

# HOW TO BECOME THE BELOVED OF ALLĀH

سُبْحَانَ  
وَعَالَى

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at-tazkiyah

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Imām Bukhārī رحمته الله narrates a Ḥadīth-Qudsī wherein Allāh ﷻ says,

*...My servant does not acquire my closeness through anything that is more beloved to me than that which I have made compulsory upon him...*

The performance of the farā'īḍ is by far the greatest and most effective tool in achieving the closeness of Allāh ﷻ, as nothing can bring a person closer to Allāh ﷻ than the farā'īḍ. Farā'īḍ encompass every obligation, be it from the dos or the don'ts; just as it is farḍ to perform the five times ṣalāh, it is farḍ to abstain from adultery, stealing etc. The struggle and effort in accomplishing the farā'īḍ creates a special bond between the servant and his Creator.

Once this bond is created, the servant becomes consistent and steadfast in fulfilling his obligations. This results in his relationship becoming stronger and

his love for Allāh ﷻ increases. As a result, the urge to progress further intensifies and the servant begins to enhance and add to his worship by way of nawāfil (optional deeds) and non-obligatory actions. This struggle and striving of his attracts the special attention of Allāh ﷻ and the servant now becomes the beloved of Allāh ﷻ, as the Ḥadīth continues:

*...and then my servant continues to acquire my closeness through nawāfil until I love him...*

What more can a servant desire? He is now the beloved of Allāh ﷻ. The special Attention of Allāh ﷻ is now directed towards him and he reaches such a level that Allāh ﷻ takes care of all his affairs. Allāh ﷻ protects him from all directions; he is safeguarded from going astray, he is protected from vice, he is protected from physical and mental calamities as the Ḥadīth further states:

*...And when I love him, I become his ears with which he hears, his eyes with which he sees, his hands with which he grasp and his feet with which he walks. And if he asks from Me, I surely grant him, and if he seeks refuge in Me, I surely grant it to him. (Al-Bukhārī)*

Our pious predecessors, after striving, had acquired this status of becoming the beloved of Allāh ﷻ. We find many incidents from their lives which testify to this fact:

1. Sayyidunā Ibn ‘Abbās ؓ relates that Sayyidunā ‘Umar ؓ once proposed, ‘Take us to the province of our people.’ Sayyidunā Ibn ‘Abbās ؓ further narrates that we left for our destination. Sayyidunā Ubayy ibn Ka‘b ؓ and I were amongst those travelling behind the convoy. Along the journey, a cloud emerged which indicated rain. Sayyidunā Ubayy ؓ (seeing the predicament they would face) turned towards Allāh ﷻ and supplicated, ‘O Allāh! Save us from its troubles.’ When we met up with the rest of the convoy who were soaked with rain, Sayyidunā ‘Umar ؓ enquired, ‘Did you not get caught up in the rainfall?’ I replied, ‘Abul-Mundhir supplicated to Allāh that we are saved from its troubles, hence we are dry.’ Sayyidunā ‘Umar ؓ complained, ‘Why did you not include us in your prayer?’ (Ibn Abid-Dunyā)
2. Sayyidunā Anas ؓ narrates that we visited a very sick man from the Anṣār. He passed away during

our visit. After his soul had departed, we covered him. Turning towards his old mother at his bedside, one of us consoled her by encouraging her to have hope of reward upon this tribulation from Allāh ﷻ. She asked, with concern, ‘Has he passed away?’ We said, ‘Yes.’ She lifted her hands towards Allāh ﷻ beseeching, ‘O Allāh! You are aware that I adopted Islām and migrated towards your Rasūl hoping that you will assist me during all circumstances; favourable and difficult; do not burden me with this difficulty today.’ Sayyidunā Anas ؓ says that she uncovered his face and not long after he was eating with us. (Ibn Abid-Dunyā)

3. It is narrated that Abū Qilābah ؓ was travelling for ḥajj whilst fasting. During a scorching hot day he became extremely thirsty. Abū Qilābah ؓ turned towards Allāh ﷻ and beseeched, ‘O Allāh! You are powerful enough to remove my thirst without me breaking my fast.’ Immediately, a cloud shaded him and rained upon him until his clothes became wet, and his thirst vanished. He then got off his conveyance, made a ditch in the ground and it filled with water from the rain. When

his companions met up with him, they drank from the water but not a drop of rain had touched them. (Jāmi‘ul-‘Ulūm wal-Ḥikam)

4. It is stated about Ibrāhīm ibn Adham رضي الله عنه that once he set out on a journey by sea. During the journey the ship got caught in severe winds due to which destruction seemed imminent. Ibrāhīm رضي الله عنه wrapped his head in his shawl and went to sleep. The people exclaimed, ‘Do you not see the great difficulty we are in?’ He replied, ‘This is not difficulty.’ ‘What is difficulty then?’ they enquired. He stated, ‘The need towards people (i.e. to be dependant and in need of the creation).’ He then turned towards Allāh ﷻ and prayed, ‘O Allāh! You have displayed your great power, show us your pardon.’ The sea immediately calmed down as if it was a pot of oil (coming off the boil). (Şifatuş-Şafwah)
5. ‘Abdullāh ibn Mubārak رضي الله عنه passed by a blind man who requested him to pray to Allāh ﷻ to restore his sight. The narrator states that ‘Abdullāh ibn Al-Mubārak رضي الله عنه prayed to Allāh ﷻ and Allāh ﷻ restored the blind man’s sight in my presence. (Şifatuş-Şafwah)

6. Abul-Ḥusayn An-Nūrī ؑ once entered a river. A thief came and stole his clothes which were on the bank. He therefore remained in the water. It was not long before the thief returned with the clothes and placed them before Abul-Ḥusayn ؑ, however his right hand had become paralysed. Abul-Ḥusayn ؑ turned to Allāh ﷻ and implored, ‘O My Lord! He has returned my clothes, You return (to him the strength of) his right hand.’ Allāh ﷻ restored his right hand. (Al-Ḥilyah)

Let us all hold fast to the farā'id and progress towards nawāfil, so we too become the beloved of Allāh ﷻ.

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