

THE ELIXIR OF LOVE

A Commemorative Volume
For the Late Shaykh Rajab 'Alī
Khayyāt (Nikūgūyān)

Muḥammad Rayshahrī
Translated by :
Aḥmad Riḍwānī

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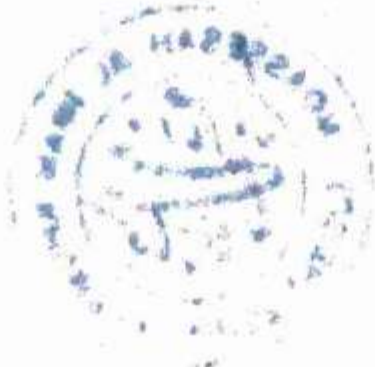
Translated by:

Aḥmad Riḍwānī

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**In the Name of Allah,
The Most Compassionate, the Most
Merciful**

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Foreword

The first question that may occur to the reader as to the reason the author (of the present book) has undertaken writing a commemorative volume about the perfect Gnostic, the pious servant, and the reverend “Shaykh Rajab ‘Alī Khayyāf” – particularly if the reader has been one of his disciples – would probably be: “Why has a writer, who has never met with the Shaykh and whose field of work and research is not writing commemorative biographies, made such an attempt like this?”

The Charisma of the Shaykh’s Sayings

Imam Ali (A.S.) has been quoted as saying:

«إِنَّ عَلَى كُلِّ حَقٍّ حَقِيْقَةً، وَعَلَى كُلِّ صَوَابٍ نُورًا»

“Together with every righteous affair there is a truth, and with every correct matter, a light”¹

Once at early youth, when I accidentally encountered in Masjid-i Jamkarān in Qum with one of the devotees of Shaykh Rajab ‘Alī, I became devotedly attached to the latter despite having never met him in person. I found in his words such truthfulness, radiance and charisma that scented of the fragrance of the friends of God.

1. Al-Kāfī, II, 54:4; Mīzān- al-Ḥikmah, XIII, 6520:20838.

For years, I eagerly longed for the life-story and words of that “unschooled beloved” and instructor of ethics at whose feet many professors from Universities and Hawza (Islamic Seminaries) had knelt in devotion, to be compiled, published and presented to the public, especially the youth—who are in dire need of it at the outset of their life.

If one of disciples of the Shaykh, who is given to writing, had made this valuable and instructive endeavor, there would have undoubtedly been compiled a more comprehensive collection than the present volume. For some reason, however, this was not accomplished, mainly due to the fact that most of the Shaykh’s disciples and companions who potentially could have played a helpful part in compilation of such work, have already departed from this world.

Several years ago I began to feel that the chance for accomplishing this task was gradually being lost, and if the memories of those devotees of the Shaykh who are still alive were not compiled by now, perhaps it would never be possible to write his didactic biography, and truth-seekers would be deprived for ever of knowing the truths that this man of God had been able to discover. Thus, I brought up the issue with a brother in faith and asked him to arrange interviews with the Shaykh’s devotees and record their memories on the basis of the topics that I had gathered about him.

This was carried out and the memories were written down. It was, then, prepared and edited by The Islamic Research Foundation and in June, 1997 was published by Dār al-Ḥadīth Publication by the name of *Tandīs-i Ikhlāṣ* (A Figure of Sincerity).

In spite of all its inefficiencies, the book was highly acclaimed by the readers, especially the young generation, to the extent that in a

short while it sold out over a hundred thousand copies in eleven reprints.

By further research, more valuable points about the Shaykh's spiritual wayfaring and self-enrichment were revealed. This time, despite all my busy occupations, for some reasons I decided to reorganize the book in a way that the spiritual character of that devoted Gnostic, secrets of his spiritual achievements, and his method of self-improvement can be rewritten. The present book is, by Grace of Allah, the product of that decision. In this new edition, renamed *The Elixir of Love*, some considerable remarks are to be made.

The Style of Writing

In authoring this book, all the interviews made with Shaykh Rajab 'Alī's devotees were revised and catalogued. Afterwards, the significant and instructive points were extracted from among the dialogues, categorized in four parts: Traits, A Leap Forward, Self-Building; and Passing Away. In the end, the main task of chaptering and editing began.

The significant distinction between the biography of the reverend Shaykh and other biographies is the utilization of Islamic texts to authenticate his guidelines or some of his miraculous acts. Remarks on some relevant prophecies and miracles that occurred to other friends of God were also included.

Another point is that, brief quotations from Islamic texts brought up on each topic are referred to more as examples. For further details, however, the interested reader may refer to the newly published Persian translation of *Mīzān al-Ḥikmah* by the same author as specified at the footnotes.

Beyond a Commemorative Volume

This way, the volume on the late Shaykh turned out to go beyond a mere commemoration. It not only indicates the path to the sublime destination for humanity, but also serves as an impetus to self-improvement, guiding the spiritual seeker toward the status of the righteous and the truth-seekers by means of the Holy Qur'ān and traditions of the Infallible Imams (A.S.).

In an introduction to his Commentary on the Hadīth of the Army of Intellect and Ignorance, Imam Khomeini (R.A.) asserts the inefficiency of books written about ethics from scientific and philosophical points of view, and emphasizes the society's need for books on ethics such as the present one. He further comments:

“To my humble opinion, scientific and historical ethics as well as literal and scientific interpretation [of the Qur'an] and commentary on *hadiths* in like manner, divert one from their destination and goal and is distancing rather than approximating. It is my contention that in ethics and commentary on the related *hadiths* or interpretation of the noble verses referring to it [ethics], it is important that the writer should instill his purposes in the souls [of his audience] by means of warning and giving glad tidings, preaching and admonishing, and reminding.

In other words, a book on ethics should be of a practical preaching nature, curing maladies and defects by itself, rather than showing how to cure.

Explaining the roots of morals and indicating the way to remedy [of immorality] does not drive one near to destination, does not enlighten a darkened heart, and does not rectify a corrupt disposition. A book on ethics is one that by reading it a hard [and

unfeeling] soul turns tender, the impure becomes purified, and the darkened gets radiant; and that is achievable only if the scholar [preacher] is a leader while instructing, a therapist while presenting [ways of] therapy, and if his book itself is the medicine for the ailment rather than a prescription exposing medications. The words of a spiritual physician should serve as medicine, not prescriptions; and the above mentioned books are prescriptions rather than medications; though if I dared I would say that some of them [even] seem doubtful to be [considered as] prescriptions – this topic, however had better be dispensed with.”

The reader will find out by experience that the present Commemorative Volume is not prescription exposing medications; rather, it is indeed a medicine that heals diseases of the heart, makes the hearts tender and radiant, and takes the spiritual seeker closer to his destination and goal.

Authenticity of the Sources

As mentioned before, the sources of the Shaykh’s Commemorative Volume comprise interviews made with his disciples and devotees; and except in few cases, all narrations are directly quoted from the Shaykh. And all the narrators – both the ones whose names are given and those who for some reason preferred not to be named—are reliable and I am confident that what they have said are nothing but truth.

What is remarkable is that all the things said about the reverend Shaykh here is what his disciples have said about him without referring to them in details.

Another point worth mentioning is that in quoting from the interviews great care has been taken to mention the exact words and

make the least literal and editorial corrections as far as possible.

Stations of the People possessing Divine Knowledge

The greatest art of the reverend Shaykh is his attaining the elixir of love of God. He was actually an expert in such alchemy;¹ and the book was, accordingly, named, *The Elixir of Love*. Exploiting this elixir, the reverend Shaykh attained the truth of Unity (of God). In chapter three of part three of the present volume you will read the Shaykh's words in this respect:

“The truth of elixir [alchemy] is to attain God Himself.... Love of God is the final station of servitude.... The standard for evaluation of deeds is the standard by which the doer loves God Almighty.”

I presume whoever reads the Shaykh's biography, they will confirm that he had perceived the truth of the elixir of loving God; that through loving his Creator he had attained such perfection and high stations that is so baffling—if not impossible—for us even to imagine.

Many a time it happens that some ignorant individuals will deny the high stations of those possessed of Divine knowledge merely out of their own disability and failure in comprehending those stations. That was why the late Imam Khomeini (R.A)—the founder of The Islamic Revolution—strongly cautioned his beloved son, Hāj Ahmad Agha, of such attitude. He wrote:

“My son! What I first and foremost recommend to you is not to deny the stations of those endowed with Divine knowledge, which

1. See “The Shaykh's Greatest Art”, Chapter three, Part three.

is the manner of the ignorant; and beware of those denying the status of the friends of God, as they are highway robbers of Truth.”¹

And in his advice to Ḥāj Ahmad Aqha’s wife, he states:

“I would not like to exonerate the pretenders; ‘for many a cloak deserve to be burnt’. Rather I want you not to negate the essence of spirituality, which the book [the Qur’an] and the *Sunnah* [of Rasul Allah (S.A.W.)] have alluded to and its opponents have either ignored it or have engaged themselves in the monotheism of the masses. I enjoin you [to know] that the first step is to get out of the thick veil of negation, which is an obstacle to any development and any positive step. This [first] step is not perfection [in itself]; rather it opens up the path to perfection....”

“In any case, one cannot find a way toward Divine knowledge with a negating attitude. As being selfish and egotistic, those who negate the stations of the Gnostics and the positions of spiritual seekers would not attribute to their own ignorance whatever they do not comprehend, and negate it lest their selfishness and egotism would not be marred.”²

The Human Beings Who Cannot be Perceived

The stations of those endowed with Divine Knowledge are virtues that cannot be explained and described to most of the people. In this

1. Şahīfeh Nūr , XXII , 371.

2. Ibid. ,XXII , 348.

respect, a beautiful *hadith* is quoted from Imam al-Şādiq (A.S.) as follows:

«لا يَقْدِرُ الْخَلَائِقُ عَلَى كُنْهِ صِفَةِ اللَّهِ عَزَّوَجَلَّ ، فَكَمَا لَا يَقْدِرُ عَلَى كُنْهِ صِفَةِ اللَّهِ عَزَّوَجَلَّ فَكَذَلِكَ لَا يَقْدِرُ عَلَى كُنْهِ صِفَةِ رَسُولِ اللَّهِ ﷺ ، وَكَمَا لَا يَقْدِرُ عَلَى كُنْهِ صِفَةِ الرَّسُولِ ﷺ فَكَذَلِكَ لَا يَقْدِرُ عَلَى كُنْهِ صِفَةِ الْإِمَامِ عَلَيْهِ السَّلَامُ وَكَمَا لَا يَقْدِرُ عَلَى كُنْهِ صِفَةِ الْإِمَامِ عَلَيْهِ السَّلَامُ فَكَذَلِكَ لَا يَقْدِرُ عَلَى كُنْهِ صِفَةِ الْمُؤْمِنِ»

“Masses are unable of perceiving the innermost core of Almighty Allah’s (SWT) Attributes, and as they are unable of accessing the essence of Allah’s (SWT) Attributes, they are likewise unable to perceive the depth of the attributes of His Apostle (S.A.W.); and as they are unable to find out about the innermost attributes of his Apostle, they are likewise unable to fathom the attributes of the Imams (A.S.); and as they cannot know the Imams as they should be known, they are likewise unable to recognize the truth of the faithful as they should.”¹

When reached the stage of annihilation in Allah, man becomes His vicegerent and representative in the world of existence. It is at this stage that analysis and description of his virtues, like that of God Almighty, would be impossible for the ordinary people. In this characteristic, as it was noticed in the words of Imam al-Şādīq (A.S.), there is no difference between the Prophet (S.A.W.), the Imam (A.S.), and the Faithful. Thus, it is not surprising to say that the spiritual stations and virtues of individuals like the reverend Shaykh are indescribable.

A disciple of the Shaykh, to whom the present author has for years

1. Mīzān al-Hikmah , I , 390 : 1400.

been devoted and quoted various accounts on the Shaykh's spiritual stations from, said that Once the Shaykh had told him:

“O such and such! No one knew me in the world, but I will be known on two occasions; once when the twelfth Imam (AJ) will have returned, and once on the Resurrection Day.”

Accordingly, introducing the spiritual virtues and perfection of the reverend Shaykh in itself is a task that cannot be carried out by such books as the present volume and the like. The deepest impact that writing his radiant biography can leave would be by illuminating the general features of the reverend Shaykh's life, secret of his attaining the high spiritual stations of those endowed with Divine Knowledge, and his way in education and self-building. This, in itself, is a great and valuable task that has, by the Grace of Bounteous Allah, been undertaken. We are grateful to Him for such great achievement. Perhaps this writing is going to be a beginning step toward the actualization of the Shaykh's prophecy of his being briefly known after his death. As his son has quoted him saying: “No one gets to know me and after my death I will be known.”

Muhammad Rayshahrī

April 1, 1999

Part 1

Traits

Chapter One

Life

The pious man of God, **Rajab ‘Alī Nikūgūyan** known as **the Reverend Shaykh** and **Shaykh Rajab ‘Alī Khayyāt** was born in Tehran in 1262 S.H./1883 CE. His father, **Mashhadī Bāqir** was an ordinary worker. When Rajab ‘Alī was 12, his father passed away and left Rajab ‘Alī alone with no full-blooded brothers and sisters. There is no more knowledge at hand about the Shaykh’s childhood. However, he quoted his mother himself as saying:

“One night when I was pregnant with you your father – who was then working in a restaurant – brought home some wholesome Kebabs. When I proceeded to eat, I found that you began to stir and beat my belly with your feet. I felt I should not eat from this food. I refrained from eating and asked your father why he had brought wholesome Kebabs that night, whereas the other nights he used to bring the customers’ leftovers. He said he had actually brought these Kebabs without permission! So, I did not eat from that food.”

This story indicates that the Shaykh’s father did not have worth mentioning features. The Shaykh himself is quoted as saying:

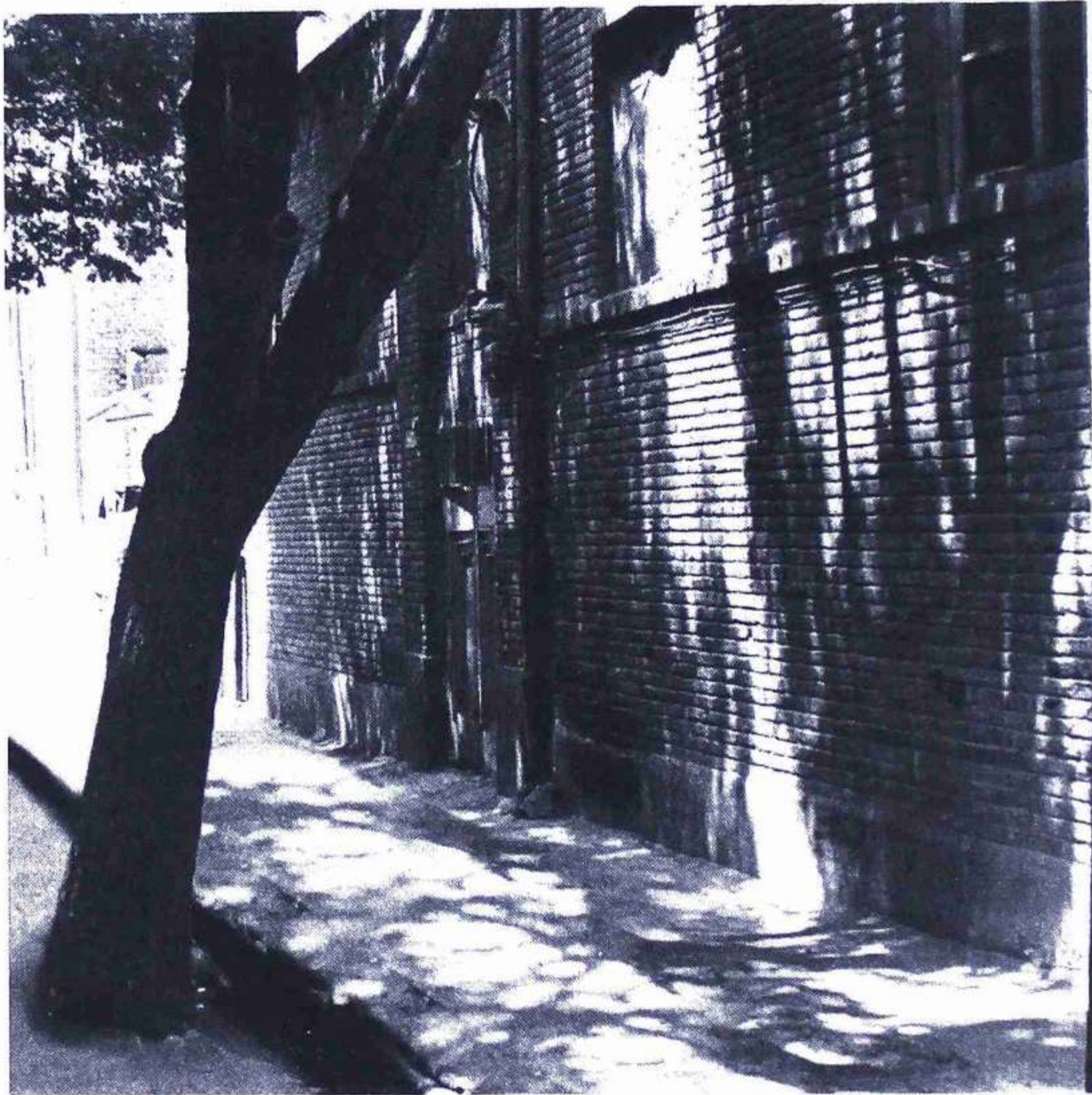
“Doing good to and feeding a lover of God by my father caused

that God Almighty brought me to this world through *his* loins.”

The Shaykh had five sons and four daughters. One of his daughters died in childhood.

The Shaykh's House

His simple brick house that was bequeathed to him from his father was located on Mawlawī Avenue, Sīyāh hā (presently Shahīd Muntazarī) Alley. He lived in this small house the rest of his life. His son says:



A view of the alley in which the Shaykh's house is located.

‘Whenever it rained, the ceiling began to drip. One day, an army general, along with some other governmental officials, came to our house. We had placed some basins and bowls under the rain dripping from the ceiling. Having seen our condition of living, he bought two pieces of land and showed them to my father, and said he had bought one for himself and one for him. My father replied: What we have is sufficient for us.’

Another of his sons says: ‘When my life condition changed for the better I said to my father: ‘Dear father! I have got four *tomans* and this brick house can be sold for sixteen *tomans*. So let me buy a new house on Shahbāz Avenue.’

The Shaykh said:

“Whenever you wish go and buy one for yourself; for me, this one is good enough!”

He goes on to say: ‘After my marriage, we prepared the two rooms upstairs and said to our father: ‘High-ranking people come to visit you; so, please arrange for your meetings in these two rooms.’ He replied:

“No way! Whoever wants to see me, let him come to sit in this dilapidated room.”

The room he was talking about was a small one carpeted with a simple coarse mat made of cotton. With a table for tailoring.

Interestingly enough, several years later, the reverend Shaykh let one of his rooms to a taxi driver named “Mashdī Yadullah” for twenty *tomans* a month. Later on, when the latter’s wife gave birth to a daughter, the late Shaykh gave the name “Ma’šūma” to her. When he recited *adhān* and *aqāma* into the baby’s ears, he placed a two *toman* bank-note in the corner of her swaddling clothes, and said:

“Aqha Yadullah! Now your expenses have increased; from this month instead of twenty *tomans* pay only eighteen *tomans* [for rent].”

The Shaykh's Clothing

The reverend Shaykh's clothing was very simple and neat. The type of clothing he used to wear was a set of clothes like that of Ulama including a cloak, a skullcap, and a robe.

What was interesting about him was that even in his dressing, too, his intention was to attain God's pleasure. The only time he put on a robe to please others, he was reproached for that in his spiritual state.

His account of this event is as follows:

“*Nafs* (carnal desire) is a strange thing; one night I found I was veiled [in darkness] and was unable to achieve divine grace, like I attained before. I probed into the matter, and upon humble requesting, I found out that the previous afternoon, when one of the nobles of Tehran came to visit me, he said that he liked to perform the evening and the night prayers with me [as prayer leader]. So, in order to please him, I put on my robe while performing prayers...!”

The Shaykh's Food

His reverence never cared for delicious meals. Most often, he used such simple foods as potatoes and puddings. At the tablecloth, he would kneel down facing the *qibla* and kind of bending over the food. Sometimes he would also hold up the plate in his hands while eating. He would always eat with full appetite. Sometimes he would put some of his food in the plate of a friend that he could reach out [as a sign of respect]. While eating, he would not talk, and the others would also

keep silent out of respect for him.

If someone invited him to a feast, he would accept or reject it with some deliberation. Nevertheless, he would most often accept his friends' invitations.

He would not mind eating out; however, he was conscious of the effect of food on one's soul, and regarded some spiritual changes as a consequence of eating certain foods. Once, while he was traveling to Mashhad by train, he felt some spiritual contraction. He made an appeal [to Ahlul Bayt (A.S.)], then after a while he was informed by intuition that the spiritual contraction had been the consequence of drinking of the tea served by the train's restaurant¹.

1. See "Threatened to a destiny like that of Balaam of Boer", Chapter Two, Part 2.

Chapter Two

Occupation

Tailoring is one of the praiseworthy professions in Islam. “Luqmān the Sage” had chosen this as his occupation¹. It is quoted from the Holy Prophet (S.A.W.) who said:

«عَمَلُ الْأَبْرَارِ مِنَ الرِّجَالِ الْخِيَاطَةُ، وَعَمَلُ الْأَبْرَارِ مِنَ النِّسَاءِ الْغَزْلُ»

“The job of the righteous men is tailoring and the job of the pious women is spinning.”²

The reverend Shaykh had chosen this job as a means of livelihood. Hence he was known as **Shaykh Rajab ‘Ali Khayāt** [the tailor]. Interestingly, his simple small house, as described before, was his tailoring workshop, too.

In this respect one of his children says: ‘At first, my father had a room in a Caravanserai, where he pursued his tailoring profession. One day the landlord came to him and asked him to leave the place. The next day and without any arguing or demanding any due rights, my father packed up his sewing machine and sewing table, brought them home, and gave the room back to the landlord. Ever since, he

1. Rabī' al-Abrār , II : 535.

2. Mīzān al-Ḥakmah , IV , 1628 : 5478.

worked at home in a room near the entrance as his tailoring workshop.'

Perseverance in his Work

The reverend Shaykh was extremely serious and persevering in his work. He worked hard to the last days of his life to earn his living through his own endeavors. Although his devotees were wholeheartedly ready to provide for his simple livelihood, he would never accept.

The Holy Prophet (S.A.W.) said in a *Hadith*:

«مَنْ أَكَلَ مِنْ كَدِّ يَدِهِ، كَانَ يَوْمَ الْقِيَامَةِ فِي عِدَادِ الْأَنْبِيَاءِ وَيَأْخُذُ ثَوَابَ الْأَنْبِيَاءِ»

“Whoever earns one’s own living, they will be ranked among the Prophets and rewarded as Prophets.”¹

And in another *hadith*, he said:

«الْعِبَادَةُ عَشْرَةٌ أَجْزَاءُ تِسْعَةٌ أَجْزَاءُ فِي طَلَبِ الْحَلَالِ»

“Divine worship has ten parts, nine of which comprises earning lawful daily sustenance.”²

One of Shaykh’s friends says: I never forget the day I saw the reverend Shaykh in the market who was pale in the countenance out of fatigue. He was going home carrying some tailoring tools and material that he had bought. I told him: ‘Agha have some rest, you are not feeling well.’ He replied:

“What should I do with the wife and the children then?!”

1 . Ibid., V, 2058: 7209.

2. Ibid., V, 2060: 7223.

The Holy Prophet (S.A.W.) is quoted as saying:

«إِنَّ اللَّهَ تَعَالَى يُحِبُّ أَنْ يَرَى عَبْدَهُ تَعَباً فِي طَلَبِ الْحَلَالِ»

“God likes to see his servant tired out in the way of earning his lawful sustenance.”¹

«مَلْعُونٌ مَلْعُونٌ مَنْ ضَيَّعَ مَنْ يَعُولُ»

“Cursed is the one, cursed is the one who does not provide for his family’s sustenance.”²

Equity in Receiving Wages

The Shaykh received very equitable wages for sewing clothes. He used to get wages for exactly the amount of stitching he had done and just for as much time as he had spent working on the clothes. By no means he would accept to be paid more than what he had worked for. Thus, if someone would say: ‘Reverend Shaykh! Let me pay a higher wage.’ He would reject.

The reverend Shaykh charged his customers on the basis of *ijāra* (contract on hire and lease) according to Islamic law.³ But since he never tended to receive more than what he had worked for the customers, in case after finishing the work if he found that he had done less work than predicted, he would give back the money that he thought was extra to his real wages!

