

Infatuation

Infatuation **العشق**

The Reprehensibility of Infatuation

نَدْمُ الْعِشْقِ

.. الإمامُ عليٌّ (عليه السَّلامُ): الهجرانُ عُقوبَةُ الْعِشْقِ¹

1— Imam Ali (a.s.) said, ‘Separation from one’s beloved is the penalty for infatuation.’ [Bihar al-Anwar, v. 78, p. 11, no. 70]

- الإمامُ عليٌّ (عليه السَّلامُ): وَمَنْ عَشِقَ شَيْئاً أَعَشَى (أَعْمَى) بَصَرَهُ وَأَمْرَضَ قَلْبَهُ ، فَهُوَ يَنْظُرُ بِعَيْنٍ غَيْرِ صَاحِحَةٍ ، وَيَسْمَعُ بِأُذُنٍ غَيْرِ سَمِيعَةٍ ، قَدْ خَرَقَتْ الشَّهَوَاتُ عَقْلَهُ ، وَأَمَاتَتْ الدُّنْيَا قَلْبَهُ .

2— Imam Ali (a.s.) said, ‘The one who is infatuated with something, his eyes become blind and his heart becomes sick, such that he sees with unsound eyes and hears with deaf ears, his base desires having torn apart his reason and [love of] the world having killed his heart.’ [Nahjul Balaghah, Sermon 109]

.. الإمامُ الصَّادِقُ (عليه السَّلامُ) - لَمَّا سُئِلَ عَنِ الْعِشْقِ :- قُلُوبٌ خَلَّتْ مِنْ ذِكْرِ اللَّهِ فَأَذَاقَهَا اللَّهُ حُبَّ غَيْرِهِ³

3— Imam al-Sadiq (a.s.), when asked about infatuation, replied, ‘Hearts that are empty of the remembrance of Allah are given to taste by Allah the love of other than Him.’ [Amali al-Saduq, p. 531, no. 3]

The Reward for One Who Despite His Infatuation Restrains Himself

ثَوَابُ مَنْ عَشِقَ وَعَفَّ

.. رسولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): مَنْ عَشِقَ فَكَتَمَ وَعَفَّ فَمَاتَ فَهُوَ شَهِيدٌ⁴

4— The Prophet (S) said, ‘Whoever loves someone passionately, then suppresses his love in order to remain chaste and dies in the process, is a martyr.’[Kanz al-’Ummal, no. 7000]

.. الإمامُ عليٌّ (عَلَيْهِ السَّلَامُ): مَا الْمُجَاهِدُ الشَّهِيدُ فِي سَبِيلِ اللَّهِ بِأَعْظَمَ أَجْراً مِنْ مَنْ قَدَرَ فَعَفَّ⁵

5— Imam Ali (a.s.) said, ‘The fighter who is martyred in the way of Allah has no greater reward than the one who is able to sate his lust but restrains himself.’[Nahjul Balaghah, Saying 474]

Infatuation with Allah

عِشْقُ اللَّهِ

- رسولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): يَقُولُ اللَّهُ عَزَّوَجَلَّ: إِذَا كَانَ الْغَالِبُ عَلَى الْعَبْدِ الْإِسْتِغَالُ بِي جَعَلْتُ بُغْيَتَهُ وَلَذَّتَهُ⁶ فِي ذِكْرِي ، فَإِذَا جَعَلْتُ بُغْيَتَهُ وَلَذَّتَهُ فِي ذِكْرِي عَشِقَنِي وَعَشِقْتُهُ ، فَإِذَا عَشِقَنِي وَعَشِقْتُهُ رَفَعْتُ الْحِجَابَ فِيمَا بَيْنِي وَبَيْنَهُ ، وَصَيَّرْتُ ذَلِكَ تَغَالِباً عَلَيْهِ ، لَا يَسْهُو إِذَا سَهَا النَّاسُ

6— The Prophet (S) said, ‘Allah, Mighty and Exalted, says, ‘When a servant’s predominant state is preoccupation with Me then I make the object of his desire My remembrance and place his pleasure therein. And when I make My remembrance the object of his desire and place his pleasure therein, he becomes infatuated with Me and I with him. And when he becomes infatuated with Me and I with him, I remove all veils between Me and him, and make this state predominate over him where he is never again negligent even when other people are.’[Kanz al-’Ummal, no. 1872]