

'How to Love Allah^{-azwj}'

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Abbreviations:

saww: - Sal lal la ho Allay hay **Wa** Aal lay he **Wasallam**

azwj: - Az Za **Wa** Jalla

asws: - Allay hay Salawat **Wass** **Salam**

ajfj: - Aja! Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

la: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah-azwj the Beneficent, the Merciful. The Praise is for Allah-azwj Lord-azwj of the Worlds, and Blessing be upon our Chief Muhammad-saww and his-saww Purified Progeny-asws, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَائَهُمْ أَجْمَعِينَ

'How to Love Allah'-azwj'

.عن أبي جعفر عليه السلام قال: قال الله سبحانه و تعالي: يا موسى، أحبني وأحبني إلى خلقي، قال: يا رب إني لست بشيء أحب إلي منك، فكيف لي بقلوب العباد؟ قال: ذكرهم نعماي وآلاتي فإنهم لا يذكرون مني إلا حسناً.

Imam Mohammed Baqir-asws said that Allah-azwj told (Prophet) Musa-as: "O' Musa! Love Me-azwj and make Me-azwj loved by the people."

Musa-as said: "O' My Lord! You-azwj know that nothing is dearer to me-as than You-azwj are. How can I-as attract the people's hearts to You-azwj?" Allah-azwj said: "Remind them of My-azwj blessings, since they will not remember anything but My kindness."¹

وقال عليه السلام: أُجْرِي القلم في محبة الله، فمن أصفاه الله بالرضا فقد أكرمه، ومن ابتلاه بالسخط فقد أهانه، والرضا والسخط خلقان من خلق الله، والله يزيد في الخلق ما يشاء.

Imam Abu Abdullah-asws said: "Effort with the 'pen' (acquiring) knowledge guides us towards love for Allah-azwj. Allah-azwj will Honour those who were chosen by Allah-azwj for their contentment, and Allah-azwj will debase those who make Him-azwj angry. Contentment and anger are two of Allah-azwj's creatures, and He-azwj will increase which ever He-azwj pleases."²

How do we know that we love Allah-azwj?

وقال صلى الله عليه وآله لبعض أصحابه ذات يوم: يا عبد الله أحب في الله وأبغض في الله، ووال في الله وعاد في الله فإنه لا تنال ولاية الله إلا بذلك، ولا يجد رجل طعم الإيمان وإن كثر صلاته وصيامه حتى يكون كذلك، وقد صارت مؤاخاة الناس يومكم هذا أكثرها في الدنيا، وعليها يتوادون وعليها يتباغضون، وذلك لا يغني عنهم من الله شيئاً، فقال له: وكيف لي أن أعلم أنني قد واليت في الله وعاديت في الله فمن ولي اله حتى اواليه، ومن عدو الله حتى اعاديه؟ فأشار له رسول الله صلى الله عليه وآله إلى

¹ Mishkat Al-Anwaar, H. 1934

² Mishkat Al-Anwaar, H. 140

عليّ عليه السلام فقال : أترى ذلك ؟ فقال : بلى ، قال : وليّ هذا وليّ الله فواله ، وعدوّ هذا عدوّ الله فعاده ، ووال وليّ هذا ولو أنه قاتل أبوك وولدتك ، وعاد عدوّ هذا ولو أنه أبوك وولدتك .

Rasool-Allah^{-saww} once told one of his^{-as} companions: "O' Servant of Allah^{-azwj}! Love for the sake of Allah^{-azwj}, and hate for the sake of Allah^{-azwj}. Make friends for Allah^{-azwj}'s sake. Fight for Allah^{-azwj}'s sake. Indeed no one can attain Allah^{-azwj}'s friendship otherwise, and no one can experience the taste of faith otherwise, even if he prays and fasts a lot. Certainly, most friendships today are for worldly affairs. They express friendship, or hatred to each other on that basis. But this will not make them needless of their Lord."