One of the Ulama said: ‘I took some cloth to the Shaykh to make a robe, a cloak, and a quilted cloak. I asked him how much I should

1. Mīzān al-Hikmah , V , 2060: 7218.

2. Ibid. , V, 2058: 7202.

3. See Mīzān al-Hikmah , I , 40 : 16.

pay.'

"It needs two days work, so the wage will be forty *tomans*." He said.

A couple of days later when I went for the clothes, he said: "The wage is only twenty *tomans*."

I inquired: 'You said forty *tomans*?' He replied:

"First I thought they needed two days work, but it just took one day to complete!"

Someone else also said: 'I took some cloth to him to make a pair of trousers. I asked him how much it will come to. He said: 'Ten *tomans*.' I paid him right away. When some time later I went to pick up the trousers, he placed a two-*toman* note on it and said: "The fee came to eight *tomans*."

The Shaykh's son said: 'Once he settled with a customer to make a robe for 35 Rials. Some days later the customer came for the robe. No sooner had he walked away with the robe than my father ran after him and gave him five Rials back, saying: "I thought it would take me longer time to make this robe, but it did not!"

A Reward for Equity

Equity in all tasks, especially in transactions is an important issue that has been highly stressed in Islam. Imam Ali (A.S.) said:

«الإنصافُ أفضلُ الفضائلِ»

"Equity is the best of virtues."¹

1. Ibid. , XIII , 6306 : 20191.

And he further said:

«إِنَّ أَعْظَمَ الْمَثُوبَةِ مَثُوبَةُ الْإِنْصَافِ»

“The greatest reward is one granted for equity.”¹

Just to know how equity in transactions is effective in self-building, and that God’s favor with the reverend Shaykh is not exaggerated on, it will be worthwhile to deliberate on the following account:

Equity Toward People and Meeting with Ḥaḍrat Walī ‘Aṣr (AJ)

A man of knowledge was longing for meeting with Ḥaḍrat Baqīyyat Allah Imam Mahdi (AJ), and he suffered agonies of not being granted the chance. For a long time he underwent severe austerity and pursued spiritual seeking.

It is well-known among the *tullāb* (Islamic seminary students) of *Hawza* in Najaf-i Ashraf and the scholars of the holy shrine of Imam Ali (A.S.) that every one who finds the honor to go the Masjid-i Sahla to perform the evening and night prayers every Tuesday uninterruptedly for forty nights, they will be graced with meeting the Imam al-‘Aṣr (AJ). For a while, he struggled to this end but to no effect. Then he resorted to the occult sciences and numerical symbolism and started self-discipline and other ascetic and rigorous practices in seclusion, anxiously seeking to meet the Hidden Imam (AJ) but all in vain. However, as a consequence of his nightly vigilance and lamenting and wailing at dawns, he had developed some kind of insight and intuition, and occasionally some illuminating flash

1. Ibid. , XIII , 6306 : 20194.

would be graced on him. He would fall in ecstasy and rapture, often having certain visions and hearing some subtleties.

In one of these mystical states, he was told: “Your seeing and being granted an audience with Imam al-‘Aṣr (AJ) will not be possible, unless you make a trip to such and such a city. Quite difficult as it sounded at first, but for that sacred purpose, it appeared to be so convenient.

Imam al-‘Aṣr (AJ) in the Blacksmiths’ Bazaar

After several days the above-mentioned man arrived in that city and yet even there he carried on his self-discipline and ascetic practices in seclusion that intended to last forty days long. On the thirty seventh day, he was told: “Right now Ḥaḍrat Baqīyyat Allah, Imam al-Aṣr (AJ) is in the blacksmiths’ bazaar, in a shop belonging to an old locksmith; so, be quick to go now and seek his audience.

He stood up and, as he had already seen in his ecstatic vision, rushed the way down to the old man’s shop where he saw the Holy Imam (AJ) sitting there and talking amiably with the locksmith. When he greeted, the holy Imam responded and beckoned to keep silent, [implying] watching for a wonderful scene.

The Equity of the Old Locksmith

At this moment I saw a bent, fragile, old woman with a walking stick who showed us a lock with her shaking hand and said: “Will you, for God’s sake, buy this lock from me for “three *shā hīs*”¹; I need

1. A *shāhī* equals around a penny.

three *shāhīs*?

The old locksmith took a look at the lock and found it intact, and then said: "My sister! This lock costs "Two *abbāsīs*¹ " because its key will cost no more than "ten *dīnārs*²; so if you give me ten *dīnārs* I will make a key to this lock and then it will cost ten *shāhīs*."

The old woman answered: "No, I do not need that, I only need the money; if you buy this lock from me for three *shāhīs*, I will pray for you."

The old man said with utmost naivety: "My sister! You are a Muslim, and I too claim to be a Muslim. So why should I buy a Muslim's property for a low price and deny someone's right? This lock already costs eight *shāhīs*; if I want to benefit from it, I'll buy it for seven *shāhīs*, for it is unfair to make more than a *shāhī* profit in a deal of only two *abbāsīs*. If you are sure you want to sell it I'll buy it for seven *shāhīs*, and I repeat again, the real price is two *abbāsīs*. Since I am a businessman I buy it for one *shāhī* less.

The old woman perhaps would not believe what the man said. She was upset and complained that nobody had been willing to buy that price. She said she begged them to buy it for three *shāhīs*, because ten *dīnārs* would not have sufficed her ... The old man paid seven *shāhīs* to the old woman and purchased it from her.

I will Visit him!

When the woman turned back to leave, the Imam (AJ) said to me:

1. An *abbāsī* equals four *shāhīs*

2. A *dīnār* equals one-fifth of a *shāhī*.

“My Dear! Did you watch the wonderful scene? You do likewise too, and become like that, then I will come to see you. There is no need for ascetic seclusion and resorting to *Jafr* (numerical symbolism). Self-discipline and various travels will not be required; instead show good action and be a Muslim so that I can interact with you. Of all people of this city, I picked out this old man, since this man is religious and knows God. And you observed the trial he went through: This old woman requested all in the bazaar, to fulfill her need and since they found her desperate and needy, they were all seeking to buy [her lock] cheap; and nobody bought it even for three *shāhīs*. This old man, however, bought it for its real price, i. e., seven *shāhīs*. Thus, every week I pay a visit to him and show kindness and amiability to him.”¹

1. "Sarmaye Sokhan" (The capital of speech), I, 611-613, slightly abridged.

Chapter Three

Self-Sacrifice

One of the most outstanding features in the life of the Shaykh was his serving the needy people and making self-sacrifice even in his very poverty. From the viewpoints of the Islamic traditions, self-sacrifice and altruism are the most beautiful benevolence, the highest levels of faith, and the most superior ethical bounties.¹

In spite of the reverend Shaykh's meager remuneration from his tailoring profession, he was highly generous and altruistic. The accounts about the self-sacrifices of this man of God is really amazing and instructive.

Self-Sacrifice Toward other People's Children

One of the Shaykh's children quotes his mother as saying:

"It was a famine period, Ḥasan and 'Alī² were on top of the house roof making a fire. I went up to see what they were doing. I noticed they had taken a leather bag to roast and eat. Seeing such a scene, I burst into tears. I climbed down the roof, picked up some copper and

1. Mīzān al-Ḥikmah : I , 22 : 1.

2. Two of the Shaykh's son who have died.

bronze [utensils] took it to the small market nearby, sold it, and bought some cooked rice. On the way back, I ran into my brother, Qāsim Khān, who was a rich man. He saw I was very disturbed, he inquired the reason for my disturbance. I told him the story. When he found about the issue, he said: ‘What are you talking about? I saw Shaykh Rajab ‘Alī handing out one hundred tokens for *chelowkebab* among the people! Charity begins at home! When does this man want to...? It is true that he is a devoted and ascetic man, but his acting this way [neglecting his own family] is not rightful.’

“Hearing these words I got even more frustrated. When at night the Shaykh came home I had an argument with him... and then went to sleep disturbed and agitated. In the middle of the night I heard I was called out to get up. I got up, I saw [in the dream] it was Mawla Ali Amir al-Mu’minīn (A.S.) who introduced himself and said: He has been looking after the people’s children, and we have been looking after yours! When your children starved to death, then go on and complain!”

Self-Sacrifice Toward a Bankrupt Neighbor

One of the reverend Shaykh’s sons related: ‘One night my father woke me up and together picked two bags of rice; he carried one and I carried the other. We carried the bags to the home of the richest man in our neighborhood. Handing the bags over to the owner of the house, my father said:

“Dear fellow! Do you remember the British took the people to the doorstep of their embassy and gave them rice, and took back an

ass-load¹ of rice in return for each grain they had given to them, and they still do not let them go?!”

With this joking, we handed the rice over and returned home. The next morning he called out to me and said:” Mahmūd! Buy a quarter of a kilo half-broken rice as well as two Rials of fat oil and give it to your mother to cook some rice!”

At those times, such behavior of my father was too heavy and unintelligible, for why must he have to give away the rice we had at home, whereas for our lunch we had to buy half-broken rice?!

Later on, I found that fellow had been bankrupt and [meanwhile] he was going to have a large feast.’

Self-Sacrifice on the New Year’s Eve

The late Shaykh ‘Abd al-Karīm Hāmid relates: ‘I was working as an errand-boy at the Shaykh’s shop for one *toman* a day. On the New year’s eve, the reverend Shaykh had fifteen *tomans*; he gave me some money to provide rice and deliver to some addresses, and at last five *tomans* was left that he gave to me!’

‘I thought to myself: Is he going home empty-handed on the eve of the New Year? And at the same time his son’s trouser leg was torn. So, I left the money he had given to me in the counter’s drawer and ran away. Whatever the Shaykh shouted I did not return. When I got home I found he had been chasing me. He said:

“Why did not you take money?”

And he insistently gave the money to me!’

1. A *kharwār* equals about 300 kilograms.

Chapter Four

Acts of Selfless Devotion

The reverend Shaykh's spiritual seeking and devotion was principally different from that of pretenders of Sufi paths. He did not approve of any of the Sufi orders. His spiritual procedure was that of pure devotion to the guidelines by Ahl al-Bayt (A.S.), hence he would not only take heed of the obligations, but also followed recommended practices.

At dawns he would stay up, and after sunrise he would go to sleep for about a half or a whole hour. Sometimes he would take a short rest in the afternoon.

Although being a spiritual seeker himself, he would say:

“Do not trust in mystical intuitions and never rely on them. We should always follow our Imams (A.S.) in deeds and words, as our paradigms.”

In public sessions, the reverend Shaykh would always resort to the holy verse: ﴿إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾ (...If you make effort in Allah's Way, He will help you and make your feet firm and secures you from being Shaky along His Path), (Muhammad:7)¹ and he would

1. Translations of the Qur'anic verses are adopted from the English translation of "The Holy Qur'an" by 'Abdullah Yūsuf 'Alī, revised edition, 1989.

say:

“God has no needs. Make attempts in Allah’s way by acting according to His commandments and resorting to His Prophet’s (S.A.W.) tradition.”

And he said:

“Nothing like acting according to the commandments causes man’s prosperity and sublimation.”

The Shaykh used to say time and again:

“The religion of Truth is the one preached on *Minbars* [pulpits], but it is lacking in two entities: Sincerity and love of God Almighty; these must be added in the preaching.”

He said:

“The righteous are all doing well, but they should replace their ‘egos’ with ‘God’.”

And he said:

“If the believers give up the egotism, they will achieve something [i. e., high status].”

He also used to say:

“If man surrenders to God, abandons his own [biased] opinions and bigotry, and trust whole-heartedly in God, God will teach and guide him onto His own Path.”

***Taqlīd* (following the outstanding jurisprudents in Islamic laws)**

According to the principle of practical devotion, the Shaykh was a *Muqallid* (follower) in religious ordinances, and followed one of his contemporary *Marāji*, i.e., Ayatollah Hujjat. He says the way he

chose this scholarly figure as his *Marja'* authority of imitation:

“I went to Qum, visited all *Marāji'*, and I found no one the most self-less as Agha Hujjat.”

He is also quoted as saying somewhere else:

“I found his heart was devoid of ambitions and love of positions.”

The reverend Shaykh bewared his friends of the “orders” and circles that had deviated from the above undertaking. A friend of Shaykh says: ‘I asked the Shaykh about one of these orders.¹ The Shaykh replied:

“I was in Karbala, I saw a group passing by, with the Satan holding the reins of the one who was leading the rest. I asked who they are. They said:....”

The reverend Shaykh believed that those who keep themselves at a distance from the Ahl al-Bayt (A.S.) in their spiritual seeking, the gates to real Divine knowledge will be closed to them.

One of the Shaykh’s sons relates: ‘My father and I had gone to the “Bībī Shahr-bānū” Mountain². On the way we encountered a so-called practicing ascetic who had some boisterous claims. My father asked him:

“What has come out of your ascetic practices so far?”

That person bent down, picked up a piece of stone from the ground, transformed it into a pear, and offered it to my father, saying: ‘Here you are, have it!’

1. The narrator has advised not to mention the name of the order.

2. A mountain near Shahr-i Ray, in which Bībī Shahr-bānū is said to be buried.

My father said:

“Well-done, you did it for me; now tell me what do you have for God? What did you do for Him?!”

Upon hearing this, the ascetic [recluse] burst into tears.

Dedicating the Work for God

One of the Shaykh’s friends quotes him as saying:

“In the evenings, I used to sit in Masjid-i Jum‘a of Tehran correcting peoples’ recitation of [Sura] *Al-Ḥamd* and *Sura [Tawḥīd]*. Once, two kids were quarrelling, one beating the other. The latter came sat next to me to evade being beaten any more. I took the chance and asked him to recite his *al-Ḥamd* and *Sura* and helped him to correct them. This took all my time that night. The next night, a dervish came to me and said: I know the science of *kimiya* (alchemy), *sīmiyā* (the producing of vision), *hīmiyā* (the subjugating of souls), and *līmiyā* (magic) and came here to impart them to you, in exchange for the reward of what you did last night.’

I answered to him: No! If these were of any use, you would have kept them for yourself!”

Refuting un-Islamic Mortification

The Shaykh believed that if someone really acts according to the explicit Islamic ordinances, they will achieve all perfection and spiritual stations. He was strongly opposed to all kinds of extreme asceticism and self-mortification that are contrary to the traditions and practices of religious creeds. One of his devotees related: ‘For a while

I was engaged in self-mortification, living in seclusion away from my *Alawiyya* [descendant of Imam Ali (A.S.)] wife in a separate room where I did my supplications and *dhikr* and slept there too. After four or five months, a friend of mine took me to see the reverend Shaykh. At his doorstep, and as soon as the Shaykh saw me, he said to me outright:

“Would you like me to tell...?”

I bowed my head in shame. Then the Shaykh continued:

“Why are you treating your wife like that and have abandoned her?... Do away with these self-mortification and *adhkār* and recitals!

Go get a box of sweets and go back to your wife. Say your prayers on due time with the common *ta'qībāt* (the supererogatory supplications after each prayer).”

Then the Shaykh stressed on the narrations from the Ahl al-Bayt (A.S.) asserting that if a person acts sincerely and purely for forty days, the fountainheads of wisdom will spring up from his heart¹, and pointed out:

“According to these traditions if a person fulfills his religious obligations, they will definitely acquire certain illumination.”

Acting according to the Shaykh's recommendation, that person gave up self-mortification and returned to his normal life.

1. See *Mīzān al-Ḥikmah*, III, 1436 : 1040 ; and “*Al- 'Ilm wal-Ḥikmah fil-Kitāb*”, Ch. IV, Part III : 4 , 2, “*al-Ikhlāṣ*”.

First Pay off Your *Khums*

Dr. Hamīd Farzām¹—a disciple of the Shaykh—describe the Shaykh in his devotedness in religious matters as follows: ‘The Shaykh was equally dedicated to *Sharī‘a* (religious practice), *ṭarīqa* (spiritual wayfaring), and *haqīqa* (the Divine Truth); unlike the Sufis who somehow reject the *Sharī‘a*. The first thing he said to me was: “Go and pay off your *Khums*!” He, then, sent me to the late Ayatollah Agha Shaykh Ahmad Āshtīyānī (RA) for this purpose. And what a person he was! A true man of God from whom I acquired so many blessings and saw so many wonders in...! Anyway, I went to him as the Shaykh had instructed and paid off my *Khums* for the mediocre house I had.’

1. He is now a member of Academy of Persian Language and Literature and was introduced by his late friend Dr. Abdul 'Ali Gūyā to the Shaykh in mid-1333

S.H./1954 CE. He got deeply fascinated by the Shaykh's speech, and the same day of their meeting he was initiated among his disciples through being instructed a special *dhikr* by him. Dr. Gūyā believed the Shaykh specially favored Dr. Farzām and found him capable and talented.

Chapter Five

Ethics

The reverend Shaykh was extremely kind, pleasant-faced, good-tempered, well mannered, and polite. He always sat in a kneeled position and never leaned back on a cushion, keeping slightly at a distance from it. Whenever he shook hands with someone, he was by no means the first to withdraw his hand. He was very calm and peaceful. While speaking, he was always cheerful and smiling. He rarely got infuriated; and when he did, it was the time when the Satan and the *nafs* [carnal desire] would come toward him. At such times, he would be overwhelmed by fury and would usually leave home, until he would win over the *nafs*; then he would calm down and return home.

One point that he would always emphasize and recommend to others regarding “good disposition” was that one should always be good-tempered for the sake of God and be well behaved toward people.

In this respect, he would say:

“Be humble and good-tempered for the sake of God, rather than for pleasing people and as hypocrisy.”

The Shaykh was quite taciturn; his pensive look explicitly indicated that he was engrossed in deliberation, remembrance of and attention to

God. The beginning and the end of his talk was always concerning God. Looking at him would remind one of God. When sometimes he was asked where he had been, he would answer:

“*Inda Malīkin Muqtadir*—In the presence of a Sovereign Omnipotent.”

In the supplication sessions [e.g., *nudba* and *kumayl*, etc.] he would weep a lot. Whenever the poetry of Hāfiz and Ṭāqdīs was recited his eyes would turn tearful. At the same time of weeping he was also capable of smiling or stating something in order to soften the possible boring climate into a cheerful one. He felt a deep love toward the holy Imam Ali Amīr al-Mu’minīn (A.S.), and was his staunch advocate and lover. Whenever he sat down or stood up he would very gently recite the *dhikr* of “*Ya Ali adriknī*” (O Ali! Hearken my pleading).

Humility

Concerning this feature of the Shaykh, Dr. Farzām says: ‘His conduct toward others was very humble and respectful. He would always open the door to welcome and admit us in for the sessions we used to hold in his house. Sometimes even he would quite unaffectedly take us to his workshop where he used to do his tailoring.

Once in the winter, he brought two pomegranates, and gave me one and said in very selflessly and unaffectedly manner: “Help yourself, Hamīd jān! [dear Hamīd].” He was by no means snobbish, and never considered himself superior to others. If he ever gave advice to someone, it was merely to fulfill the duty of guiding and instructing others.

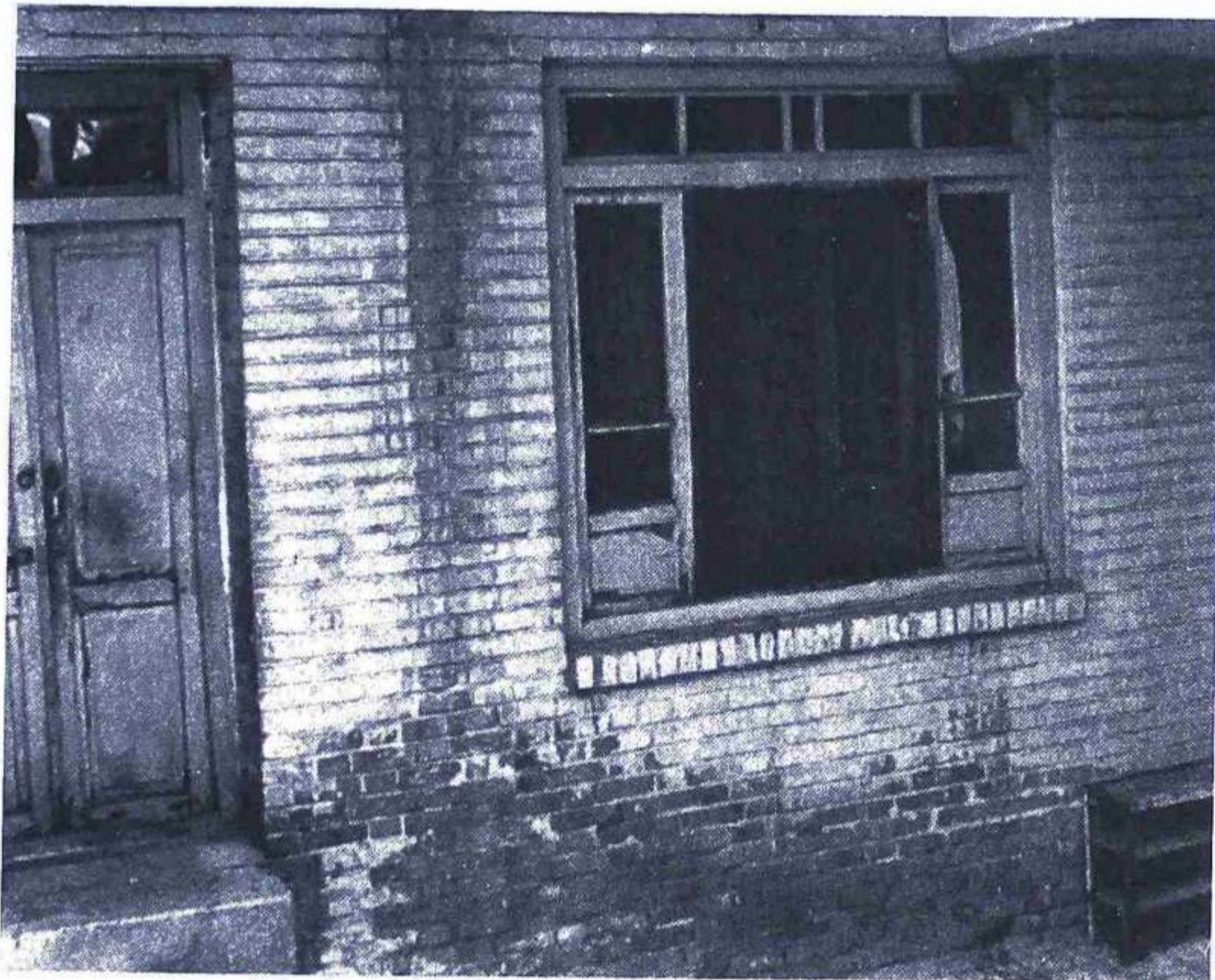
He would always sit next to the entrance and whoever entered the room he would welcome them warmly, and respectfully invited them

to be seated.

Another disciple of the Shaykh says: 'When he was going somewhere in the company of his friends, he would not go ahead of others to get in.'

Another one says: 'We had a trip to Mashhad together with the Shaykh. When we were setting out for the Holy Shrine, Haydar 'Ali Mu'jiza—son of the late Mīrzā Ahmad Murshid Chilu'¹—frantically dropped himself on the Shaykh's feet trying to kiss his feet. The Shaykh retorted:

“You mean-spirited one! Beware of that disobedience of God! Be ashamed of yourself! Who do you think I am?!”



The Shaykh's workshop and sessions room.

1. See "We sell on Credit Even to you", Chapter Three, Part 1.

Reconciliation

One of the most important moral issues that the Shaykh was very concerned about was to reconcile people with each other. He would invite to his house those who were not on speaking terms with each other, and would reconcile them by means of quoting relevant verses from the Qur'an and Islamic *hadiths* (traditions).

Profound Reverence for the Sayyids

He was highly reverent to the descendants of Imam Ali (A.S.), Ḥaḍrat Fāṭima (A.S.), and the Sayyids. He was frequently observed to be kissing their [the Sayyids'] hands and enjoined others to respect them too.

There was a noble Sayyid who often went to visit the Shaykh. He had the habit of smoking the hobble bubble. Whenever one was prepared for him, the Shaykh himself – although not in the habit of smoking it – would first take a couple of drags, pretending he was smoking, so that the Sayyid would not feel ashamed of smoking; then the Shaykh would offer it to him to smoke.

One of the Shaykh's friends related: 'Once on a winter day I had an audience with the Shaykh.

He said:

"Let's go to one of Tehran's old quarters."

We went to an old alley. There, we found a shabby store where an old respectful Sayyid – who was a bachelor – worked as a charcoal seller and lived and slept there as his residence.

