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# Call to Sincerity from the Professor of Theology, Imam–Al–Khomeini, May his Shade be Prolonged

He, may Allāh prolong his shade, has said, "Be informed that the real Owner of the domain, the One Who truly grants bounties, the One Who grants us blissful things, having prepared them for us even before we came into this world, prepared the nutritional food that is good and suitable to our weak stomach, the One Who cultures and serves with love as great as mountains, so His service may be obligation–free, with suitable environment and air, in addition to all His apparent and hidden blissful things.

He prepared us for the world of the hereafter and that of the *barzakh* before we get there. This Master of blessings wants our hearts to love him, to love His Greatness, with sincerity, and the result of this love will be for our own benefit, too. Despite all of this, we do not listen to His commandment but disobey Him and take a path that does not lead us to His pleasure; so, what a great injustice we have committed! How have we argued with the King of Kings?!

And the loss is only our own; His domain is not hurt in the least, nor can we get out of His power and authority. It makes no difference to Him whether we believe in His unity or not. If we are knowledgeable about Allāh, fearing Him, pure of souls, all this is for our own good. And if we are unbelievers or polytheists, we only harm our own selves. Allāh is independent of the worlds, of their obedience, sincerity and worship. His domain is not harmed by our rebellion.

Our *shirk* and hypocrisy do not diminish it. But since He is the most Merciful of those who have mercy, His spacious mercy and great wisdom have required that He leads us to the paths of guidance, the ways of distinguishing goodness from evil, beauty from ugliness, and to show us what causes humanity to slip away, what robs it of happiness, and the great boon for such guidance belongs to Allāh.

The favor belongs to Him for whatever acts of adoration, sincerity and worship we perform. So long as

our visions, and the eyes whereby we can see the *barzakh*, are not open, we are unable to comprehend this fact. And so long as we in this narrow and dark world, in this dark nature, are shackled with the chains of time, jailed in the dark extended place..., we are unable to realize the great boons that belong to Allāh Almighty, and we cannot imagine the divine blessings that lie in this sincerity, adoration and guidance.

Beware of thinking that we do a favor to the great Prophets of Allāh, or to His honored friends, or to the nation's scholars who are the guides to our happiness and salvation, who have saved us from ignorance, darkness and torment, who invited us to the world of celestial light, happiness, elation and greatness.

They bear the burdens of hardship and exhaustion while educating us so we may be saved from the darkness that lies in false beliefs and compounded ignorance and from the pressures and suffering that are the manifestations of a lowly conduct, from the engulfing fearful images of the ugly deeds, and so we may instead earn the celestial lights, the norms of happiness and elation, the pleasures of the soul, the feeling of restfulness, the *huris* with large lovely eyes, and the mansions that we cannot possibly imagine.

Our world of this domain, as greatly spacious as it is, cannot bear one single outfit of those of Paradise. These eyes of ours cannot bear to see a single hair of the *huris* with their large lovely eyes. Yet the angelic picture of beliefs and deeds has been realized, through divine inspiration, by the great prophets, especially by the one who had the total revelation, the inclusive constitution, namely the seal of prophets (ص).

The prophets saw it, heard it, and called us towards it while we, poor souls, are like children who do the opposite of what the wise rule. Rather, humans even call these prophets wrong, argue with them and always do the opposite of what they enjoin. Yet those pure and contented personalities, the good and pure souls, due to their compassion and mercy towards the servants of Allāh, did not fall short in calling upon the ignorant one, pulling them in the direction of Paradise and happiness through any means of power and wealth, without asking them for any reward at all.

The only reward asked by the Messenger of Allāh (ص) was that we be kind to his near in kin. Perhaps the picture of this kindness in the world of the hereafter may manifest itself in the form of the most glittering light for us. This reward is for our own good, too, so it may get us to reach happiness and mercy. Thus, the reward of following the message is credited for us, and we benefited from it:

***"Say: I ask no reward of you: It is (all) in your interest: My reward is due only from Allāh" (Qur'ān, 34:47).***

How can we, the poor ones, do them a favor, and what a great benefit do we reap from being sincere to them?! What favor do you vest upon the scholars of the nation, upon the scholar who explains the difficult issues and the rulings, or upon the honored Prophet, or upon the Holy One, the most Great?! Each person, according to his level and station, leads us towards the path of guidance.

Indeed, we owe them so much, too much to be able to reward them in this world, the world that is not at all suitable for rewarding them. Indeed, to Allāh, to His Messenger, and to His friends belongs the favor just as the Almighty has said:

***"Say: 'Do not count your Islam as a favor to me. Nay! Allāh has conferred a favor on you when He guided you to the faith, if you are true and sincere. Truly Allāh knows the secrets of the heavens and the earth, and Allāh sees well all that you do'" (Qur'ān, 49: 17-18).***

If we are truthful in our claim of belief, the favor belongs to Allāh for having guided us to thus believe. Allāh sees what we do not, and He knows the images of our deeds, of our belief, of our submission to Him in the world of what is unknown to us. As for us, the poor ones, we know none of the truth, so we learn from the one who is knowledgeable about them and feel indebted to him, and we follow the scholar and feel indebted to him, and we offer congregational prayers behind the scholar and feel indebted to him, although we owe them without knowing it. Hence, when we feel that we are the ones who do them a favor, such feeling turns our deeds upside down, hurling them into Sijjeen, rendering them to an utter loss.

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