

THE EFFECTS OF LOVE FOR ALLAH

The blessings of love for Allah ﷻ are enormous. When this love arises in a person's heart it leaves him illuminated from head to toe.

EFFECTS ON THE FACE

The face of a sincere *'āshiq* [one who loves Allah ﷻ] glows with the spiritual radiance [*nūr*] of love for Allah ﷻ. The knotted hearts of ordinary people become untied when they glance upon such a face. Once a group of Hindus accepted Islam and were asked why they did so. They pointed toward the face of *Allāmah* Anwar Shah Kashmiri (rah) and said, "This face can never be the face of a liar. Because he is Muslim, we also became Muslim."

Hadrat Ghulam Habib (rah), who later became known as "*Murshid al-'Ālam*",¹⁰ was once in the sacred precincts of the Ka'bah, when his gaze fell upon the face of *Maulānā Qāri* Muhammad Tayyib (rah). *Hadrat Murshid al-'Ālam* (rah) greeted

¹⁰ *Murshid al-'Ālam* literally means, "guide of the world." *Hadrat* Ghulam Habib (rah) was given this title due to his extensive travels throughout the world in the service of Islam.

him and asked, “How did you acquire such an illuminated face?” He smiled and replied, “I did not develop it myself; my spiritual guide [*shaykh*] produced it.” Indeed, the mark of the people of Allah ﷺ [*ablu’llāb*] has been mentioned in a hadith:

الذين إذا رؤوا ذكر الله

Those people who - when they are seen - Allah is remembered.

The faces of the *ablu’llāb* are so bright with *nūr* that one remembers Allah ﷻ upon seeing them. Regarding the noble Companions [*Sabābah*] of the Prophet ﷺ, the Glorious Quran states:

سماهم في وجوههم من أثر السجود

Their signs are on their faces, from the effects of prostrations.
(48:29)

Once, when the blessed Prophet’s ﷺ health had deteriorated considerably, he opened his door and looked into the *masjid* after *Hadrat* Abu Bakr ﷺ had completed the prayer. The *Sabābah* ﷺ narrate that at that moment the face of the blessed Prophet ﷺ was as though it was a page from the Quran.

While envisioning the scene in the Cave of Thawr when *Hadrat* Abu Bakr ﷺ was looking upon the radiant face of the blessed Prophet ﷺ resting in his lap, *Hadrat* Shah Waliullah (rah) used to say: “O Abu Bakr! Your lap is like a desk and the radiant face of the blessed Prophet ﷺ like a manuscript of the Quran [*mushaf*]. O Abu Bakr! You are like the reciter who sits and reads the Quran.”

Once *Hadrat* Abul-Hasan Kharqani (rah) stated that the face of Bayazid Bustami (rah) was so illuminated that anyone who saw him would have the knots (of disbelief) in his heart untied. A person objected, “When Abu Jahl saw the blessed Prophet ﷺ, the

knot in his heart did not unravel. So how can you say that by looking at the face of Bayazid the knots in people's hearts were untied?" *Hadrat* Abul-Hasan Kharqani (rah) retorted, "O ignorant one, when did Abu Jahl ever look upon the radiant face of the blessed Prophet ﷺ?" The person was taken aback and asked incredulously, "How did he fail to look at the face of the blessed Prophet ﷺ?" *Hadrat* Kharqani (rah) then replied, "Abu Jahl looked at him as Muhammad bin Abdullah ﷺ. Had he even once viewed him as Muhammad the blessed Messenger ﷺ of Allah ﷻ, Abu Jahl would have never remained bereft of guidance."

Once Abdullah bin Salam ؓ, who had been a leading Jewish rabbi, came to the blessed Prophet ﷺ intending to ask him three questions. But upon looking at the *nūr* on the face of the blessed Prophet ﷺ, he accepted Islam. Someone asked him what caused him to divert from his original purpose in coming. He pointed toward the radiant face of the blessed Prophet ﷺ and said:

و الله هذا الوجه ليس وجه الكذاب

By Allah, this face is not the face of a liar.

When some of the rulers from the Successors¹¹ [*Tabi'in*] sent a delegation to collect the *jizya*¹² from the disbelievers, the latter refused to pay. The officials asked, "Why do you refuse to pay us when you used to pay the *jizya* to our forefathers?" The disbelievers replied, "When your forefathers used to come, their clothes were old and torn, their hair was disheveled, and their eyes were streaked with red due to worshipping throughout the night. Yet their faces were so awe-inspiring that we were unable to raise our

¹¹ Successor is the title given to the generation of believers who came after the generation of the Companions [*Sahābah*] of the Prophet ﷺ.

