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Spirituality

Story n. 1

'Allamah was in a constant state of remembrance of the Almighty (*dhikr*). When we would walk together, and our conversation would end, he would busy himself with *dhikr*. He believed strongly in supererogatory prayers (*nawafil*) and sometimes he would even recite them while on the road. He gave great importance to participating in gatherings of mourning for the Ahlul-bayt (as) and shed many tears in grief for Aba Abdillah [Imam Husayn] (as).

He spent many nights awake and in worship, and in the month of Ramadhan, he would be awake, praying and busy with remembrance of the Almighty (*dhikr*) between sunset and dawn. He was the personification of the verse

***Men whom neither merchandise nor selling diverts from the remembrance of Allah* (*Sura Nur, 24: 38*).**

Ayatullah Ibrahim Amini

Story n. 2

'Allamah Tabataba'i was not overly concerned with worldly matters. He used to say God is the one who gives reputation. Human beings can never attain status with worldly objects. He had a very exalted and sensitive soul. Whenever God would be mentioned, his appearance would change. Occasionally he would tell me,

"It is possible that sometimes a person becomes so unaware of God, that God inflicts him with a severe and dangerous fever for forty days so that he might once say from the depth of his heart *Ya Allah*, and fall into the remembrance of God".

In times of difficulty and pain he never displayed the smallest sign of distress. He confronted problems with serenity and patience.

'Allamah's daughter

Story n. 3

We were witness to the personification of asceticism (*zuhd*) in all the time that we spent with 'Allamah. Occasionally he would speak about the difficult years; the years when he was in Tabriz and his life was in turmoil. It was a time of unrest in Azerbaijan, but despite this situation and the fact that there was no outward peace for 'Allamah, he had no fear; such a situation did not shake him the least, and he remained firm [throughout].

Ayatullah Jawadi Amuli

Story n. 4

In terms of spiritual perfection, 'Allamah Tabataba'i had reached such a level of *tajjarude barzakhi* that he was able to see visions from the world of the unseen which other regular individuals could not.

Years of spiritual exertion and endeavors on the path of self-purification and practical Gnosis (*'Irfane 'Amali*) resulted in [his complete] knowledge of theoretical Gnosis (*'Irfane 'Ilmi*). That is because the late 'Allamah Tabataba'i united intellectual 'Irfan with practical 'Irfan, and thus was able to taste the reality of true 'Irfan. That which other mystics had written about in their books, he realized. He had in reality traversed the many stages of 'Irfan. In the end he wrote a timeless and lasting account of this. His book *Muhakemat bain Mukatebat* is a valuable text from whose valleys of knowledge many of those inclined towards 'Irfan have benefited from.

Shahid Mutahhari

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