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: Ajal Allah hey wa Fara Jaak
ra: - Razi Allah azwj
La: - Laan Allah azwj
In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progeny asws, and greetings with abundant greetings.

‘Love for the World (Duniya)’

Summary:

The preoccupation of the world due to its attractions, i.e., ‘حب الدنیا’ (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 Imamasws says

فقال الإبليناء والعلماء بعد معفرة ذلك حب الدنیا ارسن من خطيئة الدنیا فدیا لدینا دلیا بلاغ و دلیا ممنوعة

As Imamasws says: Thus the Prophetsas and the Scholarsasws 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’.¹ (an extract, the complete Hadith is also given later)

عنه عن نوح بن شعيب البنداري عن عبيد الله الدحلان عن عبد الله بن سبان عن أبي عبد الله عن قال قال رسول الله ص إن أول ما يعصي الله به مست حب الدنیا و حب الرؤاية و حب الطعام و حب النساء و حب النوم و حب الراحة.

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

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The first of what Allahazwj 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’.²

An excellent revival of a believer, who fell in love with the world during the time of Rasool-Allahsaww, is given in Appendix I.

1 Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 8
2 Al Mahaasin – V 1 Bk 5 H 459
(Allah\textsuperscript{azwj} Said) O Isa\textsuperscript{as}! Humble your\textsuperscript{as} heart by the reverence, and look to the one who is below you\textsuperscript{as}, and do not look to the one who is above you\textsuperscript{as}, and know that the head of every error and sin is the love of the world, so do not love it for I\textsuperscript{azwj} do not Love it (an extract).\textsuperscript{3}

In a lengthy Hadith (Appendix II), Imam\textsuperscript{asws} says:

Then (Imam\textsuperscript{asws}) said: ‘By Allah\textsuperscript{azwj}! Allah\textsuperscript{azwj} does not Love the one who loves the world and takes as a friend other than us\textsuperscript{asws}, whilst the one who recognises our\textsuperscript{asws} rights and loves us\textsuperscript{asws}, so he has loved Allah\textsuperscript{azwj}’ (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:

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\begin{center}
\textsuperscript{3} Al Kafi – Vol. 8, H. 14551
\textsuperscript{4} Al Kafi – V 5 – The Book of Subsistence Ch 3 H 10
\textsuperscript{5} Al Kafi – V 5 – The Book of Subsistence Ch 1 H 1
\end{center}
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.

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 asws, from Muhammad asws, and Yunus Bin Zabyan, having said: ‘Allah azwj Blessed and Exalted Revealed to Dawood as: “What is the matter I See you alone?” He as said: ‘I fled the people and they fled from me, for Your Sake’. He as said: “So, what is the matter I See you silent?” He as said: ‘Your fear silences me’. He as said: “What is the matter I See you fatigued (from worship)?’ He as said: ‘Your love fatigues me’. He as said: “What is the matter I See you poor and I have Given you?” He as said: ‘The standing with Your Rights impoverished me’. He as said: ‘The Magnificence of Your Majesty which cannot be described, humbles me, and the right of that is for You, O my Master!’

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

And Al Sadiq asws said: ‘Allah azwj Mighty and Majestic Revealed to Dawood as: “O Dawood! Be happy with Me azwj, and derive pleasure with My Mention, and achieve bliss with
whispering to Me asw, for after a little while I asw shall Empty the house (world) from the transgressors and Make My asw Curse to be upon the unjust”.7

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

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

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

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

7 Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 2 H 3, pp: 34
8 (2) في كتاب المدين: فما كانت تصنع إذا كان ذلك؟.
He asws said: ‘The Prophet as 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 as 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’.

Love of the world and the greed upon it

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

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

Abu Ja’far asws 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’.

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

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

9 Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 1
10 Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 3
12 Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 1
13 Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 3
14 Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 4
Patience, Thanking and Recognising the numerous Bounties of Allahazwj:

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The one who does not get consoled by the Consolation of Allahazwj, 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 Allahazwj 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’.15

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

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

Amir Al-Momineenasws says that Rasool-Allahsaww said: ‘The Dinar and the Dirham both destroyed the ones who were before you, and they will both destroy you all (as well)’.16

(It has been narrated) from Abu Abdullahasws that ‘Abu Ja’farasws 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’.

15 Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 5
16 Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 6
And Abu Abdullah asws said: ‘The richest of the rich is the one who does not happen to be a prisoner of the greediness’.

