىٰ is pure. Allaah تَبَارَكَ وَتَعَالَىٰ therefore loves this quality in His servants.

7. Allaah تَبَارَكَ وَتَعَالَىٰ removes from his heart the desire to be considered great by the creation and the desire to consider himself superior to others.

8. He will be respectful before Allaah تَبَارَكَ وَتَعَالَىٰ, which will manifest itself in being respectful to Allaah تَبَارَكَ وَتَعَالَىٰ's creation.

The creation of Allaah تَبَارَكَ وَتَعَالَىٰ are the thresholds and the doors of the Divine court. If you come to know the reality of respecting the creation of Allaah تَبَارَكَ وَتَعَالَىٰ, then Allaah تَبَارَكَ وَتَعَالَىٰ's doors of acceptance will also open for you.

If you continuously fight with the creation, then you will become entangled with them and you will remain deprived of Allaah تَبَارَكَ وَتَعَالَىٰ's closeness. Respecting the creation here refers to winning over the hearts of people. Make them happy. Therefore, those personalities whom Allaah تَبَارَكَ وَتَعَالَىٰ has granted His special closeness and a true feeling of His recognition are always engaged in attempting to unite hearts. They have laid down themselves on the walkways of people. Due to this humility and annihilation, their souls have begun to fly with spiritual wings in the courts of acceptance! Through the means of the creation, they have recognized Allaah تَبَارَكَ وَتَعَالَىٰ.

A Hadeeth Qudsi states, "I am with those people whose hearts have shattered due to My Grandeur, Greatness and Majesty and who have chosen humility for My pleasure." This Hadeeth clearly shows that one should be humble and submissive in front of people. However, the object should not be any worldly aim, but rather only for Allaah تَبَارَكَ وَتَعَالَىٰ's sake. However, to annihilate one's Nafs to this level is not easy; Otherwise, every person in the world would have become a friend of Allaah تَبَارَكَ وَتَعَالَىٰ. This bounty will be attained by the companionship of some pious person, who is an intense lover of Allaah تَبَارَكَ وَتَعَالَىٰ. However, it does not come by at no cost. One has to strive and make an effort.

مے یہ ملی نہیں ہے یوں قلب و جگر ہوئے ہیں خوں

کیوں میں کسی کو مفت دوں مے مری مفت کی نہیں

I did not receive it just like that, my heart and liver became blood in the process (i.e. I worked hard for it),

Why should I give it to anyone free, my efforts were not for free?

If this bounty was acquired free of charge, there will be no appreciation. As Moulana Rumi رَحِمَهُ ٱللَّهُ has said,

لیک شیرینی و لذاتِ مقر ہست بر اندازۂ رنج سفر

The more difficult one's journey is, the more comfort and enjoyment is felt by one when he reaches his destination.