It turned out that the previous night the *kursī*¹ had been set on fire burning his clothes and some of his belongings.

His living condition was so miserable that many people were even unwilling to enter such places as that. With utmost humbleness, the Shaykh went to him and after a warm greeting, he collected his unwashed and half-burnt clothes to wash and mend. Then the old man said to the Shaykh that his possessions had been lost and he had not been able to carry on his job. Hearing this, the Shaykh turned to me and said:

“Give him something to restart his business with!”

Respect for All People

The reverend Shaykh was respectful not only to the Sayyids but also to all other people. If someone made a mistake, he would not humiliate them in the presence of others. He never reproached someone for their flaws but treated them warmly and amiably instead.

Indifference to the Worldly Positions

During the later periods of his life, a number of elites gradually became familiar with the Shaykh who included not only some of the eminent figures of the *Hawza* and University, but also some political and military personalities as well who visited him for various purposes.

Despite all his humbleness and respect toward the poor, the

1. A square table covered with quilts and blankets with a brazier under it to heat the legs and the body.

oppressed, and particularly the Sayyids, the Shaykh was indifferent to the formal dignitaries and high-ranking officials.

When they used to visit his house, he would say:

“They have come to ask me for ‘the hag’¹; they are distressed, run-down, and they have someone [around among their relatives] ailing. They come to me for *du‘ā* (supplication).”

The Shaykh’s son said: “One of the generals who was devoted to my father once said to me: ‘Do you know why I love your father? It is because when the first time I went to visit him he was sitting next to the door in his room. I greeted him, then he said: “Go sit down!”. I did so. A while later a blind man arrived, and I saw that the Shaykh stood up, embraced him respectfully, and seated him near himself.

“I was looking around the house to see what was going on when I noticed the blind man rose up to leave. At the same time the Shaykh went ahead of him to help him put on his shoes, and then placed ten *tomans* in his hand and the blind man left.

When it was my time to say goodbye, however, he did not move from where he was sitting and just said: “*Khudā Hāfiz!*”²

Traveling Ethics

In his blessed and outshining life, the Shaykh had made trips to Mashhad, Kashan, Isfahan, Mazandaran, and Kermanshah. The only

1. The reverend Shaykh usually referred to the world as "the hag"; a term referred to in Islamic traditions as “'ajūz”. See also chapter three, part 3, “The Pitfall of Love toward God.”

2. Meaning, “goodbye”.

travel he had outside Iran was to Iraq in order to make pilgrimage to the Holy Shrines there. From these trips, which were usually made in the company of his friends, that part of the memories and instructive points which are related to the traveling ethics are selected and brought up in the present volume.

According to the Shaykh's co-travelers, he had been good-natured, unfeigned in sincerity, and pleasurable to travel with. He never differentiated himself from his disciples and devotees. If some luggage and provisions were supposed to be carried along the trip, he would carry his portion and also paid his share of the expenses.

Chapter Six

Awaiting the *Faraj* [Second Coming of Imam al-‘Aṣr(AJ)]

One of the Shaykh’s outstanding features was his profound devotion to Ḥaḍrat Walī ‘Aṣr (may our souls be sacrificed for him) and awaiting his holiness’ *faraj* (advent) and reappearance. He said:

“Many people state that they love Imam Al- ‘Aṣr (AJ) more than they love themselves’, whereas it is not so. For if we love him more than ourselves, we should work for him rather than for ourselves. Pray you all that Allah (SWT) may remove the obstacles and hindrances of his reappearance and maintain our hearts in line with his blessed heart.”

The Shaykh’s Significant Demand

One of the Shaykh’s friends related: ‘In all the years I was at the service of the Shaykh, I never sensed that he had any other wishes than the *faraj* of Ḥaḍrat Wali ‘Aṣr (AJ). He would remind the friends not to demand from God anything except the *faraj* of “the Imam of Time” as far as possible. The state of awaiting was so strong in the reverend Shaykh that when someone would talk about the *Faraj* of

Wali ‘Aṣr (AJ), he would get extremely moved and wept.

How the Ant Strived to Reach the Beloved

The one important thing his reverence emphasized was the preparedness and being well-equipped by all those awaiting the reappearance of Imam al-‘Aṣr (AJ), even though they do not live long enough to witness the time of that noble Imam’s advent. He gave an account of Ḥaḍrat Dāwūd (A.S.) as follows:

“While passing through a desert, His Holiness saw an ant picking some dust from a small mound and carrying it to put in another place. He asked Allah (SWT) to inform him of the secret of this ant.... The ant began to speak: ‘I have a beloved who has set as a condition for my union with her the carrying of all dust from that mound to this place!’

‘How long will you be able to shift such big mound of dust to the required location? After all, will your life be sufficient for that?’ The Prophet Dāwūd (A.S.) asked the ant. To which he answered: ‘I know all this! But my joy is in that if I die in this way I will have died in the way of my beloved!’ Hearing this, Ḥaḍrat Dāwūd got quite overwhelmed and figured out this story as a lesson for himself.”

The reverend Shaykh always insisted that:

“With all your being [whole-heartedly] be awaiting Walī ‘Aṣr (AJ) and carry on this state of awaiting while depending on Divine Dispensation.”

“Give my Regards to that Holiness (AJ)”

One of his disciples said: ‘He was always conscious of that noble Presence (AJ), never saying the dhikr of *Salawāt* without ending it with the phrase, “*Wa ‘ajjil farajahum.*” (Hasten his reappearance)’

His sessions were never held without homage to the Imam al-‘Aṣr (AJ) and supplication for his reappearance. In the latter years of his life when he felt he would die before the *Faraj*, he would say to his friends:

“If you would find the honor to witness his [Holy Imam’s] reappearance give my regards to him.”

The Purgatory State (*Barzakh*) of a Young Man Awaiting Imam Mahdi (AJ)

During the burial of a young man, the Shaykh said:

“I saw Ḥaḍrat Imam Mūsā bin Ja‘far (A.S) stretched his arms to embrace this young man. I asked [the people around] what his last word before dying was. They said it was this poem:

‘The awaiting ones are parting with their souls in their last breaths,
O King of the noble, grant us your Succor!’”

The Second Coming of some of the People Awaiting Imam Mahdi (AJ)

The reverend Shaykh believed that those really awaiting Imam al-‘Aṣr (AJ) will return to the world after their death to accompany His

Holiness' (AJ) upon his reappearance.¹ Among the ones he named as those who will return to the world at the time of Imam's (AJ) return are: Ali bin Ja'far buried in "Dar-i Bihisht" cemetery in Qum, and Mīrzā Qummi in a Shaykhan" cemetery in Qum.

A Cobbler in Shahr-i Ray

One of the Shaykh's disciples said: 'Once I was in his presence and we were talking about the *faraj* of Mawla Imam al-'Aṣr (A.S.) and the conditions of awaiting. He said:

"There was once in Shahr-i Ray a cobbler (apparently) named Imam Ali, an Azeri speaking man with no wife and children, who lived in his workshop too. He has been described as being in very outstanding spiritual state. He did not demand anything but the *faraj* of Mawla Imam al-'Aṣr (AJ). He had specified in his will when he died to be buried at the foothill of Shahr-bānū mount--on the outskirts of Shahr-i Ray. Whenever I directed my attention toward his grave, I saw the Imam (AJ) was there!"²

1. This reminds me [the author] of Imam Khomeini (R.A.) whose blessed life ended with regularly reciting the Du'ā-i 'Ahd (supplication of the covenant), a supplication about which Imam al-Ṣādiq (A.S.) said: "Whoever reads this covenant for forty mornings they will be ranked as our Qā'im's helpers and if he dies before reappearance of that Ḥaḍrat, God will raise him from his grave to be at the service of that Ḥaḍrat." See also Mafātih al-Jinān.

2. See "The Heart with which Everything is Present", Chapter Three, Part 3.

Chapter Seven

Poetry

The reverend Shaykh was very interested in mystical and ethical poetry. His sermons were, most often, given along with instructive poetry. He especially valued the *Ghazals* of Hafiz and the Mathnawi of Ṭāqdīs; he would cry when hearing their poetry.

He was very fond of Mathnawi of Ṭāqdīs and would say: “If there were only one copy of Ṭāqdīs in the market, I would give anything I had in order to buy that book”¹

Dr. Abul Ḥasan Shaykh, a close acquaintance of the Shaykh for many years, said: ‘The Shaykh was an expert on Hafiz poetry and interpreted his poems quite well.’

About the reverend Shaykh’s viewpoint concerning poetry and poets, particularly Hafiz, Dr. Ḥamīd Farzām had this to say: ‘Since 1954, when I found the honor of friendship with the Shaykh through Dr. Gūyā, rarely a session would have been held in which I would not hear relevant, timely, and beautiful poetry from him. He was really fascinated by Hafiz. Once I asked him why he was so deeply

1. One of Shaykh’s devotees said: ‘He recommended reading of “Ṭāqdīs” of Mullā Aḥmad Narāqī and “Kīmīyāye Sa ‘ādat” of Ghazalī.’

interested in Hafiz. He replied:

“In spiritual and mystical aspects, Hafiz has really done his best and expressed all spiritual truths and mystical-intuitive findings in his poetry.”

The Shaykh was more dedicated to Hafiz than to other poets, and would always recite his poems even when he wished to warn or reproach someone.¹

He always referred to the world as a “hag”. Sometimes facing a disciple he would say:

“I see you have fallen again in the trap of this ‘hag’!”

And then, he would recite this poem of Hafiz:

‘There is none who is not entangled in that curling ringlet,

Who is there in the way of whom lies not such a snare of tribulation?’²

He would also say ironically:

“Most often they get entangled in it, and very few are the ones who are detached from this hag!”

He would recite this fine couplet in condemning self-conceit:

‘Being self-conceited and self-opinionated is infidelity toward being a *dervish* recluse,

1. See “You Lose Temper too quickly!”, Chapter Three, Part 2.

2. All the poems and *ahādīth* in this volume are rendered into English by the translator, except the ones adopted from other translated works which are referred to in the footnotes.

The command is what You (God) ordain, the opinion is what You think of.'

Reciting (singing) Poetry in a Delightful Voice

Dr. Farzām said in this respect: 'The late reverend Shaykh would recite poetry in a pleasant melody, for instance, certain poems of the late Fayḍ-i Kāshanī, such as the following couplets which would highly impress the listeners:

'I seek Allah's forgiveness of whatever [I have done for] other than the Beloved,
I seek Allah's forgiveness for my fictitious existence.
If a moment elapses without remembering his [beautiful] countenance,
I seek Allah's forgiveness myriad of times for that moment.'

One afternoon we were in the company of the Shaykh in one of his disciples' house. It had a very large guestroom and the Shaykh was sitting near the doorway singing the following couplet of Hafiz:

'Who is the one who, out of loving kindness, may practice sincerity to us?
[And] may do benevolence in lieu of ill-doing to such ill-doer as me.'

He sang some couplets of this *ghazal* with a very beautiful and pleasant melody while weeping and making others extremely overwhelmed and tearful. It was so extraordinary! I said to Dr. Gūyā: 'The reverend Shaykh has got such a lovely voice and sweet breath!'

He replied: 'It is a pity you made such belated acquaintance with him. He used to sing so beautifully that when he recited such poems in a mystical state, the doors and walls literally vibrated.'

A Poem by the Shaykh and a Reminiscence

It seems that the Shaykh himself used to write poems occasionally. One of the contemporary *marāji*' who was a student of the great jurist and mystic, the late Ayatollah Qāḍī (Allameh Ṭabāṭabā'ī's teacher) answered to my inquiry about Shaykh Rajab 'Alī Khayyāṭ as follows: 'I met him in a session with Ayatollah Qāḍī in Najaf. In that session, he recited some poems in praise of Amīr al-Mu'minīn Ali (A.S.) each couplets beginning with the letters of *abjad*.¹ He then recited another of his poems as follows:

'Whatever Bounties You have granted to the whole Universe,
All have You granted to me, plentiful and diverse.'

"I was thinking that this was the most sublime interpretation of Divine Bounties and thanksgiving to Him, until I came across this statement in Al-Ṣaḥīfaht al-Sajjādiyya:"

«شكري إياك من انعاماتك»

"*Shukrī iyyāka min in'āmātika* (I am thankful to You for all Your Bounties)"²

An Amazing and Instructive Miraculous Act³

At the end of the weekly session of "ethics" lesson⁴, a young man

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1. An arithmetical arrangement of the Arabic alphabet.
 2. Despite all the efforts made' to identify this phrase in Al-Ṣaḥīfah al-Sajjādiyya. However, all the phrases in Supplication 37 and the "Whispered Prayer of the Thankful" of Imam al-Sajjād (A.S.) do testify to this notion.
 3. This title was later added to the eleventh edition of the Persian Version.
 4. Weekly sessions of teaching ethics is held for a group of *talabas* (seminary

came forward and, referring to what was mentioned at the footnote No.1 of this page, stated: "I am coming from Yazd. This issue was brought up in a meeting where some of those present ridiculed and said it was because of the Shaykh illiteracy that he did not know this phrase is not found in *Ṣaḥīfah al-Sajjādiyya*! At that night, I saw him in a dream. He said:

"What is quoted from me is not right. What I have said is as follows: 'And let my gratitude to Thee for what Thou hast not granted me be more abundant than my gratitude to Thee for what Thou hast bestowed upon me!'¹ And this content does exist in supplication number 35 of *Ṣaḥīfah al-Sajjādiyya*!"

No doubt, this has been a true dream, since it is extremely important and essential to note that "it is a great blessing for man not to attain various worldly pleasures and luxuries which may divert him from sublime human goal; it is a great blessing that deserves much more gratitude and gratefulness than gratitude for the bounties that man has attained in the world." Also, finding such an issue from *Ṣaḥīfah al-Sajjādiyya* in a dream without connection to the Unseen world is usually impossible.²

students) from *Hawzah 'Ilmiyya* (Islamic Seminary) of Ḥaḍrat 'Abdul 'Azīm al-Ḥasanī (A.S.).

1. The Psalms of Islam, (*Al-Saḥīfat al-Sajjādiyya*), supplication 35, p. 121, translated by William Chittick, Muhammadi Trust, London, 1988.

2. It can be even said that this true dream somehow implicitly confirms other issues quoted from the reverend Shaykh in this book.

Chapter Eight

Politics

The Shaykh was not involved in politics; however, he was strongly opposed to the detested Pahlavi regime and the ruling statesmen. He was not only opposed to the Shah, but also disapproved Musaddeq. He praised, however, Ayatollah Kāshānī (R.A.) and said: "His inward aspect was similar to a fountainhead."

Two Political Predictions

One of the Shaykh's sons said: "On 30th of Tīr, 1330 S.H. (July 21, 1951) when the Shaykh arrived in the house, he burst into tears and said':

"Ḥaḍrat-i Sayyid al- Shuhadā put out this fire and prevented this affliction; many people were intended to be massacred on this day. Ayatollah Kāshānī will not be successful [victorious] ,but there will come a Sayyid who will succeed."

Later on his prediction turned out to be about Imam Khomeini (R.A.).

The Future of the Islamic Revolution

Speaking of Imam Khomeini (R.A.), it is interesting to know his foresight concerning the future of the Islamic Revolution.

Mr. Ali Muhammad Bishāratī-- former interior minister-- related that in the summer of 1358/1979, when he was in charge of the Intelligence Department of Sipāh-i Pāsdārān (Islamic Revolutionary Guards Corps), he received a report on Mr. Shari‘atmadārī [a then dissident cleric] who had said in Mashhad: ‘I will eventually declare war against Imam Khomeini (R.A.).’

Mr. Bishāratī said: ‘I went to see Imam Khomeini (R.A.) and among other reports I informed him of what was said about him by Mr. Shari‘atmadārī. The Imam (R.A.) listened with bowed head, and when I ended my talk, he raised his head and said:

“What are they saying? Our victory is guaranteed by Allah. We will be successful, and set up an Islamic government and hand over the banner to the rightful banner-bearer [Imam Mahdi (A.S.).]”

I asked: ‘Yourself [will hand it over]?’

Imam (R.A.) kept silent and did not answer.’

Nāsir al-Dīn Shah Qajar in the Purgatory World

One of the Shaykh’s disciples related the following from him about the condition of Nāsir al-Dīn Shāh Qājār in the Purgatory State:

“His soul was set free on Friday, the evening of which he was being forced back to his previous station. He was crying and begging the agents [who were escorting] him not to take him back. When he saw me he said: If I knew my place would be such as this I would never even imagine of having joy and pleasure in the world!”

Praising the Tyrannical Monarch

The reverend Shaykh would restrain his friends and disciples from

collaborating with the ruling government (i.e., Pahlavi) particularly from praising and admiring them [the officials].

A disciple of the Shaykh quotes him as saying:

“I saw the soul of one of the pious people being tried in the Purgatory state, and all the indecent actions perpetrated by his contemporary despotic ruler were being ascribed to him. The man being tried protested:

‘I have not done any of these crimes. He was replied: ‘Did you not say in praise of him that he provided the country with such wonderful security?’

He answered: ‘Yes.’

He was told then: ‘You were satisfied with his actions; he made all these crimes to secure his kingdom’.”

In Nahjul-Balāgha, Imam Ali (A.S.) is quoted as saying:

«الرَّاضِي بِفِعْلِ قَوْمٍ كَالدَّاخِلِ فِيهِ مَعَهُمْ، وَعَلَى كُلِّ دَاخِلٍ فِي بَاطِلٍ إِثْمَانٍ : إِثْمُ الْعَمَلِ بِهِ، وَإِثْمُ الرِّضَا بِهِ»

“Whoever is content with conducts of some other people, he is like the one who has collaborated with them in those actions; and whoever perpetrates a falsehood two sins are recorded for him: One for doing it, and the other for being content with it.”¹

Cooperation with the American Military Attachés

One of the Shaykh’s friends whose son was working with American attachés said: ‘On a trip to Mashhad I was in the company of the Shaykh. Together with him we went to the Holy Shrine for a

1. Mīzān al-Hikmah , VIII , 3714 : 12748.

pilgrimage. He stood in a corner to recite the *Ziyarat*, talking to Imam Reza (A.S.) the same way as I talk to you. After finishing the *Ziyarat*, he made a *sajdah* (prostration). When he raised up his head from *sajdah*, he called me [near himself] and said:

“His Holiness [Imam al-Riḍā (A.S.)] says: ‘Prevent your son from pursuing that job, otherwise he will place a heavy burden on your back!’”

‘We did not know that he had made arrangements with the Americans to go to the U.S.A. About twenty five years ago,¹ one day my son came to me and said: ‘I am going abroad and I have made all the arrangements and even obtained my visa.’ Whatever we did we could not avert his decision. When he finally left for the U.S.A., he wrote to us some time later that his wife was barren and that he was divorcing her. Since then we have gone through much trouble because of him.’

1. This interview took place on July 1, 1996.

Part 2

A Leap Forward

Chapter One

Divine Training

Spiritual stations and virtues of the reverend Shaykh are quite evident to all those who knew him closely or those who had listened to him in his sessions.¹

The major question regarding the life of this great charismatic figure is that how he achieved such high human status. How a person, who lacked formal academic education and had no experience in *Hawza* (Islamic seminary), attained such high spiritual achievements that not only the general public but also educated scholars from *Hawza* and university enjoyed the blessings of his guidance? What was the secret of the reverend Shaykh's leap forward in his achievement? And finally: Who has trained him and who was his spiritual instructor?

The Shaykh's Masters

Although the reverend Shaykh was lacking in formal knowledge commonly acquired at universities and *Hawza* centers, he had actually enjoyed the company of some great dignitaries in scholarship and spirituality. Some great scholars such as the Ayatollah Muḥammad Alī

1. In chapter three of the same part, more will be said in this regard.

Shāh Ābādī – Imam Khomeini’s (R.A.) teacher¹ – and the late Ayatollah Mīrzā Muḥammad Taqī Bāfqī and the late Ayatollah Mīrzā Jamāl Isfahāni,² were as his teachers. He also enjoyed the teachings of

1 . Imam Khomeini (R.A.) repeatedly remembered and named the latter as his Ustad (master) in Divine Knowledge. See: *Miṣbāh al-Hidāya*, XXVII, 46:90.

2. It is related that he is the brother of Ḥāj Agha Nūrullāh Isfahāni known as Agha Najafī Isfahāni. He was the prayer leader of the Masjid of Sayyid Azīzullah in Bazaar of Tehran at the beginning of Reza Shah’s reign. About his sermons, it is quoted from the late Shaykh Rajab ‘Alī who said: “**His *minbars* (sermons) produce lovers of God.**” Because of his opposition to Reza Khan, he was exiled to Isfahan where he was martyred and buried in “Takht-i Fūlād” cemetery. Dr. Abul Hasan Shaykh said: ‘Once the reverend Shaykh and I went to Takht-i fūlād cemetery. We sat down beside a grave. The Shaykh said: “**The man buried here had been my master.**”

‘Hujjatul Islam Karīmī has quoted Ayatollah Kāzim ‘Aṣṣār as narrating an interesting *Karamat* that Ayatollah Mīrzā Jamāl Isfahāni had been graced with by Amir al-Mu‘minīn Ali (A.S.) as follows:

Ḥaḍrat Ayatollah ‘Aṣṣār was a great teacher of *Asfār* in Shahid Muṭahharī Islamic Seminary (formerly called Sipahsālār), and I, Shaykh Karam ‘Alī Karīmī, passed the six year-course of the seminary with him and some other teachers. The first miracle about Mīrza Jamāl Isfahāni was told to us at our *Asfār* lesson by Ayatollah ‘Aṣṣār while he was shedding tears: “ Ḥaḍrat Ayatollah Ḥāj Agha Jamāl Isfahāni (R.A.), who was exiled by Reza Khan Pahlavi to Tehran and was the prayer leader of Masjid Ḥāj Sayyid ‘Azīzullāh in Bazaar, used to teach at Marvī Islamic seminary. His teaching in that *Madrassa* was so fascinating and rich in content that his classes were always overcrowded with scholars and learned students, to the extent that some

of the prayer leaders felt highly envious toward him.'

'So the latter held a meeting in which they declared that he [Ayatollah Isfahānī] was illiterate and deceived the clerics he had gathered around him. They made an arrangement to test Hāj Agha Jamāl in three topics: Philosophy, *fiqh*, and *usūl*. I was assigned to test him in philosophy, i. e., *Asfār*, and two others-whose names I do not remember-were supposed to examine him in *fiqh* and *usūl*. The three of us arranged to attend his class, sit at separate places, and each ask him our questions during his lessons.'

I ('Aṣṣār) had taken a copy of *Asfār* with me. When Hāj Agha Jamāl Isfahānī was explaining a philosophical viewpoint, I brought up a question from *Asfār* finding fault with his viewpoint. He looked at me and said: "**I do not answer your question in such a way.** You go on and open *Asfār* at random [by the way of *istikhāra* (bibliomancy)] and read the first of the page."

I did so and read the top sentence of a page. He said: "**That is enough** " and then began to recite the whole page word by word by heart and translated it. Then he said: "**You have come here to test me? I have nothing of my own; whatever I have is [bestowed on me] by the Mawlā (Imam) of the pious, Ali ibn Abī Ṭālib (A.S.).**"

Then Hāj Agha Jamāl related an account of Amir al-Mu'minīn Ali's (A.S.) miracles: "I studied in Najaf for forty years, achieving the rank of *ijtihād* and high levels of scholarship. My father sent some of the scholars and traders from Isfahan to Najaf to bring me back to Isfahan to administer the *Hawzah* as head and chairman. The night after which we were supposed to leave Najaf for Iran, all of a sudden I came down with typhoid fever and fell unconscious for forty days. When I regained consciousness, I found that I had forgotten all the things I had learned since childhood up to then; absolutely oblivious of all my accumulated knowledge.

two other noble scholars: Agha Sayyid ‘Alī Mufassir and Sayyid ‘Alī Gharavī – the interpreter of the Qur’an and the prayer leader at a Masjid in Salsabīl neighborhood of Tehran.

As a result of the same informal education, he [the Shaykh] had become quite familiar with the Holy Qur’an and *Ahādīth*, and would translate and interpret the Qur’an, the *Ahādīth*, and supplications, presenting very fine and accurate comments of them that others were less aware of.

Thus, the reverend Shaykh’s familiarization with the Islamic

I got bitterly distressed and went to [the holy shrine of] Amir al Mu’,minīn Ali (A.S.) and began to wail and lament, saying to my Mawlā: “My lord! For forty years I acquired much scholarly provision from the widespread expanse of your *‘ilm* (Divine knowledge) but know that I want to return home, I am empty-handed. You are an ocean of Magnanimity.” (The late Aṣṣār was crying while narrating.) Then the late Ayatollah Ḥaj Agha Jamal said: “I wept and lamented so much that I felt drowsy and then fell asleep. [In my sleep] I saw the Mawlā Ali (A.S.) who put a fingertip of honey in my mouth and caressed me, and then I came to. When I returned home I found I knew by heart whatever I had learned from childhood to the present.”