Then the man said: "O' Rasool-Allah^{-saww}! Is it possible for me to realize for sure that I have loved or hated for the sake of Allah^{-azwj}? But who is the Almighty Allah^{-azwj}'s friend so that I can love him and obey him? Who is Allah^{-azwj}'s enemy so that I can hate him and be his enemy?" Then the Prophet of Allah^{-azwj} pointed to Ali^{-asws} and said: "Do you see and know this man^{-asws}?" He said: "Yes." He^{-saww} said: "He^{-asws} is Allah^{-azwj}'s friend, so love him^{-asws}. His^{-asws} enemies are the enemies of Allah^{-azwj}. Therefore, be their enemy, and always be friends with his^{-asws} friends even if they kill your brother and son. Be the enemy of his^{-asws} enemies even if they are your father or son."³

Love is Religion and Religion is Love:

من كتاب المحاسن: عن أبي جعفر عليه السلام في حديث له قال لزياد: وَيْحَكَ هَلْ الدِّينُ إِلَّا الْحُبُّ؟ أَلَا تَرَى قَوْلَ اللَّهِ عَزَّ وَجَلَّ: [إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ] أَوَلَا تَرَى قَوْلَ اللَّهِ سُبْحَانَهُ وَتَعَالَى لُحْمَهُ: [حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ] وَقَالَ: [يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ] فَالدِّينُ هُوَ الْحُبُّ وَالْحُبُّ هُوَ الدِّينُ.

In Al-Mahasin, it is narrated that Imam Baqir^{-asws} told Zeyad: "Woe to you. Is religion anything but love? Have you not seen the words of Allah^{-azwj}: **'Say (O Rasool): 'If you love Allah, then follow me. Allah will Love you and Forgive you your sins; and Allah is Forgiving, Merciful'** [3:31]

Have you not heard what Allah^{-azwj} the Almighty told Rasool Allah^{-saww}: **'But Allah^{-azwj} has endeared the Faith to you, and has made it beautiful in your hearts, and He has made hateful to you unbelief, wickedness, and rebellion: such indeed are those who walk in righteousness.'** [49:7]

And Allah^{-azwj} the Almighty said: 'Show their affection to such as came to them for refuge.' [59:9]; Therefore, religion is the same as love, and love is the same as religion."⁴

³ Mishkat Al-Anwaar, H. 626

⁴ Mishkat Al-Anwaar, H. 603

How to know if there is any good within you

عنه عليه السلام قال: إذا أردت أن تعلم إنَّ فيك خيراً فانظر إلى قلبك، فإن كان يُحِبُّ أهل طاعة الله ويُبغض أهل معصيته فبيك خيراً والله يُحِبُّك، وإن كان يُبغض أهل طاعة الله ويُحِبُّ أهل معصيته فليس فيك خيراً والله يبغضك، والمرء مع مَنْ أحبَّ.

Imam Baqir^{-asws} said: "When you wish to know whether there is any good in you, look at your heart. There is some good in you if you love those who obey Allah^{-azwj}. Allah^{-azwj} will then love you. But there is no good in you if you are the enemy of those who obey Allah^{-azwj}, and love those who sin. Then Allah^{-azwj} will be your enemy. Every man is with whom he loves."⁵

How to taste the Sweetness of the Love of Allah^{-azwj}

عن أبي عبد الله عليه السلام قال: إذا تخلَّى المؤمن من الدنيا سما ووجد حلاوة حُبِّ الله [و] كان عند أهل الدنيا كأنه قد حوّل، وإنما خالط القوم حلاوة حُبِّ الله فلم يشتغلوا بغيره.

Imam Abu Abdullah^{-asws} said: "A believer can taste the sweetness of Allah^{-azwj} 's love if he abstains from the world. He will thus succeed. Then he will attain Allah^{-azwj} 's love. He will be considered to be insane by those who love the world, but in fact the sweetness of Allah^{-azwj} 's love has made him to attend to nothing but Allah^{-azwj}."⁶

The Strongest Handle of Emaan (Faith)

عنه عليه السلام قال: قال رسول الله صلي الله عليه و اله و سلم لأصحابه: أيّ عرى الإيمان أوثق؟ فقالوا: الله ورسوله أعلم، وقال بعضهم: الصلاة، وقال بعضهم: الزكاة، وقال بعضهم: الصيام، وقال بعضهم: الحجّ والعمرة، وقال بعضهم: الجهاد، فقال رسول الله صلي الله عليه و اله و سلم كلّما قلّتم فضلاً وليس به، ولكن أوثق عرى الإيمان الحُبُّ في الله والبُغض في الله، وأن تُوالي أولياء الله وتبّرأ من أعداء الله.