And he asws 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’. 17

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 Uבדyullah who said,

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

So the first of what Allah azwj was disobeyed with was the arrogance, being the disobedience of Ibleesla, where he as refused (to prostrate) and was arrogant, and hela was from the disbelievers’.

Then (it was) the greed, and it is the disobedience of Adamas and Hawwaas [7:19] so eat from wherever you desire, but do not go near this tree, for then you will be of the unjust. So theyas both took what there was no need to it for them both. Thus, that entered into theiras offspring up to the Day of Judgement, and that is that most of what the son of Adamas seeks is what there is no need to it for him.

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17 Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 7
Then (it was) the envy, and it is a disobedience of the son\(^{la}\) of Adam\(^{as}\) where he\(^{la}\) envied his\(^{la}\) brother\(^{as}\), and he\(^{la}\) killed him\(^{as}\).

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.

Thus the Prophets\(^{as}\) and the Scholars\(^{asws}\) 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’.\(^{18}\)

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

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

O Musa\(^{as}\)! My\(^{azwj}\) 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.’\(^{19}\)

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18 Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 8
19 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 asws having said: ‘Isa as Bin Maryam as passed by a town whose inhabitants had died, along with its birds and its animals. So he as said: ‘But they did not die except by the Wrath (of Allah azwj), and had they died separately, they would have buried each other’. So the disciples said, ‘O Spirit of Allah azwj and His azwj Word! Supplicate to Allah azwj that He azwj 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’.

So Isa as supplicated to his Lord azwj, and there was a Call from the air: ‘Call them!’ So Isa as stood at night upon a high ground and he as said: ‘O inhabitants of this town!’ So one of them responded answering, ‘O Spirit of Allah azwj and His azwj Word, here I am!’ So he as 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 useless and playful activities’.

So he as 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 as said: ‘How was your worship for the tyrants?’ He said, ‘The obedience to the disobedient ones’. He as 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 as said: ‘And what is the Abyss?’ So he said, ‘A prison’. He as said: ‘And what is the prison?’ He said, ‘A mountain of burning coal inflamed upon us up to the Day of Judgment’.

He as 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 as said: ‘How come there did not speak to me anyone apart from you, in among them?’ He said, ‘O Spirit of Allah azwj! 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'.

So Isa\textsuperscript{as} turned towards the disciples and he\textsuperscript{as} said: ‘O friends of Allah\textsuperscript{azwj}! 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’.\textsuperscript{20}

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

(It has been narrated) from Al Qasim Bin Muhammad, from Al Minqary, from Hafs Bin Giyas,

(‘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?"

He is on the verge, perhaps Allah\textsuperscript{azwj} 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?’\textsuperscript{22}

\textsuperscript{20} Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 11
\textsuperscript{21} Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 12
\textsuperscript{22} Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 13
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 Abdullahasws having said: ‘The furthest what the servant can be from Allahazwj Mighty and Majestic is when he is not worried except for his belly and his private part’.  

(It has been narrated) from Abu Abdullahasws having said: ‘The one is such during the morning and evening that the world is his greatest worry, Allahazwj 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 Allahazwj has Apportioned for him; but the one, during morning and evening is such that the Hereafter is the greatest of his worries, Allahazwj would Make the richness to be in his heart, and Gather his affairs for him’.  

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 Abdullahasws 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).

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

(It has been narrated) from Abu Abdullahasws 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’.

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23 Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 14  
24 Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 15  
25 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:

Mohammed bin Ali bin Hussain narrates through a chain of narrators that he heard from Abul Hassan\(\text{asws}\) that Isa\(\text{as}\) Ibn Mariam\(\text{as}\) advised his\(\text{as}\) 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.\(27\)
Appendix I:

Story of a Worshipper who fell in Love with world:

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 asws saying: ‘During the era of Rasool-Allah saww, 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 saww as a welcoming point for newcomers or destitute), and he used to adhere to Rasool-Allah saww during the times of the Salat (Prayer), all of (the time), not missing out anything from these (Salat); and Rasool-Allah saww used to have compassion for him and would look into his needs and his poverty, and he saww was saying: ‘O Sa’ad! If somethings come to me saww, I would make you needless’.

