

# Wise Admonishment from the Professor of Theology, Imam-Al-Khomeini, May his Shade Last

Wake up from your sleep, dear one, abandon negligence and tardiness, let your eyes abstain from indifferent sleep, and be informed that Allāh Almighty created you for Himself as the *qudsi* tradition states:

***"O son of Adam! I created all things for your sake and created you for Myself." In the [divine] address whereby Moses was honored, the Almighty said, "... And I chose you for Myself" (Qurʾān, 20:41).***

Turn your heart into an abode for Him, as He has also said, "My earth and heavens do not have room enough for Me, yet the heart of My believing servant does." So, you and your heart are among the divine canons. Allāh Almighty is jealous; therefore, beware of daring to cause your own perdition and be exposed to the law of the Truthful One, the Almighty.

Fear Allāh's jealousy lest He should expose you in this world to a scandal which, no matter how hard you try to rectify, you are unable to rectify it. You are within the domain of your own self and in the presence of the honored angels and great prophets, yet you dare to violate the divine canon and the virtuous manners whereby the friends of Allāh try to imitate Him!

You hand them over to someone else other than the Truthful One; you grant your heart to the enemy of the Almighty, committing *shirk* in your inner-self and in its domain; so, beware lest the Almighty should expose the domain of your own self and expose you before the angels near to Him. Moreover, He will expose you before this world, afflict you with a scandal that can never be rectified, scandalize you with a rift that can never be sewn together again. Allāh, Glory to Him, covers shortcomings, but He also is jealous.

He is the most Merciful of those who show mercy, yet He also is the most tough when it comes to penalizing. He covers faults so long as they do not go overboard. When a fault does, God forbid, due to such a momentous act and ethical scandal, His jealousy overshadows his covering as you heard in a sacred tradition. Be aware, then, of all of this and go back to your senses; express your regret to Him for He, the most Exalted One, is Merciful and tries to help people obtain His mercy.

If you return to Him, He will hide your past shortcomings, not acquainting anyone with them, vesting virtue upon you, personifying in you the commendable manners, making you the mirror of His attributes, carrying out your own will in that world; His will is effective in all worlds, according to the following tradition about the people of Paradise: "An angel comes to them [to the residents of Paradise] seeking permission to enter. Once he enters, he will hand them over a letter from Allāh after having conveyed the greeting of the Almighty to them. In the letter there is an address to everyone. Everyone is addressed thus: 'From the Ever-living, the Sustaining Who never dies. I say to a thing BE, and it is, and I have made you this day able to say BE to a thing, and it is.'"

The Prophet (ص) goes on to say that it is then that whatever a resident of Paradise commands, it comes to be<sup>1</sup>. The command there will be yours if you want to achieve such a status. If you submit your will to Allāh, He, Praise to Him, will make you the manifestation of His will, faring with the affairs; the domain of creating will be at your disposal in the Hereafter. This is different from the impossible false authorizing.

You, dear one, ought to choose for yourself one of these two matters, for Allāh Almighty is independent of us, of the entire creation, of our sincerity and the sincerity of everyone and everything in existence.

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1. I would like to add to this what the knowledgeable sheikh, who is familiar with the Ishaqi precious stone, one of the precious stones of wisdom, has said: "He creates, through His determination, anything that can have an existence from beyond such determination, while the determination itself keeps safeguarding it." This is recorded on p. 124 of the Message of Unity by Hassan Zadeh Amuli. The tracing of the narrative in the said book, Al-Futuh al-Makkiyya [the Meccan campaigns], Vol. 2, p. 150, at the end of Chapter 73, Query No. 154, Bulaq Press edition.

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