Imam Abu Abdullah^{-asws} said that Rasool Allah^{-saww} asked his^{-saww} companions: "Which of the handles of faith is stronger?" They said: "Allah^{-azwj} and His^{-azwj} Prophet^{-saww} know best." Some of them said: "Prayer". Some said: "Alms". Some said: "Pilgrimage" and others said "Holy Jihad." Rasool Allah^{-saww} said: "Each of the things you mentioned has some nobility, but none are the right answer to my^{-saww} question. The strongest handle for faith is love for the sake of Allah^{-azwj}, and animosity for Allah^{-azwj}'s sake. You must love Allah^{-azwj} 's friends and avoid Allah^{-azwj} 's enemies."⁷

⁵ Mishkat Al-Anwaar, H. 604

⁶ Mishkat Al-Anwaar, H. 605

⁷ Mishkat Al-Anwaar, H. 606

عن الباقر عليه السلام قال: قال رسول الله صلى الله عليه و اله و سلم المُتَحَابُّونَ فِي اللَّهِ يَوْمَ الْقِيَامَةِ عَلَى أَرْضٍ زَبْرَجِدٍ خَضِرَاءٍ فِي ظِلِّ عَرْشِهِ عَنْ يَمِينِهِ وَكُلْتَا يَدَيْهِ يَمِينٌ، وَجُوهُهُمْ أَشَدَّ بَيَاضاً مِنَ الثَّلَجِ وَأَضْوَاءُ مِنَ الشَّمْسِ الطَّالِعَةِ، يَغْبِطُهُمْ بِمَنْزِلَتِهِمْ كُلُّ مَلِكٍ مُقَرَّبٍ وَنَبِيٍّ مُرْسَلٍ، يَقُولُ النَّاسُ: مَنْ هَؤُلَاءِ؟ فَيُقَالُ: هَؤُلَاءِ الْمُتَحَابُّونَ فِي اللَّهِ.

Imam Baqir^{-asws} quoted on the authority of Rasool Allah^{-saww}: "Those who love for the sake of Allah^{-azwj}, on the Day of Resurrection, they will be on a peridot-green land in the shade of His^{-azwj} throne on His^{-azwj} right and both of His^{-azwj} Hands are right. Their faces will be whiter than snow, and shinier than the Sun. All the nearby-stationed angels^{-as} and all the appointed Prophets^{-as} will be envious of their position. The people will ask who they are. They will be told: "Those are the ones who loved for Allah^{-azwj} 's sake."⁸

Love of family and people is temporary:

قال الباقر عليه السلام إِنَّا لَنُحِبُّ أَنْ نَتَمَتَّعَ بِالْأَهْلِ وَاللَّحْمَةِ وَالْخَوْلِ، وَلَنَا أَنْ نَدْعُوَ بِمَا لَمْ يَنْزِلْ أَمْرُ اللَّهِ، فَإِذَا نَزَلَ أَمْرُ اللَّهِ لَمْ يَكُنْ لَنَا أَنْ نُحِبَّ مَا لَمْ يُحِبَّهُ اللَّهُ.

Imam Baqir^{-asws} said: "We love to benefit from our wives, families and (other) Allah^{-azwj}-given things like maids and slaves. And we should pray for what Allah^{-azwj} 's decree has not yet descended. Once the divine decree descends, we can no longer love what Allah^{-azwj} does not love."⁹

How to Induce Love of Allah^{-azwj} in People's hearts?

قال رسول الله صلى الله عليه و اله و سلم أَلَا أُحَدِّثُكُمْ عَنْ أَقْوَامٍ لَيْسُوا بِأَنْبِيَاءَ وَلَا شُهَدَاءَ، يَغْبِطُهُمْ يَوْمَ الْقِيَامَةِ الْأَنْبِيَاءُ وَالشُّهَدَاءُ بِمَنْزِلَتِهِمْ مِنَ اللَّهِ، عَلَى مَنْابِرٍ مِنْ نُورٍ؟ قِيلَ: مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: هُمُ الَّذِينَ يُحِبُّونَ عِبَادَ اللَّهِ إِلَى اللَّهِ وَيُحِبُّونَ اللَّهَ إِلَى عِبَادِهِ، قُلْنَا: هَذَا حَبَّبُوا اللَّهَ إِلَى عِبَادِهِ، فَكَيْفَ يُحِبُّونَ عِبَادَ اللَّهِ إِلَى اللَّهِ؟ قَالَ: يَأْمُرُونَهُمْ بِمَا يُحِبُّ اللَّهُ وَيَنْهَوْنَهُمْ عَمَّا يَكْرَهُ اللَّهُ، فَإِذَا أَطَاعُوهُمْ أَحَبَّهُمُ اللَّهُ.

Rasool Allah^{-saww} said: "Do you want me^{-saww} to tell you about the people who are neither of the Prophets^{-as} nor of the martyrs, but are of such a high position in the Hereafter that the Prophets^{-as} and the martyrs are envious of them? They will be sitting on pulpits of light."