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

He asws said: ‘So Rasool-Allah saww took them, then went out to the Noon Prayer, Sa’ad was standing at the door of the chamber of Rasool-Allah saww awaiting him saww. So when Rasool-Allah saww saw him, he saww said: ‘O Sa’ad! Are you good at trading?’ So Sa’ad said to him saww, ‘By Allah azwj! I have not become an owner of wealth to trade with’. So the Prophet saww gave
him the two Dirhams and said to him: ‘Trade with these two, and disperse (to seek) the sustenance of Allahazwj’. So Sa’ad took them and went along with Rasool-Allahsaww until he prayed with himsaww the Zohr and the Asr Prayers. So the Prophet saww said to him: ‘Arise, and seek the sustenance, for I saww have been concerned for you, O Sa’ad’.

Heasws 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-Allahsaww 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 preoccupied with the world. So the Prophet saww was saying: ‘O Sa’ad! You are too preoccupied 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’.

Heasws said: ‘So sadness entered into Rasool-Allahsaww from the affair of Sa’ad which was more intense than hissaww sadness with his poverty. So Jibraelas descended and heas said: ‘O Muhammadsaww! Allahazwj has Known yoursaww sadness with Sa’ad, so which of the two states of his is more beloved to yousaww, the former or this state of his’. So the Prophet saww said to him: ‘O Jibraelas! But, his former state, for his world has done away with his Hereafter’. So Jibraelas said to himsaww: ‘The love of the world and the wealth is a trial and it pre-occupies from the Hereafter. Tell Sa’ad to return to yousaww the two Dirhams which yousaww had handed over to him, so his affair would come to be in the state which was upon him formerly’.

Heasws said: ‘So Sa’ad 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 preoccupied with the world. So the Prophet saww was saying: ‘O Sa’ad! You are too preoccupied 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’. So the Prophet saww was saying: ‘O Sa’ad! You are too preoccupied 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’.
He said: ‘So the Prophet went out and passed by Sa‘ad, and he said to him: ‘O Sa‘ad! Do you want to return to me the two Dirhams which I had given to you?’ So Sa‘ad said, ‘Yes, and two hundred (even)’. So he said to him: ‘I do not want (that much) from you, O Sa‘ad, except for the two Dirhams’. So Sa‘ad gave him 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).’

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28 Al Kafi – V 5 – The Book of Subsistence Ch 156 H 37
Appendix II:

Allah\textsuperscript{azwj} does not Like Those Who Love the World

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 Hafs Bin Gayaaas, who has said:

Abu Abdullah\textsuperscript{asws} 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\textsuperscript{azwj}.

Amir Al-Momineen\textsuperscript{asws} 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\textsuperscript{azwj}!

If he were to perform prostrations to the extent that his neck breaks off, Allah\textsuperscript{azwj} will not Accept deeds from him except by our\textsuperscript{asws} Wilayah, the People\textsuperscript{asws} of the Household. Indeed, (Acceptance) is for the ones who recognise our\textsuperscript{asws} rights and hope for Reward by us\textsuperscript{asws}, (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\textsuperscript{azwj} and are pleased with the (little) share from the world.

And that is how Allah\textsuperscript{azwj} has Described them where He\textsuperscript{azwj} has Said: “[23:60] And those who dispense their charity with their hearts full of fear”. That’s what they come with? By Allah\textsuperscript{azwj}! 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\textsuperscript{azwj}, 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\textsuperscript{asws} love and being (less) obedient to us\textsuperscript{asws}. 
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 by his heart, obligates more for himself from Allah, 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’.

So I said to him, ‘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 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?’ Then said: ‘How many are proud with what Allah has Favoured them with, and how many have been enticed by the Veil of Allah upon them, and how many have been infatuated by the praises of the people upon him’. Then said: ‘I hope for the salvation for the ones who recognise our rights, from this community except for one of the three – an unjust ruler, a follower of desires, an openly immoral one’.

Then he 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, Allah does not Love the one who loves the world, and takes as a friend other than us, whilst the one who recognises our rights and loves us, so he has loved Allah’.
A man wept, so he asws said: ‘Are you crying? Even if the inhabitants of the heavens and the earth all get together crying to Allah azwj 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 azwj in that condition’. Then said to him: ‘O Hafs, be a follower and not a leader. O Hafs, the Rasool saww Allah azwj said: ‘The one who fears Allah azwj, would be of little speech’.

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

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

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29 Al-Kafi, Vol. 8, H. 14546