

Statement in Point by Imam Khomeini

The imām, may his shade endure, says the following:

"What has to be pointed out is that some of those with weak souls, those whose souls are not at ease, cast doubt about many rewards received for partial matters, being indifferent to the fact that if something seems small in our eyes in the life of this world, it does not mean that its image in the world of the unknown and in the angelic world is also small and insignificant. Perhaps a small being may have in its domain and inwardly the perfection of greatness and glory.

The sacred physique and the bodily form of the Honored Prophet, the seal of prophets, the revered Prophet and the great one, peace of Allāh be with him and his progeny, was one of the small existents in this world, but his holy soul surrounded the domain and the angelic kingdom and was the cause for the existence of the heavens and the earth. Passing a judgment about the "insignificance" and the small size of something according to its hidden and angelic image is a branch of knowledge of the angelic world and of the hidden things, and people like us have no right to make such a judgment.

We have to open our eyes and ears to the words of the scholars of the hereafter world, I mean the prophets and friends of Allāh, peace be with them all. Moreover, that world is based on the Almighty bestowing His favors and infinite mercy, while there is neither an end nor a limit to Allāh's favors. Absolute exclusion from the favor of the most Generous One Who has the infinite mercy originates from extreme ignorance, for all these blessings which He has bestowed upon His servants and which the minds are too incapable of and are too puzzled to count, all came into being without anyone asking for or being worthy of.

So, what is the objection if He bestows many times as many as these boons unto His servants without precedence? Is this too much to expect in a world that was built on the influence of the human will and about which the following verse was revealed:

"There will be all that the souls could desire there, all that the eyes could delight in" (Qurʿān, 43:71),

despite man's desires having neither an end nor a measure?! Allāh, the most Blessed and Exalted One, determined that world and the human will so as man would exist according to His mere will.

"So, my dear one, the narratives and the sacred traditions for these boons are not just one or two or ten so one may have room to deny them. Rather, they are beyond the limit of being consecutively reported, and all the reliable books of traditions are filled with such quotations. These are similar to one hearing with his own ears from the Infallible Ones, peace be with them, and they allow no room for interpretation.

Such a requirement is in total agreement with the consecutively reported texts and not in collision with the evidence, but in agreement with it, backed by evidence. Denying it is a proof for the weakness of one's conviction and an indication of his extreme ignorance. One has to unhesitatingly accept the statements of the prophets and friends of Allāh, peace be with them, and there is nothing better than man submitting to the masters of the truth, especially in the matters where reason cannot reveal, nor is there a way to comprehend them except through the venue of inspiration and message.

If man wants to insert his small mind, his whims and thoughts, in the unknown and the worship matters of the Sharʿa, he will end up denying what is generally accepted and what is necessary. He will gradually be dragged from what is few to what is many, from what is low to what is high. If we suppose that you cast doubts about these narratives and their *isnad*, although there is no room in them for denial, you will be casting doubt about the Glorious Divine Book, the heavenly sacred Qurʿān, for it has many such rewards. An example is this verse:

"The night of power is better than a thousand months" (Qurʿān, 97:3),

and like this verse:

"The parable of those who spend their substance in the way of Allāh is that of a kernel of corn: It grows seven ears, and each ear has a hundred kernels. Allāh gives manifold increase to whomsoever He pleases" (Qurʿān, 2:261).

In my opinion, I the writer, one of the reasons for these exclusions and denials is conceit and the magnifying of deeds. For example, if someone fasts for one day or spends the entire night in adoration, then he hears that there are great rewards for his deed, he will not think it as being far-fetched. Also, this by itself exists had the deed had its own reward, but he magnifies his deed, admires it, so he believes there is such a reward.

"My dear one: "If we suppose that we, in all our lifespan, say fifty or sixty years, undertook all the obligations stated in the Sharʿa, then we moved from this life with a sound belief, with good deeds and sound repentance, what is the measure of the reward for our righteous deeds and conviction? According to the Book and the Sunnah as well as the consensus of all sects, such an individual receives the mercy of the Truthful One, the most Exalted, and he enters Paradise with which he is promised, a garden in which he will remain eternally in bliss and ease, in everlasting mercy, tranquility and fragrance".

Is there room in this for denial, had the basis been the reward for the good deed? Let us erroneously suppose that our righteous deeds are worthy of being rewarded, the reward of this person will be hardly imaginable in quantity and quality. It is understood from this that the matter is based on another premise and revolves on another axis; so, there is no room for exclusion, and there is no venue opening for denial."

Here ends his statement, may his shade prolong: "Among the other harms of conceit is that it forces the conceited person to be pretentious. This is so because demonstrating what is beautiful of the human instincts and stopping to show off one's beauty is very difficult, just as difficult as it is for a hungry and thirsty person not to eat and drink. The men of knowledge, those who are giants in this field, have very interesting situations and made very precise statements, but it is not suitable to quote them here.

This sense does not distinguish between true beauty and an imagined, fake one. One who admires his deeds, since they look good in his eyes, and since the deeds which he does must be shown to others, finds it very difficult to withstand this psychological inclination. Had he had this will, he would not have been afflicted with conceit in the first place. This is the opposite of one who does not admire his deeds. He does not see them as being anything but as nothing, seeing his manners dismal and his conviction as being unworthy of being demonstrated to others; so, he does not admire himself, his attributes or deeds. Rather, he sees himself as not beautiful at all.

Such a person is in no position to make a show of himself and present his deeds to others. He is just as imām Khomeini, may his shade endure, has said, "The rotten and ugly merchandise is never displayed at the wholesale market." But if he sees himself and his deeds as presentable, he will be in a position to show off his beautiful deeds in their imagined beauty. Therefore, all the harms mentioned in these sheets are definitely counted among the harms of conceit as well. In the field of the harms of conceit, the greatest mentor of manners and spirituality, imām Khomeini, may his blessings last forever, has made a statement, and here is a translation of its text:

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