The people asked Rasool Allah^{-saww}: "Who are those people?" Rasool Allah^{-saww} said: "They are the people who make the (rest of the) people loved by Allah^{-azwj}, and make Allah^{-azwj} loved by

⁸ Mishkat Al-Anwaar, H. 607

⁹ Mishkat Al-Anwaar, H. 616

the people." They asked: "It is clear how to induce Allah^{-azwj}'s love in the people's hearts, but how do they make the people loved by Allah^{-azwj}?" Rasool Allah^{-saww} said: "They ask the people to do what Allah^{-azwj} loves and forbid them from doing what Allah^{-azwj} does not like. If people follow these instructions and obey, then Allah^{-azwj} will love them."¹⁰

Heavens Love those who get to live beyond 70 Years:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنْ عَلِيِّ بْنِ الْمُغِيرَةِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ إِذَا بَلَغَ الْمُؤْمِنُ أَرْبَعِينَ سَنَةً آمَنَهُ اللَّهُ مِنَ الْأَدْوَاءِ الثَّلَاثَةِ الْبَرَصِ وَالْجُدَامِ وَالْجُنُونِ فَإِذَا بَلَغَ الْخَمْسِينَ خَفَّفَ اللَّهُ عَزَّ وَجَلَّ حِسَابَهُ فَإِذَا بَلَغَ سِتِّينَ سَنَةً رَزَقَهُ اللَّهُ الْإِنَابَةَ فَإِذَا بَلَغَ السَّبْعِينَ أَحَبَّهُ أَهْلُ السَّمَاءِ فَإِذَا بَلَغَ الثَّمَانِينَ أَمَرَ اللَّهُ عَزَّ وَجَلَّ بِإِثْبَاتِ حَسَنَاتِهِ وَإِلْقَاءِ سَيِّئَاتِهِ فَإِذَا بَلَغَ التَّسْعِينَ غَفَرَ اللَّهُ تَبَارَكَ وَتَعَالَى لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ وَ كُتِبَ أَسِيرَ اللَّهِ فِي أَرْضِهِ وَ فِي رِوَايَةٍ أُخْرَى فَإِذَا بَلَغَ الْمِائَةَ فَذَلِكَ أَرْدَلُ الْعُمُرِ.

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Najran, from Muhammad Bin Al-Qasim, from Ali Bin Al-Mugheira, who has said the following:

Abu Abdullah^{-asws} said, 'I heard him^{-asws} saying: 'When the 'Momin' (believer) reaches forty years, Allah^{-azwj} Secures him from three illnesses – the leprosy, and the albinism and the madness. So when he reaches fifty, Allah^{-azwj} Makes his Accounting to be light. When he reaches sixty years, Allah^{-azwj} Grants him the repentance. So, when he reaches seventy, the inhabitants of the sky love him.

So, when he reaches eighty, Allah^{-azwj} Commands to Write down his good deeds and Deletes his bad deeds. So, when he reaches ninety, Allah^{-azwj} Forgives him what has preceded from his Religion and what has been delayed and Writes him down as a prisoner of Allah^{-azwj} in His^{-azwj} earth'. And in another report – 'So when he reaches a hundred, so that is the very (feeble) end of life'.¹¹

What causes Love and nearness to Allah^{-azwj}?

عن أبي جعفر عليه السلام قال: الْبَشَرُ الْحَسَنُ وَطَلَاقَةُ الْوَجْهِ مَكْسِبَةٌ لِلْمَحَبَّةِ وَقُرْبَةٌ مِنَ اللَّهِ أ. وَعَبُوسُ الْوَجْهِ وَسُوءُ الْبَشَرِ مَكْسِبَةٌ لِلْمَقْتِ وَبُعْدٌ مِنَ اللَّهِ.

Imam Baqir^{-asws} said: "Good conduct (towards others) causes love and nearness to Allah^{-azwj}, but a cold welcome causes animosity and becoming more distant from Allah^{-azwj}".¹²

¹⁰ Mishkat Al-Anwaar, H. 701

¹¹ Al-Kafi, vol. 8, H. 14531

¹² Mishkat Al-Anwaar, H. 1002

Love of Allah^{-azwj} Made Prophet Dawood^{-as} Slim:

ومن كتاب: قال أبو عبد الله عليه السلام أوحى الله سبحانه و تعالي إلى داود: ما لي أراك ساكناً؟ قال: خَشْيَتُكَ أَشْكَنْتُنِي، قال: يا داود، ما لي أراك نصيباً؟ قال: حُبُّكَ نَصَّبَنِي، قال: يا داود، ما لي أراك فقيراً؟ قال: القيام بحَقِّك أفقرني، قال: يا داود، ما لي أراك متدليلاً؟ قال: عِظْمُ جَلَالِكَ الَّذِي لَا يُوصَفُ ذَلَّلَنِي. قال: يا داود، أبشِرْ بالفضل مَنِّي فيما تُحِبُّ يَوْمَ تَلْقَانِي، خالط الناس بأخلاقهم وزائلهم بدينك تَنَلْ مِنِّي ما تُرِيدُ يَوْمَ الْقِيَامَةِ.

