

# **Love for World (Duniya)**

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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<sup>azwj</sup>

**La:** - Laan Allah<sup>azwj</sup>

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

## ‘Love for the World (Duniya)’

### Summary:

The preoccupation of the world due to its attractions, i.e., ‘حُبُّ الدُّنْيَا’ (love of the world) is highly denounced in Ahadith, except for attaining those items which are from the essential for one and his family! As Imam<sup>asws</sup> says

فَقَالَ الْأَنْبِيَاءُ وَالْعُلَمَاءُ بَعْدَ مَعْرِفَةِ ذَلِكَ حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ وَ الدُّنْيَا دُنْيَاءَانِ دُنْيَا بِلَاغٍ وَ دُنْيَا مَلْعُونَةٍ .

As Imam<sup>asws</sup> says: Thus the Prophets<sup>as</sup> and the Scholars<sup>asws</sup> said after recognition that: ‘The love of the world is the head of all sins, and the world is (two types of) world – a world of bare necessities and the condemned one’.<sup>1</sup> (an extract, the complete Hadith is also given later)

عَنْهُ عَنْ نُوحِ بْنِ شُعَيْبِ النَّيْسَابُورِيِّ عَنْ عُبَيْدِ بْنِ عَبْدِ اللَّهِ الدَّهْقَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَوَّلَ مَا عُصِيَ اللَّهُ بِهِ سِتُّ حُبِّ الدُّنْيَا وَ حُبِّ الرِّئَاسَةِ وَ حُبِّ الطَّعَامِ وَ حُبِّ النِّسَاءِ وَ حُبِّ النَّوْمِ وَ حُبِّ الرَّاحَةِ.

From him, from Nuh Bin Shuayb Al Neshapouri, from Ubeyd Bin Abdullah Al Dahqaan, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>sawww</sup> said: ‘The first of what Allah<sup>azwj</sup> was disobeyed by are six – love for the world, and love for the governance, and love for the food, and lust for the women, and love for the sleep, and love for the comfort’.<sup>2</sup>

An excellent revival of a believer, who fell in love with the world during the time of Rasool-Allah<sup>sawww</sup>, is given in Appendix I.

يَا عَيْسَى أَدَلَّ قَلْبِكَ بِالْحَشِيئَةِ وَ انظُرْ إِلَى مَنْ هُوَ أَسْفَلُ مِنْكَ وَ لَا تَنْظُرْ إِلَى مَنْ هُوَ فَوْقَكَ وَ اعْلَمْ أَنَّ رَأْسَ كُلِّ خَطِيئَةٍ وَ ذَنْبٍ هُوَ حُبُّ الدُّنْيَا فَلَا تُحِبَّهَا فَإِنَّي لَا أُحِبُّهَا

<sup>1</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 8

<sup>2</sup> Al Mahaasin – V 1 Bk 5 H 459

(Allah<sup>azwj</sup> Said) O Isa<sup>as</sup>! Humble your<sup>as</sup> heart by the reverence, and look to the one who is below you<sup>as</sup>, and do not look to the one who is above you<sup>as</sup>, and know that the head of every error and sin is the love of the world, so do not love it for I<sup>azwj</sup> do not Love it (an extract).<sup>3</sup>

In a lengthy Hadith (Appendix II), Imam<sup>asws</sup> says:

Then (Imam<sup>asws</sup>) said: ‘By Allah<sup>azwj</sup>, Allah<sup>azwj</sup> does not Love the one who loves the world and takes as a friend other than us<sup>asws</sup>, whilst the one who recognises our<sup>asws</sup> rights and loves us<sup>asws</sup>, so he has loved Allah<sup>azwj</sup>’ (see Appendix II).

Finally, two Ahadith are presented on what one should desire from the world, with what purpose and when one attains it, then how to spend it:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ قَالَ قَالَ رَجُلٌ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) وَ اللَّهُ إِنَّا لَنَطْلُبُ الدُّنْيَا وَ نُحِبُّ أَنْ نُؤْتَاهَا فَقَالَ نُحِبُّ أَنْ نَصْنَعُ بِهَا مَا ذَا قَالَ أَعُوذُ بِهَا عَلَى نَفْسِي وَ عِيَالِي وَ أَصْلِي بِهَا وَ أَنْصَدْتُ بِهَا وَ أَحُجُّ وَ أَعْتَمِرُ فَقَالَ ( عَلَيْهِ السَّلَامُ ) لَيْسَ هَذَا طَلَبَ الدُّنْيَا هَذَا طَلَبَ الْآخِرَةِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Abdullah Bin Abu Yafour who said,

‘A man said to Abu Abdullah<sup>asws</sup>, ‘By Allah<sup>azwj</sup>! We tend to seek the world and we love to achieve it’. So he<sup>asws</sup> said: ‘What is that which you love to do with it (the world)?’ He said, ‘Improve by it upon myself, and upon my family, and maintain relationships with it, and give in charity with it, and perform Hajj and Umrah’. So he<sup>asws</sup> said: ‘This is not seeking the world. This is seeking the Hereafter’.<sup>4</sup>

فَمِنْ ثَمَّ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) خَمْسٌ تَمَرَاتٍ أَوْ خَمْسُ فُرُصٍ أَوْ دَنَانِيرُ أَوْ دَرَاهِمٌ يَمْلِكُهَا الْإِنْسَانُ وَ هُوَ يُرِيدُ أَنْ يُضَيِّعَهَا فَأَفْضَلُهَا مَا أَنْفَقَهُ الْإِنْسَانُ عَلَى وَالِدَيْهِ ثُمَّ الثَّانِيَةَ عَلَى نَفْسِهِ وَ عِيَالِهِ ثُمَّ الثَّالِثَةَ عَلَى قَرَابَتِهِ الْفُقَرَاءِ ثُمَّ الرَّابِعَةَ عَلَى جِيرَانِهِ الْفُقَرَاءِ ثُمَّ الْخَامِسَةَ فِي سَبِيلِ اللَّهِ وَ هُوَ أَحْسَنُهَا أَجْرٌ

Thus, Rasool-Allah<sup>saww</sup> said: ‘Five dates, or five discs (of bread), or five Dinars or Dirhams which the human being owns, and he wants to spend these, so the most superior of what the human being can spend upon are his parents. Then secondly upon himself and his family. Then thirdly upon his poor relatives. Then fourthly upon his poor neighbours. Then fifthly in the Way of Allah<sup>azwj</sup>, and it is of the lowest Recompense. (An extract).<sup>5</sup>

<sup>3</sup> Al Kafi – Vol. 8, H. 14551

<sup>4</sup> Al Kafi – V 5 – The Book of Subsistence Ch 3 H 10

<sup>5</sup> Al Kafi – V 5 – The Book of Subsistence Ch 1 H 1

## Introduction:

Here, we present some Ahadith, out of many, on condemnation of the love of the world and the advice on taking only that from the world which is sufficient for one’s needs.

لي، الأما لي للصدوق الدقاق عن الصوفي عن عبيد الله بن موسى الطبري عن محمد بن الحسين الخشاب عن محمد بن محسن عن  
يونس بن طيبان عن الصادق جعفر بن محمد ع قال: إن الله تبارك و تعالی أوحى إلى داود ع ما لي أراك وخذاناً قال هجرت  
الناس و هجروني فيك قال فما لي أراك ساكناً قال خشيتك أسكتني

Al Daqaq, from Al Sowfy, from Ubeydullah Bin Musa Al Tabary, from Muhammad Bin Al Husayn Al Khashab,  
from Muhammad Bin Mohsin, from Yunus Bin Zabyan,

‘From Al-Sadiq Ja’far<sup>asws</sup> Bin Muhammad<sup>asws</sup> having said: ‘Allah<sup>azwj</sup> Blessed and Exalted Revealed to Dawood<sup>as</sup>: “What is the matter I<sup>azwj</sup> See you<sup>as</sup> alone?’ He<sup>as</sup> said: ‘I<sup>as</sup> fled the people and they fled from me, for Your<sup>azwj</sup> Sake’. He<sup>azwj</sup> Said: “So, what is the matter I<sup>azwj</sup> See you<sup>as</sup> silent?’ He<sup>as</sup> said: ‘Your<sup>azwj</sup> fear silences me<sup>as</sup>’.

قال فما لي أراك نصباً قال حُبُّكَ أَنْصَبَنِي قَالَ فَمَا لِي أَرَاكَ مُتَدَلِّلاً قَالَ  
عَظِيمٌ جَلَالِكَ الَّذِي لَا يُوصَفُ ذَلِكَ لَكَ يَا سَيِّدِي

He<sup>azwj</sup> Said: “What is the matter I<sup>azwj</sup> See you<sup>as</sup> fatigued (from worship)?’ He<sup>as</sup> said: ‘Your<sup>azwj</sup> love fatigues me<sup>as</sup>’. He<sup>azwj</sup> Said: “What is the matter I<sup>azwj</sup> See you<sup>as</sup> poor and I<sup>azwj</sup> have Given you<sup>as</sup>?” He<sup>as</sup> said: ‘The standing with Your<sup>azwj</sup> Rights impoverished me<sup>as</sup>’. He<sup>azwj</sup> What is the matter I<sup>azwj</sup> See you<sup>as</sup> humbled?’ He<sup>as</sup> said: ‘The Magnificence of Your<sup>azwj</sup> Majesty which cannot be described, humbles me<sup>as</sup>, and the right of that is for You<sup>azwj</sup>, O my<sup>as</sup> Master<sup>azwj</sup>!’