‘After that’ Ḥaj Agha Jamal cried and said: “Sirs! I have nothing of my own. Whatever I know belong to my Mawla and Imam Amir al-Mu ‘minīn Ali (A.S.). You do come and examine me; I know by heart all the texts by the Grace of Allah (SWT) and the favor from Amīr al Mu’minīn Ali (A.S.). Mr. ‘Aṣṣār was crying while he said: When Ḥaj Agha Jamāl stated this event, a commotion arose from among the gathering, and I got up and approached him to rub that nobleman’s slippers on my eyes as a blessing.’

knowledge was due to his benefiting from the presence of such great dignitaries and their like. However, the beginning of his leap forward and spiritual development must be sought somewhere else, which was a turning point in his blessed life. That is, when the Shaykh said, “I had no teachers”, he was pointing out to this issue.

One of his devotees quoted the Shaykh as having said:

“I had no teachers, but I attended the sessions by the late Shaykh Muhammad Taqī Bāfqī¹ held in the courtyard of Ḥaḍrat ‘Abdul

1. The perfect ascetic and the practicing scholarly *mujāhid*, Shaykh Muhammad Taqī Bāfqī Yazdī who, as a result of a confrontation with Reza Khan on the issue of *Kashf-i Hijāb* [Reza Khan's order to remove ḥijāb (veils) from the Iranian Muslim women], and after being beaten up by that despotic monarch in the holy shrine of Ḥaḍrat Ma‘sumeh (A.S.), he was exiled to Shahr-i Ray. He remained in exile there till the end of his life. Those who enjoyed close association with this Divinely endowed scholar, relate many miraculous acts performed by him. His servant, the late Shaykh Isma‘īl told me [the author]: “In the latter years of his life, the Shaykh [Bāfqī] was unable to leave home due to illness. Once he asked me: ‘When you go for a *ziyarat* pilgrimage to Ḥaḍrat Shah Abdul ‘Azīm, do you make a *ziyarat* to all three *Imamzādehs* [grandchildren of Imams-(A.S.)] or do you say Salām [pay homage] to the Imamzādeh Ṭāhir while you are just passing by his tomb? In that era the development project of the holy shrine had not been carried out yet, and the shrine of Imāmzādeh Ṭāhir was located off the main site. I replied to him: ‘I do not enter Imāmzādeh Ṭāhir for a *ziyarat*; rather I just make the pilgrimage from outside of his shrine. The Shaykh said: ‘This is not decent. You find the audience with the three nobles, and you visit two of them closely but visit one from a distance?! This is considered disrespectful. The next time you go for a *Ziyarat*, go inside the shrine

‘Azīm’s (A.S.) holy shrine where he lectured in the evenings. He was a spiritual man. One night he addressed me among the audience and said: ‘You will attain a [high] station’.”

A Turning Point

To my opinion, the secret of the Shaykh’s leap forward, beginning of development, and his turning point in life lies in an event that is extremely impressive and instructive.

In his early youth, something happened to the Shaykh that was very similar to what happened to the Prophet Yūsuf (A.S.). This event and what ensued was an example of the Shaykh’s practical monotheism. It indicated that what the Holy Qur’an says at the latter part of the story of the Prophet Yūsuf (A.S.) in the verse: *إِنَّهُ وَمَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ* ﴿Behold, he that is righteous and patient-never will Allah let the reward to be lost, of those who do right.﴾ (Yūsuf: 90), is a general rule and is not restricted only to the Prophet Yūsuf (A.S.).

This shows that what the Holy Qur’an says concerning the Prophet

of Ḥaḍrat Ṭāhir (A.S.) and make your *Ziyarat* give my regards to him too.’ Shaykh Isma‘īl said: As recommended by the Shaykh, I entered the shrine of Ḥaḍrat Ṭāhir (A.S.). Nobody was inside the shrine; I remembered the Shaykh’s bidding; I was about to say that he sent regards when all of a sudden I heard the phrase “Labbayk, Labbayk, Labbayk [here am I]!” from inside the *ḍarīḥ*.”

Also in his private teaching sessions and in order to encourage his students to meet with the late Bāfqī who was in exile, Imam Khomeini (R.A.) would often recite this couplet:

How joyful it is to attain double bliss with one act,

Ziyarat of Shāh ‘Abdul ‘Azīm and visiting the beloved (the late Shaykh Bāfqī).

Mūsa (A.S) i.e.: ﴿وَلَمَّا بَلَغَ أَشُدَّهُ رَوِّىَ وَأَسْتَوَىٰ ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ﴾

﴿When he attained his full manhood, and was firmly established (in life) We gave him power and knowledge: thus do We reward those who do right.﴾ (Al Qaṣaṣ: 14)¹, is also a general rule. From the viewpoint of the Holy Qur'an all the righteous and the benevolent people are endowed with the light of wisdom and specific Divine knowledge.

A Story Similar to that of the Prophet Yusuf (A.S.)

The Shaykh had rarely told a full account of this event; however, he did on some occasions make a brief hint at it:

“I did not have any *ustad* (master), but I said: O God! I refrain from this for the sake of pleasing You, and I restrain myself in the hope that You train me only for Yourself.”

Referring to this story, the eminent *faqīh*, Ayatollah Sayyid Muḥammad Ḥādī Mīlanī (R.A.) said: ‘The Shaykh had been graced with blessings, and that was because of the self-restraint he had practiced in his youth.

The Shaykh himself had related this story in a meeting with that noble *faqīh*. In the meeting, Ayatollah Mīlanī's Son, Hujj. Sayyid Muḥammad ‘Alī Mīlanī, was also present, who quoted the Shaykh telling the event as follows:²

1. It is worth mentioning that the same verse is repeated about the prophet Yūsuf (A.S.) *insura* Yūsuf, *ayah* 22 excluding the word *istawā*.

2. The Shaykh had brought up some other points in this regard that will come up in the first chapter of part 3: “Private Guidelines.”

“In my youth, a beautiful daughter of my relatives fell in love with me, and eventually found me alone in a desolate place. I said to myself: ‘Rajab ‘Ali! God can test you many times; why do not you test God once!? Restrain from this pleasurable unlawful act for the sake of God!’

‘Then I said to God’:

“O God! I refrain from this sin; and You train me for Your own in return!”

Thereupon, like the Prophet Yusuf (A.S.), he bravely resisted falling into the sinful temptation, evaded the enticement, and promptly rushed away from the risky snare:

This self-control and avoidance of committing sin led him to insight and intuition; his otherworldly vision enlightened, seeing and hearing what others could not see and hear. He got such clear an insight that whenever he went out of his house he would see some people as they really were, and some mysteries were revealed to him.¹

The reverend Shaykh is quoted as saying:

“One day I went from “Mawlavi” intersection through “Sīrūs” Avenue down to “Galūbandak” [a neighborhood in Tehran] and returned [the same way] and I saw just one human face!”

How he Received Divine Training

The invocation of an entrapped young man entreating: “O God! Train me for Yourself!” was answered in that sensational situation and

1. This had apparently happened to the Shaykh at the age of 23.

caused such a leap forward in the spiritual life of this holy young man that the superficial people are unable to comprehend. With this leap, Rajab ‘Alī traveled in one night a one hundred-year-long distance [defying the limits set by space and time], and became renowned as “Shaykh Rajab ‘Alī Khayyāṭ.”

In the first step of Divine training, his eyes, ears, and heart opened up so that he could see beyond the world of matter and through the high Heaven the things other people could not see and hear what others could not hear. This esoteric experience prompted the Shaykh to believe that: *ikhhlāṣ* (sincerity and devotion) causes the eyes and the ears of the ‘heart’ to open up. He often asserted to his disciples:

“If one works for Allah, their heart’s eyes and ears will open up.”

The Eyes and Ears of the Heart

One may wonder here whether a heart can have eyes and ears. One may ask: Is man capable of seeing and hearing things by means other than the physical eyes and ears?

The answer is, “yes”, it is true. The Islamic *hadīths*— narrated by both Shi‘as and Sunnis – have given positive answers to this question. Hereby, some examples are given in this respect:¹ The Holy prophet (SAW) said:

«ما من عبدٍ إلا وفي وجهه عَيْنَانِ يُبْصِرُ بِهِمَا أَمْرَ الدُّنْيَا، وَعَيْنَانِ فِي قَلْبِهِ يُبْصِرُ بِهِمَا أَمْرَ الآخِرَةِ، فَإِذَا أَرَادَ اللهُ بَعْدَ خَيْرٍ فَتَحَ عَيْنَيْهِ اللَّتَيْنِ فِي قَلْبِهِ، فَأَبْصَرَ بِهِمَا مَا وَعَدَهُ بِالْغَيْبِ، فَآمَنَ بِالْغَيْبِ عَلَى الْغَيْبِ»

“There is no servant [human being] except that they have two eyes

1. For further information of these *ahādīth*, see: *Mīzān al Hikmah*, X, 4988: 3390-1.

on their faces to see the worldly things with, and two eyes in their hearts to see the affairs of the Hereafter. Whenever God wants the good of a servant, He opens two eyes in their hearts by which they can see His promised bounties and believe in the Unseen through their unseen eyes.”¹

And in another *ḥadīth*, the Holy Prophet (S.A.W) said:

«لَوْلَا تَمَزُّعُ قُلُوبِكُمْ وَتَزْيِيدُكُمْ فِي الْحَدِيثِ لَسَمِعْتُمْ مَا أَسْمَعُ»

“If your hearts were not dispersed and you were not so loquacious, you would undoubtedly hear what I hear.”²

Similarly, Imam al-Ṣadiq (A.S.) said:

«إِنَّ لِلْقَلْبِ أُذُنَيْنِ: رُوحُ الْإِيمَانِ يَسَارُهُ بِالْخَيْرِ، وَالشَّيْطَانُ يَسَارُهُ بِالشَّرِّ، فَأَيُّهُمَا ظَهَرَ عَلَى صَاحِبِهِ غَلَبَهُ»

“Verily the heart has two ears: the Spirit of Faith whispers good in one and the Satan whispers evil in the other one. Thus, any one of those that wins over the other will dominate him.”³

1. Mīzān al-Ḥikmah, X, 4988: 16942.

2. Ibid., X, 4990: 16956.

3. Ibid., X, 4988: 16950.

Chapter Two

Help from the Unseen World

We read in Nahjul Balagha that Imam Ali (A.S.) asserts that God Almighty throughout the history has meritorious servants to whom He talks through their mind and intellect. The words of Imam (A.S.) are as follows:

«وَمَا بَرِحَ اللَّهُ - عَزَّتْ آلاؤُهُ - فِي الْبُرْهَةِ بَعْدَ الْبُرْهَةِ وَفِي أَزْمَانِ الْفَتَرَاتِ عِبَادٌ
نَاجَاهُمْ فِي فِكْرِهِمْ، وَكَلَّمَهُمْ فِي ذَاتِ عُقُولِهِمْ، فَاسْتَصَبَحُوا بِنُورِ يَقْظَةٍ فِي الْأَبْصَارِ
وَالْأَسْمَاعِ وَالْأَفْئِدَةِ...»

“In all periods and times, particularly during the interregnum (the interval between the coming of two prophets) there are persons with whom Allah—great are His bounties—whispers (through inspiration) into their minds and intellect, and illumines their heart’s eyes and ears with the light of consciousness.¹”

These competent servants of Allah are the ones who are thus described in “*al-Munājāt al-Sha‘bānīyya*”:

«الْهِيَ وَاجْعَلْنِي مِمَّنْ نَادَيْتَهُ فَأَجَابَكَ وَلَا حَظَّتْهُ فَصَعِقَ لِجَلَالِكَ فَنَاجَيْتَهُ سِرًّا وَعَمَلًا
لَكَ جَهْرًا»

1. Nahjul Balagha, Sermon 222.

“O Allah! Rank me among those who will answer you when You call them, and will fall unconscious by the manifestation of your Light when you look at them; You whisper to them secretly, and they work for You openly.”

After being delivered from the traps of *nafs-i ammāra* (the imperative carnal soul) and the satanic temptation and opening up of his heart's eyes and ears, the young tailor was ranked among such competent servants and from then on occasionally enjoyed inspirations from the Unseen, some received in dreams and some while awake, thus being graced with special guidance that is granted to the devoted and sincere *mujāhids* (volunteers of faith).¹

This guidance is explained in a *hadith* quoted from the Holy Messenger of Allah (S.A.W.):

«إِذَا أَرَادَ اللَّهُ بَعْدَ خَيْرٍ فَقَّهَهُ فِي الدِّينِ، وَالْهَمَّهُ رُشْدَهُ»

“Whenever Allah intends good for a person, He makes them expert in religious law and inspire them toward the right path.”²

Penalty of a Disapproved Thought

One of the significant blessings of Divine guidance for those under His special training, is awareness of one's own shortcomings. The Holy Prophet (S.A.W.) is quoted as saying:

«إِذَا أَرَادَ اللَّهُ عَزَّوَجَلَّ بَعْدَ خَيْرٍ فَقَّهَهُ فِي الدِّينِ، وَزَهَّدَهُ فِي الدُّنْيَا،

1. «وَالَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا» (And those who strive in Our (Cause) — We will certainly guide them to our paths.) (Al Mulk: 69)

2. Mīzān al-Hikma, IV, 1602: 5359.

وَبَصَّرَهُ بِغُيُوبِ نَفْسِهِ»

“Whenever Allah intends good for a person, He makes them expert in religious law, unwilling toward the world, and aware of his own shortcomings.¹”

Having been directed on the path of Divine guidance, the young tailor enjoyed plenty of such inspirations.

Ayatollah Fahrī² related that the reverend Shaykh had told him:

“One day I got out to the market for some business; an improper thought crossed my mind, but I repented right away. On the way, I saw a string of camels carrying in firewood from outside town. All of a sudden one of the camels gave me kick that if I hadn’t pulled myself aside in time, it would severely hurt me. I went to the mosque with this question in my mind that where this event had originated from. I asked anxiously: ‘O God! What was that?!’

I was told intuitively: ‘That was the outcome of what you thought. I said I did not commit any sin. I was responded: ‘The camel’s kick did not really hit you either.’³”

1. Ibid., IV, 1602: 5360.

2. The representative of Wali Faqīh and prayer leader of Masjid of Zainabiyyah in Damascus. He has narrated the next account about the Shaykh, too.

3. This account has been related in very slightly different forms by two of the Shaykh’s other devotees. The present account was narrated by Ayatollah Fahrī.

Threatened to a Destiny Like that of Balaam of Boer (*Bal'am-i Bā'ūrā*)

Among the Shaykh's devoted disciples was also Ayatollah Agha Mīrzā Maḥmūd—Friday prayer leader of Zanjān—who was a scholarly student of Mīrzā Nā'inī. Such a learned scholar was highly impressed by the sincerity and brilliance of a detached person who was lacking formal education.

The Shaykh once said:

“The Friday prayer leader of Zanjān came over along with some of the dignitaries from Tehran. He introduced the latter to me. Due to this visit I felt [with a sense of self-importance] that I attained such a high status that dignitaries come to meet me...

The night [of that same day] I had a strange state of mind, feeling so depressed. With imploring and beseeching God Almighty, my state of purity was restored. I got mindful that if this attitude had continued, what I would have done. How did it turn out this way?! I was engaged in such thought when I was shown Balaam of Boer¹

1. Balaam of Boer was a scholar, according to the *Tafsirs*, whose supplications were granted. He had twelve thousand disciples, but due to carnal desire and whims, he went to the aid of the despotic ruler of his time, to the extent that he got ready to curse the army of the Prophet Musa (A.S.). He was likened to a dog, as referred to in the Qur'an: ﴿His similitude is that of a dog: if you attack him, he lolls out his tongue, or if you leave him alone, he (still) lolls out his tongue.﴾ ﴿فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلْهُ﴾ ﴿عَلَيْهِ يَلْهَثُ أَوْ تَتْرُكْهُ يَلْهَثُ﴾ (Al A'rāf: 176). See also: Tafsīr al-Mīzān, VIII, 339; Tafsīr Qummī, I, 248; Munyat al-Murīd, 151.

and was told: If this [attitude] continued you would turn like him; the outcome of all your struggle and attempts was that you would associate with famous figures, enjoying the world and being deprived of the Hereafter. This event was over and done with. On Fridays, we had regular sessions. Once, the session took longer than usual and lasted until noon. The owner of the house and the other friends proposed to have lunch there, and I agreed. The next week again the session lasted until noon and once again the tablecloth was spread; naturally with more variety of foods this time. And this happened for several weeks. In one banquet with various foods and a best quality bar of butter in the middle of the tablecloth attracting everyone's attention. It crossed my mind that this banquet was for me, the meeting was held for me, and the other friends were invited for my sake, so I was prior to others to have the butter.

With this idea, I picked a little bread, and as soon as I reached for the butter, I saw Balaam of Boer in a corner of the room laughing at me! Then I held back my hand."

"You are Satiated and your Neighbor is Hungry?!"

One of the Shaykh's disciples related that he had heard him say:

"One night I dreamed that I had been found guilty and some agents came over to take me to the prison. The next morning I was very upset, wondering what the cause of that dream had been. With the grace from the Almighty Allah I found out that the dream was somehow related to my neighbor. I asked my family to see into the matter and inform me about it. My neighbor was a bricklayer; it was found out that he had been out of work for several days and

the night before he and his wife had nothing to eat and slept the night hungry. I was told [intuitively]: ‘Woe to you! You sleep full whereas your neighbor is hungry?’ At that time, I had a saving of three *abbāsīs* in cash! Without any delay, I borrowed another *abbāsī* from a grocer in the neighborhood and together with my savings gave it to the neighbor and requested him to let me know whenever he was jobless and penniless.”

“Love your Children for the Sake of God!”

Once the Shaykh said:

“One night I found I was in veil¹, and was unable to find my way to the Beloved. I tried to trace the origin of this veil. After long pleading and probing, I found it was the result of the feeling affection for one of my children the evening before when I looked at his [her?] face! I was told [intuitively] that I should love my child for the sake of God! [So] I prayed God to forgive me for that [personal] affection....”

The Veil of Eating Food Beyond Need!

One of the Shaykh’s devotees related about him that the Shaykh was once holding a session in one of his friends’ house. Before starting his talk, he felt somehow weak due to hunger and asked for some bread. The householder brought him half a loaf of bread for him to eat, and then he started the meeting. The following night he said:

“Last night I made salutations to the holy Imams (A.S.) but I did

1. I. e., veiled inwardly and in darkness of soul.

not see them. I pleaded to find the reason. I was told intuitively: 'You had half of that food and the hunger alleviated. Why then did you eat the other half?! Having some food enough for body's need is all right, but extra to that would cause veil and darkness.'

Chapter Three

Spiritual Perfections

There is a renowned *hadith* that the experts call “*hadith-i qurb-i nawāfil*” (the *hadith* of proximity in supererogation).

Both Shī‘a and Sunnī scholars of *hadith* quoted, with a slight difference, the Holy Prophet (S.A.W.) as saying:¹

«قال الله عز وجل: ... ما تَقَرَّبَ إِلَيَّ عَبْدٌ بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَإِنَّهُ لَيَتَقَرَّبُ إِلَيَّ بِالْإِيفَالَةِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَلِسَانَهُ الَّذِي يَنْطِقُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، إِنْ دَعَانِي أُجِبُّهُ، وَإِنْ سَأَلَنِي أَعْطِيْتُهُ»

“The Almighty Allah said: No servant is drawn nigh to Me except by means of what is more favorable to Me than what I have made obligatory to them. Verily, he approaches to Me by *nāfila* (supererogatory prayers) to the extent that I get to love him; in that case, I will become his ears to hear with, his eyes to see with and his tongue to speak with, and his hand to strike with. If he calls Me, I will answer him and if he makes a request from Me I will grant him”²

1. See Mīzān ai-Ḥikmah, X, 4856: 3330.

2. Al-Kāfī, II, 352: 7; Mīzān al-Ḥikmah, X, 4858: 16627.

What is meant by “*nāfila*” in the *ahādīth-ī qurb-i nawāfil*, which follow the obligatory prayers, consist of good and righteous deeds, which expedite man’s flight toward absolute perfection and the Sublime Destination of humanity.

One can, accordingly, through performance of good deeds for God’s sake get closer and closer to absolute perfection; and at the peak of servitude, his eyes would not see except for the sake of God, his ears would not hear except for the sake of God, his tongue would not talk except for the sake of God, and his heart would not yearn except for the sake of God.

In other words, by submerging your will in the Will of Allah (S.W.T.)--as put in the *ahādīth-i qurb-i nawāfil*--God will become your eyes, ears, tongue and heart; and you will eventually attain the essence of servitude and Divinity.

According to the reverend Shaykh:

“If the eye works for God, it becomes **Eye of Allah**, if the ear works for God it becomes **Ear of Allah**, if the hand works for God, it becomes **Hand of Allah**, and so forth to the heart of man, which is God’s place; as narrated:

«قَلْبُ الْمُؤْمِنِ عَرْشُ الرَّحْمَنِ»

“The heart of a believer is the Throne of Allah, the compassionate.¹”

And as Imam Husayn (A.S.) says:

1. *Biḥār al-Anwār*, LVIII, 39.

«جَعَلْتَ قُلُوبَ أَوْلِيَاءِكَ مَسْكِنًا لِمَشِيَّتِكَ»

“O Lord! You made Your lover’s hearts the station of Your Will and Providence.¹”

Accurate and fair probing into the Shaykh’s spiritual states indicates that, after the enormous leap he made in his youth as a result of rejecting the lustful temptation; and as an outcome of Divine training and the inspirations and assistance granted to him from the Unseen, he achieved such high levels of spiritual virtues. Perhaps, this was the secret of his great interest in the following poems which he frequently whispered:

“In the school of Eternity, it was Your Beauty that guided me, Your Grace aided me to be trapped in your [Divine] Snare.”

“My vile carnal soul yearned for any falsehood, Your Gracious Emanation liberated me from its grips.”

Absorbed in Monotheism

One of the Shaykh’s close disciples who had been associating with him for about thirty years said: ‘On the recommendation of the Shaykh I went to visit Ayatollah Kūhistānī.²

1. Muhaj al-Da’wāt, 68; Bihār al- Anwār, LXXXV, 214.

2. One of the eminent scholars that the Shaykh frequently visited was Ayatollah Kūhistānī about whom the Shaykh said: “From Agha Kūhistānī a light is emitted that rises into the heaven.” In one of the visits, the late Ayatollah Kūhistānī accompanied the Shaykh to the side of the road -- about a kilometer away from his residence -- in order to see him off. Some years later when the Shaykh’s words about Ayatollah Kūhistānī was related to him, he humbly said: Those days we had [various kinds of]

dhikrs (remembrances of God).

It is worthwhile here to read a miraculous act about Ayatollah Kūhistānī. Hujj. Agha Sayyid Qāsim Shujā'ī, an eloquent preacher, told me [the author]: 'Agha Ṣadrā'ī Ishkiwarī, a preacher in Rasht, was afflicted with a heart disease. He was transferred from Rasht to Tehran and hospitalized in Aban Hospital. One day the late Agha Falsafī called me and asked me to visit him together in the hospital. When we got there and after greeting, Agha Falsafī asked him:

'What is your [financial] condition like?'

"The bounty from Sayyid al-Shuhada Imam Ḥusayn (A.S.) is running us [providing for our livelihood]." He answered.

'We all enjoy Sayyid al-Shuhadā's bestowal', said Agha Falsafī. To which Agha Ṣadrā'ī replied: 'Ours is a different account!' Mr. Falsafī curiously inquired more. Agha Ṣadrā'ī explained: 'I have got a piece of tea growing garden bestowed on me by Sayyid al-Shuhadā and the yield provide for my old age and retirement.' Agha Falsafī asked: 'How do you know it is bestowed on you by Sayyid al-Shuhadā?' He answered: 'I had made a preliminary agreement to sell this garden. Two days later I paid a visit to Ayatollah Kuhistānī.

When I entered he said: 'Ṣadrā'ī! Why are you selling the *'atīyyeh Mulūkāneh* (regal bestowal)?' I said to him: 'Agha I have nothing to do with the Shāh!' He said: 'I do not mean that, I am talking about our Imam Sayyid al-Shuhadā; these [dynasty of Pahlavi] have stolen the term [*'atīyye Mulūkāneh*]. Do you remember when as a youth you visited the holy shrine of Sayyid al-Shuhadā and whispered to him through the grits of his *Zarih*, saying: 'O Imam Sayyid al Shuhadā! Do me a favor so that at my retirement I'll be living on your bestowal'? This garden is the answer to that request, why did you deal it?'