Imam Abu Abdullah^{-asws} said: "Allah^{-azwj} the Almighty Revealed to Prophet Dawood^{-as}. Why are you so quiet?" Prophet Dawood^{-as} said: "(being in) Your^{-azwj} awe has silenced me^{-as}." Allah^{-azwj} asked: "Why are you so slim?" He^{-as} said: "Your^{-azwj} love made me^{-as} slim." Allah^{-azwj} the Almighty said: "Why are you so poor?" He^{-as} said: "Standing up for your^{-azwj} right has made me^{-as} poor." Allah^{-azwj} the Almighty said: "O' Dawood! Why have you humiliated yourself?" He^{-as} said: "Your^{-azwj} indescribable Majesty and Grandeur has humiliated me^{-as}." Allah^{-azwj} the Almighty said: "O' Dawood! Now I^{-azwj} Give you the glad tidings that you will receive what you love the Day you meet Me^{-azwj}. Associate with the people according to their own ways but be separate from them in your religious issues. You will attain whatever you want from Me^{-azwj} on the Resurrection Day."¹³

Who are Loved by the Masumeen^{-asws}?

عن أبي عبد الله عليه السلام قال : إنا لنحب من شيعتنا من كان عاقلاً فهما فقيهاً حليماً مدارياً صبوراً وافياً ، إنَّ الله عزوجل خصَّ الأنبياء بمكارم الأخلاق فمن كانت فيه فليحمد الله على ذلك ، ومن لم تكن فيه ليتضرَّع إلى الله جل وعزَّ وليسأله أيَّها ، قال : قلت : جعلت فداك ، وما هنَّ ؟ قال : هنَّ الورع والقناعة والصبر والشكر والحلم والحياء والسخاء والشجاعة والغيرة والبرِّ وصدق الحديث وأداء الأمانة .

Imam Abu Abdullah^{-asws} said: "We love those of our^{-asws} followers who are intelligent, understanding, persevering, knowledgeable, patient, kind, persevering and loyal. Allah^{-azwj}, the Almighty has granted the noblest human characteristics to the Prophets^{-as}. Whoever possessed those characteristics should be grateful to Allah^{-azwj}. Whoever does not possess them should cry and ask Allah^{-azwj} to Grant him these characteristics." He^{-asws} was asked: "What are these characteristics?" He^{-asws} said: "Piety, contentment, perseverance, gratitude, patience, shame, generosity, bravery, zeal, goodness, honesty and trustworthiness."¹⁴

¹³ Mishkat Al-Anwaar, H. 1339

¹⁴ Mishkat Al-Anwaar, H. 1423

Who is not loved by Allah^{-azwj}?

وقال صلي الله عليه و اله و سلم: إِنَّ اللَّهَ لَيُبْغِضُ الْمُؤْمِنَ الضَّعِيفَ الَّذِي لَا زَبَرَ لَهُ.

Rasool Allah^{-saww} said: " Allah^{-azwj} does not love a weak believer who cannot resist (from indulging into sins)."¹⁵

عن أبي عبد الله عليه السلام قال: جُعِلَ الشَّرُّ كُلُّهُ فِي بَيْتٍ وَجُعِلَ مِفْتَاحُهُ حُبُّ الدُّنْيَا، وَجُعِلَ الْخَيْرُ كُلُّهُ فِي بَيْتٍ وَجُعِلَ مِفْتَاحُهُ الزُّهْدُ فِي الدُّنْيَا.