قال الله جل جلاله فأبشر بالفضل مني فلك ما تحب يوم تلقاني خالط الناس و خالفهم بأخلاقهم و زائلهم في أعمالهم تنل ما  
تريد مني يوم القيامة.

Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Majesty, Said: “Then, receive glad tidings with the Grace from Me<sup>azwj</sup>. For you<sup>as</sup> would be with whatever you<sup>as</sup> love, on the Day of Qiyamah. Mingle with the people and behave with their good behaviour and keep away from them in their (evil) deeds, you<sup>as</sup> will attain what you<sup>as</sup> want from Me<sup>azwj</sup> on the Day of Qiyamah”.

و قال الصادق ع أوحى الله عز و جل إلى داود ع يا داود بي فأفرح و بذكري فتلذذ و بمناجاتي فتتعم فعن قليل أخلني الدار من  
الفاسيقين و أجعل لغني على الظالمين<sup>6</sup>.

And Al-Sadiq<sup>asws</sup> said: ‘Allah<sup>azwj</sup> Mighty and Majestic Revealed to Dawood<sup>as</sup>: “O Dawood<sup>as</sup>! Be happy with Me<sup>azwj</sup>, and derive pleasure with My<sup>azwj</sup> Mention, and achieve bliss with

<sup>6</sup>. (4) أمالي الصدوق: 118.

whispering to Me<sup>azwj</sup>, for after a little while I<sup>azwj</sup> shall Empty the house (world) from the transgressors and Make My<sup>azwj</sup> Curse to be upon the unjust”<sup>7</sup>.

إكمال الدين لي، الأما لي للصدوق أبي عن عليّ عن أبيه عن ابن أبي عمير عن هشام بن سالم عن الصادق جعفر بن محمد ع  
قال: إن داود ع خرج ذات يوم يقرأ الزبور وكان إذا قرأ الزبور لا يبقى جبل ولا حجر ولا طائر ولا سبغ إلا جاوبه فما زال  
يمر حتى انتهى إلى جبل فإذا على ذلك الجبل نبي عابد يقال له حزقيل

My father, from Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Al-Sadiq Ja’far<sup>asws</sup> Bin Muhammad<sup>asws</sup> having said: ‘One day Dawood<sup>as</sup> went out reciting the Psalms, and it was so that whenever he<sup>as</sup> recited the Psalms, there neither remained any stone, nor bird, nor wild animal except (that it) answered him<sup>as</sup>. He<sup>as</sup> did not cease going until he<sup>as</sup> ended up to a mountain, and upon that mountain there was a Prophet<sup>as</sup> worshipping, called Hizkeel<sup>as</sup>.

فلما سمع دويّ الجبال و أصوات السباع و الطير علم أنه داود ع فقال داود يا حزقيل أ تأذن لي فأصعد إليك قال لا فبكي داود  
ع فأوحى الله حلّ جلاله إليه يا حزقيل لا تُعير داود و سألني العافية

When he<sup>as</sup> heard the resonance of the mountain and the voices of the animals and the bird, he<sup>as</sup> knew that it was Dawood<sup>as</sup>. Dawood<sup>as</sup> said: ‘O Hizkeel<sup>as</sup>! Do you<sup>as</sup> allow me to ascend to you<sup>as</sup>?’ He<sup>as</sup> said: ‘No’. Dawood<sup>as</sup> cried, so Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Majesty Revealed to him<sup>as</sup>: “O Hizkeel<sup>as</sup>! Do not fault Dawood<sup>as</sup> and ask Me<sup>azwj</sup> for the well-being!”

فقام حزقيل فأخذ بيد داود فرفعه إليه فقال داود يا حزقيل هل هممت بخطيئة قط قال لا قال فهل دخلك العجب مما أنت فيه  
من عبادة الله عزّ و حلّ قال لا قال فهل ركنت إلى الدنيا فأحببت أن تأخذ من شهواتها و لذتها قال بلى زبما عرض بقلبي قال  
فما ذا تصنع إذا كان ذلك<sup>8</sup> قال أدخل هذا الشعب فأعترّب بما فيه

Hizkeel<sup>as</sup> stood up and grabbed a hand of Dawood<sup>as</sup> and raised him<sup>as</sup> to him<sup>as</sup>. Dawood<sup>as</sup> said: ‘O Hizkeel<sup>as</sup>! Do you<sup>as</sup> think of sinning (mistake) at all?’ He<sup>as</sup> said: ‘No’. He<sup>as</sup> said: ‘Does the self-conceitedness (self-importance) enter you from what you<sup>as</sup> are in from worship of Allah<sup>azwj</sup> Mighty and Majestic?’ He<sup>as</sup> said: ‘No’.

He<sup>as</sup> said: ‘Do you<sup>as</sup> tend to incline towards the world and love to take from its desires and its pleasures?’ He<sup>as</sup> said: ‘Yes, sometimes my heart is exposed’. He<sup>as</sup> said: ‘So what is it that you do when that happens?’ He<sup>as</sup> said: ‘I<sup>as</sup> enter this cave and learn lessons with what is therein’.

قال فدخل داود النبي ع الشعب فإذا سرير من حديد عليه جحمة بالية و عظام فائتة و إذا لوح من حديد فيه كتابة فقرأها داود  
ع فإذا هي أنا أروى سلم<sup>9</sup> ملكك ألف سنة و بنيت ألف مدينة و افتضضت ألف بكر فكان آخر أمري أن صار الثراب فراشي  
و الحجارة و سادتي و الديدان و الحيات حيراني فمن رأني فلا يعترّب بالدنيا<sup>10</sup>.

<sup>7</sup> Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 2 H 3, 34, ص: 14، ج: 14، ط - بيروت،

<sup>8</sup> (2) في كمال الدين: فما كنت تصنع إذا كان ذلك؟.

He<sup>asws</sup> said: ‘The Prophet<sup>as</sup> entered the cave, and there was a bed of iron, upon it was a decayed skull and perished bones, and there was an iron table wherein was a letter. He<sup>as</sup> read it, and there it was: ‘I am Arwy Salam. I ruled for a thousand years, and built a thousand cities, and married a thousand virgins. The last of my matters is that the dust became my bed, and the stones my pillow, and the insects and the snakes my neighbours. So, the one who sees me, he should not be deceived by the world’<sup>11</sup>.

## Love of the world and the greed upon it

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) وَ هِشَامٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ رَأْسُ كُلِّ خَطِيئَةٍ حُبُّ الدُّنْيَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Dorost Bin Abu Mansour, from a man,

(It has been narrated) from Abu Abdullah<sup>asws</sup> and Hisham, from Abu Abdullah<sup>asws</sup> having said: ‘The head (the root) of all sins is ‘حُبُّ الدُّنْيَا’ love of the world’.<sup>12</sup>

عَنْهُ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ مَا ذُنُوبَانِ ضَارِبَانِ فِي غَنَمٍ لَيْسَ لَهَا رَاعٌ هَذَا فِي أَوْلَاهَا وَ هَذَا فِي آخِرِهَا بِأَسْرَعٍ فِيهَا مِنْ حُبِّ الْمَالِ وَ الشَّرَفِ فِي دِينِ الْمُؤْمِنِ .

From him, from his father, from Usman Bin Isa, from Abu Ayoub, from Muhammad Bin Muslim, from;

Abu Ja’far<sup>asws</sup> said: ‘Two ferocious wolves among sheep which do not have shepherd for them, this one among its front ones and this one among its back ones, would not be quicker among them (to devour them) than the love of the wealth and the honour (popularity) would be (devouring) in the Religion of the *Momin*’.<sup>13</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ يَحْيَى الْحُرَّازِ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ الشَّيْطَانَ يُدِيرُ ابْنَ آدَمَ فِي كُلِّ شَيْءٍ فَإِذَا أَعْيَاهُ جَثَمَ لَهُ عِنْدَ الْمَالِ فَأَخَذَ بِرَقَبَتِهِ .

Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad in Yahya Al Khazzaz, from Giyas Bin Ibrahim, from;

Abu Abdullah<sup>asws</sup> said: ‘The Satan<sup>la</sup> revolves around the children of Adam<sup>as</sup> with regards to everything. So when he<sup>la</sup> gets tired of (waiting for) him, he<sup>la</sup> crouches by him with the (thoughts of the) wealth, so he<sup>la</sup> seizes him by his neck’.<sup>14</sup>

<sup>9</sup> (3) في نسخة و في المصدر: أروى شلم.

