

# Tarbiyatussālikeen

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## LOVE OF ALLAH

Allah Ta'āla says: "He (Allah Ta'āla) loves them and they love Him."

"Those who have Imān are strongest in love for Allah."

Rasulullah (Sallallahu Alayhi Wasallam) said: "He who loves to meet Allah, Allah loves to meet him. And, he who detests the meeting with Allah, Allah detests meeting him."

### THE NATURE OF MUHABBH

The inclining of the heart towards something which gives it pleasure is called muhabbah (love).

Muhabbah consists of two kinds: Muhabbat Tab'i (physical love) and Muhabbat Aqli (intellectual love). Muhabbat Tab'i is not a voluntary or volitional condition. Its occurrence and endurance are non-volitional. Sometimes non-volitional acts are not lasting and are merely transitory. It is for this reason that Muhabbat Tab'i is not commanded. On the contrary, the origination and endurance of Muhabbat Aqli are volitional. It is, therefore a state which can endure. Muhabbat Aqli is thus commanded. It is this kind of Love which is superior and preferable. Since the source of physical love is emotion, it is a

### THE CAUSES OF MUHABBAH

There are three factors giving rise to muhabbat;

1. **IHSĀN** (Kindness and favour). Ihsān shown gives rise to muhabbah.

2. **JAMĀL** (Beauty). Beauty brings about attraction which gives rise to muhabbah.

3. **KAMĀL** (Perfection). Perfection in a thing also induces muhabbah.

These three attributes par excellence exist in only Allah Ta'āla. The muhabbah endures as long as these attributes endure. In so far as the Object of True Love (Allah Ta'āla) is concerned, these attributes are eternal. They will endure forever, hence love for Him is perpetual. Since, the existence of attributes in the state of perfection is not found independently (Biz-zāt) in any being other than Allah Ta'āla, Muhabbat-Tab'i (physical love) is possible with others, but the love which has been commanded for Allah

Ta'āla is Muhabbat Aqli. The terminology of the Qur'ān and Hadith describes: this form of love as Hubb.

This should not be understood to mean that the kamileen are devoid of Muhabbat Tab'i. However, in them (the kamileen), Muhabbat Aqli is dominant. At times Muhabbat Tab'i in the kamileen exceeds the love in those in whom Muhabbat Tab'i is dominant, but Muhabbat Aqli remains dominant in spite of this comparative higher degree of Muhabbat Tab'i.

At times, Muhabbat Tab'i becomes dominant in even the kamileen, but this is not frequent.

In short, the kamileen are perfect in both Muhabbat Aqli and Muhabbat Tab'i, the former being dominant while in others, Muhabbat Tab'i (physical love) is dominant. Although this attribute of excellence (in the kamileen) is not a goal in itself, it nevertheless is praiseworthy. Those devoid of both these aspects of love are in danger. Muhabbah is thus essential. Obedience without muhabbah is not sufficient since there is no resolution and firmness in such

acts of obedience devoid of love.

## ACQUIRING THE MUHABBAH OF ALLAH

Constant remembrance and contemplation of the Attributes and Bounties of Allah Ta'ala will induce the desired Muhabbah for Him. Compliance with the Laws of the Shariat and much Zikr of Allah expel the love of others from the heart, making way for the exclusive Love of Allah Ta'ala.

## 14 HARMS OF CASTING EVIL GLANCES

By

Ārifbillah Shaykh Hakeem Muhammad Akhtar (D.B.)

### Harm No. 9: Ungratefulness

Casting evil glances brings about ingratitude within the heart. When a person is looking at so many faces and features then his own wife does not remain attractive to him. Hence, he becomes ungrateful thinking to himself that he did not get a good-looking wife. And if she is good-looking, then he thinks to himself that she could have been more beautiful. That woman which appears more attractive to him than his own wife, then even if his own wife is beautiful, she is still not as attractive as the other woman. In this way, he is becoming ungrateful of Allah's favours. As for the one who guards his eyes out of Allah's fear, and does not look at other women, than even if his wife is not so beautiful, she is still attractive to him and in this manner he remains grateful to Allah for this favours.

## 10 ways of developing love for Allah

*Adapted from Shaykh Ibn Qayyim's (r) Madarij-us-Saalikeen*

Shaykh Ibn al-Qayyim (r) says: "The reason which cause mahabbah (love) of Allah to develop, are ten:

**First:** Reciting the Qur'ān, reflecting and understanding its meaning and its intent.

**Second:** Drawing closer to Allah – the Most High – through optional deeds, after fulfilling the obligatory duties.

**Third:** Being continuous in the Zikr (remembrance) of Allah, with the tongue, the heart and the limbs – under all circumstances. The more continuant the Zikr, the more muhabbah develops and intensifies.

**Fourth:** Giving precedence to what Allah loves over personal loves, when being overcome by desires.

**Fifth:** Contemplating and deliberating over the Names and Attributes of Allah.

**Sixth:** Recognizing and remembering the favours and bounties of Allah – both manifest and hidden.

**Seventh:** To be humble and submissive before Allah – and this is the greatest matter.

**Eighth:** To be in seclusion reciting the Qur'ān, during that time in which Allah descends to the lowest heaven (which is the last third of every night), finishing this recitation with seeking Allah's forgiveness and repenting to Him.