Imam Abu Abdullah^{-asws} said: "All evil is placed in a house and its key is love for this world. All good is placed in a house and its key is abstinence in this world."¹⁶

سُئِلَ زَيْنُ الْعَابِدِينَ عَلَيْهِ السَّلَامُ أَيُّ الْأَعْمَالِ أَفْضَلُ عِنْدَ اللَّهِ تَعَالَى؟ قَالَ: مَا مِنْ عَمَلٍ بَعْدَ مَعْرِفَةِ اللَّهِ تَعَالَى وَمَعْرِفَةِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ سَلَّمَ أَفْضَلَ مِنْ بُغْضِ الدُّنْيَا، وَإِنَّ لَذَلِكَ لَشُعْبًا كَثِيرَةً وَلِلْمَعَاصِي شُعْبٌ، فَأَوَّلُ مَا عُصِيَ اللَّهُ بِهِ الْكِبَرُ وَهُوَ مَعْصِيَةُ إِبْلِيسَ حِينَ [أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ]. ثُمَّ الْحِرْصُ وَهُوَ مَعْصِيَةُ آدَمَ وَحَوَّاءَ -صَلَوَاتُ اللَّهِ عَلَيْهِمَا- حِينَ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: [فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ] فَأَخَذَا مَا لَا حَاجَةَ بِهِمَا إِلَيْهِ، فَدَخَلَ ذَلِكَ عَلَى ذَرْبَيْهِمَا إِلَى يَوْمِ الْقِيَامَةِ، وَذَلِكَ لِأَنَّ أَكْثَرَ مَا يَطْلُبُ ابْنُ آدَمَ مَا لَا حَاجَةَ بِهِ إِلَيْهِ. ثُمَّ الْحَسَدُ وَهُوَ مَعْصِيَةُ ابْنِ آدَمَ حِينَ حَسَدَ أَخَاهُ فَقَتَلَهُ فَتَشَعَّبَ مِنْ ذَلِكَ حُبُّ النِّسَاءِ وَحُبُّ الدُّنْيَا وَحُبُّ الرِّئَاسَةِ وَحُبُّ الرَّاحَةِ وَحُبُّ الْكَلَامِ وَحُبُّ الْعُلُوِّ وَحُبُّ الثَّرْوَةِ، فَصَرَنَ سَبْعَ خِصَالٍ، فَاجْتَمَعْنَ كُلُّهُنَّ فِي حُبِّ الدُّنْيَا، فَقَالَتِ الْأَنْبِيَاءُ وَالْعُلَمَاءُ بَعْدَ مَعْرِفَةِ ذَلِكَ: حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ، وَالدُّنْيَا دُنْيَايَان: دُنْيَا بِلَاغٍ، وَدُنْيَا مَلْعُونَةٍ.

Imam Abu Abdullah^{-asws} was asked: "What is the best deed for Allah^{-azwj}?" He^{-asws} answered: "After recognition of Allah^{-azwj} and His Messenger^{-saww}, no other act is better than hating this world. There are various forms of hating this world, and there are various types of sin. The first sin committed against Allah^{-azwj} was conceit which was committed by Satan^{-la} when he^{-la} disobeyed Allah^{-azwj} when he^{-la} was ordered to bow down to Adam^{-as}: **'He refused and was haughty. He was of those who reject Faith.'** [2:34]

The next type of sin is greed, which was committed by Adam^{-as} and Eve^{-as}. Allah^{-azwj} told them^{-as}: **'And enjoy (its good things) as you wish: but approach not this tree, or ye run into harm and transgression.'** [7:19] But although they^{-as} did not need the fruit from that tree, they^{-as} ate it and this greed remained with their^{-as} offspring until the Resurrection Day. That is why the people (who are all the children of Adam^{-as}) collect things that they do not need.

The next type of sin is jealousy which was first committed by Adam^{-as}'s son when he killed his brother out of jealousy. Several things are derived from jealousy: love for women; love of this

¹⁵ Mishkat Al-Anwaar, H. 1471

¹⁶ Mishkat Al-Anwaar, H. 1552

world; love to be a boss; love of comfort; love to talk; love for position; and love for wealth. There are seven characteristics all together, and they all share the love for this world. That is why the Prophets^{-as} and the wise men after recognizing it have all said: "The love for this world is the root of all sins. This world is of two types: the world that is a means of our delivery to the Hereafter, and the damned world."¹⁷