<sup>10</sup> (4) كمال الدين: 289 – 290 أمالي الصدوق: 61.

<sup>11</sup> Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 2 H 3, 25 ص: ج 14، ص:

<sup>12</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 1

<sup>13</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 3

<sup>14</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 4

## Patience, Thanking and Recognising the numerous Bounties of Allah<sup>azwj</sup>:

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ أَبِي أُسَامَةَ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ لَمْ يَتَعَزَّزْ بِعَزَائِ اللَّهِ تَقَطَّعَتْ نَفْسُهُ حَسْرَاتٍ عَلَى الدُّنْيَا وَمَنْ أَتْبَعَ بَصَرَهُ مَا فِي أَيْدِي النَّاسِ كَثُرَ هُمُّهُ وَ لَمْ يَشْفِ عَيْظُهُ وَمَنْ لَمْ يَرَ لِلَّهِ عَزَّ وَ جَلَّ عَلَيْهِ نِعْمَةً إِلَّا فِي مَطْعَمٍ أَوْ مَشْرَبٍ أَوْ مَلْبَسٍ فَقَدْ قَصَرَ عَمَلُهُ وَ دَنَا عَذَابُهُ .

From him, from Ahmad Bin Muhammad, from Ali Bin Al Nu'man, from Abu Asama Zayd,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘The one who does not get consoled by the Consolation of Allah<sup>azwj</sup>, the regret upon the world will cut-off his self; and the one who pursues with his vision what is in the hands of the people, his worries would be numerous and his anger would not subside; and the one who does not see the Bounties of Allah<sup>azwj</sup> Mighty and Majestic upon him, except regarding the food and the drink or clothes, so his deeds would be deficient and his Punishment has approached’.<sup>15</sup>

## The Love for the Wealth, the Greed and the Envy:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنْ زِيَادِ الْقَنْدِيِّ عَنْ أَبِي وَكَيْعٍ عَنْ أَبِي إِسْحَاقَ السَّبْعِيِّ عَنِ الْحَارِثِ الْأَعْوَرِ عَنْ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ الدِّينَارَ وَ الدَّرْهَمَ أَهْلَكَمَا مَنْ كَانَ قَبْلَكُمْ وَ هُمَا مُهْلِكَاكُمْ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Yaquob Bin Zayd, from Ziyad Al Qindy, from Abu Wakie, from Abu Is'haq Al Sabie, from Al Haris Al Awr,

Amir Al-Momineen<sup>asws</sup> says that Rasool-Allah<sup>saww</sup> said: ‘The Dinar and the Dirham both destroyed the ones who were before you, and they will both destroy you all (as well)’.<sup>16</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يَحْيَى بْنِ عُثْبَةَ الْأَزْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) مَثَلُ الْحَرِيصِ عَلَى الدُّنْيَا مَثَلُ دُوْدَةٍ الْقَرِّ كُلَّمَا ازْدَادَتْ مِنَ الْقَرِّ عَلَى نَفْسِهَا لَقَا كَانَ أَبْعَدَ لَهَا مِنَ الْخُرُوجِ حَتَّى تَمُوتَ غَمًّا

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yahya Bin Uqba Al Azdy,

(It has been narrated) from Abu Abdullah<sup>asws</sup> that ‘Abu Ja’far<sup>asws</sup> having said: An example of the greedy one upon the world is like an example of the silkworm. Every time it increases enveloping the silk upon itself it becomes even more remote from the exiting (from its cocoon) until it dies sadly’.

<sup>15</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 5

<sup>16</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 6



وَقَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَعْنَى الْغِنَى مَنْ لَمْ يَكُنْ لِلْحِرْصِ أُسِيرًا

And Abu Abdullah<sup>asws</sup> said: ‘The richest of the rich is the one who does not happen to be a prisoner of the greediness’.

وَقَالَ لَا تُشْعِرُوا قُلُوبَكُمْ الْإِشْتِعَالَ بِمَا قَدْ فَاتَ فَتَشْعَلُوا أَذْهَانَكُمْ عَنِ الْإِسْتِعَادِ لِمَا لَمْ يَأْتِ .

And he<sup>asws</sup> said: ‘Do not let your hearts be pre-occupied with what has been lost, for you will be pre-occupying your minds from the preparation for what has not yet come’.<sup>17</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ جَمِيعًا عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ سُلَيْمَانَ الْمِنْقَرِيِّ عَنِ عَبْدِ الرَّزَّاقِ بْنِ هَمَّامٍ عَنْ مَعْمَرِ بْنِ رَاشِدٍ عَنِ الزُّهْرِيِّ مُحَمَّدِ بْنِ مُسْلِمٍ بْنِ عَبْدِ اللَّهِ قَالَ سُئِلَ عَلِيُّ بْنُ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) أَيُّ الْأَعْمَالِ أَفْضَلُ عِنْدَ اللَّهِ قَالَ مَا مِنْ عَمَلٍ بَعْدَ مَعْرِفَةِ اللَّهِ عَزَّ وَ جَلَّ وَ مَعْرِفَةِ رَسُولِهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَفْضَلُ مِنْ بُغْضِ الدُّنْيَا فَإِنَّ لِدَلِكْ لَشَعْبًا كَثِيرَةً وَ لِلْمَعَاصِي شَعْبٌ

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad, altogether from Al Qasim Bin Muhammad, from Suleyman Al Minqary, from Abdul Razzaq Bin Hammam, from Moamar Bin Rashid, from Al Zuhry Muhammad Bin Muslim Bin Ubeydullah who said,

‘Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> was asked, ‘Which of the deeds is superior in the Presence of Allah<sup>azwj</sup>?’ He<sup>asws</sup> said: ‘There is no deed, after the recognition of Allah<sup>azwj</sup> Mighty and Majestic and recognition of His<sup>azwj</sup> Rasool<sup>saww</sup> more superior than the hatred of the world. There are many branches for that, and for the disobedience, there is one branch’.

فَأَوَّلُ مَا عُصِيَ اللَّهُ بِهِ الْكِبْرُ مَعْصِيَةُ إِبْلِيسَ حِينَ أَبِي وَ اسْتَكْبَرَ وَ كَانَ مِنَ الْكَافِرِينَ

So the first of what Allah<sup>azwj</sup> was disobeyed with was the arrogance, being the disobedience of Iblees<sup>la</sup>, where he<sup>la</sup> refused (to prostrate) and was arrogant, and he<sup>la</sup> was from the disbelievers’.

ثُمَّ الْحِرْصُ وَ هِيَ مَعْصِيَةُ آدَمَ وَ حَوَّاءَ ( عَلَيْهِمَا السَّلَام ) حِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ هُمَا فُكُلًا مِنْ حَيْثُ شِئْتُمَا وَ لَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ فَأَخَذَا مَا لَا حَاجَةَ بِهِمَا إِلَيْهِ فَدَخَلَ ذَلِكَ عَلَى دُرَيْتَيْهِمَا إِلَى يَوْمِ الْقِيَامَةِ وَ ذَلِكَ أَنَّ أَكْثَرَ مَا يَطْلُبُ ابْنُ آدَمَ مَا لَا حَاجَةَ بِهِ إِلَيْهِ

**Then (it was) the greed, and it is the disobedience of Adam<sup>as</sup> and Hawwa<sup>as</sup> [7:19] so eat from wherever you desire, but do not go near this tree, for then you will be of the unjust.**

So they<sup>as</sup> both took what there was no need to it for them both. Thus, that entered into their<sup>as</sup> offspring up to the Day of Judgement, and that is that most of what the son of Adam<sup>as</sup> seeks is what there is no need to it for him.

<sup>17</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 7

تَمَّ الْحَسَدُ وَ هِيَ مَعْصِيَةُ ابْنِ آدَمَ حَيْثُ حَسَدَ أَخَاهُ فَتَتَلَّهُ فَتَشَعَّبَ مِنْ ذَلِكَ حُبُّ النِّسَاءِ وَ حُبُّ الدُّنْيَا وَ حُبُّ الرِّئَاسَةِ وَ حُبُّ الرِّاحَةِ وَ حُبُّ الْكَلَامِ وَ حُبُّ الْعُلُوِّ وَ التَّرْوَةَ فَصِرْنَ سَبْعَ حِصَالٍ فَاجْتَمَعْنَ كُلُّهُنَّ فِي حُبِّ الدُّنْيَا

Then (it was) the envy, and it is a disobedience of the son<sup>la</sup> of Adam<sup>as</sup> where he<sup>la</sup> envied his<sup>la</sup> brother<sup>as</sup>, and he<sup>la</sup> killed him<sup>as</sup>.

So there branched out from that, the love of women, and the love of the world, and love of the leadership, and love of the relaxation, and love of the speech, and love of the exaltedness and the wealth. Thus, these came to be seven traits, and they all gathered in the love of the world.