I kissed his [Ayatollah Kūhistānī's] hand, got out of his house, took a car back to

Rasht, and tore up the document of preliminary agreement; and my livelihood has been sustained with by this garden up until the present.’

I (Shujā’ī) got deeply impressed [by that account]. I decided to meet with him [but I didn’t manage]. It was time for Hajj and I was appointed as the clergyman of the Hajj caravan. There was a doctor in our caravan named Dr. Ṭahmāsbī. I told him how I had in mind visiting Agha Kūhistānī but I could not until then. He said that he was his physician. I got very glad and asked him to promise to take me to him as soon as we get back to Iran. He said when we left Iran he [Ayatollah Kūhistānī] had been seriously ill. I was very worried until we went from Makka to ‘Arafāt, where I began to quietly recite the supplication of ‘*Arafa*, pondering on the content and the meanings. When I reached the phrase, “ ‘*amīat ‘aynun lā tarāk*” (may the eye that does not see You be blind!), my heart broke and tears rolled down my cheeks. I said: ‘O God! I know I have nothing of value to offer, but one thing I sure have and that is my *sīyādat* (being a Sayyid). I leave it to you in pledge: I swear You to the rights and dignity of our forefathers to grace this servant of Yours--Ayatollah Kūhistānī--with healing.

When we returned to Iran, I didn’t happen to visit Ayatollah Kūhistānī. I went to Mashhad. It was 11:30 P.M. , when in Dār al-Sīyāda [porch of the holy shrine of Imam al-Riḍā (A.S.)] I saw an old man coming in being supported by two other men holding him by his arms. I asked who he was, and they said: ‘Agha Kūhistānī.’ I had not seen him before. I approached him, greeted him, and bowed to kiss his hand. As I bowed down, he laid his hand on my right shoulder and said: “**Shujā’ī, may God grant you a blessed long life! Your supplication in ‘Arafāt reached [saved] me!!**” I broke out in a sweat just as I heard that. I sat down right there. My wife asked: ‘What happened? I said: Nothing, just let me sit down for a while. And I sat for about half an hour. Agha Ray Shahrī! only God was witnessing in ‘Arafāt and

The late Ayatollah Kūhistānī once said about the Shaykh: 'Whatever the late Shaykh Rajab 'Alī Khayyāṭ was granted [spiritually], was due to his firm monotheism; he was absorbed in monotheism.'

The Station of *Fanā* (Annihilation)

Dr. Ḥamīd Farzām who has enjoyed the reverend Shaykh's sessions, described him as follows: 'His reverence Shaykh Rajab 'Alī Nikūgūyan (may God's Mercy be upon him) was a detached ascetic who had achieved union with God. He had, out of purification of *nafs* and inward purity, attained the status of *fanā fi Allah*, and *baqā bi Allah* (subsistence in Allah); and by means of acting according to legal ordinances and spiritual path-faring through stations and states of spiritual discipline, he joined the origin of Truth, graced with the Blessing from Almighty God.'

The Lover of God

Another of the Shaykh's disciples had the following description about him: 'The late Shaykh was from among those whose beings are captivated by God. He was literally unable to see anything except God; whatever he saw was God; whatever he said was about God. His

nobody else was there when I prayed to God for him. This was a miraculous act I remember from him. I prayed for him in 'Arafāt in total solitude as a drop of tear rolled down my face on the book I was holding in my hand, and he said to me in the Holy shrine of Imam al-Riḍā (A.S.) that he received my *du'ā* [that I made for him] in 'Arafat. It was a strange memory in my life.

first and last word was God, for he was in love with God. He was in love both with God and Ahl al-Bayt (A.S.); whatever he said was about them. Being sacred is apart from being a lover. Shaykh Rajab ‘Alī was a lover. His art was the Love of God and work for God. Those who are Divinely in love, their eyes display that love; his eyes were not like ordinary ones, he seemed to see nothing but God.’

The reverend Shaykh considered as sinful taking pleasure in anything except in God. Once in a very hot summer day, the Shaykh blew [some air onto his face with] a manual straw fan to cool off a little. As soon as he felt cool, he said at once:

«وَأَسْتَغْفِرُكَ مِنْ كُلِّ لَذَّةٍ بِغَيْرِ ذِكْرِكَ وَمِنْ كُلِّ رَاحَةٍ بِغَيْرِ أَنْسِكَ وَمِنْ كُلِّ سُرُورٍ بِغَيْرِ قُرْبِكَ وَمِنْ كُلِّ شُغْلٍ بِغَيْرِ طَاعَتِكَ.»

“O God! I pray forgiveness from Thee for every pleasure but remembering Thee, every ease but proximity with Thee, every happiness but nearness to Thee every occupation but obeying Thee!¹”

Another of his disciples, described the Shaykh’s love of God as follows: ‘The Shaykh was so enamored of God that in his presence nothing but talking about his beloved would be allowed to come up, except of course for some necessary subjects of daily matters. Sometimes he referred to the story of **Laylī and Majnūn**, in which Majnun was never interested to hear anything but about Laylī. It was related that someone asked Majnūn: Is Ali (A.S.) rightful or ‘Umar?

1. Mafatīḥ al-Jinān, Munājāt al-Dhākirīn, Munājāt No. 15. English translation adopted from: The Psalms of Islam (Al-Saḥīfat al-Sajjādiyya), *The Whispered Prayer of the Remembers*, part XIII, 256.

To which he answered: 'Laylī is rightful!'

He [the Shaykh] would say:

“Even if this story is not real, it may be fitting to drive home the [latent] reality in it.”

The Greatest Status

The young tailor, in his intense love of God and perfection of sincerity, was granted the Supreme Status and the Sublime Destiny. Thus, as asserted by the Ahl al-Bayt (A.S.), he achieved the virtues and stations of people of cognition [those endowed with Divine Knowledge] through a way other than the common ways. Imam al-Ṣādiq (A.S.) is quoted as saying:

«إِنَّ أَوْلِي الْأَبَابِ الَّذِينَ عَمَلُوا بِالْفِكْرَةِ حَتَّى وَرِثُوا مِنْهُ حُبَّ اللَّهِ - إِلَى أَنْ قَالَ - : فَإِذَا بَلَغَ هَذِهِ الْمَنْزِلَةَ جَعَلَ شَهْوَتَهُ وَمَحَبَّتَهُ فِي خَالِقِهِ ، فَإِذَا فَعَلَ ذَلِكَ نَزَلَ الْمَنْزِلَةَ الْكُبْرَى فَعَايَنَ رَبَّهُ فِي قَلْبِهِ ، وَوَرِثَ الْحِكْمَةَ بغيرِ مَا وَرِثَهُ الْحُكَمَاءُ ، وَوَرِثَ الْعِلْمَ بغيرِ مَا وَرِثَهُ الْعُلَمَاءُ ، وَوَرِثَ الصِّدْقَ بغيرِ مَا وَرِثَهُ الصِّدِّيقُونَ . إِنَّ الْحُكَمَاءَ وَرِثُوا الْحِكْمَةَ بِالصَّمْتِ ، وَإِنَّ الْعُلَمَاءَ وَرِثُوا الْعِلْمَ بِالطَّلَبِ ، وَإِنَّ الصِّدِّيقِينَ وَرِثُوا الصِّدْقَ بِالْخُشُوعِ وَطُولِ الْعِبَادَةِ»

“The wise people are those who put their thought in work by means of which to acquire Love of God. When they reach this status--the holy Imam (A.S.) went on to say--they set their desire and love toward their Creator, and thereby they reach the highest status, find their Lord in their hearts, and obtain wisdom not through the way the sages obtained, and find knowledge not through the way the scholars found, and achieve *Ṣidq* (sincerity) not through the way the pious achieved. The sages found sagacity by silence, the scholars found knowledge by seeking, and the pious attained piety and sincerity through humility and long-term

worship.¹

Finding Way into all Worlds

One of the Shaykh's devotees who had been closely associating with him for so many years wrote about the Shaykh's spiritual achievements: 'As a result of his great love in Almighty God and the Ahl al-Bayt (A.S.), there remained no veil between him and God. He had access to all "worlds". He would talk to all the souls residing in *Barzakh* (Purgatory World) since the beginning of creation up to the present. He would "see", by his own will, whatever any one had done in their whole life and would tell the signs,² and would reveal what he willed and would be allowed to.

Visiting the *Malakūt* (the Celestial Kingdom)!

Visiting the *Malakūt* of the heavens and the earth with the eye of the heart is a prologue to attaining the high status of intuition of certitude.

﴿وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمٰوٰتِ وَٱلْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ﴾

﴿So also We show Abraham the power and the laws of the heavens and the earth, that he might (with understanding) have certitude.﴾
(Al An'ām: 75)

1. *Mīzān al-Hikmah*, II, 960: 3159.

2. An example of such accounts is related to my [the narrator's] first trip to the Holy City of *Makkah*. See "The Only Place Where they Displayed Affection to You", chapter Nine, Part 3.

The Holy Prophet (S.A.W.) is quoted as saying:

«لَوْلَا أَنَّ الشَّيَاطِينَ يَحُومُونَ عَلَى قُلُوبِ بَنِي آدَمَ لَنَظَرُوا إِلَى الْمَلَكَوتِ»

“If it were not that devils are dominant over the hearts of human beings, they would be witnessing the *Malakūt*.¹”

All those who have been delivered from the snares of *nafs* and Satan, by tearing apart the heart's veils, are able to observe the *Malakūt* of the heavens and the earth, and to bear witness to the Oneness of the Sacred Essence of God.

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ﴾

﴿There is no God but He: That is the witness of Allah, His angels, and those endowed with knowledge...﴾ (Āli Imrān: 18)

One of the Shaykh's disciples related: ‘I asked the late Hāj Muqaddas² whether the following *hadith* attributed to the Holy Prophet (S.A.W.) is correct:

«لَوْلَا أَنَّ الشَّيَاطِينَ يَحُومُونَ عَلَى قُلُوبِ بَنِي آدَمَ لَنَظَرُوا إِلَى الْمَلَكَوتِ»

“If it were not that devils are dominant over the hearts of human beings, they would be witnessing the *Malakūt*.”

He answered: ‘Yes.’

I asked: ‘Do you see the *Malakūt* of the heavens and the earth?’

‘No, but Shaykh Rajab ‘Alī Khayyāt does!’ He replied.

1. *Mīzān al-Hikmah*, X, 4988: 16945.

2. One of the famous preachers in Tehran who was rightfully a man of piety and sanctity.

The Shaykh at the Age of Sixty

It is related by the late Shaykh ‘Abdul Karīm Hāmid that the Shaykh [Rajab ‘Alī] was in such a state of mind at the age of sixty that whenever he willed he would understand what he wished to.¹

The great Difference Between our Knowledge and his

Dr. Ḥamīd Farzām said: ‘I usually visited the reverend Shaykh on Thursday evenings and attended his public sessions for prayers and supplications. Until I found I had questions that I needed to put to him privately, so it crossed my mind to have audience with him in the middle of the week.

A Monday afternoon I went to see him to ask some questions. It was a very nice day, as the late Hujj. Dr. Muhammad Muhaqqiqī, a university professor and the representative to Ayatollah Burūjirdī was also present in his session. He was a brilliant figure whom I had not met or known till then. Anyway, I asked for permission, sat down, and

1 . The author of “Two Treatises on the Recent History of the Mysticism in Iran” (*Du risālih Dar tārikh Jadīd tasawwuf-i Iran*), [Manūchehr ṣadūqī] writes on page 103 under the title “A Note”: The compiler said pertinently: ‘I heard from Mr. Mudarrisī saying that earlier in his studying at faculty of science [of Tehran University] he and several of the professors there sometimes attended the weekly sessions of the late Shaykh Rajab ‘Alī Khayyāt (R.A.). He [Mr. Mudarrisī] would ask him some difficult questions on physics such as magnetic field, etc., and the Shaykh would say: “**I will ask and answer [you].**” Then he would lower his head in deliberation and a while later would raise his head and give the right answer to his questions.

enjoyed a lot the scholarly discussions of those two noble characters.

Earlier in the evening at the end of the session, Dr. Muhaqqiqī said goodbye and left and I bid farewell too and followed him out of the house. In the alley, I said to him that I liked to get more acquainted with him. He said: "I am [Mr.] Muhaqqiqī and I am a teacher." I said I came to see the Shaykh to benefit from his presence [and knowledge], and I see you are, thanks God, very learned--intending to see what he had to say. He said: "No, sir. My knowledge is of the bookish kind and all memorized. You should see for yourself what a high position the Shaykh has attained; he sees many things and knows many things that are incomparable to what I know." I asked: "How come?" He said: "The first time I had an audience with him, the first thing he asked me after greetings was about my job. I said: I am a teacher. He asked: "Apart from teaching?" I replied: "I am a university professor and teach." He said: "No, I see you deal with a global object!" I was shocked to hear that and answered: "Yes, I do make geographical globes for livelihood and nobody knows about that."

Confirming Dr. Muhaqqiq's views, Dr. Farzām goes on with his memories about the reverend Shaykh: "There are lots of things to say that if I were to count it would come to many volumes. The reverend Shaykh, due to his purified soul and inner sincerity, would simply see things and would plainly state them without needing--as the Sufis put it--"to be emerged in the sea of revelations", so that he has often said explicitly in the presence of his disciples:

"Friends! God has graced me with the blessing of seeing the *Barzakhī* [of intermediate world] body of people."

I have some other memories of the same nature to tell:

Helping out the Hard-Working Laborer

A) There was an industrious and honest worker named Alī Quḍātī from Azerbaijan who used to work for the neighbors and sometimes worked in our house as well and got paid for it. Both in summer and winter he would wear a long military coat. Having not ever seen him, the Shaykh once told me unprecedentedly:

“That tall man who wears military coat and comes to your house sometimes to help, is poor and has a large family, you should help him more!”

“You Lose Temper too Quickly!”

B) One Thursday morning I left home sulkily. In the evening, I went to the Shaykh’s house for evening Prayer; all the friends were gathered waiting for the *adhān* (call to prayer) and the Shaykh was sitting in a corner. As soon as he saw me, he faced me and said: “You lose temper too quickly!” Then, shaking his head in contempt and surprise, recited the following couplet by Ḥafiz:

‘Under His sword of sorrow, you ought to go on dancing
(cheerfully)!

For the one who was killed by Him, would be granted a happy
ending’

And I immediately found out my own fault!

“I See the Hair on his Head and Face is Growing Grey!”

C) About forty years ago I had some heart trouble and I got somewhat scared. I told Dr. Gūyā that my heart was not in a good

condition and would possibly... .

It seemed that he told the reverend Shaykh about my heart condition and he had commented:

“He should not be worried, I see the hair on his head and face is growing white.”

And he had apparently proceeded to say:

“He will live on well through his seventies.”

Now, thanks God, I am over seventy years old. Such accounts are too many to bring up here; however, I further point out very briefly some accounts that rate much higher than intuitive vision of state of affairs:

Contact with the Souls of Dr. Farzām's Parents

D) It was around 1958, i. e., later in the blessed life of the Shaykh, and I was appointed to go to Punjab University in Lahore Pakistan to teach Persian language and literature. One afternoon I went to see him for consultation. Speaking by conjecture, I said: Your reverence! I have come to you to consult with you whether to go to Pakistan; and request you, if possible, to consult my parents in this respect, too.

The reverend Shaykh said:

“Send Three **Şalawat!**”

Then he began talking to them, and at the end, he was driven to tears. Getting upset, I said: ‘If I had known you would get disturbed and wept, I would not have asked you to contact my parents.

He said:

“No sir! I asked them about the reappearance of Ḥaḍrat Hujjat Imam Mahdi (AJ), and my weeping was in that relation.”

Then he gave me some evidence of my father's countenance and went on to say:

“Your mother was wearing a *chādor* (Islamic modest covering) and was talking in Kermanī dialect some of which I did not understand.”

I confirmed: ‘That's right your reverence! If they speak in Kermanī accent, some of their words cannot be recognized by you.’

The Shaykh said:

“All in all, their last word was that you should not go to Pakistan; and why should you go anyway?!”

And, of course, I did not happen to go; their words and those of the reverend Shaykh came true.’

How a Relation was Established between Dr. Shaykh and Shaykh Rajab ‘Alī

The reverend Shaykh's son quoted the late Dr. Abul Hasan Shaykh¹ talking about his first acquaintance with the reverend Shaykh as follows: ‘The reason for my getting familiar with the late Shaykh Rajab ‘Ali Khayyāt was the event of my wife having gotten lost for a couple of months. The more we looked for her the less we found a sign of her; we even visited some spiritualists, but to no effect. In our utmost despair, someone gave me the Shaykh's home address, and that was the first time that I had an audience with him. When he saw me, he pondered for a while and then said:

1. He is known as "The Father of Chemistry in Iran.”

“Your wife is in America and she will return in two weeks; do not worry.”

He was quite right. My wife was in America and returned in due time.

After this event, most of the days after work at the university, I would call on the Shaykh, and then went home.

The late Dr. Shaykh said in an interview made with him on August 2, 1996 concerning [compilation of] this volume: ‘Once we went to “Pass Qal‘a” in his company. We had hired a donkey for him to ride on and I was walking in front leading the donkey. I was thinking to myself: ‘What do I want professorship of university for? If I want to become a full Professor all I need is to walk in his shadow (follow him) to become like him. When I went to Karbala with him, we had gone to a bathhouse with him and I rubbed his back with a Turkish rubbing glove. How pleasurable it was to be with him!’

“The Automobile is All Right, Move on!”

Dr. Thubātī said: ‘One day the reverend Shaykh together with Mr. Mīrzā Sayyid ‘Ali and Agha Akramī were waiting in the bus station to go to mount “Bībī Shahr-bānū.”¹ There were too many passengers waiting there. The first bus arrived and the reverend Shaykh said:

“We are not destined to get on this one.”

The bus filled up and left. The second bus came and the Shaykh said the same again. The passengers rushed to the bus and got on, but the Shaykh and his friends were left behind. The third bus arrived, but

1. A mountain near Shahr-i Ray.

this time too the crowd rushed on and the Shaykh and his companions did not happen to get on. The bus driver tried to get the bus started up, but whatever he tried the bus failed to start! Finally, the driver told the passengers to get off as the bus had stalled, and they did so.

The reverend Shaykh said to his companions: "Get on the bus now!" And they got on the bus; the driver said: 'The bus is stalled and it does not get started sir!'

The Shaykh said:

"Nothing is wrong with it let's set off."

The driver sat behind the wheel, started and the bus got started up. At this moment, the other passengers got on and we set off. On the way the bus conductor began collecting the fares and when he reached us, he refused to get fare from us three, but we disagreed. At last the conductor said: 'I will not get fare from that one—pointing to the Shaykh!'

Your Request is Granted

Agha Ḥāj Sayyid Ibrāhīm Mūsawī Zanjānī¹ said: 'In February 1956, I traveled to Baghdad together with my family, on a mission as the Deputy of the Iranian Passport Office. Two days before the coup d'état in Iraq my family and I returned to Iran but my mother and son stayed on in Kāzmayn. Two days later, the news about the coup d'état in Iraq spread around and the borders were closed, making me extremely upset about my mother and son who were left behind in Iraq. I frequented the Iraqi Embassy to get the latest news, while

1. Son-in-law to the late Ayatollah Sayyid Maḥmūd, Friday prayer leader of Zanjān.

applying for a visa to go back to Iraq. There were many others who were in the same situation as I was, and would refer to the embassy but to no effect.

Hearing the bothering news [about the situation in Iraq] made me more deeply tense and worried. Those days coincided with the month of Muharram; so I went to Qum for *Ziyarat*. It was already dark when I got into the Holy shrine of Ḥaḍrat Ma‘šūma (A.S.). I went right to the upper part of the *zariḥ* and began to supplicate importunately and lament while reciting the “Special Ṣalawāt” dedicated to Holy Imam Mūsa bin Ja‘far (A.S.) and entreating that noble Imam (A.S.) to help my getting visa.

I returned to Tehran two days later. One of my colleagues, the late Aḥmad Fayḍ Maḥdawī, wanted to make an arrangement for his cousin named (the late) Hujj. Hāj Agha Ziyā’uddīn Fayḍ Maḥdawī to meet with the reverend Shaykh. Together with him (Hāj Agha Ziyā’uddīn), we went to the Shaykh’s house. When we got there, we were guided into a room that was half carpeted and was very simply furnished. The Shaykh asked us to recite the Sura of Tawhīd seven times. He believed in the number seven very strongly. Then, he started to speak; and while busy giving guidance and advising, suddenly and unprecedentedly he faced me and said:

“You had a very good pilgrimage and your request had been granted; the effects are evident. Pray for me too!!”

I asked the Shaykh which pilgrimage he was talking about. He said:

“The pilgrimage to Qum.” And then went on with his advice.

Cursing Causes Darkness [of the Heart]

In the meantime, he said to the late Hāj Agha Ziyā’uddīn Fayḍ

Mahdawī:

“Do not curse so much! Cursing so much causes darkness; pray, instead!!”

And the latter replied: ‘Obeyed!’

This admonition, obviously irrelevant to the discussion going on, was ambiguous to me. The next day, I brought up the subject with my colleague, Agha Ahmad Fayḍ Mahdawī, and asked him: ‘What was the story of the cursing by Hāj Agha Ziyā’uddīn?’

He explained: ‘My cousin, i.e., Hāj Agha Ziyā’uddīn, has a son who has got atheistic ideas; and he curses him [his son] after every prayer!’

As for my request having been granted as mentioned by the Shaykh, when I referred to the Iraqi Embassy two days later, as soon as the related officer saw me he said: Give me your passport to stamp it for a visa! Then he stamped my passport with a stamp having old Royal logo on it and then crossed out the word “Malik” (Imperial) and wrote “Jumhūrī” (Republic) above it. This sounded very surprising to the other clients who were applying for a visa too.

Having received the visa, I left for Baghdad; and later on it turned out that before me only an American journalist had been admitted into Baghdad.

The Effect of Humility toward People for God’s Sake

One of the Shaykh’s disciples related (quoting a friend): The late Agha Murtaḍa Zāhid was being laid in his grave pit, the reverend Shaykh said:

“The *Nakīrayn* (the two angels interrogating the dead persons in their tombs) were immediately addressed by God Almighty: Leave

that servant [of Mine] to Me; do not bother him... He has all his life been humble with people for My sake; he did not feel any vanity.”

Talking to Plants

One of the Shaykh's disciples quoted him as saying:

“The plants are alive too and they talk. I speak to them and they tell me about their properties.”

The Reward for the Inventor of Electric Fan

One of the Shaykh's disciples quoted him as saying:

“Once a small electric fan was brought to me as a gift; I saw [intuitively] there was a fan placed before its inventor in the Hell-- [actually he meant] *Barzakh*.”

This intuition is confirmed by the *hadith* that suggests that although the unbelievers do not go to paradise, but if they had done good things they would be rewarded. In a *hadith* by the Holy Prophet (S.A.W.) we read:

«ما أَحْسَنَ مُحْسِنٍ مِنْ مُسْلِمٍ وَلَا كَافِرٍ إِلَّا أَثَابَهُ اللَّهُ. قِيلَ: مَا إِثَابُهُ الْكَافِرِ؟ قَالَ: إِنْ كَانَ قَدْ وَصَلَ رَجِماً، أَوْ تَصَدَّقَ بِصَدَقَةٍ، أَوْ عَمِلَ حَسَنَةً، أَثَابَهُ اللَّهُ تَعَالَى الْمَالَ وَالْوَلَدَ وَالصَّحَّةَ وَأَشْبَاهَ ذَلِكَ. قِيلَ: وَمَا إِثَابُهُ فِي الْآخِرَةِ؟ قَالَ: عَذَابٌ دُونَ الْعَذَابِ، وَقَرَأَ: ﴿أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ﴾»

“Whoever does good, whether a Muslim or an unbeliever, God will reward him.” His Holiness (S.A.W.) was asked: “What is rewarding an unbeliever like?” The Holy Prophet (S.A.W.) replied: “If they have had regard for kinship or given alms or done any

good, God Almighty would grant them wealth, children, and health in reward to their good deeds.¹” He was [further] asked: ‘How will they be rewarded in the Hereafter?’ The Holy Prophet (S.A.W.) replied: “They will receive less severe punishment. Then he recited this verse from the Holy Qur’an: ﴿Cast the people of Pharaoh into the severest burning fire!﴾ (Al Nūr: 46)

Conditional Fulfillment of Supplication

One of the Shaykh’s friends related: ‘A disciple of the Shaykh could not have children. Whatever he did was to no effect, until in a session—in which I was present too—he asked the Shaykh for a solution, saying: ‘I want a child to bequeath from me after my death.