عن أبي جميلة قال: قال أبو عبد الله عليه السلام كتب أمير المؤمنين -صلوات الله عليه- إلى بعض أصحابه يعظه: أوصيك ونفسي بتقوى الله، من لا تحل معصيته ولا يرجى غيره ولا الغنى إلا به، فإن من اتقى الله عزّ وقوى وشيع وروى ورفع عقله عن أهل الدنيا، فبدنه مع أهل الدنيا وقلبه وعقله مُعَايِنٌ لِلْآخِرَةِ، فأطفا بضوء قلبه ما أبصرت عيناه من حُبِّ الدنيا، فقدر حرامها وجانب شُبُهَاتِهَا، وأضرّ والله بالحلال الصافي إلا ما لا بُدَّ له من كسرة يشدّ بها صُلْبَهُ، وثوبٌ يُوَارِي به عورته من أغلظ ما يجد وأخشنه، ولم يكن له فيما لا بُدَّ منه ثقةٌ ولا رجاءٌ فوقعت ثقته ورجاؤه على خالق الأشياء، فجَدَّ واجتهد وأتعب بدنه حتّى بدت الأضلاع، وغارت العنان فأبدله الله من ذلك قوّةً في بدنه وشدّةً في عقله، وما أدخر له في الآخرة أكثر، فافرض الدنيا، فإنّ حُبَّ الدنيا يُعْمِي ويُصَمِّم ويؤدِّل الرِّقَاب، فتدارك ما بقي من عُمرِكَ ولا تُثَلِّ غداً وبعد غدٍ، فإنّما هلك من مَضَى قبلكم بإقامتهم على الأمان والتسويق؛ حتّى أتاهم من الله أمرهم بغتةً وهم غافلون، فنقلوا على أعوادهم إلى قُبُورِهِم المظلمة الضيّقة وقد أسلمهم الأهلون والأولاد، فانقطع إلى الله بقلبٍ مُنِيبٍ من رَفَضِ الدنيا وعَزَمَ فيه انكسارٌ ولا انخدالٌ، أعاننا الله وإياك على طاعته ووقفنا وإياك لِمَرْضَاتِهِ.

Imam Abu Abdullah^{-asws} said that Amir-ul-Momineen^{-asws} wrote a letter to advise one of his^{-asws} companions: 'I will advise myself^{-asws} and you to fear Allah^{-azwj}, the Allah^{-azwj} whose disobedience is not permissible, and there is not anyone else on whom we can place any hopes, or can make us self-sufficient. In fact, whoever feared Allah^{-azwj} became honourable, strong, satisfied and their intelligence was raised above that of the people of the world. Their bodies are with the people of this world but their heart and intellect are attentive to the Hereafter. Their spiritual illumination of the heart has put out any love for this world that their eyes might have experienced. They recognize the forbidden things in this world and abstain from the doubtful things. By Allah^{-azwj}, they have even abandoned the purely allowed things in this world except for a little they are obliged to, and that being a piece of cloth to cover them. Even then they use the most rugged clothes, and the worst food they can get, and they do not place any hopes on them either. They only place their hopes on the Creator^{-azwj} of the two worlds. Thus, they will work hard, and strain their bodies until their bones can be seen and their eyes are filled with tears. Allah^{-azwj} will reward them with physical and mental strength and increase their reward in the Hereafter. Reject the lowest form of existence that is this world since love for this world will make you deaf, dumb, blind, and humiliated. Try to compensate during the rest of your life, since those who lived before you were ruined because they insisted on their high hopes, and their procrastinations, and then suddenly the time of death approached by Allah^{-azwj}'s order while they were negligent. Then they were placed in the coffin and dispatched to their dark and narrow graves and left their family and children. You leave the world with an attentive heart, having cut off hopes in the

¹⁷ Mishkat Al-Anwaar, H. 1567

world and everyone in it, and go towards Allah^{-azwj} with an unbreakable determination. May Allah^{-azwj} help you and us to obey Him^{-azwj}, and succeed in pleasing Him^{-azwj}.¹⁸

عنه عليه السلام إِنَّ شِرَارَكُمْ الْمُتَرَتِّسُونَ، الَّذِينَ يَجْمَعُونَ النَّاسَ إِلَيْهِمْ وَيُحِبُّونَ أَنْ تَوَطَّأَ أَعْنَاقُكُمْ، وَيَشْهَرُونَ أَنْفُسَهُمْ وَيَشْتَهَرُونَ -أَوْ نَتَّخِذَهُمْ وَلَا تَج- لَا بُدَّ مِنْ كَذَابٍ أَوْ عَاجِزٍ الرَّأْيِ.

Imam Abu Abdullah^{-asws} said: "The worst of you are those who force their mastery over the people. Those around whom the people gather, and love to have total control over you, who make themselves famous, and become famous, or you put trust in, have to be liars or weak in making a decision."¹⁹

How Does Allah^{-azwj} Demonstrate His Love for His Servant?