فَقَالَ الْأَنْبِيَاءُ وَ الْعُلَمَاءُ بَعْدَ مَعْرِفَةِ ذَلِكَ حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ وَ الدُّنْيَا دُنْيَاءَانِ دُنْيَا بِلَاغٍ وَ دُنْيَا مَلْعُونَةٌ .

Thus the Prophets<sup>as</sup> and the Scholars<sup>asws</sup> said after recognition that: ‘The love of the world is the head of all sins, and the world is (two types of) world – a world of bare necessities and the condemned one’.<sup>18</sup>

وَ بِهَذَا الْإِسْنَادِ عَنِ الْمُنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ فِي مُنَاجَاةِ مُوسَى ( عَلَيْهِ السَّلَامُ ) يَا مُوسَى إِنَّ الدُّنْيَا دَارُ عُقُوبَةٍ عَاقَبْتُ فِيهَا آدَمَ عِنْدَ خَطِيئَتِهِ وَ جَعَلَتْهَا مَلْعُونَةً مَلْعُونٌ مَا فِيهَا إِلَّا مَا كَانَ فِيهَا لِي

And by this chain, from Al Minqary, from Hafs Bin Giyas,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘In the Manifesto of Musa<sup>as</sup> (it was): “O Musa<sup>as</sup>! The world is a house of Punishment. Adam<sup>as</sup> was Punished during his<sup>as</sup> error, and I<sup>azwj</sup> Made it to be Accursed. Accursed is whatever is therein, except for what there is in it (performed) for Me<sup>azwj</sup>”.

يَا مُوسَى إِنَّ عِبَادِي الصَّالِحِينَ زَهَدُوا فِي الدُّنْيَا بِقَدْرِ عِلْمِهِمْ وَ سَآئِرَ الْخَلْقِ رَغَبُوا فِيهَا بِقَدْرِ جَهْلِهِمْ وَ مَا مِنْ أَحَدٍ عَظَمَهَا فَفَرَّتْ عَيْنَاهُ فِيهَا وَ لَمْ يُحَقِّرْهَا أَحَدٌ إِلَّا اِنْتَفَعَ بِهَا .

O Musa<sup>as</sup>! My<sup>azwj</sup> righteous servants are being ascetic in the world in accordance to their knowledge, and the rest of the creatures are desiring with regards to it in accordance with their ignorance; and there is no one who magnifies it (the world) and his eyes would be delighted in it, and no one would belittle it except that he would benefit from it’.<sup>19</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ عُثْمَانَ بْنِ سَعِيدٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ مُهَاجِرِ الْأَسَدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مَرَّ عَيْسَى ابْنُ مَرْيَمَ ( عَلَيْهِ السَّلَامُ ) عَلَى قَرْيَةٍ قَدْ مَاتَ أَهْلُهَا وَ طَيْرُهَا وَ دَوَابُّهَا فَقَالَ أَمَا إِنَّهُمْ لَمْ يَمُوتُوا إِلَّا بِسَخَطِي وَ لَوْ مَاتُوا مُتَفَرِّقِينَ لَتَدَافَنُوا فَقَالَ الْحَوَارِيُّونَ يَا رُوحَ اللَّهِ وَ كَلِمَتَهُ ادْعُ اللَّهَ أَنْ يُحْيِيَهُمْ لَنَا فَيُحْيِرُونَا مَا كَانَتْ أَعْمَالُهُمْ فَنَحْتَنِبُهَا

<sup>18</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 8

<sup>19</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 9

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Mansour Bin Al Abbas, from Saeed Bin Janah, from Usman Bin Saeed, from Abdul Hameed Bin Ali Al Kufy, from Muhajir Al Asady,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Isa<sup>as</sup> Bin Maryam<sup>as</sup> passed by a town whose inhabitants had died, along with its birds and its animals. So he<sup>as</sup> said: ‘But they did not die except by the Wrath (of Allah<sup>azwj</sup>), and had they died separately, they would have buried each other’. So the disciples said, ‘O Spirit of Allah<sup>azwj</sup> and His<sup>azwj</sup> Word! Supplicate to Allah<sup>azwj</sup> that He<sup>azwj</sup> should Revive them so they can inform us what their deeds were (that led them to this destruction), so that we can stay away from these’.

فَدَعَا عِيسَى ( عَلَيْهِ السَّلَام ) رَبَّهُ فَنُودِيَ مِنَ الْجَوِّ أَنْ نَادِهِمْ فَقَامَ عِيسَى ( عَلَيْهِ السَّلَام ) بِاللَّيْلِ عَلَى شَرْفٍ مِنَ الْأَرْضِ فَقَالَ يَا أَهْلَ هَذِهِ الْقَرْيَةِ فَأَجَابَهُ مِنْهُمْ مُجِيبٌ لَبَّيْكَ يَا رُوحَ اللَّهِ وَ كَلِمَتَهُ فَقَالَ وَيْحَكُمْ مَا كَانَتْ أَعْمَالُكُمْ قَالَ عِبَادَةُ الطَّاغُوتِ وَ حُبُّ الدُّنْيَا مَعَ خَوْفٍ قَلِيلٍ وَ أَمَلٍ بَعِيدٍ وَ عَقْلَةٍ فِي هَوٍّ وَ لَعِبٍ

So Isa<sup>as</sup> supplicated to his<sup>as</sup> Lord<sup>azwj</sup>, and there was a Call from the air: ‘Call them!’ So Isa<sup>as</sup> stood at night upon a high ground and he<sup>as</sup> said: ‘O inhabitants of this town!’ So one of them responded answering, ‘O Spirit of Allah<sup>azwj</sup> and His<sup>azwj</sup> Word, here I am!’ So he<sup>as</sup> said: ‘Woe be unto you all! What were your deeds?’ He said, ‘Worshipping the tyrants and love of the world along with little fear, and having long hopes and neglectfully engaged in the ‘هُوَ وَ لَعِبٍ’ - useless and playful activities’.

فَقَالَ كَيْفَ كَانَتْ حُبُّكُمْ لِلدُّنْيَا قَالَ كَحُبِّ الصَّبِيِّ لِأُمِّهِ إِذَا أَقْبَلَتْ عَلَيْنَا فَرِحْنَا وَ سُرِرْنَا وَ إِذَا أَدْبَرَتْ عَنَّا بَكَيْنَا وَ حَزِنْنَا قَالَ كَيْفَ كَانَتْ عِبَادَتُكُمْ لِلطَّاغُوتِ قَالَ الطَّاغُوتُ لِأَهْلِ الْمَعَاصِي قَالَ كَيْفَ كَانَتْ عَاقِبَةُ أَمْرِكُمْ قَالَ بِنْتْنَا لَيْلَةً فِي عَاقِبَةٍ وَ أَصْبَحْنَا فِي الْهَوَايَةِ فَقَالَ وَ مَا الْهَوَايَةُ فَقَالَ سَجْحِينَ قَالَ وَ مَا سَجْحِينَ قَالَ جِبَالٌ مِنْ جَهَنَّمَ تُوَقَّدُ عَلَيْنَا إِلَى يَوْمِ الْقِيَامَةِ

So he<sup>as</sup> said: ‘How was your love for the world?’ He said, ‘Like the love of the child for its mother. Whenever it came upon us, we were happy and joyful, and when it was distant from us, we cried and grieved. He<sup>as</sup> said: ‘How was your worship for the tyrants?’ He said, ‘The obedience to the disobedient ones’. He<sup>as</sup> said: ‘How was your end of your affairs?’ He said, ‘We slept at night in good health and we woke up in the morning in the Abyss’. So he<sup>as</sup> said: ‘And what is the Abyss?’ So he said, ‘A prison’ He<sup>as</sup> said: ‘And what is the prison?’ He said, ‘A mountain of burning coal inflamed upon us up to the Day of Judgment’.

قَالَ فَمَا قُلْتُمْ وَ مَا قِيلَ لَكُمْ قَالَ قُلْنَا رُدُّنَا إِلَى الدُّنْيَا فَتَرْهَدَ فِيهَا قِيلَ لَنَا كَذَبْتُمْ قَالَ وَيْحَكَ كَيْفَ لَمْ يُكَلِّمْنِي غَيْرَكَ مِنْ بَنِيهِمْ قَالَ يَا رُوحَ اللَّهِ إِنَّهُمْ مُلْحَمُونَ بِلِحَامٍ مِنْ نَارٍ بِأَيْدِي مَلَائِكَةٍ غِلَاطٍ شِدَادٍ وَ إِنِّي كُنْتُ فِيهِمْ وَ لَمْ أَكُنْ مِنْهُمْ فَلَمَّا نَزَلَ الْعَذَابُ عَمَّنِي مَعَهُمْ فَأَنَا مُعَلَّقٌ بِشَعْرَةٍ عَلَى شَفِيرِ جَهَنَّمَ لَا أُدْرِي أَكَبِّكَ فِيهَا أَمْ أُنَجُّ مِنْهَا

He<sup>as</sup> said: ‘So what did you all say and what was said to you?’ He said, ‘We said, ‘Return us to the world and we would be ascetic therein’. It was Said to us, ‘You are all lying’. He<sup>as</sup> said: ‘How come there did not speak to me<sup>as</sup> anyone apart from you, in among them?’ He said, ‘O Spirit of Allah<sup>azwj</sup>! They are being reined by the rein of Fire at the hands of intensely harsh Angels, and I was among them and did not happen to be from them. So when the Punishment descended, I was generalised with them, and I was attached to a branch upon

the edge of Hell, not knowing whether I would be plunging into it or whether I would be Rescued from it’.

