

قال الإمام ابن القيم عليه:

فصل: في الأسباب الجالبة للمحبة والموجبة لها، وهي عشرة(١):

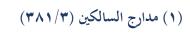
The causes that bring about love and necessitate it, and they are ten:

أحدها: قراءة القرآن بالتدبر والتفهم لمعانيه وما أريد به، كتدبر الكتاب الذي يحفظه العبد ويشرحه ليتفهم مراد صاحبه منه.

Of them: Reading the Qur'an with pondering and understanding of its meanings and what was intended by it, like pondering over the book that one memorizes and explains in order to understand the intent of its author.

The second: Seeking nearness to Allah through the voluntary types of worship after the obligatory ones, for they allow him to reach the level of being loved after loving.

The third: Constantly remembering Him in every state, with the tongue and heart and actions and states. Thus, his share of love [for Allah] is according to his share of this remembrance.





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الرابع: إيثار محابّه على محابّك عند غلبات الهوى، والتسنّم إلى محابّه وإن صعُب المرتقى.

The fourth: Preferring what He loves over what you love when taken by [personal] desires, and ascending to what He loves even if the climb is difficult.

الخامس: مطالعة القلب الأسمائه وصفاته، ومشاهدتُها ومعرفتها، وتقلبه في رياض هذه المعرفة وميادينها. فمن عرف الله بأسمائه وصفاته وأفعاله أحبه لا محالة. ولهذا كانت المعطلة والفرعونية والجهمية قطّاعَ الطريق على القلوب بينها وبين الوصول إلى المحبوب.

The fifth: The heart considering His names and attributes and witnessing them and having knowledge of them and reveling in the gardens of this knowledge and its fields. For, the one who knows Allah through His names and attributes and actions loves Him inevitably. For this [reason], the Mu'atillah and Fir'awniyyah and Jahmiyyah are the highway robbers of the hearts, [coming] between them and between reaching the one they love (i.e. Allah ...).

السادس: مشاهدة برّه وإحسانه وآلائه ونعمه الباطنة والظاهرة، فإنها داعية إلى محبته.

The sixth: Witnessing His inward and outward beneficence and goodness and favors and blessings, for they call to loving Him.

السابع: وهو من أعجبها، انكسار القلب بكليته بين يديه، وليس في التعبير عن هذا المعنى غير الأسماء والعبارات.

The seventh: And it is of the most amazing ones, the heart being completely broken before Him, and describing this is only through names and terms.



الثامن: الخلوة به وقت النزول الإلهي، لمناجاته وتلاوة كلامه، والوقوف بالقلب والتأدب بين يديه. ثم ختم ذلك بالاستغفار والتوبة.

The eighth: Being alone with Him at the time of the divine descending, to speak to Him privately and recite His words, and to stand with the heart and have manners before him. Then, ending that by seeking forgiveness and repentance.

التاسع: مجالسة المحبين الصادقين، والتقاط أطايب ثمرات كلماهم كما تنتقي أطايب الثمر، ولا تتكلم إلا إذا ترجّحت مصلحة الكلام وعلمتَ أن فيه مزيداً لحالك ومنفعة لغيرك.

The ninth: Sitting with the truthful ones who love [Allah] and picking out the pleasant fruits of their words as one selects good fruits, and do not speak unless the benefit of speaking outweighs [staying quiet] and you know that it betters your state and is a benefit for others.

The tenth: Distancing every cause that comes between the heart and Allah ...