**Ninth:** To sit in the gatherings of the true and sincere lovers of Allah, reaping the fruits of their speech, and not to speak except if there is benefit in it and that you know that such talk will increase you in goodness and that it will benefit others as well.

**Tenth:** To stay clear of all those causes which distances the heart from Allah – the Mighty and Majestic.

So these are the ten reasons which cause the person to develop true love for Allah and to reach the rank of al-muhabbah, by which he reaches his Beloved.

# A CONNECTION WITH ALLAH TA'ĀLA

From the discourses

of:

ĀRIFBILLAH SHAYKH HAKEEM MUHAMMAD AKHTAR (D.B.)

## CLOSENESS TO ALLAH

Shaykh Ashraf Aki Thānwi (R) says; "A daughter-in-law once said to her mother-in-law, 'O Mother! Should I happen to give birth while asleep, please awaken me. It should not happen that I remain sleeping and the child is born.'"

The mother-in-law replied; "O Daughter, when you experience labour pains, it will be so severe that not only will you awaken, but you will wake the entire neighbourhood."

Shaykh Thānwi (R) says; "Likewise, when Allah grants the taste and pain of love to anyone, then that pain really wakes him up. He carries this pain with him wherever he goes, spreading the message of Allah's love."

*"Wherever we go, we relate Your story,  
If it is a gathering those present then see Your  
colours."*

He becomes so afflicted with the love of Allah, that he cannot sit in any place or gathering, but mention the name of his Beloved—Allah.

## HEART AS ALLAH'S HOUSE

My friends! As I was saying that Shaykh Jalaluddeen Rumi (R) had mentioned that a person will never achieve close link with Allah until his heart is totally detached from this perishable and material world. There is only ONE heart, you either give it to Allah or you give it to the temporary world.

Once in a gathering Shaykh Mufti Muhammad Shafee (R) said; "It is permissible to keep the Dunya (material world) in one's hand, and even in one's pocket, but not in one's heart. The heart is Allah's house."

Khawaja Azizul Hasan (R) used to say; "The heart is Allah's house. It is not a house for (worldly)

idols. If the love of worldly things enters the heart, then this sandy heart has been ruined and wasted on sand (since all material things originate from sand and end up as sand). If, on the other hand, the love of Allah enters this sandy heart, then it will become valuable."

How does one acquire the love of Allah?

## LINK WITH THE AHLULLAH (PIOUS)

The simple method is to establish a link with the Ahlullah. But alas! People today are under the misconception that Saints no longer exist in this day and age. They believe that Hājee Imdādullah, Shams Tabrezi and Bāyazeed Bustāmi no longer exist.

In this regard Haemul Ummah Shaykh Thānwi (R) takes an oath that in these days too there are saintly people. We need only to seek them. If people have a true yearning they even find Abdāls and Qutubs (a class of saints).

The reason for this is that Allah Ta'āla has declared;

*"And be in the companionship of the truthful."*  
(Surah 9 V. 119).

This verse obviously is applicable till the Day of Qiyāmah. If Allah has commanded us to be in the company of the saints then He will surely create pious people till Qiyāmah. How odd it would be that on the one hand, He commands us to be in the company of the Saints, while on the other hand, He does not provide and create such personalities for us?

How odd it would be if a father orders his son to drink half a litre of milk daily for strength, but does not provide the milk?

Since this verse is applicable till the Day of Qiyāmah, Allah will make such Saintly personalities available till Qiyāmah as well.

# DUĀ FOR PROTECTION AGAINST SHIRK

By

Ārifbillah Shaykh Hakeem Muhammad Akhtar (D.B.)

It has been narrated by Sayyidinah Abu Bakr (R.A.) that Rasulullāh (Sallallahu Alayhi Waasallam) said: "Ascribing partners to Allah in my Ummah is much more hidden than the pace of an ant crawling upon a black stone." (Kanzul Ummaal vol.2 pg.816)

Shirk is a very hidden thing. It enters the heart very silently and very few are saved from it. Upon hearing this, Sayyidinah Abu Bakr (R.A.) asked in a frightened manner, "How can one be saved from it?"

Rasulullāh (Sallallahu Alayhi Waasallam) said: "Should I not show you such a supplication (duā) that if you recite it, you will be free from minor and major shirk." Sayyidinah Abu Bakr (R.A.) begged him to tell him.

Rasulullāh (Sallallahu Alayhi Waasallam) instructed him to say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْرِكَ بِكَ وَأَنَا أَعْلَمُ وَأَسْتَغْفِرُكَ  
لِمَا لَا أَعْلَمُ

"O Allah, I seek protection in You from that I ascribe partners to You knowingly and I seek forgiveness from You for those things which I do not know." (Kanzul Ummāl vol.2 pg.816)

By continuously reciting this Duā, there is guarantee of safety from shirk, and glad tidings of sincerity.



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