¹² The *jizya* is a tax levied on non-Muslims living under Muslim rule.

eyes toward them. Your characteristics are not like theirs, nor will you be as just. Be gone, we will not give you anything.”

EFFECTS ON THE GAZE

The gaze of a sincere *‘āshiq* has such a powerful effect that wherever it falls, it leaves an impression. According to a poet:

*A powerful effect indeed has the gaze of a friend of Allah,
I saw it change the fate of thousands.*

Khawaja Ghulam Hasan Suwag (rah) was a *shaykh* of the Naqshbandi *tariqah*¹³ [spiritual path]. Whenever he looked attentively at a disbeliever, they would become Muslim. Many Hindu youth became Muslim in this manner. A number of Hindus filed a case accusing the *shaykh* of forcing their youth to become Muslim, and he was summoned to appear before the court. When he arrived, he asked why he had been summoned. The magistrate told him that he was accused of forcing Hindu youth to become Muslim. The *shaykh* was very surprised when he heard the nature of the charge levied against him. He turned his attention toward the group of Hindu plaintiffs and asked one of them, “Have I made you a Muslim?” In reply, the Hindu recited the testimony of faith [*kalimah*]. He then looked toward another, then a third, then a fourth – and each recited the *kalimah*. Fearing that the *shaykh* might also look toward him, the magistrate, who was a Hindu, said, “Enough. I now understand the situation.” He dismissed the charges and the *shaykh* was exonerated with honor and respect.

Hadrat Shah Abdul Qadir (rah) spent eighteen years in spiritual retreat [*i’tikāf*] in a *masjid* in Delhi, India during which he translated the entire Quran. When he came out of the *masjid* his

¹³ The Naqshbandi *tariqah* is one of the four prominent methodologies [*madhabs*] of spiritual development.

gaze fell upon a dog. It was so affected by the *nūr* of the *shaykh's* gaze that afterwards, other dogs would trail behind it.

It is reported in a hadith:

العين حق

The effect of the evil and envious eye is a reality.

When some of the *Sahabah* ﷺ were affected by the evil eye, the blessed Prophet ﷺ taught them how to remove its influence. It is worth reflecting: if a gaze of envy, malice, and hatred can have ill effects, then why shouldn't the gaze of a sincere '*āshiq* – full of sincerity, mercy, and compassion - have an effect as well?

EFFECTS ON THE TONGUE

The tongue of a sincere '*āshiq* has such an effect that as soon as a supplication [*du'a*] to Allah ﷻ leaves his lips, it is accepted. And when he speaks, his words penetrate into the hearts of people. When an ordinary person says something it has no effect on others. When spoken by a person imbued with love for Allah ﷻ, the same words penetrate the innermost recesses of the heart.

*Words which come from the heart
Have an indelible effect.*

When the son of Shah Abdul Qadir Gangohi (rah) returned home after completing his religious studies, his father requested that he give some advice to a gathering of seekers [*salikim*]. His son delivered a talk replete with pearls of knowledge and his audience listened intently. Yet, they remained unmoved. At the

end, his father addressed the gathering and said, “O *faqirs*,¹⁴ yesterday I left some milk out for my pre-dawn meal [*subūr*] but a cat came and drank it.” Upon hearing this, the *salikin* began to weep profusely. When they reached home after the gathering, *Hadrat* remarked, “Son, you gave an excellent talk yet not one iota reached their hearts. I merely mentioned a simple thing and it had a great effect.” The son responded, “Dear father, only you can explain this.” *Hadrat* explained, “When the heart is imbued with love for Allah ﷻ, then each word creates an impression on the hearts of the listeners.”

EFFECTS ON SOIL

Understandably, intense love [*‘ishq*] affects a person made of flesh and skin because he has a beating heart in his chest. However, *‘ishq* is such that even when it meets the ground it renders the soil memorable. Why are the Taj Mahal and *Masjid* of Cordoba so famous and well known? Why are these buildings, which have been made from earth and soil, the highlight of history books? It is because *‘ishq* was the motivation behind their construction.

¹⁴ *Faqir* literally means, “needy one.” Here it refers to that person who has acknowledged his complete dependence, and therefore need, upon Allah ﷻ.