عنه عليه السلام قال رسول الله صلى الله عليه و اله و سلم: قال الله سبحانه و تعالى: إِنَّ مِنْ عِبَادِي لَعِبَاداً لَا يَصْلَحُ لَهُمْ أَمْرٌ دِينُهُمْ إِلَّا بِالْغِنَى وَالسَّعَةِ وَالصِّحَّةِ فِي الْبَدَنِ، فَأَبْلُوهُمْ بِالْغِنَى وَالسَّعَةِ وَصِحَّةِ الْبَدَنِ فَيَصْلَحُ عَلَيْهِمْ أَمْرٌ دِينُهُمْ، وَإِنَّ مِنْ عِبَادِي الْمُؤْمِنِينَ لَعِبَاداً لَا يَصْلَحُ لَهُمْ أَمْرٌ دِينُهُمْ إِلَّا بِالْفَاقَةِ وَالْمُسْكِنَةِ وَالسَّقَمِ فِي أَبْدَانِهِمْ، فَأَبْلُوهُمْ بِالْفَاقَةِ وَالْمُسْكِنَةِ وَالسَّقَمِ، فَيَصْلَحُ عَلَيْهِمْ أَمْرٌ دِينُهُمْ وَأَنَا أَعْلَمُ بِمَا يَصْلَحُ عَلَيْهِ أَمْرٌ دِينِ عِبَادِي الْمُؤْمِنِينَ، وَإِنَّ مِنْ عِبَادِي الْمُؤْمِنِينَ لِمَنْ يَجْتَهِدُ فِي عِبَادَتِي فَيَقُومُ مِنْ رُقَادِهِ وَلَذِيذِ وَسَادِهِ فَيَتَهَجَّدُ لِي اللَّيَالِي فَيَتُعَبُّ نَفْسَهُ فِي عِبَادَتِي فَأُضْرِبُهُ بِالنُّعَاسِ اللَّيْلَةَ وَاللَّيْلَتَيْنِ نَظَرًا مَنِّي إِلَيْهِ وَإِبْقَاءً عَلَيْهِ، فَيَنَامُ حَتَّى يَصْبَحَ، فَيَقُومُ وَهُوَ مَاقُتٌ لِنَفْسِهِ زَارِيٌّ عَلَيْهَا، وَلَوْ أُخْلِيَ بَيْنَهُ وَبَيْنَ مَا يُرِيدُ فِي عِبَادَتِي لَدَخَلَهُ مِنْ ذَلِكَ الْعُجْبِ فَيُصَيِّرُهُ الْعُجْبُ إِلَى الْفِتْنَةِ بِأَعْمَالِهِ، فَكَانَ يَأْتِيهِ مِنْ ذَلِكَ مَا فِيهِ هَلَاكُهُ لِعُجْبِهِ بِأَعْمَالِهِ وَرِضَاهُ عَنْ نَفْسِهِ حَتَّى يَظُنَّ أَنَّهُ قَدْ فَاقَ الْعَابِدِينَ وَجَارَ فِي عِبَادَتِهِ حَذَّ التَّقْصِيرِ، فَيَتَبَاعَدُ مَنِّي عِنْدَ ذَلِكَ وَهُوَ يَظُنُّ أَنَّهُ يَتَقَرَّبُ إِلَيَّ.

Imam Abu Abdullah^{-asws} quoted on the authority of Rasool Allah^{-saww} that Allah^{-azwj} the Almighty said: "Some of My^{-azwj} believers are such that their religious affairs will not improve unless they are affluent and healthy, so I test them by giving them wealth and health. But some other believers are such that their religious affairs will not improve unless they are ill and poor, so I test them by giving them disease and poverty. I am better aware of what will improve the religious affairs of my believing servants. Some of My^{-azwj} believing servants are those who strive hard to worship Me^{-azwj}. They get up from their warm beds and spend the night in worship, and suffer hardships for Me^{-azwj}. Because I^{-azwj} love them, I^{-azwj} make them fall asleep one or two nights to safeguard their health. They fall asleep until the morning, and then blame themselves. But if I^{-azwj} had left them to themselves to worship Me^{-azwj} as much as they please, they might get conceited. This conceit would lead them to mischief in their deeds and this would cause their ruin. Because of their conceit and overestimation of their deeds,

¹⁸ Mishkat Al-Anwaar, H. 1568

¹⁹ Mishkat Al-Anwaar, H. 1945

they would consider themselves to be superior to others, and think that their worshipping had exceeded the degree of insufficiency. Thus they would get distant from Me^{-azwj} thinking that they are close to Me^{-azwj}."20

²⁰ Mishkat Al-Anwaar, H. 1817