The Shaykh responded:

“I will reply to you later on”

Some time elapsed and I was not informed of what answer the Shaykh gave to him. Until one day he invited me to a banquet. I asked him the occasion for the banquet. He replied that he had been granted a daughter. Recalling that session with the Shaykh, I asked him: ‘Was the Shaykh’s prayer answered?’ He said: ‘On some condition of course.’ I asked: ‘How come?’ He explained: ‘He [the Shaykh] made me commit myself to take a calf to the village “Imam Zādeh Ḥasan” – a village near Shahr-i Ray – on the birthday of my daughter and slaughter it [as a sacrifice] to be distributed among the people there. And now is the first year of that commitment.

This continued for seven years. In the eighth year, however, the

1. Mīzān al-Ḥikmah, II , 662: 2213.

father was abroad and he could not fulfill his commitment. The same year the child died.

After this event, he was very frustrated. I intended to go to the Shaykh's house and asked him if he would like to go there too. He agreed, and I went a little earlier and told the Shaykh that such and such is upset for the death of his daughter. The Shaykh said:

“What shall I do? Is not the fulfillment of commitment one of the first conditions for being a Muslim? He did not fulfill his commitment.”

Then our friend arrived, and the Shaykh made a little joking with him, saying:

“Do not be sad! God has granted you several palaces in paradise, instead; just be careful not to ruin them!”

Helping the One Who Had Lost his Properties

After the Shaykh's death, someone related to one of his sons: ‘I had sold my house and planned to deposit the money in the bank, but it was closed. So I took the money home, and it was stolen in the nighttime. I pursued the matter at the Crime Investigation Department, but they could not help me there. I pleaded with Imam al ‘Aṣr (AJ). On the fortieth night of my pleading, I was given in a dream the address to the Shaykh's house. I went to the Shaykh's house early in the morning and told him my problem. He said:

“I am not a soothsayer or a fortune teller; you have been wrongly informed!”

I said: I swear to my forefather [meaning a Holy Imam (A.S.), for he was a Sayyid] that I will not leave you. The Shaykh hesitated for a

while, took me inside his house, and then said:

“Go to Varāmīn [a city near Tehran], to such-and-such a village in such-and-such a house in which there are two rooms. Your money, wrapped intact in a red silk handkerchief, is placed beside an oven. Take the money and leave the house. They [i.e., the people in the house] will offer you to have tea, but [do not accept and] rush back immediately!”

I went to the same address--which was that of my own servant--the landlord assumed that I was accompanied by an agent from the C.I.D. I went right into the room and took the money from exactly where the Shaykh had described to me. When I was leaving, the landlord offered me tea, but I shouted at him and left the house.

The money was a sum of one hundred *tomans* in all. I took half of that money to the Shaykh and placed it with much gratitude before him, imploring him to accept it as my gift. He did not accept it. After my insistence and to my greatest pleasure, he agreed to pick twenty *tomans*, but not for himself; rather, he gave it back to me and said:

“I introduce to you some poor family whose daughters are in need of dowries; you should not leave it to anybody else but yourself do it. Go ahead and buy whatever they require and deliver them to their houses.”

He did not take even a penny for himself!

The Scent of Red Apples

One of the Shaykh's friends gave the following account: ‘Together with the Shaykh we went to Kashan. The Shaykh had the habit that wherever he traveled, he would visit the cemetery of that place. As we entered the cemetery in Kashan, he said:

“Assalāmu ‘Alayk yā ‘Abā ‘Abd Allah (A.S.)”

[“Salutations be on you O Imam Husayn (A.S.)”]

We walked a few steps further on, and then he said:

“Do you not smell anything?”

‘No, what smell?’ We asked.

Then he asked:

“The smell (scent) of red apples?”

Our answer was ‘no’ again. We went further on and met the man in charge of the cemetery. The Shaykh asked him:

“Has anyone been buried here today?”

The man answered: ‘Just before you arrived someone was buried’, and then he took us to a newly covered tomb. There it was! We all smelled the scent of red apples. We asked the Shaykh about the scent, to which he answered:

“When this person was buried here, His Holiness Ḥaḍrat Sayyid al-Shuhadā Imam Husayn (A.S.) came here and for the sake of this person [and by the blessed visit of Sayyid al-Shuhadā (A.S.)] the punishment was removed from those buried in this cemetery.”

The Reward for Abstaining from Unlawful Look

Another disciple said: ‘I was driving a taxi down the (newly named) Sipāh Square, when I saw a tall, good-looking lady in a *chador* who was standing along the street waiting for a taxi. I pulled up and let her get in, while keeping my look away from her and asking God for forgiveness, and drove her to her destination.

The next day when I had an audience with the Shaykh, he said— as

if he had witnessed the event in person:

“Who was that tall lady you looked at and turned away your look from and asked God for forgiveness? The Almighty and Exalted God has reserved a palace in the Paradise for you as well as a *hour* similar to that....”

The Fire within the Unlawful Property

In a session, someone was practicing witchcraft and the Shaykh's son was also present. He stated: ‘I tried to hamper him, so whatever he did ended in failure. At last, he found out that I was interfering his business and implored me not to “cut off his daily bread”. Then, he gave me a precious rug as a gift. I took the rug home. As soon as my father saw it said:

“Who has given this rug to you? [I see] fire and smoke is rising out of it! Take it back to its owner right away!”

And I did so.’

How the Gramophone Stopped Working

One of the Shaykh's sons said: ‘My father and I went to a wedding ceremony of one of our relatives. When the host noticed the Shaykh's arrival, he asked the young men around to turn off the gramophone. As we entered, the young men came over to see who is coming that because of him they should not listen to music. When the Shaykh was shown to them, they said: ‘Come on! Shall we turn off the gramophone for *him*?!’ And went back and turned it on again.

I had eaten half of my ice cream when my father patted on my arm beckoning to leave. Not knowing what the matter was, I said: ‘I have not finished eating my ice cream yet. He said: “That's all right, let's

go!”

I heard [later on] that as soon as we left, the gramophone broke down. They had to bring in another one, and that one burned up too. This event made the host to that ceremony turn into a devotee of the Shaykh.

The Appeal by the Youth in Love

One of the Shaykh's friends said: 'I went on a trip to Mashhad with the Shaykh. In the Holy Shrine of Imam al-Riḍā (A.S.), we saw a young man beside the steel window in Şaḥn-i Inqilāb crying and lamenting bitterly and swearing the Holy Imam (A.S.) to his mother.

The reverend Shaykh said to me:

“Go and tell him it got heard, and tell him to leave.”

I went ahead and told it to the young man; he thanked and left. I asked the Shaykh what it was all about.

He explained:

“This young man is in love with a girl and wants to get married her, but they [her parents] do not agree; he has come here to entreat Imam al-Riḍā (A.S.) to help him. His Holiness (A.S.) said: It got answered, he may go.”

“Do not Get Furious!”

One of the Shaykh's students said: 'One day I was discussing in the market with a person about the religious matters. He would not accept any of the evidence I brought up. I got a little angry. An hour later, I went to visit the Shaykh. As soon as he saw me, he said:

“Did you have a row with someone?”

I told him what happened. He said:

“In such situations do not get angry, follow the way of the Holy Ahl al-Bayt (A.S.); if you see they do not accept, discontinue the argument.

“His Beard is of no Concern to You!”

One of the Shaykh’s disciples is quoted as saying: ‘One evening I arrived in the session and I was a little late, as the Shaykh was already reciting the *munājāt* (whispering prayer). When I looked at the audience, I saw someone with a shaved beard. I got upset in my heart and felt sorry why this person had shaved. The reverend Shaykh who was standing behind me and facing the *qibla*, stopped his praying all of a sudden and said:

“His beard is of no concern to you! See what his deeds are like; he may have some good in him which you are lacking.”

Responding Satan’s Temptation

The Shaykh’s son related: ‘Once I was going somewhere with my father, I saw two women with made up faces and without *hijāb* were each walking on either side of my father. Each one of them was holding a top in her hand and spinning it. They said to my father: ‘Hey fellow! Look! Which of our tops is spinning prettier?’

I was too little to say anything, and my father was ignoring them while he was holding his head down and smiling. They came along with us a few steps and suddenly disappeared! I asked my father who they were. He answered: “They were both Satan.”

Part 3

Self-Building

Chapter One

The Ways of Self-Building

The reverend Shaykh was highly capable of influencing talented souls with his charismatic power in training and self-Building them. One of the Shaykh's disciples: "Once I was accompanying the Shaykh and the late Ayatollah Muhammad Shāhābādī¹ in Tajrīsh square. The Shaykh was very fond of Ayatollah Shāhābādī; someone came to us and asked the latter. "Do you say the truth or this man (pointing to the Shaykh)?"

The late Shāhābādī replied: "What truth are you talking about? What do you mean?"

The man said again: "Which one of you say the right thing?"

Ayatollah Shāhābādī said: "I teach and they [the students] learn; he [meaning the Shaykh] constructs and builds human beings."

Although this suggested how extremely humble and self-negating this divine man and ascetic was, it represented the efficacy of the Shaykh's speech and his enriching and training power as well.

"For Sixty Years I Treaded the Wrong Path"

Dr. Hamīd Farzām describes the Shaykh's charisma and verbal

1. Imam Khomeini's (RA) teacher.

influence as follows: ‘Professor Jalāluddīn Humā’ī, a leading literature Professor at Tehran University, was a renowned expert in *ma‘ārif* (Divine knowledge), Persian literature, and Islamic Mysticism, and was my own professor. He had audience with the reverend Shaykh at the age of sixty. When I was at the age of seventeen, studying with the Prof. Humā’ī, he had already edited Abu Rihan Bīrūnī’s *Al-Tafhīmu li Awa’il Sana’at al-Tanjīm* and ‘Izzuddīn Maḥmūd Kāshānī’s *Miṣbāḥ al-Hidāya wa Miftāḥu’l Kifāya*. He had also authored very scholarly such volumes as *Ghazālī Nāmah*, a collection on Imam Muhammad Ghazālī’s life and works. His comprehensive introduction on *Miṣbāḥ al-Hidāya* is by itself a perfect course of theoretical and practical mysticism.

Anyway, this mystic was my teacher in his early sixties. One day, as usual, when I went to have an audience with the Shaykh, he said:

“Your professor Mr. Jalāluddīn Huma’ī came to me. I said some sentences to him; he was so deeply touched that he struck his forehead [as a sign of deep regret an repentance] and said: Strange!! I have fared the wrong path for sixty years!!”

It was actually the impact of the reverend Shaykh’s words and personality that so deeply moved Professor Humā’ī with such high scholarly and mystical status. May God bless their souls.

In some sessions of supplication and prayer, when the Shaykh began to talk in his absorption, he would say:

“Friends! Such words that I tell you are of the final class [advanced level] of mysticism.”

And it was indeed so.

Another disciple of the Shaykh said: ‘The Shaykh’s lessons would transform copper into gold.

Thus, the prime point in expounding the Shaykh's self-building power is the secret of his efficacy on the audience and his style of teaching and training as well as the method of [moral and spiritual] construction this divine man applied to his disciples.

Self-Building by One's Manners

From the viewpoint of Islamic traditions, the major condition for the efficacy of teaching and training by instructors of ethics is their obligation to act according to their own teachings and guidelines. In this respect Amīr al-Mu'minīn Ali (A.S.) said:

«مَنْ نَصَبَ نَفْسَهُ لِلنَّاسِ إِمَامًا فَعَلَيْهِ أَنْ يَبْدَأَ بِتَعْلِيمِ نَفْسِهِ قَبْلَ تَعْلِيمِ غَيْرِهِ، وَلْيَكُنْ تَأْدِيبُهُ بِسِيرَتِهِ، قَبْلَ تَأْدِيبِهِ بِلِسَانِهِ»

“Whoever undertakes leading people should, before teaching others, attempt to teach himself [sufficiently] and before training others for good manners by speech should do the same by his own good manners.¹”

The most outstanding feature of the Shaykh's “efficacy of discourse” and his enriching power was his applying the above instruction of Amīr al-Mu'minīn Ali (A.S.) and calling people to God by means of his good manner prior to his [use of] speech and preaching.

If the Shaykh called people to monotheism, he had already shattered ﴿أَرْبَابٌ مُتَفَرِّقُونَ﴾ (Many lords differing among themselves...) (Yūsuf: 39) and on top of all his idol of *nafs* (carnal desire). If he called people to sincerity in all deeds, his deeds and gestures were all

1. Mīzan al-Hikmah, I, 222: 850.

sincerely for God. If he ever fell negligent, God's Grace would come to his aid, in such a manner that he once said:

“Every needle that I drive in the cloth for the sake of other than God, it would stick into my finger.”

And if he called others to love of God, he himself was burning fervently in the fire of love of God. If he called people to benevolence and self-sacrifice to others and serving them, he was himself a pioneer in this way. When he referred to the “world” as “the hag” and bewared others of liking it, his own ascetic life was clear evidence of his unwillingness to such “hag”. And finally, if he called others to struggle against whims of *nafs* for the sake of God, he was himself on the forefront of this struggle and was triumphant like Yūsuf (A.S.) from a hard trial.

Educational Methods

The method used by the reverend Shaykh in self-building and training his disciples can be divided into two parts: 1) his educational method in public sessions and 2) his educational method in his private encounters.

1. Public Sessions

The Shaykh's public sessions were usually held in his house once a week. Similarly, in most occasions such as Islamic festive days, birth and martyrdom anniversaries of the Infallible Imams (A.S.), he would hold sessions in his own house. In the months of Muharram and Safar¹

1. He advised his son: "Make sure to attend the mourning gatherings (*rawḍa*) always

and the holy month of Ramaḍan, he would also hold preaching sessions. These sessions that were occasionally held in his friend's houses on a regular basis would last for two years.

Weekly sessions were usually held after performing evening and night prayers on Thursday nights with the Shaykh as prayer leader. After prayers, he would recite some couplets of the late Fayḍ¹ containing *istighfār* (asking Allah's forgiveness with an attractive and impressive voice:

'I seek Allah's forgiveness for whatever [I have done for] other than the Beloved,

I seek Allah's forgiveness for my fictitious existence.

If a moment elapses without remembering his [beautiful] countenance,

I seek Allah's forgiveness myriad of times for that moment.

The tongue that is not engaged in remembering the Friend,

Beware of its evil and seek Allah's forgiveness.

Life came to its end and due to negligence

I was not conscious for a single hour, I seek Allah's forgiveness [for that negligence].

The youth gone by and the old age drawn near to its end,

on the last day, since Ḥaḍrat Fāṭima Zahra (A.S.) is present there.

1. The late Muḥammad Muḥsin Fayḍ renowned as Mulla Muḥsin Fayḍ Kāshānī (1595-1680 CE./ 1006-1091 A.H.) ranked among the leading scholars, philosophers, mystics, exegetists, and poets of the 11th century A.H.

I did nothing [worthwhile], I seek Allah's forgiveness.'

One of the Shaykh's disciples says: 'He would sing these poems in a way that we could not help crying. In the end he would read in an indescribably charming spiritual state one of the fifteen whispered prayers¹ attributed to Imam Zayn al-Ābidīn (A.S.).'

Another disciple said: 'In his supplication sessions I did not see anybody else shedding tears like him; his weeping was really heart-rending.'

At the end of the supplication and serving tea, the reverend Shaykh would begin to talk and preach. He was very eloquent; in his lectures he would try to impart to others what he had found through the Qur'an and the Islamic traditions as well as the facts about which he had himself attained certitude.

The keyword he frequently used when addressing those present in his session was *rufaqā* (friends); and the main topics of his lectures included: monotheism, sincerity, love of God, consistent presence of heart, proximity to God, rendering service to people, pleading with the Ahl al-Bayt (A.S.), awaiting *faraj*, warning against love of *dunya* [worldly-mindedness], egotism, and whims of carnal soul (*nafs*). In the next chapters the above topics will be discussed in details.

Dr. Thubātī said about the beginning of his acquaintance with the reverend Shaykh and what his sessions were like: 'In the last years of high school, I was introduced to the reverend Shaykh by the late Dr.

1. *Munājāt khamsa asharah* includes 15 tersely state whispered prayers attributed to Imam Zayn al-Ābidīn (A.S.). See *The Psalms of Islam*, translated by William Chittick, London, 1988.

Abdul ‘Alī Gūyā—holding Ph.D. in Nuclear Physics from France —and attended his sessions around ten years. His sessions were brief and private, attended by very few people. Whenever the sessions got too crowded and some strangers attended, he would temporarily call the sessions off. That means he was not after [attracting many] followers.



From right to left: Dr. ‘Abul ‘Alī Gūyā,
the reverend Shaykh, and Dr. Thubātī.

Except for a few words, some advice, and preaching, which ended in a *du‘ā* (supplication), nothing else would be brought up in his sessions. Although the talks were rather repeated, the sessions were so spiritually attractive that whatever repeated talks we heard they would

not make us tired or bored at all¹. Like the Qur'anic verses that whatever much you recite they are still fresh and pleasant, his talks too were similarly always fresh and pleasant.

The sessions were so spiritual [and otherworldly] that nobody tended to bring up the material and worldly issues, and if by any chance someone would talk of the material things, the people around would ignore them with contempt or even disgust. The reverend Shaykh's talks mainly concerned "proximity to God", "love of God", and "journey toward God". He would epitomize "proximity to God" in the following brief words:

"You should change your *ūssā* (i, e., *ustad* =master); that is, you have been doing for yourself whatever you did so far. From now on, whatever you do, do it for God and [know that] this is the nearest way to God. 'Step on your own self, embrace the Beloved'.²

All human selfishness is due to one's self-love; you will not attain anything [make no spiritual achievements] unless you turn to be a lover of God:

'If you get rid of your self, you will join the Beloved; Otherwise, keep burning eternally, your state of affairs being unripe'.

You should do things out of love for Him; that is, love Him and do things for the sake of His love. Loving Him and doing things for

1. The suffering by love is no more than a single story, and it is so amazing that from whomever you hear it, it sounds untold. (Hafiz)

2. Step on your own self, embrace the Beloved One [instead], up to His ka'bah of union with Him, you are just one step away

Him is the secret of all spiritual advances that mankind can make, and this will be possible. Thus, all human advancements are attainable by opposing carnal desires; you will not attain it unless you wrestle with your *nafs* (carnal desire) and knock it down.”

He said about egotism:

“Here, a fatigued body and a broken heart is worth buying, the self-selling market is far away from this market place.”

And he also said:

“Your price is as high as you demand; if you demand God, your price is infinite and if you demand the world [material possessions], your price is as low as what you have desired.

Do not ever say I wish this I wish that, [rather] see what God wishes. When you give a feast see if you invite whomever *you* desire or whomever that Allah wants you to invite. As long as you are following the footsteps of your carnal wishes, you will reach nowhere. The heart is God’s Abode; do not let anybody else in; only God must be residing and presiding in your heart. Imam Ali (A.S.) was asked how he attained such high station. ‘I sat [watchful] at the gate of my heart and let no one except God in.’ He replied.”

After his short talks, light refreshments would be served and then *munājāt* (whispered prayer) would start. His *munājāt* was really pleasant to hear and his spiritual state was very fascinating. He would not recite supplications plainly and formally; rather they were performed as whispering love songs to a sweetheart. While reciting *munājāt*, he would so deeply get absorbed in the Beloved that it sounded as if a mother was seeking her lost child, weeping whole-

heartedly lamenting and talking to the Beloved Friend in His Holy Presence.

Sometimes it seemed that amid the supplication, he would have received mystical intuitions, so that the signs and effects would then be revealed in his talks and manners. He deeply regretted that his “friends” did not make the advance that he had expected of them. He wished his friends opened up their eyes soon enough to see the angels and the Holy Imams (A.S.).

When someone returned from a *Ziyarat* [of the Holy Imams’ (A.S.) shrines], he would ask him:

“Did you see that blessed Entity?”

Of course some were successful in this respect, too, and had found good spiritual states and even had some spiritual intuition. Others, however, were dragging behind.

Anyway, his *munājāt* was highly enchanting so that it would enliven the others too. He knew the meanings of the supplications and stressed on some phrases in the supplication, repeating or explaining them sometimes. He would recite the supplication of *Yastashīr* and *Munājāt-i Khamsa ‘Ashar* very often. He believed that the supplication of *Yastashīr*¹ was expressing love to the Beloved.

During the month of Muharram, he would talk very little; he would, instead recite some poems from the book *Tāqdīs* on the afflictions of the Ahl al-Bayt (A.S.), and would weep and then recite the *munājāt*.

1. See “Recite the supplication of *Yastashīr*”, Chapter Six, Part 3.

Emphasis on Obeying God and Refraining from Carnal Desires

The reverend Shaykh believed that the wisdom behind creating man is his Divine vicegerency, representing God [on earth]¹. Once man attains this station, he can carry out Divine acts. The way to reach this place is through obeying God and opposing the carnal desires. In this respect, he said:

“It is quoted in a Divine (*Qudsī*) *hadith*:

«يَا بَنَ آدَمَ! خَلَقْتُ الْأَشْيَاءَ لِأَجْلِكَ وَخَلَقْتُكَ لِأَجْلِي»

‘O son of Adam! I created everything for you and created you for Myself.’²

«عَبْدِي أَطْعِنِي حَتَّى أَجْعَلَكَ مِثْلِي أَوْ مِثْلِي»

‘My servant! Obey me, so that I make you like Myself or an example of Myself.’³

Dear friends! According to these *ahādīth*, you are vicegerents of Allah; you are like pears, king of the fruits! Appreciate your value, do not follow whims of your carnal soul, and obey God so that you can achieve a place that enables you to perform divine things. God

1. It is narrated that the Shaykh said: “I asked a number of scholars and people of spirituality why God has created man. I did not get convincing answers. Until I asked the same from Ayatollah Muhammad Alī Shāhābadī. He said: God has created man as His vicegerent: ﴿I will create a vicegerent on earth.﴾ (Al Baqarah: 30)”

2. *Sharḥ-i Asmā-i Husnā*, I, 139: 202; *Rasā'il-i Karakī*, III, 962

3. *Bihār al-Anwār*, CV, 165; *Maqām-i Imam Ali (A.S.)*, III, 185, with a slight difference.

has created the entire universe for you, and has created you for Himself. See how high a station He has granted to you!”

The Shaykh believed that one would be ranked among the human beings unless he attains the status of Divine vicegerency. He would say:

“As spoons are for eating food and cups are for drinking tea, so also men are for turning into humans”

He would repeatedly say:

“God has graced me with *karāmat*; you too perform Godly work, He will grant you the same. O person whose profession is brick laying! O person whose work is tailoring! When you lay the brick or stitch with the needle, do it with love of God and be conscious of God! When you are wearing clothes that cost one hundred *tomans*¹ a meter, do not say I have bought this one hundred *tomans* a meter; say, in stead, God has bestowed this on me. Represent God! Do not represent yourself!”

Recognition of Internal States

The Shaykh would recognize inner states of the audience through his intuitive faculty. However, he would never point out the weak points of any person in public, unless of course in a way that the person himself would understand the admonition and would endeavor to rectify himself. Two examples of such a case are briefly stated as follows:

1. One hundred *tomans* per meter cloth was very costly at the time of the Shaykh.

Putting the Shaykh to Test

One of the eminent and upright preachers said: ‘One afternoon in 1956, I was in the *Madrasa* of Hāj Shaykh ‘Abdul Ḥusayn in the Tehran’s Bazaar—next to Masjid of Shaykh ‘Abdul Ḥusayn. The late Shaykh Abdul Karīm Hāmid—an eminent disciple of the late Shaykh Rajab ‘Alī—came to me and talked about his *ustād* (master), Shaykh Rajab ‘Alī Khayyāt, and his status of sincerity and spirituality and finally asked me to accompany to the Shaykh’s Thursday evening session with him. I accompanied him to the Shaykh’s session. When we arrived in, I saw the Shaykh was sitting facing the *qibla* and engaged in reciting the *munājāt* of Amīr al-Mu’minīn Ali (A.S.):

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الْأَمَانَ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ...»

“O Lord! I seek Your security on the Day that neither property nor children are of any benefit.”

At the same time some of his devotees were sitting behind him, chanting the *munājāt* along with him. I, too sat behind the crowd in the last row, saying to myself: O God! If he is one of Your *awliyā*, may You make my preaching sessions thrive so that I can get a good material benefit!

As soon as this idea crossed my mind, the Shaykh said in the middle of his supplication:

“I say forget about money, but he has come here to test me with money!”