فَالْتَفَتَ عِيسَى ( عليه السلام ) إِلَى الْحَوَارِيِّينَ فَقَالَ يَا أَوْلِيَاءَ اللَّهِ أَكَلُ الْحَبْزِ الْيَابِسِ بِالْمِلْحِ الْجَرِيشِ وَ النَّوْمُ عَلَى الْمَرَابِلِ خَيْرٌ كَثِيرٌ مَعَ عَافِيَةِ الدُّنْيَا وَ الْآخِرَةِ .

So Isa<sup>as</sup> turned towards the disciples and he<sup>as</sup> said: ‘O friends of Allah<sup>azwj</sup>! Eating the dry bread with the crushed salt, and sleeping upon the garbage is much better for the well-being in the world and the Hereafter’.<sup>20</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عَمْرٍو عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ مَا فَتَحَ اللَّهُ عَلَى عَبْدٍ بَاباً مِنْ أَمْرِ الدُّنْيَا إِلَّا فَتَحَ اللَّهُ عَلَيْهِ مِنَ الْخُرْصِ مِثْلَهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Allah<sup>azwj</sup> does not Open upon a servant, a door from the matters of the world except Allah<sup>azwj</sup> Opens upon him, from the greed, the like of it’.<sup>21</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ قَالَ عِيسَى ابْنُ مَرْيَمَ ( صلوات الله عليه ) تَعْمَلُونَ لِلدُّنْيَا وَ أَنْتُمْ تُرْزُقُونَ فِيهَا بِعَيْرِ عَمَلٍ وَ لَا تَعْمَلُونَ لِلْآخِرَةِ وَ أَنْتُمْ لَا تُرْزُقُونَ فِيهَا إِلَّا بِالْعَمَلِ وَ يَلِكُمْ عُلَمَاءَ سَوْءِ الْأَجْرِ تَأْخُذُونَ وَ الْعَمَلُ تُضَيِّعُونَ

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Hafs Bin Giyas,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Isa<sup>as</sup> Bin Maryam<sup>as</sup> said: ‘You are working for the world although you are being Graced therein without (having to perform) a deed, and you are not working for the Hereafter although you will not be Graced therein except with (the performance of) the deeds. Woe be unto you evil scholars! You are taking the recompense and wasting the deeds?’

يُوشِكُ رَبُّ الْعَمَلِ أَنْ يُقْبَلَ عَمَلُهُ وَ يُوشِكُ أَنْ يُخْرِجُوا مِنْ ضِيقِ الدُّنْيَا إِلَى ظُلْمَةِ الْقَبْرِ كَيْفَ يَكُونُ مِنْ أَهْلِ الْعِلْمِ مَنْ هُوَ فِي مَسِيرِهِ إِلَى آخِرَتِهِ وَ هُوَ مُقْبِلٌ عَلَى دُنْيَاةٍ وَ مَا يَضُرُّهُ أَحَبُّ إِلَيْهِ بِمَا يَنْفَعُهُ .

He is on the verge, perhaps Allah<sup>azwj</sup> would Accept his deeds, and he is on the verge of exiting from the narrowness of the world to the darkness of the grave. How can one be of the learned who is on his way to the next life while he is holding on to the world and what is harmful to him is more beloved to him than what is beneficial to him?’.<sup>22</sup>

<sup>20</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 11

<sup>21</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 12

<sup>22</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 13

عَنْهُ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو فِيمَا أَعْلَمُ عَنْ أَبِي عَلِيٍّ الْحَدَّاءِ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ أَبْعَدُ مَا يَكُونُ الْعَبْدُ مِنَ اللَّهِ عَزَّ وَ جَلَّ إِذَا لَمْ يُهَمَّهُ إِلَّا بَطْنُهُ وَ فَرْجُهُ .

From him, from Muhammad Bin Amro regarding what I know, from Abu Ali Al Haza'a, from Hareyz, from Zurara and Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The furthest what the servant can be from Allah<sup>azwj</sup> Mighty and Majestic is when he is not worried except for his belly and his private part'.<sup>23</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ وَ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ مَنْ أَصْبَحَ وَ أَمْسَى وَ الدُّنْيَا أَكْبَرُ هَمِّهِ جَعَلَ اللَّهُ تَعَالَى الْفَقْرَ بَيْنَ عَيْنَيْهِ وَ شَتَّتْ أَمْرَهُ وَ لَمْ يَنْلَ مِنَ الدُّنْيَا إِلَّا مَا قَسَمَ اللَّهُ لَهُ وَ مَنْ أَصْبَحَ وَ أَمْسَى وَ الْآخِرَةُ أَكْبَرُ هَمِّهِ جَعَلَ اللَّهُ الْغِنَى فِي قَلْبِهِ وَ جَمَعَ لَهُ أَمْرَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan and Abdul Aziz Al Abdy, from Abdullah Bin Abu Yafour,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one is such during the morning and evening that the world is his greatest worry, Allah<sup>azwj</sup> the Exalted would Make the poverty to be in front of his eyes, and Scatter his affairs, and he would not attain from the world except for what Allah<sup>azwj</sup> has AppORTIONED for him; but the one, during morning and evening is such that the Hereafter is the greatest of his worries, Allah<sup>azwj</sup> would Make the richness to be in his heart, and Gather his affairs for him'.<sup>24</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنِ ابْنِ سِنَانٍ عَنْ حَفْصِ بْنِ فُرْطُطٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ مَنْ كَثُرَ اشْتِبَاكُهُ بِالدُّنْيَا كَانَ أَشَدَّ لِحَسْرَتِهِ عِنْدَ فِرَاقِهَا .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Sinan, from Hafs Bin Qurt,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who is more engaged with the world, his regret would be more intense during its separation' (from the world at death).<sup>25</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عليه السلام ) يَقُولُ مَنْ تَعَلَّقَ قَلْبُهُ بِالدُّنْيَا تَعَلَّقَ قَلْبُهُ بِثَلَاثٍ حِصَالٍ هُمْ لَا يَفْتَى وَ أَمَلٍ لَا يُدْرِكُ وَ رَجَاءٍ لَا يُنَالُ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abdul Aziz Al Abdy, from Ibn Abu Yafour who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The one who attaches his heart with the world, his heart would be attached with three traits – worries which will not end, and work which will not be realised (completed), and the hopes which will not fulfil for him'.<sup>26</sup>

<sup>23</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 14

<sup>24</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 15

<sup>25</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 16

## A believer will not mourn upon loosing something from the world:

مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ فِي الْمَجَالِسِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ أَبَانَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ الْخَزَّازِ قَالَ سَمِعْتُ أَبَا الْحُسَيْنِ الرِّضَا ع يَقُولُ قَالَ عَيْسَى ابْنُ مَرْيَمَ ع لِلْحَوَارِيِّينَ يَا بَنِي إِسْرَائِيلَ لَا تَأْسَوْا عَلَيَّ مَا فَاتَكُمْ مِنْ دُنْيَاكُمْ إِذَا سَلِمَ دِينُكُمْ كَمَا لَا يَأْسَى أَهْلُ الدُّنْيَا عَلَيَّ مَا فَاتَهُمْ مِنْ دِينِهِمْ إِذَا سَلِمَتْ دُنْيَاهُمْ

Mohammed bin Ali bin Hussain narrates through a chain of narrators that he heard from Abul Hassan<sup>asws</sup> that Isa<sup>as</sup> Ibn Mariam<sup>as</sup> advised his<sup>as</sup> disciples: 'O Children of Israel! You should not grieve upon losing livelihood as long as your 'Eman' is intact as those who are indulged in the World care less upon losing 'Eman' as long as their livelihood is secure.<sup>27</sup>

<sup>26</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 17

<sup>27</sup> وسائل الشيعة ج : 16 ص : 193

## Appendix I:

### Story of a Worshipper who fell in Love with world:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) يَقُولُ كَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مُؤْمِنٌ فَقَبِيرٌ شَدِيدُ الْحَاجَةِ مِنْ أَهْلِ الصُّعْفَةِ وَكَانَ مُلَازِمًا لِرَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) عِنْدَ مَوَاقِيَتِ الصَّلَاةِ كُلِّهَا لَا يَفْقِدُ فِي شَيْءٍ مِنْهَا وَكَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يَرِقُّ لَهُ وَ يَنْظُرُ إِلَى حَاجَتِهِ وَ غُرْبَتِهِ فَيَقُولُ يَا سَعْدُ لَوْ قَدْ جَاءَنِي شَيْءٌ لَأَغْنَيْتَكَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Hisham Bin Salim, from Abu Baseer who said,

‘I heard Abu Ja’far<sup>asws</sup> saying: ‘During the era of Rasool-Allah<sup>sawww</sup>, there was an extremely poor Believer (named Sa’ad) who was needy to the people of the platform (a raised platform used by the Prophet<sup>sawww</sup> as a welcoming point for newcomers or destitute), and he used to adhere to Rasool-Allah<sup>sawww</sup> during the times of the Salat (Prayer), all of (the time), not missing out anything from these (Salat); and Rasool-Allah<sup>sawww</sup> used to have compassion for him and would look into his needs and his poverty, and he<sup>sawww</sup> was saying: ‘O Sa’ad! If somethings comes to me<sup>sawww</sup>, I<sup>sawww</sup> would make you needless’.

