

THE JAWZIYYAH CORNER



Nurturing Love for Allah

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Ibn Qayyim al-Jawziyyah¹

There are ten causes which instill love for Allah and strengthen it:

Firstly: reciting the Qur'an with reflection, so as to understand its meanings and what is intended; rather like contemplating a text which one has committed to memory and wishes to explore so that the author's intent may be duly understood.

Secondly: drawing closer to Allah by performing superogatory (*nawāfil*) acts of devotion, after the obligatory ones. This will lead one to the ranks of *al-mahbūbiyyah* - those who are loved *by* Allah, after [reaching the station of] love *of* Allah.

Thirdly: continual remembrance (*dhikr*) of Allah in all circumstances, with the tongue; the heart; one's deeds; and one's spiritual state. A person's love for Allah will be commensurate with one's remembrance of Him.

Fourthly: preferring His love over one's own when overcome with desires, and ascending to reach His love even if the ascent be difficult.

Fifthly: the heart's realisation of the Divine Names and Attributes; witnessing them, knowing them, and immersing oneself in the gardens of their doctrine and gnosis. Whosoever knows Allah by His Names, Attributes and Actions will, without doubt, love Him. ...

Sixthly: acknowledging Allah's generosity, kindness, munificence and bounty: seen and unseen; for these are an invitation to loving Him.

Seventhly - and this is the profoundest of them: standing before Allah with a heart utterly humbled and dejected (*inkisār al-qalb*); there being no other words or expressions that can fully describe this meaning.

Eighthly: being alone with Him at the time of the Divine Descent² to intimately commune with Him, recite His Word, be totally devoted to Him, while manifesting the manners of servitude before Him. Then to seal this all with seeking His forgiveness and repenting to Him.

Ninethly: attending the sittings of the truthful lovers of Allah so as to glean the choicest offerings of their speech, as one selects the best fruits; and not to speak unless there is an overriding benefit in doing so, and that you know that in doing so there will be an increase in your spiritual state as well as a benefit for others.

Tenthly: keeping at bay everything that may alienate the heart from its Lord; Mighty and Majestic is He.

With these ten ways the lover will arrive at the station of love, and enter upon the Beloved. The crux of all this lies in two matters: preparing the soul for this affair, and opening the eye of spiritual insight (*'ayn al-baṣīrah*). And with Allah is the enabling grace.



FOOTNOTES

1. *Madārij al-Sālikin* (Beirut: Dār al-Kutub al-‘Arabī, 2004), 737; trans. Surkheel Sharif.

2. Referring to the hadith: “Our Lord, Blessed and Exalted is He, descends each night to the lowest heaven when the last third of the night remains, and He says: Who is supplicating to Me that I may respond to him? Who is petitioning Me that I may grant him? And who is seeking forgiveness of Me that I may forgive Him? And thus He continues until the coming of dawn.” Recorded in al-Bukhārī, no.1145; Muslim, no.758.