He said this in Persian and then went on reciting the *munājāt* [in Arabic]:

«وَأَسْأَلُكَ الْأَمَانَ يَوْمَ لَا يَنْفَعُ مَالٌ وَ...»

“I seek Your security on the Day that neither property....”

The Presence of an Informer

Gradually, high-ranking government officials and famous personalities were also attending the Shaykh's sessions. According to the reverend Shaykh, they would come [to attend his sessions] for solving their own problems and looked for the "hag world" in the Shaykh's house. Nevertheless, there were some among them who benefited from the Shaykh's sermons as much as their capacity. Due to the presence of such individuals, the Intelligence Service of the Shah's regime become suspicious toward the sessions held by the Shaykh, and commissioned a major called Ḥasan II Baygī to attend



From left to right: The reverend Shaykh, the late Shātir..., Shaykh 'Abdul Karīm Hāmid Qazvīnī, the Shaykh's disciple, and (standing)

Major Ḥasan II Baygī.

incognito the Shaykh's sessions together with another agent in order to report the reason for the presence of the government officials in those sessions.

When the Intelligence Service agent entered the session, the Shaykh said while preaching and giving advice to the audience:

“Focus your attention to God and do not let no one but God in your heart, as heart is [like a] mirror and if it gets the slightest stain, it will show itself up very quickly. Now, some look like informers and come in with a nickname; for instance his name is Ḥasan but he feigns to be such and such.

These words impressed and amazed the Intelligence Service agent, Major Ḥasan Il Baygī, whose real name was not known to anybody, so deeply that he was said to have resigned from SAVAK [the then Intelligence Service in Iran].

“First Please your Father!”

Sometimes the reverend Shaykh did not admit some people in his sessions or he would impose a condition on them. One of the Shaykh's disciples who had been with him for about twenty years describes how his relation with the Shaykh first began:

“At first, whatever I tried to attend his sessions, he would not allow me. Until one day I saw him in Masjid-i Jāmah, and after greeting asked him why he does not let me in his sessions. He said:

“First, please your father, then I will talk to you!”

That night I went home and fell at my father's feet, imploring him to forgive me. Having gotten very surprised, my father asked: What has happened? I said: Do not ask anything, just forgive me, I know I did not know what I was doing.... And finally my father forgave me.

The next morning I went to the Shaykh's house. As soon as he saw me, he said:

“Well done! Now come and sit next to me.”

Since then, right after the Second World War, I remained in his company until his death.’

2. Special Guidelines

One of the most outstanding features of a perfect *ustād* (master) and instructor on the path toward God Almighty is that his guidelines are given according to the needs of a spiritual seeker in his different stages of truth-seeking. This undertaking is, of course, not possible in public and in the presence of others.

A physician, however expert and experienced, cannot treat all the patients visiting him by a single prescription and a single drug. Each patient needs a specific medication. It is even probable that for some reasons two different types of medicine are prescribed for two patients suffering from a same illness. This is also true for the illnesses of the soul.

An ethics instructor is indeed a physician of man's soul. He can cure the ethical maladies only if he identifies first and foremost the origin of the illness, and has the suitable medicine at his disposal as well.

Great Messengers of God (A.S.) who are the main instructors and trainers of the souls were generally possessed of this characteristic. They not only realized the general requirements of the human society in various ways, but they were perfectly aware of personal needs of each members of their community.

Imam Ali (A.S.) comments on this feature of the Holy Prophet

(S.A.W.) as follows:

“He was a physician who, with his medical knowledge, wandered about seeking his patients, while his medicines and medical instruments were prepared by all means. They were used on demand and healed the souls which were suffering [ailments such as] blindness, deafness, and dumbness. With his medicine, he looked for the houses of negligence and stations of bewilderment.¹”

Scholars of Divinity, who are true successors to the prophets and to their vicegerents, enjoy such characteristic too. They are the ones who according to Amīr al-Mu'minīn Ali (A.S.):

«هَجَمَ بِهِمُ الْعِلْمُ عَلَى حَقِيقَةِ الْبَصِيرَةِ، وَبَاشَرُوا رُوحَ الْيَقِينِ»

“Knowledge based on true insight have reached them and they have attained the spirit of certitude.²”

Of course, as stated in the holy Imam's (A.S.) words:

«أُولَئِكَ وَاللَّهِ الْأَقْلُونَ عَدَدًا، وَالْأَعْظَمُونَ عِنْدَ اللَّهِ قَدْرًا» .

“The number of those scholars of Divinity, who enjoy the highest status with their God Almighty, are very few in number...³”

The Importance of a Perfect Instructor

The late Ayatollah Mīrzā 'Alī Qāḍī (R.A.) is quoted as saying: ‘The most important requirement in this path is having a knowledgeable,

1. Nahjul-Balāgha, sermon: 108, with some comment by the author.

2. Nahjul-Balāgha, Maxim: 147.

3. Ibid.

selfless perfected master. When a person is a seeker on the path to Allah, if they spend half of their lives looking for a master (*ustād*), it is worth it. The one who has found a master, they have traversed half the way.'

Careful study of the Shaykh's special guidelines to his disciples reveals that he had through self-negation, sincerity, and assistance from the Unseen attained such a high status of spiritual perfection that he was able to diagnose the spiritual maladies and problematic situations arising in the lives of others, and to cure and resolve them with the proper prescription. This reality is clearly evident to those who are familiar with the Shaykh's life.

Sins and Calamities in Life

From the Islamic viewpoint, man's improper deeds play a basic role in the predicaments and misfortunes that befall him. The Holy

Qur'an asserts accordingly:

﴿وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ﴾

﴿Whatever misfortune happens to you, is because of the things your hands have wrought...﴾ (Al Shūrā: 30)

Interpreting and explaining the above verse, Imam Ali (A.S.) said:

“Beware of sins, as all calamities and shortcomings in livelihood, even the scratch on the body or falling down to the ground are due to committing sins because God Almighty says: ﴿Whatever misfortune happens to you, is because of the things your hands

have wrought.) (Al Shurā).”¹

If a person really believes that his improper deeds will not only cause agonies in his life after death but also entangles his worldly life in various predicaments, then he would avoid committing vileness and does not even think of them. The more this belief is strengthened, the more the ground for fostering pious human beings will be prepared.

With his Divine intuition and spiritual vision, the reverend Shaykh would literally notice the relation of vileness to the plights and predicaments of human life, and by stating them he would resolve peoples’ problems and difficulties. Employing this method of self-building, he would direct them toward human perfection.

“We Sell on Credit even to you!”

One of the Shaykh’s children said: ‘One day the late famous Murshid Chilow’ī², went to the Shaykh complained of his [catering] business being sluggish, saying: ‘*Dādāsh* [colloquial way of addressing a friend]! What is this situation we are stuck in?! For a long time we had prosperous position, we sold 3-4 large pots of *chelow* [cooked rice] to plenty of customers. But all of a sudden the table turned and the customers abandoned one after another, the sale turned sluggish and we now hardly sell a large pot each day.’

The Shaykh pondered for a while and then said: ‘It is your own

1. *Khiṣāl*, 616: 10; *Bihār al-Anwār*, LXX, 350: 47.

2. The father of Heydar 'Ali Tehranī, the poet nicknamed "Mu'jiza". (His story related to the Shaykh are given in, "Humility"; and "Your Father should not Turn into an Idol for you" Chapter five, Part 1, and Chapter Two, Part 3, respectively.).

fault; you reject the customers!”

Murshid said: ‘I did not reject anyone; I even serve the children and give them half a kebab.’

The Shaykh responded:

“Who was that Sayyid who ate [in your restaurant] for three days on credit and the last time you pushed him out of your shop?”

Having gotten very embarrassed, Murshid left the Shaykh and hastened to look for that Sayyid. When he found him, he apologized him and then put up a sign on the window of his restaurant that read:

“We sell on credit, even to you; cash will also be lent as much as we can afford!!”

Annoying the Child

One of the noble disciples of the reverend Shaykh said: ‘My two year old child, who is now forty years old, had wetted his bed and his mother had beaten him so hard that he fell almost dead. An hour later, my wife came down with a high fever so that we rushed her to a doctor, spending sixty *tomans* for the medication, but the fever did not subside, and even worsened. We visited the doctor again, spending another forty *tomans* that was exorbitant for us those days.

Anyway, in the evening of the same day I picked up the Shaykh to accompany him to the session. My wife was also present in the car. When the Shaykh got in the car, I introduced my wife to the Shaykh and said: “This is my children’s mother, she’s got a fever; I took her to the doctor but her fever has not come down yet.’

The Shaykh looked at us and said to my wife:

“A child is not to be beaten like that; ask Allah’s forgiveness for that, go appease him and buy something for him; he will recover

from the illness.”

We did so, and his fever subsided!

Annoying the Wife

The same person relates: One day the Shaykh and I were in Agha Rādmanish’s house. I said to him (the Shaykh): ‘My father¹ died around the year 1352 A.H. / 1933 CE. I would like to see how he is doing now [in the purgatory world]. The Shaykh said:

“Recite [the Surah] Al-Fātiḥa!”

Then he deliberated and paused for a while, and said:

“They do not let him come, he is encumbered due to his wife!”

I said: ‘Please talk to his wife if possible.’ He said:

“Your stepmother is coming.”

‘She was a villager who was my father’s wife, and since my father got married to several other women, so she was not on talking terms with my father to the end of her life. Whenever my father entered through a door, she would leave the room from another door.

I said to the Shaykh: ‘Ask her what I should do to make her pleased with my father’. The Shaykh replied: “He [i. e., me] should feed the hungry.” ‘How many?’ I asked. He said one hundred people. I said: ‘I

1. Ākhund Mullā Muḥammad Bāqir, son of Ākhund Mīrza Jānī Qazvīnī, was among the pious and combatant scholars of Qazvīn, born in 1290 AH./ 1873 CE, and a student of Grand Ayatollah Ākhund Khurāsānī (the author of *al-Kifāya*), Hāj Shaykh Mulla Faṭḥullah Khurāsānī, and Hāj Muḥammad Hādī Tehranī in Najaf-i Ashraf. Also see: *Ganjīnay-i Dānishmandān*, IX, 219.

could not afford so many; and he finally lowered the number down to forty people. Upon accepting, the Shaykh said:

“Your father’s voice is heard now. As that woman became pleased, your father was liberated. He says tell my son why he has married two women. See what affliction I am encumbered in! Now take care to treat [your wives] justly.”

Another friend of the Shaykh said: ‘I asked him of my father’s condition in barzakh [purgatory world]. The Shaykh answered:

“He is encumbered by your mother!”

I found he was right; My father had married another woman and my mother was upset in this regard. So I went to my mother and made her pleased. The next time that I visited the Shaykh, he said as soon as I arrived in:

”How nice it is to reconcile two people; your father is at ease now!”

Annoying the Husband

One of the Shaykh’s disciples related: ‘There was a woman whose husband was a Sayyid and a friend of the reverend Shaykh. She would irritate her husband a lot. After some time, she died. At her funeral, the Shaykh was present. Later on he said:

“This woman’s spirit was disputing while she was being buried, ‘saying well! Now I am dead, so what happened?! When she was being placed in the grave her deeds materialized into a black fierce dog. As the woman noticed the dog was [as torture in her grave] being buried with her, she found out what misery she had piled up

for herself in the course of her life. She began to lament and implore and yell! I saw she was too distraught, so I asked this Sayyid to forgive her; he forgave her for my sake. The dog went away and she was buried!”

The Displeased Sister

One of the Shaykh's sons narrated: ‘There was an architect whose job was constructing houses for selling. He had constructed one hundred units, but due to excessive indebtedness he was in a terrible financial situation and was about to be arrested and jailed. He came to my father and said he could not go home, and that he had to hide himself from the public. After a short deliberation, the Shaykh said: “Go and please your sister!” The architect said: ‘My sister is pleased.’ The Shaykh said she was not. The architect pondered for a while and then said: ‘Yes, when my father died he bequeathed us some money. My sister's share amounted to fifteen hundred *tomans* that I remember I did not give her. Then he went away and returned some time later and said:’ I gave my sister five thousand *tomans* and secured her consent.

My father kept silent for a moment and after a short deliberation said:

“She says she is not satisfied. Does she have a house?”

The architect said: ‘No, she is a tenant.’ The Shaykh said:

“Go and transfer the ownership of one of your best houses to her, and then return to me to see what can be done for you.”

The architect said: ‘Reverend Shaykh! There are two of us sharing the buildings, how can I do that?’ The Shaykh said:

“I am at my wit’s end; this servant of God is not yet satisfied.”

At last, he went away again, formally transferred one of the houses to the ownership of her sister, and helped her move her household furniture to that house. When he returned the Shaykh told him: “Now it is solved!”

The next day he managed to sell three of the houses and relieved from the predicament.

Unkindness toward the Sister

One of the merchants of [Tehran] Bazaar went bankrupt. While he was complaining and telling his grief to his friend the Shaykh passed by his shop. Upon seeing him, his friend advised him to tell his problem to the Shaykh. The merchant said: ‘I do not know him.’ He finally agreed to consult the Shaykh, at his friend’s insistence. He went to the Shaykh and after greeting, narrated his problem to him. When he ended his explanation, the Shaykh said with lowered head:

“You are a cruel person; it has been four months since your brother-in-law has died and you have not called on your sister and his [orphaned] children. This is the source of your problem.”

The merchant said: ‘We have a dispute.’ The Shaykh said:

“Your problem is rooted there, but you do not know it yourself.”

The merchant went back to his friend and told him what the Shaykh revealed to him. Then he bought some household articles, took them to his sister, reconciled with her, and his problem was resolved.

The Displeased Mother

Several people, including a young man, were sentenced to death.

His relatives went to the Shaykh and asked him imploringly for a solution. The Shaykh told them that he was encumbered by his mother. They went to his mother and she said whatever she prayed it was to no effect. They told her: 'The reverend Shaykh says you are displeased with him [her son]. She answered:' That is right; my son had newly married when some day after eating lunch I cleaned the table cloth, put the tableware on a tray, and held it to my daughter-in-law to take it to the kitchen. My son took the tray from me and said to me:' I have not brought you a handmaid!'

Finally his mother was pleased with him and prayed for his son. The next day, it was announced that there has been a mistake and the young man was released.

The Broken-Hearted Aunt

One of the Shaykh's friends related: 'My father was suffering a serious illness that whatever they did for his cure was to no effect. I told the Shaykh that my father had been sick and bed-ridden for a year. The Shaykh asked me if I had an aunt. The answer was, yes. The Shaykh said:

"Your father is encumbered by your aunt, and if she prays he would recover."

'I requested my aunt to pray for my father; she prayed but my father did not get well. I went to the Shaykh again and said my father did not get well despite my aunt being pleased. The Shaykh gave me some instruction for doing favor to my aunt's four orphaned children and told me to ask them to pray.

I did as the Shaykh had instructed and then asked my aunt what the reason for her discontent with my father was. She said: 'After my

husband died, your father took me and my four children to his own house to live with them. Until one day that I was quarrelling with your mother when your father arrived and dislodged my children and me from his house. My heart was broken at that moment.

At last, with aunt being pleased, my father got better but did not regain perfect health. Once again I went to visit the Shaykh and told him the story. This time he instructed me to do favors to a Sayyid that he introduced, and after I did so my father got perfectly well.

Annoying the Employer's Son

One of the Shaykh's disciples quoted him as saying:

“You are never unduly afflicted.”

Once I broke my head in an accident. Along with some friends I went to see the Shaykh. My friend asked the Shaykh: ‘See what he had done to have broken his head!’ The reverend Shaykh deliberated for a while and then said:

“He has annoyed a child in the factory.”

I found he was right. I was an operator of a bending device, which was a rare profession in those days. Such professionals were typically dear to their employers. Once my employer's son found a fault with me and it was irrelevant to him; so I had a row with him to the extent that he burst into tears.

The Shaykh said:

“If you do not satisfy him, your problem will continue.”

I went [to that child] and apologized.

Annoying the Employee

Several officials from the finance department went to see the Shaykh in one of his disciples' house. One of them said, my body is itching and it does not get cured. The Shaykh said after a little deliberation:

“You have annoyed a Sayyid woman.”

That person said: ‘These [ladies] have come [to the office] to sit at their desks but they do not perform their duty; and as you say something to them, they burst into tears!’

It turned out that a Sayyid woman had been employed in their office and he had annoyed her with his remarks.

The Shaykh said:

“You are not going to recover from the itching unless you ask her forgiveness.”

Another of the Shaykh's disciples told a similar story as follows: ‘We were sitting in the presence of the Shaykh in the courtyard of one of his friends' house. There was also present in the meeting a high ranking official who regularly attended the Shaykh's sessions. Having stretched his legs due to some ailment, he said to the Shaykh: Your reverence! I am suffering this pain in my legs for the last three years. Whatever I do, I get no results and the medication is not effective.

As it was his usual custom, the Shaykh asked the people present to recite the Sura *Al-Fātiḥa*, then deliberated for a while, and said:

“The pain in your legs started since the day you reprimanded the typist lady because of her mistakes in typing and shouted at her. She was a Sayyid woman whose heart broke and cried. Now you should find her and beg her for pardon so that the pain disappear.”

The man said: 'You are right, she was the typist in our office and I shouted at her, making her cry.'

Usurping the Old Woman's Right

One of the Shaykh's disciples, who had lost his spiritual state after having eaten certain food, asked the Shaykh for help. The Shaykh suggested:

"The kebab that you ate was paid by such and such a merchant who had usurped the old woman's right."

Offending Others (with foul language)

One of the Shaykh's disciples narrated: One day the Shaykh and I along with some others were passing through Imam Zādeh Yaḥyā Street when a bicycle rider hit a passer-by. The latter offended the rider by calling him an ass!

The Shaykh, hearing this, said:

"His interior turned into an ass right away!"

Another of his disciples quoted him as saying:

"Once I was passing through the bazaar when I saw a cart moving by, with a man holding the bridle of the horse that was pulling the cart. All of a sudden a passer-by jumped before the horse to cross the bazaar. The carter shouted at him: 'You hackney!' I saw that the carter also turned into a horse, and the bridle split into two.

Cruelty to Animals

According to the Islamic laws, cruelty to animals is a reprehensible

deed. A Muslim is not allowed to annoy or even imprecate animals.¹ Thus, the Holy Prophet (S.A.W.) is quoted as saying:

«لَوْ غُفِرَ لَكُمْ مَا تَأْتُونَ إِلَى الْبَهَائِمِ لَغُفِرَ لَكُمْ كَثِيرًا»

“If the cruelty you do to animals is forgiven, many of your sins are forgiven.²”

Although the slaughter of *halal* meat animals is allowed as lawful in Islam, the slaughter itself involves rules that cause the animal suffer as less pain as possible. One rule is that the animal must not be slaughtered before the eyes of other animals of the same species.³

As Imam Ali (A.S.) has stated:

«لَا تَذْبَحِ الشَّاةَ عِنْدَ الشَّاةِ وَلَا الْجَزُورَ عِنْدَ الْجَزُورِ وَهُوَ يَنْظُرُ إِلَيْهِ»

“Do not slaughter a sheep in the presence of another sheep and a camel in the presence of another camel while they are looking at the animals being slaughtered.⁴”

So, beheading an animal's offspring before its mother's eyes is strongly reprimanded, as it represents utmost cruelty and ferocity, leaving detrimental impacts on the perpetrator.

One of the Shaykh's disciples related: ‘A slaughterer came to the Shaykh and said: “My child is dying; what shall I do?”

The Shaykh said:

“You have slaughtered a calf before its mother's eyes.”

1. Mīzān al-Ḥikmah, III, 1343.

2. Ibid. III, 1344: 4520.

3. Wasā'il al-Shi'a, XXIV, 16; Taḥrīr al-Wasīla, P. 151, issue no. 20.

4. Al-Kāfī, VI, 229: 7; Tahdhīb al-Aḥkām, IX, 80: 341.

The slaughterer implored the Shaykh to do something for him. The Shaykh said:

“It says: no way, he has slaughtered my baby, so his baby must die!”¹

1. Ayatollah Fahrī quotes Agha Sayyid Muḥammad Riḍā Kashfī as saying: ‘There was a butcher living in our neighborhood whose son came down with a severe stomachache. He appealed to Agha Kashfī, who in turn referred him to the reverend Shaykh. He told him: “You have slaughtered a calf before its mother’s eyes, so this son of yours will not be cured.”’

Chapter Two

The Basis of Self-Building

“Salvation” is in fact an epitome of all the human virtues and perfection and the way to attain it, from the Qur’anic viewpoint is through self-building and purification of the soul. Following numerous swearing, the Exalted Allah asserts:

﴿قَدْ أَفْلَحَ مَنْ زَكَّهَا﴾

﴿Truly he succeeds [attains salvation] that purifies it,﴾ (Al Shams: 9)

All that the Divine Messengers have brought from the Almighty God for guiding man, are preliminary steps to “Salvation” and actualization of human potentials. The significant issue in purification of the soul for mankind is to find out how to begin self-building and what its basis is from the viewpoints of Divine Messengers. The basis of self-building and the first step in purification of soul is “monotheism”. Thereupon, the first message of all Divine messengers was, “*lā ilāha illa Allah*—there is no god but Allah”:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

﴿Not a messenger did we send before you without this inspiration sent by Us to him: that there is no god but I; therefore worship and serve Me.﴾ (Al Anbiyā: 25)

The first sayings of the Holy Prophet (S.A.W.) addressed to the

people was:

«يَا أَيُّهَا النَّاسُ! قُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، تَفْلِحُوا»

“O people! Say ‘There is no god but Allah’, so that you attain Salvation.¹”

Nevertheless, mere utterance of “*lā ilāha illa Allah*” is not sufficient by itself, as what forms the basis of self-building and leads to Salvation and actualization of human perfection, is the truth of monotheism and turning into a true monotheist.

The sign indicating that man has attained true monotheism—in the perfect and real sense of the word—is that he can like Divine angels and through Divine Essence witness the oneness of the Exalted God Almighty:

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ﴾

﴿There is no god but He: that is the witness of Allah, His angels, and those endowed with knowledge,...﴾ (Āli ‘Imrān: 18)

One of the Shaykh’s disciples said about him: ‘May God bless his soul! All his endeavors were toward attaining *lā illāha illa Allah*, and all his words were dedicated to reach the reality of this pure phrase.

Another of his disciples said: ‘The Shaykh was an expert in this discipline. He did his best to transmit to others what he had attained himself and to enhance his disciples to the rank of intuitive monotheism.

The Shaykh said:

“Monotheism is the basis of self-building. Anyone who wants to construct a building, they must first lay the foundation firm

1. Bihār al-Anwār, IXX, 202.

enough, otherwise that building will not be well grounded. The spiritual seeker must begin his journey from monotheism, as the first utterance of all the prophets has been *la ilāha illa Allah*. Man will fail attaining human perfection, unless he appreciates the truth of monotheism and believe that there is nothing in existence except God's Pure Essence. Having grasped the reality of monotheism, man will whole-heartedly attend the Creator."

He also said:

"If you wish that God call¹ you, [try to] gain a little divine knowledge and [enter into a] deal with him."

"When we say *lā ilāha illa Allah*, we should tell the truth [be honest]. Until a man does not leave aside the false deities, he cannot be a monotheist and be truthful in uttering *lā ilāha illa Allah*. *Ilāh* [god = false deity] is something that captivates human heart, and whatever that captivates his heart is his god.² When we say, *lā ilāha illa Allah* we should be astounded by Him."

"The entire Qur'an refers to the statement, *lā ilāha illa Allah*. Man must reach to the point that there remains nothing engraved in his

1. We read in *Munājāt-i Sha'bānīyya*:

«الهي واجعلني ممن ناديتك فأجابك ولا حظتة فصعق لجلالك ففناجيتته سراً وعمل لك جهراً» "O Lord! Make me one of those people whom You call and they answer You; You look at them, they fall unconscious at Your Majesty; and You talk to them secretly and they act openly."

2. «أفرءيت من اتخذ إلهه هواه وأضله الله على علم» ﴿Then you see such a one as his god is his own vain desire? Allah has, knowing (him as such), left him astray...﴾ (Al Jāthiyah: 23).

heart except this statement, and whatever other than Him depart from his heart: ﴿Say: ‘Allah (sent it down)’: then leave them.﴾ (Al An‘ām: 19)

“Man is the tree of monotheism, the fruit of which is the emergence of Divine attributes; it [the tree] will not be perfect until it yields such fruit. Man’s peak of perfection is reaching [nearness to] Allah, that is, to become a manifestation of God’s attributes. Try to bring to life Divine attributes in you. He is Gracious; you be gracious too. He is Merciful; you be merciful too. He is Concealer [of defects]; you be concealer too.”