قَالَ فَأَبْطَأَ ذَلِكَ عَلَى رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَاشْتَدَّ عَمُّ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لِسَعْدٍ فَعَلِمَ اللَّهُ سُبْحَانَهُ مَا دَخَلَ عَلَى رَسُولِ اللَّهِ مِنْ عَمِّهِ لِسَعْدٍ فَأَهْبَطَ عَلَيْهِ جِبْرَائِيلُ ( عَلَيْهِ السَّلَامُ ) وَ مَعَهُ دِرْهَمَانِ فَقَالَ لَهُ يَا مُحَمَّدُ إِنَّ اللَّهَ قَدْ عَلِمَ مَا قَدْ دَخَلَكَ مِنَ الْعَمِّ لِسَعْدٍ أَفْتُحِبُّ أَنْ تُعْنِيَهُ فَقَالَ نَعَمْ فَقَالَ لَهُ فَهَآكَ هَذَيْنِ الدَّرَاهِمَيْنِ فَأَعْطَاهُمَا إِيَّاهُ وَ مَرَهُ أَنْ يَتَجَرَ بِهِمَا

He<sup>asws</sup> said: ‘That was slow upon Rasool-Allah<sup>sawww</sup>, so the gloom for Sa’ad was intense upon Rasool-Allah<sup>sawww</sup>. So Allah<sup>azwj</sup> the Glorious Knew what had entered upon Rasool-Allah<sup>sawww</sup> from his<sup>sawww</sup> gloom for Sa’ad. So Jibraeel<sup>as</sup> descended and with him<sup>as</sup> were two Dirhams, and he<sup>as</sup> said to him<sup>sawww</sup>: ‘Allah<sup>azwj</sup> has Known of what has entered you<sup>sawww</sup> from the gloom for Sa’ad. Would you<sup>sawww</sup> like to have him Enriched?’ So he<sup>sawww</sup> said: ‘Yes’. So he<sup>as</sup> said: ‘So give these two Dirhams to him and instruct him that he should do some business with these’.

قَالَ فَأَخَذَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) ثُمَّ خَرَجَ إِلَى صَلَاةِ الظُّهْرِ وَ سَعْدٌ قَائِمٌ عَلَى بَابِ حُجْرَاتِ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يَنْتَظِرُهُ فَلَمَّا رَأَاهُ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) قَالَ يَا سَعْدُ أَتُحْسِنُ التَّجَارَةَ فَقَالَ لَهُ سَعْدٌ وَ اللَّهُ مَا أَصْبَحْتُ أَمْلِكُ مَالًا أَتَجِرُ بِهِ فَأَعْطَاهُ النَّبِيُّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) الدَّرَاهِمَيْنِ وَ قَالَ لَهُ اتَّجِرْ بِهِمَا وَ تَصَرَّفْ لِرِزْقِ اللَّهِ فَأَخَذَهُمَا سَعْدٌ وَ مَضَى مَعَ النَّبِيِّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) حَتَّى صَلَّى مَعَهُ الظُّهْرَ وَ الْعَصْرَ فَقَالَ لَهُ النَّبِيُّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَمَ فَاطْلُبِ الرِّزْقَ فَقَدْ كُنْتُ بِحَالِكَ مُعْتَمًّا ا سَعْدُ

He<sup>asws</sup> said: ‘So Rasool-Allah<sup>sawww</sup> took them, then went out to the Noon Prayer, Sa’ad was standing at the door of the chamber of Rasool-Allah<sup>sawww</sup> awaiting him<sup>sawww</sup>. So when Rasool-Allah<sup>sawww</sup> saw him, he<sup>sawww</sup> said: ‘O Sa’ad! Are you good at trading?’ So Sa’ad said to him<sup>sawww</sup>, ‘By Allah<sup>azwj</sup>! I have not become an owner of wealth to trade with’. So the Prophet<sup>sawww</sup> gave

him the two Dirhams and said to him: ‘Trade with these two, and disperse (to seek) the sustenance of Allah<sup>azwj</sup>’. So Sa’ad took them and went along with Rasool-Allah<sup>saww</sup> until he prayed with him<sup>saww</sup> the Zohr and the Asr Prayers. So the Prophet<sup>saww</sup> said to him: ‘Arise, and seek the sustenance, for I<sup>saww</sup> have been concerned for you, O Sa’ad’.

قَالَ فَأَقْبَلَ سَعْدٌ لَا يَشْتَرِي بِدِرْهَمٍ شَيْئًا إِلَّا بَاعَهُ بِدِرْهَمَيْنِ وَلَا يَشْتَرِي شَيْئًا بِدِرْهَمَيْنِ إِلَّا بَاعَهُ بِأَرْبَعَةِ دَرَاهِمٍ فَأَقْبَلَتِ الدُّنْيَا عَلَى سَعْدٍ فَكَثُرَ مَتَاعُهُ وَ مَالُهُ وَ عَظُمَتْ تِجَارَتُهُ فَأَتَّخَذَ عَلَى بَابِ الْمَسْجِدِ مَوْضِعًا وَ جَلَسَ فِيهِ فَجَمَعَ تِجَارَتَهُ إِلَيْهِ وَ كَانَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) إِذَا أَقَامَ بِلَالٌ لِلصَّلَاةِ يَخْرُجُ وَ سَعْدٌ مَشْغُولٌ بِالدُّنْيَا لَمْ يَنْظُرْ وَ لَمْ يَتَهَيَّأْ كَمَا كَانَ يَفْعَلُ قَبْلَ أَنْ يَتَشَاغَلَ بِالدُّنْيَا فَكَانَ النَّبِيُّ ( صلى الله عليه وآله ) يَقُولُ يَا سَعْدُ شَعَلْتَكَ الدُّنْيَا عَنِ الصَّلَاةِ فَكَانَ يَقُولُ مَا أَصْنَعُ أُضَيِّعُ مَا لِي هَذَا رَجُلٌ قَدْ بَعَثْتُهُ فَأُرِيدُ أَنْ أَسْتَوْفِيَ مِنْهُ وَ هَذَا رَجُلٌ قَدْ اشْتَرَيْتُ مِنْهُ فَأُرِيدُ أَنْ أُوفِيَهُ

He<sup>asws</sup> said: ‘So Sa’ad went and he did not buy anything with one Dirham except that he sold it for two Dirhams, and he did not buy anything for two Dirhams except that he sold it for four Dirhams. So the world turned towards Sa’ad and abundant was his wealth, and his business was great. So he took a place at the door of the Masjid and sat therein, and he gathered his business around him, and when Bilal called for the Prayer, Rasool-Allah<sup>saww</sup> came out and Sa’ad was busy with the (affairs of the) world, not having cleansed himself (with ablution) and not being welcoming like he used to do before but he became pre-occupied with the world. So the Prophet<sup>saww</sup> was saying: ‘O Sa’ad! You are too pre-occupied with the world from the Prayer?’ So he was saying, ‘I do not want to waste my wealth. This man, I have sold to him and want payment from him, and this man, I have bought from him, so I want to pay him’.

