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# Scientific Point to Eradicate Pretension from the Theological Imam Al-Khomeini, May Allah Prolong his Shade

He, may Allāh prolong his shade, has said, “We would like to state in this regard something that may be effective in treating this heart disease. According to evidence, revelation and observation, as well as the traditions of the Infallible Ones, peace be with them, and the Book of Allāh, the Great, according to His dominance over all beings, His maintenance of all what needs to be maintained..., the hearts of all the servants are under His control and in the grip of His power. Nobody can fare with the servants' hearts without the permission of the Maintaining One and His evolving authorization. It can never be. Even those who have hearts, too, cannot fare with their hearts without His permission, the most Exalted One, and His dealing.

The Holy Qur'ān informs us of this fact, and so do the narratives about Ahl al-Bayt, peace be with them, who stated so by reference, explicitly and implicitly. Allāh, Praise to Him, is the One Who owns the heart and Who fares with it, while you are a weak servant incapable of faring with hearts without the dealing of the Truthful One, the most High. Rather, His will subdues yours as well as that of everything in existence. So, if your pretension is to attract the servants' hearts and attention, to gain respect and status in the hearts, to earn a good reputation..., all these are outside your control; they are under the control of the Truthful One, the most Exalted.

The Lord of Hearts, the One Who owns them, permits them to incline to whoever He wants. And your behavior may result in the opposite of what you want. We have heard about and seen pretenders with two faces, having impure hearts, those whose affair was exposed and who gained the contrary of what they had desired. There is a reference to this in a sacred tradition recorded in *Al-Kāfi* as transmitted by Jarrah al-Madīni who quotes Abū Abdullāh, peace be with him, saying the following in his explanation of this verse:

***"Whoever expects to meet his Lord, let him do righteous deeds and in the worship of his Lord admit no one as (His) partner" (Qur'an, 18:110): "***

Someone does some good deed not for the sake of Allāh but so people may hold him in high esteem. He loves people to hear about what he does. Such person is one who associates a partner in the worship of his Lord." Then he said, "No servant does an act of righteousness then time passes by except that Allāh will bring something good out of it. And no servant does something wrong in secrecy and time passes by except that Allāh will bring out something bad out of it for him."

You, my dear one, ought to seek good reputation with Allāh. Plead to the One Who owns the hearts to let the hearts incline towards you. Work for Allāh, and let your deed be purely for His sake, for the most Exalted One will then make you loved by people in this world plus rewards you with good things and eternal blessings in the world of the hereafter. He will then enhance the impression which you leave on people's hearts and make you honored in both this life and in the one to come. But if you are able, through practices and struggles, to rid yourself of this love, too, do so in order that your heart may be pure, your deed in this direction will be sound, your heart will direct itself towards Allāh, your soul will be cleansed and the impurity of the self (*nafs*) will disappear.

What benefit do you reap from the love of weaklings or from their hatred, or from fame among poor servants of Allāh? Even if we suppose there is a benefit, it will last for only few days, whereas the outcome of this love could drag you to pretension; so, God forbid, you will then become a polytheist, a hypocrite, or an apostate. And if we suppose that one's [prohibitive] matter in this life will be veiled from the eyes of the people, but in the presence of the divine justice, and in the audience of the righteous servants of Allāh, His great Prophets, those who are close to Him and His angels, he will be exposed, and he will surely bear the impact of shame, finding none to help him. You have no idea what a scandal in that Day it will be and what shame and darkness which none knows save Allāh. It is the Day when the unbeliever will say, ***"Woe unto me! If only I were (mere) dust!" (Qur'an, 78:40).***

But it will be of no avail to him. You, poor soul, for the sake of partial love and fame, which are of no benefit, among the servants of the Almighty, turned away from these blessings, lost the Pleasure of Allāh, Glory to Him. You made yourself an object of His wrath.

You substituted the deeds whereby you can achieve the abode of honor, the eternal life, the everlasting happiness, life in the highest stations of Paradise... with the darkness of *shirk* and hypocrisy, and you prepared for yourself the sighs, the regret, the intense torment, becoming a prisoner in Sijjeen as described in a sacred narrative in *Al-Kāfi* and cited from Abū Abdullāh, peace be upon him. In it, the Prophet (ص) says, "An angel gleefully ascends with the news about a deed of a servant. If he ascends carrying reports about the servant's good deed, Allāh, the most Exalted, the most Great, says, 'Deposit it in Sijjeen, for he did not seek My pleasure when he did it.'" I and you, in our condition, cannot imagine Sijjeen, nor can we understand the record of the deeds of the sinners or see the picture of these deeds that are in Sijjeen, but we see their reality when we are incapacitated and have lost touch with any

remedy.

So, wake up, my dear one, from your sleep, do away with heedlessness and laziness, weigh your deeds with the scales of reason before they are weighed in that world. Hold yourself to account before you are held, and rid the mirror of your heart of *shirk* and hypocrisy and of having two faces. Do not permit your heart to rust with *shirk* and apostasy lest it should be afflicted with the fire of the Hereafter. Do not let the light of nature be replaced with the darkness of disbelief.

Do not render to loss the nature whereby Allāh created people, do not betray this trust of Allāh, cleanse the heart's mirror so the light of the beauty of the True One shine in it, thus it will be more precious to you than this whole world and everything in it, and the fire of divine love will then burn in the heart, burning every love that you have in your heart for anything else, and you will not accept to replace one moment of it with the whole world, and you will enjoy the pleasure of remembrance of Allāh compared to which all animal pleasures will be nothing at all.

If you are not worthy of this station, if these images appear in your eyes to be strange, do not abandon the divine blessings in the world of the Hereafter about which the Holy Qur'ān has informed you as well as the traditions of the Infallible Ones in exchange for attracting the hearts of the beings. Do not lose these rewards, do not deprive yourself of such blissful things for the sake of an imagined fame that lasts few days, and do not trade eternal happiness for continuous pain...

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