قَالَ فَدَخَلَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) مِنْ أَمْرِ سَعْدٍ عَمَّ أَشَدُّ مِنْ عَمِّهِ بِمُفْرِهِ فَهَبَطَ عَلَيْهِ جِبْرَائِيلُ ( عليه السلام ) فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ قَدْ عَلِمَ عَمَّكَ بِسَعْدٍ فَأَيُّمَا أَحَبُّ إِلَيْكَ حَالُهُ الْأُولَى أَوْ حَالُهُ هَذِهِ فَقَالَ لَهُ النَّبِيُّ ( صلى الله عليه وآله ) يَا جِبْرَائِيلُ بَلْ حَالُهُ الْأُولَى قَدْ أَذْهَبَتْ دُنْيَاهُ بِأَخْرَجَتْهُ فَقَالَ لَهُ جِبْرَائِيلُ ( عليه السلام ) إِنَّ حُبَّ الدُّنْيَا وَ الْأَمْوَالِ فِتْنَةٌ وَ مَشْغَلَةٌ عَنِ الْآخِرَةِ فُلْ لِسَعْدٍ يُرِيدُ عَلَيْكَ الدَّرْهَمَيْنِ اللَّذَيْنِ دَفَعْتَهُمَا إِلَيْهِ فَإِنْ أَمَرْتَهُ سَبِّصِيرُ إِلَى الْحَالَةِ الَّتِي كَانَ عَلَيْهَا أَوْلًا

He<sup>asws</sup> said: ‘So sadness entered into Rasool-Allah<sup>saww</sup> from the affair of Sa’ad which was more intense than his<sup>saww</sup> sadness with his poverty. So Jibraeel<sup>as</sup> descended and he<sup>as</sup> said: ‘O Muhammad<sup>saww</sup>! Allah<sup>azwj</sup> has Known your<sup>saww</sup> sadness with Sa’ad, so which of the two states of his is more beloved to you<sup>saww</sup>, the former or this state of his’. So the Prophet<sup>saww</sup> said to him: ‘O Jibraeel<sup>as</sup>! But, his former state, for his world has done away with his Hereafter’. So Jibraeel<sup>as</sup> said to him<sup>saww</sup>: ‘The love of the world and the wealth is a trial and it pre-occupies from the Hereafter. Tell Sa’ad to return to you<sup>saww</sup> the two Dirhams which you<sup>saww</sup> had handed over to him, so his affair would come to be in the state which was upon him formerly’.

قَالَ فَخَرَجَ النَّبِيُّ ( صلى الله عليه وآله ) فَمَرَّ بِسَعْدٍ فَقَالَ لَهُ يَا سَعْدُ أَمَا تُرِيدُ أَنْ تَرُدَّ عَلَيَّ الدَّرْهَمَيْنِ اللَّذَيْنِ أَعْطَيْتُكَهُمَا فَقَالَ سَعْدٌ بَلَى وَ مَائَتَيْنِ فَقَالَ لَهُ لَسْتُ أُرِيدُ مِنْكَ يَا سَعْدُ إِلَّا الدَّرْهَمَيْنِ فَأَعْطَاهُ سَعْدٌ دِرْهَمَيْنِ قَالَ فَأَدْبَرَتِ الدُّنْيَا عَلَى سَعْدٍ حَتَّى ذَهَبَ مَا كَانَ جَمَعَ وَ عَادَ إِلَى حَالِهِ الَّتِي كَانَ عَلَيْهَا .



He<sup>asws</sup> said: 'So the Prophet<sup>saww</sup> went out and passed by Sa'ad, and he<sup>saww</sup> said to him: 'O Sa'ad! Do you want to return to me the two Dirhams which I<sup>saww</sup> had given to you?' So Sa'ad said, 'Yes, and two hundred (even)'. So he<sup>saww</sup> said to him: 'I<sup>saww</sup> do not want (that much) from you, O Sa'ad, except for the two Dirhams'. So Sa'ad gave him<sup>saww</sup> the two Dirhams. So the world turned its back upon Sa'ad until the entirety of whatever he had went away, and he returned back to his state which was upon him (formerly)'.<sup>28</sup>

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<sup>28</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 37

## Appendix II:

### Allah<sup>azwj</sup> does not Like Those Who Love the World

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ [وَعَلِيُّ بْنُ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ] عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمُنْعَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ إِنْ قَدَرْتُمْ أَنْ لَا تُعْرِفُوا فَاذْعَبُوا وَ مَا عَلَيْكَ إِنْ لَمْ يُشْنِ النَّاسُ عَلَيْكَ وَ مَا عَلَيْكَ أَنْ تَكُونَ مَذْمُومًا عِنْدَ النَّاسِ إِذَا كُنْتَ مَحْمُودًا عِنْدَ اللَّهِ تَبَارَكَ وَ تَعَالَى إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) كَانَ يَقُولُ لَا خَيْرَ فِي الدُّنْيَا إِلَّا لِأَخِي رَجُلَيْنِ رَجُلٌ يَزِدُّ فِيهَا كُلَّ يَوْمٍ إِحْسَانًا وَ رَجُلٌ يَتَدَارَكُ مَنِيَّتَهُ بِالتَّوْبَةِ وَ أَتَى لَهُ بِالتَّوْبَةِ فَوَ اللَّهُ أَنْ لَوْ سَحَدَ حَتَّى يَنْقَطِعَ عُنُقُهُ مَا قَبِلَ اللَّهُ عَزَّ وَ جَلَّ مِنْهُ عَمَلًا إِلَّا بِوَلَايَتِنَا أَهْلِ الْبَيْتِ أَلَا وَ مَنْ عَرَفَ حَقَّنَا أَوْ رَجَا الثَّوَابَ بِنَا وَ رَضِيَ بِمُوتِهِ نَصَفَ مَدًّا كُلَّ يَوْمٍ وَ مَا يَسْتُرُ بِهِ عَوْرَتَهُ وَ مَا أَكْرَبَ بِهِ رَأْسَهُ وَ هُمْ مَعَ ذَلِكَ وَ اللَّهُ خَائِفُونَ وَ جُلُونَ وَ دُوا أَنَّهُ حَظُّهُمْ مِنَ الدُّنْيَا

Ali Bin Ibrahim, from his father, from Al-Qasim Bin Muhammad, and Ali Bin Muhammad, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munkary, from Hafis Bin Gayaas, who has said:

Abu Abdullah<sup>asws</sup> having said: ‘If you have the ability to make yourselves unknown, you better do it. And it should not matter to you if the people do not praise you, and it should not matter to you either that you are condemned by the people whilst you are being Praised in the Presence of Allah<sup>azwj</sup>.

Amir Al-Momineen<sup>asws</sup> used to say: ‘There is no good in the world except for one of the two men – a man who increases in it the good deeds every day and a man who corrects himself, ready to face death by the repentance. But, what is meant by the repentance? By Allah<sup>azwj</sup>! If he were to perform prostrations to the extent that his neck breaks off, Allah<sup>azwj</sup> will not Accept deeds from him except by our<sup>asws</sup> Wilayah, the People<sup>asws</sup> of the Household. Indeed, (Acceptance) is for the ones who recognise our<sup>asws</sup> rights and hope for Reward by us<sup>asws</sup>, (they) are pleased with their strength of half a ‘Mudd’ (Unit of measurement) of food every day, not being able to cover their private parts (insufficient clothing), and no covering over their head (roof), but still they are very much fearful of Allah<sup>azwj</sup> and are pleased with the (little) share from the world.

وَ كَذَلِكَ وَصَفَهُمُ اللَّهُ عَزَّ وَ جَلَّ حَيْثُ يَقُولُ وَ الَّذِينَ يُؤْتُونَ مَا آتَوْا وَ قُلُوبُهُمْ وَجَلَّةٌ مَا أَلْدَى أَتَوْا بِهِ أَتَوْا وَ اللَّهُ بِالطَّاعَةِ مَعَ الْمَحَبَّةِ وَ الْوَلَايَةِ وَ هُمْ فِي ذَلِكَ خَائِفُونَ أَنْ لَا يُقْبَلَ مِنْهُمْ وَ لَيْسَ وَ اللَّهُ خَوْفُهُمْ خَوْفَ شَكِّ فِيمَا هُمْ فِيهِ مِنْ إِصَابَةِ الدِّينِ وَ لَكِنَّهُمْ خَافُوا أَنْ يَكُونُوا مُقْصِرِينَ فِي مَحَبَّتِنَا وَ طَاعَتِنَا

And that is how Allah<sup>azwj</sup> has Described them where He<sup>azwj</sup> has Said: “[23:60] **And those who dispense their charity with their hearts full of fear**”. That’s what they come with? By Allah<sup>azwj</sup>! They come with obedience along with the love, and the Wilayah, and they are with regards to that, (but they are still) fearful that it may not be Accepted from them. By Allah<sup>azwj</sup>, they are not fearful with the fear of doubt with regards to what they are in from the difficulties of Religion, but they are fearful that they might have been deficient (Muqassir) in our<sup>asws</sup> love and being (less) obedient to us<sup>asws</sup>.

ثُمَّ قَالَ إِنْ قَدَرْتَ أَنْ لَا تَخْرُجَ مِنْ بَيْتِكَ فَافْعَلْ فَإِنَّ عَلَيْكَ فِي خُرُوجِكَ أَنْ لَا تَعْتَابَ وَ لَا تَكْذِبَ وَ لَا تَحْسُدَ وَ لَا تُرَائِي وَ لَا تَتَصَنَّعَ وَ لَا تُدَاهِنَ ثُمَّ قَالَ نَعَمْ صَوْمَعَةُ الْمُسْلِمِ بَيْتُهُ يَكْفُ فِيهِ بَصَرُهُ وَ لِسَانُهُ وَ نَفْسُهُ وَ فَرْجُهُ إِنَّ مَنْ عَرَفَ نِعْمَةَ اللَّهِ بِقَلْبِهِ اسْتَوْجَبَ الْمَزِيدَ مِنَ اللَّهِ عَزَّ وَ جَلَّ قَبْلَ أَنْ يُظْهَرَ شُكْرُهَا عَلَى لِسَانِهِ وَ مَنْ ذَهَبَ يَرَى أَنَّ لَهُ عَلَى الْآخِرِ فَضْلًا فَهُوَ مِنَ الْمُسْتَكْبِرِينَ

Then said: ‘If you could afford not to go out of your houses, then do so, as when you go out then it becomes obligatory on you that you would not backbite, and not lie, and not be envious, and not show-off, and not pretend, and not flatter’. Then said: ‘Yes, a silo for the Muslim is his house in which he restrains his vision, and his tongue, and his self, and his genitals. The one, who recognises the Favours of Allah<sup>azwj</sup> by his heart, obligates more for himself from Allah<sup>azwj</sup>, before he even expresses his appreciation for it upon his tongue, and the one who goes around considering himself to be better than others, so he is from the arrogant ones’.

فَقُلْتُ لَهُ إِنَّمَا يَرَى أَنَّ لَهُ عَلَيْهِ فَضْلًا بِالْعَافِيَةِ إِذَا رَأَاهُ مُرْتَكِبًا لِلْمَعَاصِي فَقَالَ هَيْهَاتَ هَيْهَاتَ فَلَعَلَّهُ أَنْ يَكُونَ قَدْ غُفِرَ لَهُ مَا أَتَى وَ أَنْتَ مَوْقُوفٌ مُحَاسَبٌ أَمْ مَا تَلَوْتَ قِصَّةَ سَحْرَةِ مُوسَى ( عليه السلام ) ثُمَّ قَالَ كَمْ مِنْ مَعْرُورٍ بِمَا قَدْ أَنْعَمَ اللَّهُ عَلَيْهِ وَ كَمْ مِنْ مُسْتَدْرِجٍ بِسِتْرِ اللَّهِ عَلَيْهِ وَ كَمْ مِنْ مَفْتُونٍ بِشَنَاءِ النَّاسِ عَلَيْهِ ثُمَّ قَالَ إِنِّي لِأَرْجُو النَّجَاهَ لِمَنْ عَرَفَ حَقَّقْنَا مِنْ هَذِهِ الْأُمَّةِ إِلَّا لِأَحَدٍ ثَلَاثَةٍ صَاحِبِ سُلْطَانٍ جَائِرٍ وَ صَاحِبِ هَوَى وَ الْفَاسِقِ الْمُعْلِنِ

So I said to him<sup>asws</sup>, ‘But what if he sees himself as better due to the (spiritual) health when he sees the one who is indulging in the sins?’ He<sup>asws</sup> said: ‘Far be it! Far be it! It may be that he has been Forgiven for his sins whilst you have been Paused for the Accounting. Have you not recited the story of the magicians (at the time) of Musa<sup>as</sup>?’ Then said: ‘How many are proud with what Allah<sup>azwj</sup> has Favoured them with, and how many have been enticed by the Veil of Allah<sup>azwj</sup> upon them, and how many have been infatuated by the praises of the people upon him’. Then said: ‘I<sup>asws</sup> hope for the salvation for the ones who recognise our<sup>asws</sup> rights, from this community except for one of the three – an unjust ruler, a follower of desires, an openly immoral one’.

ثُمَّ تَلَا قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ ثُمَّ قَالَ يَا حَفْصُ الْحُبُّ أَفْضَلُ مِنَ الْخَوْفِ ثُمَّ قَالَ وَ اللَّهُ مَا أَحَبَّ اللَّهُ مَنْ أَحَبَّ الدُّنْيَا وَ وَالَى غَيْرَنَا وَ مَنْ عَرَفَ حَقَّقْنَا وَ أَحَبَّنَا فَقَدْ أَحَبَّ اللَّهَ تَبَارَكَ وَ تَعَالَى

Then he<sup>asws</sup> recited: “[3:31] Say: If you love Allah, then follow me, Allah will love you”, then said: ‘O Hafs, the love is higher than the fear’. Then said: ‘By Allah<sup>azwj</sup>, Allah<sup>azwj</sup> does not Love the one who loves the world, and takes as a friend other than us<sup>asws</sup>, whilst the one who recognises our<sup>asws</sup> rights and loves us<sup>asws</sup>, so he has loved Allah<sup>azwj</sup>’.

فَبَكَى رَجُلًا فَقَالَ لَوْ أَنَّ أَهْلَ السَّمَاوَاتِ وَ الْأَرْضِ كُلَّهُمْ اجْتَمَعُوا يَتَضَرَّعُونَ إِلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ يُنْجِيكَ مِنَ النَّارِ وَ يُدْخِلَكَ الْجَنَّةَ لَمْ يُسْمِعُوا فِيكَ [ثُمَّ كَانَ لَكَ قَلْبٌ حَيٌّ لَكُنْتَ أَخْوَفَ النَّاسِ لِلَّهِ عَزَّ وَ جَلَّ فِي تِلْكَ الْحَالِ] ثُمَّ قَالَ لَهُ يَا حَفْصُ كُنْ ذَبَابًا وَ لَا تَكُنْ رَأْسًا يَا حَفْصُ قَالَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) مَنْ خَافَ اللَّهَ كُلَّ لِسَانُهُ

A man wept, so he<sup>asws</sup> said: ‘Are you crying? Even if the inhabitants of the heavens and the earth all get together crying to Allah<sup>azwj</sup> to be Rescued from the Fire and to be entered into the Paradise, they would not be able to intercede for you. Then if you had for yourself a living heart you would be the most fearful of the people to Allah<sup>azwj</sup> in that condition’. Then said to him: ‘O Hafs, be a follower and not a leader. O Hafs, the Rasool<sup>saww</sup> Allah<sup>azwj</sup> said: ‘The one who fears Allah<sup>azwj</sup>, would be of little speech’.

ثُمَّ قَالَ بَيْنَا مُوسَىٰ بْنُ عِمْرَانَ ( عَلَيْهِ السَّلَام ) يَعْظُمُ أَصْحَابَهُ إِذْ قَامَ رَجُلٌ فَشَقَّ قَمِيصَهُ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ يَا مُوسَىٰ قُلْ لَهُ لَا تَشَقَّ قَمِيصَكَ وَ لَكِنْ اشْرَحْ لِي عَنْ قَلْبِكَ

Then said: ‘Once Musa<sup>as</sup> Bin Imran<sup>as</sup> was advising his<sup>as</sup> companions, when a man stood up, and tore his shirt. So Allah<sup>azwj</sup> Revealed unto him<sup>as</sup>: “O Musa<sup>as</sup>! Say to him, ‘Do not tear your shirt, but open for Me<sup>azwj</sup> your heart’”.

ثُمَّ قَالَ مَرَّ مُوسَىٰ بْنُ عِمْرَانَ ( عَلَيْهِ السَّلَام ) بِرَجُلٍ مِنْ أَصْحَابِهِ وَ هُوَ سَاجِدٌ فَانصَرَفَ مِنْ حَاجَتِهِ وَ هُوَ سَاجِدٌ عَلَىٰ حَالِهِ فَقَالَ لَهُ مُوسَىٰ ( عَلَيْهِ السَّلَام ) لَوْ كَانَتْ حَاجَتُكَ بِيَدِي لَفَضَيْتُهَا لَكَ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ يَا مُوسَىٰ لَوْ سَجَدَ حَتَّىٰ يَنْقَطِعَ عَنْقُهُ مَا قَبِلْتُهُ حَتَّىٰ يَتَحَوَّلَ عَمَّا أَكْرَهُ إِلَىٰ مَا أَحَبُّ.

Then said: ‘Musa<sup>as</sup> Bin Imran<sup>as</sup> passed by a man from his<sup>as</sup> companion, and he was prostrating. So after returning back from what he<sup>as</sup> had to do, (Musa<sup>as</sup>) saw him still in prostration. So Musa<sup>as</sup> said to him: ‘If (the fulfilment) of your need was in my<sup>as</sup> hands, I<sup>asws</sup> would have fulfilled it for you’. So Allah<sup>azwj</sup> Revealed unto him<sup>as</sup>; “O Musa<sup>as</sup>! Even if he were to prostrate until his neck breaks, I<sup>azwj</sup> will not Accept it until he turns away from what I<sup>azwj</sup> Abhor and towards what I<sup>azwj</sup> Love”.<sup>29</sup>

<sup>29</sup> Al-Kafi, Vol. 8, H. 14546