“What is beneficial to man is the Divine attributes, nothing else is as influential on man, even the Greatest Name of God!”

“If you are engrossed in monotheism, you will enjoy the Exalted God’s special bounties at any moment that you had not enjoyed prior to that moment. God’s bounties and blessings are novel at any moment.”

Cleansing of Polytheism

Cleansing polytheism off your soul and heart is the first step toward attaining the truth of monotheism. Hence, in its main motto, i. e., *lā illāha illa Allah*, denying false gods is considered prior to proving the One Real God.

Now, it must be noted what polytheism is. Who is a polytheist? Is polytheism merely believing in deity of objects? Are polytheists the only people who have faith in inanimate idols? Or something else is the case.

Polytheism vs. monotheism is the belief in illusory forces and their

efficacy in the world of being and their worship against the Real Efficient, i. e., the One Sustainer.

The monotheist does not view anything effective in the world except the One God and does not worship anything, neither the inanimate idols nor the animate ones, except Him.

The polytheists are the ones that view as effective other than God and obey other than Him; sometimes they worship objects, sometimes they obey the powerful, sometimes they are slaves to their own carnal desires and whims, and sometimes they are in the service of all three.¹

From the Islamic viewpoint, all three types of polytheism are blameworthy, and to attain the reality of monotheism there is no other way than wiping of polytheism in the strict sense of the word.

The remarkable point here is that the most dangerous type of polytheism is the third type, i. e., following the whims of carnal soul [vain desire]. This type of polytheism is the source of obstacles to intellectual and emotional cognition, and the beginning of polytheism in the first and the second sense:

﴿أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ
وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ﴾⁽¹⁾

﴿Then seest thou such a one as takes as his god his own vain

1. The first group is referred to in the noble verse: ﴿وَقَالُوا لَا تَنْزِرُنَّ إِلَهُتَكُمْ وَلَا تَنْزِرُنَّ وُدًّا وَلَا سُوءًا﴾

﴿And they have said (to each other), abandon not your gods:

abandon neither Wadd nor Suwā, neither Yaghūth nor Ya'ūq, nor Nasr.﴾ (Nūḥ-23).

The second group is referred to in: ﴿سِوَا اللَّهِ لَا تَعْبُدُوا﴾ (Serve Allah, eschew Evil.)

(Al Naḥl:36). And the third group is referred to in: ﴿أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ﴾

﴿Seest thou such a one as taken for his god his own passion (or impulse)?﴾ (Al Furqān: 43).

desire? Allah has, knowing (him as such), left him astray, and sealed his hearing and his heart (and understanding), and put a cover on his sight. Who, then, will guide him after Allah (has withdrawn guidance)? Will ye not then receive admonition?) (Al Jāthiyah: 23)

Accordingly, the reverend Shaykh viewed the idol of *nafs* as extremely detrimental to monotheism and would say:

“All troubles are regarding that grand idol that lies within yourself.¹”

Imam Khomeini (R.A.), the great ascetic and man of vision has also said:

“The mother of all idols is the idol of your own *nafs* [carnal desires]; unless this grand idol and powerful Satan is not shattered, there will be no way to Him—the High and the Most Exalted. Lo and behold! This idol can hardly be shattered and this Satan can barely be tamed!!²”

If man triumphs over such a grand idol, he has achieved the highest victories.

Wrestle with your *Nafs* (Carnal Desires)!

One of the famous wrestlers of the time of Shaykh called “ ‘Aṣghar Agha Pahlavān” narrated: ‘Once I was taken to the reverend Shaykh, he patted on my upper arm and said:

“If you are a real champion, wrestle with your own *nafs*!”

1. See: “A penny in Response to Ya Allah!”, Chapter Six, Part 3.

2. Sahifah-i Nūr, XXII, 348.

In fact, shattering the idol of *nafs* in the first and the last step in obliterating polytheism and achieving the reality of monotheism.

‘Step on your own self, embrace the Beloved One [instead],

Up to his Ka‘bah of union with him, you are just one step away.

If you get rid of your self, you will join the Beloved; Otherwise, keep burning eternally, your state of affairs being unripe.’

And maybe this is what is meant by nearness of the way to reach God, which Abū Ḥamza Thumālī has quoted Sayyid al-Sājidīn [Ali ibn al-Ḥusayn] (A.S.) as saying:

«وَأَنَّ الرَّاحِلَ إِلَيْكَ قَرِيبُ الْمَسَافَةِ»

“For the one who is faring the path toward You, the distance is short.¹”

And as Hafiz of Shiraz has put it:

‘As long as you see erudition and knowledge, you are deprived of Divine knowledge; I tell you only one point: do not mind yourself, and you will be free.’

Apparently, the reverend Shaykh was appointed to go on a mission to Kermanshah to tell the above point to such a great personality as Sardār Kābulī:

Traveling for the Purpose of Telling a Point

Ayatollah Faḥrī quoted the late Ghulām Qudsī as saying: ‘In one year the reverend Shaykh came to Kermanshah. He said to me one day to go to Sardār Kābulī’s house with him and we did so. I introduced

1. Mafātih al-Jinān, the supplication of Abū Ḥamza Thumālī.

the Shaykh to the late Sardār Kabulī. A while passed by in silence and then the latter said: “Reverend Shaykh! Say something to benefit us!”

The Shaykh responded:

“What should I say to the one whose trust in his own learning and acquired knowledge is more than his trust in God’s Grace.”

The late Sardār Kābulī was sitting silently. Some moments later; he took off his turban, put it down on the ground, and began hitting his head on the wall so harshly that I felt pity for him and proceeded to stop him but the Shaykh did not let me and said:

“...I have come here only to say this to him and return.”

“Ask Allah’s Forgiveness a Thousand Times!”

One of the Shaykh’s sons related: ‘A person from India called “Ḥāj Muḥammad” used to come to stay in Iran for one month every year. Once on his way to Mashhad he got off the train to say his prayer in a corner. When the train was about to depart, his friend called at him to get on or he would be left behind. Ḥāj Muḥammad did not pay any heed to his friend’s calling, and with his psychic power stranded the train for half an hour. When he returned from Mashhad and visited the Shaykh, the latter told him: “Ask forgiveness from God a thousand times!”

“What for?” He asked.

“You did something wrong!” Replied the Shaykh.

He asked again: ‘What wrong? I made a pilgrimage to Imam al-Riḍā (A.S.) and prayed for you too.’

The Shaykh said:

“You stranded the train there, wishing to demonstrate it was you who...! You see, the Satan deceived you. You were not entitled to

do that!”

Personality Cult and Polytheism

The border between monotheism and polytheism is so narrow, subtle, and unnoticeable that no eyes can see it. The Holy Prophet (S.A.W.) said in a *hadith*:

«إِنَّ الشُّرْكََ أَخْفَى مِنْ دَبِيبِ النَّمْلِ عَلَى صَفَاةِ سَوْدَاءٍ فِي لَيْلَةٍ ظُلْمَاءٍ؛

“Verily, polytheism is more imperceptible than an ant moving on a black stone at a dark night.¹”

Only upright and insightful human beings can see the borderlines of hidden polytheism and warn against them.

Personality cult is one type of various hidden and subtle kinds of polytheism in which many people are entangled. If attention and obedience to personality, however divine and great, is not for the sake of God, it is regarded as polytheism. Thus the reverend Shaykh would say:

“If you come to me for my sake, you have much to lose!”

“Your Father Should not Turn into an Idol for you!”

Hujjat al-Islam Sayyid Muḥammad Ali Mīlānī, the son of the eminent jurist and *marja'* the late Ayatollah Sayyid Muḥammad Hādī Mīlānī (R.A.) gave an account of the meeting between the reverend Shaykh and his noble father as follows:

‘The late Rajab ‘Alī Khayyāt, whom God had bestowed on with

1. Mīzān al-Ḥikmah, VI, 2724: 9316.

insight due to his self-restraint and abandonment of sins, managed to train a group of devoted people in sincerity and love of God.

He was interested in my father. I personally visited him frequently because of our old friendship and sometimes even enjoyed his sessions, in which he would generally preach for the spiritual seekers with reciting of Qur'anic verses and the narrations of the Ahl al-Bayt (A.S.).

One year he found the honor to pay a visit to Mashhad for pilgrimage of the holy Imam al-Riḍā (A.S.) and settled in a hotel nearby the Holy Shrine. My late father invited him for lunch. The Shaykh came to our house and my father was very pleased to meet him and they talked to each other until evening. In the same meeting the late Shaykh faced me and said:

“Be careful your father should not turn into an idol for you!”

And said to my father:

“Watch out your son does not get you in trouble!”

It crossed my mind whether one could have both this world and the Hereafter. The reverend Shaykh turned to me and said unprecedentedly:

“Recite this supplication a lot: «ربنا آتنا في الدنيا حسنة وفي الآخرة حسنة»

Rabbanā ātinā fi'l dunyā ḥasana, wa fi'l ākhirati ḥasana ‘(O

God! Grant me benefit in this world and benefit in the Hereafter).”

I accompanied him back to his hotel, where Heydar Agha Mu'jiza (author of a poetry collection) came to the reverend Shaykh and invited him to lunch for the following day. The Shaykh did not accept his invitation first, but finally accepted at his insistence. Then, Heydar Agha went to my late father and invited him, too. At last, along with

my late father we went to his house and found that the reverend Shaykh Rajab 'Alī and two of his co-travelers were already there. That day our session lasted until early evening.

How to Reach the Reality of Monotheism

Now the basic question is this: 'How can one cleanse themselves of polytheism, and by shattering the idol of *nafs*, uproot the covert and overt polytheism in themselves and achieve the lucidity of pure monotheism?

The reverend Shaykh replied the question as follows:

“To my humble opinion if one seeks a way to be delivered and wishes to attain real perfection and to enjoy the meanings of monotheism, they should resort to four things: first, perpetual presence; second, to rely on to the Ahl al-Bayt (A.S.); third, begging at night [i. e., whispering prayers and supererogation during night time]; and fourth, benevolence to people.”

Elucidation of the above cases from the viewpoint of the Shaykh will be given in the coming chapters.

Chapter Three

The Elixir of Self-Building

Love is the elixir of self-building and enrichment. Love of God Almighty cures all moral vileness entirely and presents all good attributes as a whole to the lover. The elixir of love makes the lover so enamored of the beloved that every other association with anything and anyone else except God is broken off.

In the Whispered Prayer of lovers, which is attributed to Imam Zayn al-‘Ābidīn (A.S.), we read:

«إِلٰهِي مَنْ ذَا الَّذِي ذَاقَ حَلَاوَةَ مَحَبَّتِكَ فَرَامَ مِنْكَ بَدَلًا وَمَنْ ذَا الَّذِي أَنْسَ بِقُرْبِكَ
فَابْتَغَى عَنْكَ حَوْلًا»

“My God, who can have tasted the sweetness of Thy love, then wanted another in place of thee? Who can have become intimate with Thy nearness, then sought removal from thee?¹”

‘Love is charming and when it is settled in the soul,

It closes the door of heart to everything other the beloved.’

1. Bihār al-Anwār, XCIII, 160; Mafātiḥ al-Jinān; The Psalms of Islam (*Al-Sahīfat al-Sajjādiyya*), IX, 77:248.

And in a *hadith* attributed to Imam al-Ṣādiq (A.S.), we read:

«حُبُّ اللَّهِ إِذَا أَضَاءَ عَلَى سِرِّ عَبْدٍ أَخْلَاهُ عَنْ كُلِّ شَاغِلٍ ، وَكُلُّ ذِكْرِ سِوَى اللَّهِ ظُلْمَةٌ ،
وَالْمُحِبُّ أَخْلَصَ النَّاسِ سِرًّا لِلَّهِ تَعَالَى ، وَأَصْدَقُهُمْ قَوْلًا ، وَأَوْفَاهُمْ عَهْدًا»

“When the radiance of love of God shines on the heart of a devoted person, it delivers him from any other preoccupation; anything but remembrance of God is darkness. The lover of God is the most sincere of God’s servants, the most truthful in speech, and the most faithful to vows and commitments.”

In the first stage of detachment, the carnal soul [i. e., the soul that bids to evil] dies and the human rational life begins; and in its highest stage the eye of heart enlightens by the light of meeting with Allah and man attains the highest degree of monotheism, which is the status of *ulu’l ‘ilm*. We read in *Munājāt-i Sha‘bāniyya*:

«الْهِيَ هَبْ لِي كَمَالَ الْإِنْقِطَاعِ إِلَيْكَ وَأَنْزِ أَبْصَارَ قُلُوبِنَا بِضِيَاءِ نَظَرِهَا إِلَيْكَ»

“My lord! Grace me with the highest stage of detachment [from all things] toward Yourself, and enlighten the eyes of our hearts with the light of its looking [directed toward] You.¹”

The Real Elixir

An interesting account related by the Shaykh about love of God as an elixir as well as the real elixir is quoted as follows:

“Once I was looking for the science of alchemy; I practiced self-discipline for a time until I reached a dead end and gained nothing.

1. *Bihār al-Anwār*, XCV, 99.

Then, in a spiritual state I was graced with the verse,

﴿مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا﴾

«If any do seek for glory and power—to Allah belong all glory and power» (Fāṭir: 10). I said I wanted the science of alchemy. I was told [by inspiration]: ‘They want alchemy for glory and power; the reality of glory and power is in this verse [the aforesaid verse]. This set my mind at ease.’

Several days later, two men [following ascetic practices] came to my house and asked to meet with me. When we met they said: ‘It has been two years since we have been trying to acquire the science of alchemy but to no effect. We appealed to Ḥaḍrat Imam al-Riḍā (A.S.), he referred us to you.’

The Shaykh smiled and told them the above story and then added:

“I was permanently delivered [from such an aspiration]; the reality of alchemy is attaining [proximity with] God Himself.”

Sometimes the Shaykh would recite the following statement from the supplication of *'Arafah* to his friends in respect to the above verdict:

«مَاذَا وَجَدَ مَنْ فَقَدَكَ وَمَا الَّذِي فَقَدَ مَنْ وَجَدَكَ.»

“The one who has not found [known] You, what has he found? And the one who has found you; what has he not found?”

Imam al-Sajjad (A.S.) has made an interesting reference to the elixir of love of God at the ending part of the supplication of *Makārim al-Akhlāq* (Noble Moral Traits).

«وَأَنْهَجْ لِي إِلَى مَحَبَّتِكَ سَبِيلًا سَهْلَةً أَكْمِلُ لِي بِهَا خَيْرَ الدُّنْيَا وَالْآخِرَةِ.»

“...Open a smooth road for me to Thy love, and complete for me thereby the good of this world and the next.¹”

Hafiz has beautifully touched upon this point in his following couplets:

‘O ignorant one! Make an attempt to become insightful,

You will not be a leader, unless you are a seeker on the path [yourself first].

In the school of truth and with instructor of love, try, O son, to become a father some day.

Give up the copper of your existence like the men on the [spiritual] path,

So that you discover the elixir of love and turn into gold.

If the light of love shines on your heart and soul,

By God you will get brighter than the sun in the heaven.’

The Shaykh’s Greatest Art

The Shaykh’s greatest feature and art was his achievement of “the elixir of love”. He was an expert in practicing this alchemy and was no doubt one of the clearest manifestations of: ﴿يُحِبُّهُمْ وَيُحِبُّونَهُ﴾ (Whom He will love as they will love Him) (Al Mā’idah: 54); and ﴿وَالَّذِينَ آمَنُوا أَشَدُّ﴾ ﴿حُبًّا لِلَّهِ﴾ (But those of faith are overflowing in their love for Allah) (Al Baqarah: 165), and whoever approached him would somehow

1. The Psalms of Islam (*Sahīfah al-Sajjadiyya*), p. 75.

enjoy the elixir of love.

The reverend Shaykh said:

“Love of God is the last stage of servitude. Love is beyond infatuation; infatuation is accidental, whereas love is essential; the infatuated one may turn away from their beloved, but the real lover is not like this; if the infatuated ones’ beloved get handicapped or lose their virtues, their infatuation may disappear, but a mother loves even her handicapped child.”

He used to say:

“The standard for evaluation of deeds is the standard by which the doer loves God Almighty.”

‘The one who has not sown the seed of love,
Will not harvest even a single grain of perfection.’

Shīrīn and Farhād

Sometimes the Shaykh would cite the story of Shīrīn and Farhād as similitude to what he wanted to impart to his disciples:

“With any strike of his pickaxe, Farhād was remembering Shīrīn.

Whatever you do, you should be in such a state to the end of your task; all your thinking and remembering must be of God, not of yourself.”

“Write for the Love of the Beloved!”

One of the Shaykh’s disciples related: ‘I was the secretary to a trading company. One day he [the Shaykh] came to me and told me:

“Who are you writing in these notebooks for?”

I said, for my master. He asked:

“If you write your name in these notebooks, will your master make any objection to it?”

I answered, certainly he will. Then he asked:

“The cloth you are measuring, for whom you are measuring it? Yourself or your master?”

I said, for him [my master]. Then he asked: “Did you understand”.

I said, no. Then he went on to say:

“With every pickaxe that Farhād struck, he would say along: ‘My sweetheart Shīrīn!’ and he did not mention anything but Shīrīn’s name. So, you write this notebook with the love of the Beloved! Measure the cloth with his remembrance! Consequently all these will be a preliminary step toward union [with the Beloved]; even your breaths must be breathed in His memory!”

“God Has no Clients!”

In order to find clients for God (!) the Shaykh would say:

“Imam Husayn (A.S.) has got so many customers (clients); perhaps this is the case for other Imams, too; but God has few clients! I feel pity for God with so few clients; very few come over to say: I want God; I would like to make acquaintance with Him.”

Sometimes, he would say:

“While you are in need of God, He is in love with you!”

We read in a *Hadīth-i Qudsī* (Divine tradition):

«يَا ابْنَ آدَمَ! إِنِّي أُحِبُّكَ فَأَنْتَ أَيْضًا أُحِبُّنِي»

“O son of Adam! I love you, So, you love Me you, too.¹”

«عَبْدِي! أَنَا وَحَقِّي لَكَ مُحِبٌّ، فَحَقِّي عَلَيْكَ كُنْ لِي مُحِبًّا»

“My servant! I swear by My right that I love you, so, do love Me by my right over you.²”

Sometimes he would say:

“Yūsuf is good-looking, but think of the One who has created Jūsuf; all beauty belongs to Him.”

‘In the world, no one saw beauty such as that of Yūsuf,
The [absolute] beauty [,however,] belongs to the One who
created Yūsuf.³’

“Teach Lessons of Love!”

One of the Shaykh’s disciples related; ‘The late Shaykh Aḥmad Sa‘īdī, an eminent *mujtahid* (jurist) and the teacher of the late Agha Burhān⁴ in *Khārij* (doctoral) lessons, asked me once:

Do you know any tailor in Tehran to make a cloak for me? And I introduced the reverend Shaykh to him.

1. Mawa‘iz al-‘Adadi’ah, 419.

2. Irshād al-Qulūb, 171.

3. According to Dr. Farzām, this poem is by Mullā Bimān‘Alī Rājī Kermānī, the famous poet of the Qājār period. He is said to have extemporized the second line of this couplet when Fath‘Alī Shāh Qājār said the first line and told him to tell the second.

4. A great scholar in Tehran and the founder of *Madrasa Ilmiyya* (Islamic seminary) of Burhān next to the holy shrine of Ḥaḍrat ‘Abdul ‘Azīm al-Hasanī in Shahr-i Ray.

After a time, I saw him who said to me as soon as he saw me: 'What did you do with me?! Where did you send me?!' I asked: 'How come? What has happened?' He said: 'I went to the gentleman that you introduced to me to make a cloak for me. When he was measuring for my size he asked me about my job. I said I was a *ṭalaba* [an Islamic Seminary student]. He asked:

"Do you study or teach lessons?"

I answered I was teaching. He asked what I was teaching. I said I was teaching *Khārij* lessons [advanced levels of Islamic studies]. He nodded in agreement and said:

"It's fine, but teach lessons of love!"

This statement of his transformed me to a totally new person; it changed my life!

After this event, the late Sa'īdī kept his contact with the Shaykh and enjoyed his audience, praying for me for having introduced the Shaykh to him.

"Learn Love from a Moth¹!"

One of the Shaykh's disciples quoted the Shaykh as saying:

"One night I was engaged in whispered prayer and supplicating and imploring to the Beloved. I noticed, in the meantime, a moth approached the lantern and began flying around it over and over until one side of its body struck the lantern and fell down but did not die. With much effort it moved about and flew to the lantern

1. Moth is a symbol of love [of fire] in Persian literature, which sacrifices its life in the way of its beloved.

again and struck the other side of its body to the lantern, giving up its life this time. This event inspired something to me: O such and such! Learn [how to] love from this insect; let no pretension or act of claiming remain in you. The truth of love and affection was what this insect fulfilled. I learned a lot from this strange scene, and my [spiritual] state totally transformed...”

Fundamentals of Love of God

The fundamental principle in love of God Almighty is “Knowing Him”.¹ It is most unlikely that one knows God and does not fall in love with Him:

‘If you see him [Yūsuf] and do tell apart between the orange [you are peeling] and your hand,

It will be admissible to reproach Zulaikhā [in her fervent love of Yūsuf].’

Imam al-Ḥasan al-Mujtabā (A.S.) said:

«مَنْ عَرَفَ اللَّهَ أَحَبَّهُ»

“Every one who knows God will love Him.”²

The basic question raised here is that what knowledge leads to love of God? Demonstrative knowledge, or intuitive cognition?

1. For further study on fundamentals of love of God see Muhammadi Ray Shahri’s *Al-Mahabba fi al-Kitāb wa al-Sunna*, researched and published by Dār al-Ḥadīth,

Qum.

2. *Tanbīh al-Khawātir*, I, 52.

The reverend Shaykh said:

“The main point here is that unless man attains intuitive knowledge toward God, he will not fall in love [with Him]. If he gains the knowledge, he sees all goodness is gathered in God [(Who) is better? ﴿اللَّهُ خَيْرٌ أَمْ يَشْرِكُونَ﴾ (Allah or the false gods they associate (with Him)?) ﴿(Al Naml: 59)﴾]; in this case it is unlikely that he pays attention to other than God.”

The Holy Qur'an names two groups whose knowledge toward the Exalted and Almighty God is of the intuitive type: One is “the angels”, and the other is “those endowed with knowledge”:

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ﴾⁽¹⁾.

﴿There is no god but He: that is the witness of Allah, His angels and those endowed with knowledge.﴾ (Ālī ‘Imrān: 18)

Imam Ali (A.S.) is quoted as saying about the sweetness of His knowledge and the satiating cup of His love enjoyed by the first group, i. e., the angels:

«ثُمَّ خَلَقَ سُبْحَانَهُ لِإِسْكَانِ سَمَاوَاتِهِ وَعِمَارَةِ الصَّفِيحِ الْأَعْلَى مِنْ مَلَكَوْتِهِ خَلْقًا بَدِيعًا مِنْ مَلَائِكَتِهِ... قَدْ اسْتَفْرَغْتَهُمْ أَشْغَالَ عِبَادَتِهِ وَوَصَلَتْ حَقَائِقُ الْإِيمَانِ بَيْنَهُمْ وَبَيْنَ مَعْرِفَتِهِ وَقَطَعَهُمُ الْإِيْقَانُ بِهِ إِلَى الْوَلِيِّ إِلَيْهِ، وَلَمْ تُجَاوِزْ رَغْبَاتُهُمْ مَا عِنْدَهُ إِلَى مَا عِنْدَ غَيْرِهِ، قَدْ ذَاقُوا حَلَاوَةَ مَعْرِفَتِهِ، وَشَرِبُوا بِالْكَأْسِ الرَّوِيَّةِ مِنْ مَحَبَّتِهِ»

“Then Allah, the Glorified, created for inhabiting His skies and populating the higher strata of His realm new variety of creatures namely the angels.... Occupation in His worship has released them from other responsibilities and realities of faith have served as link between them and His knowledge. Their belief in Him has made them concentrate on him. They do not long for anything other than

what is with Him. They have tasted the sweetness of His knowledge and have drunk from the satiating cup of His love.”¹

Attaining Intuitive Knowledge

To attain intuitive knowledge, there is no way other than cleansing the stains of unseemly deeds off the heart's mirror. Imam al-Sajjad (A.S.) has said in a supplication quoted by Abu Ḥamza Thumālī:

«وَأَنَّ الرَّاحِلَ إِلَيْكَ قَرِيبُ الْمَسَافَةِ وَأَنَّكَ لَا تَحْتَجِبُ عَن خَلْقِكَ إِلَّا أَنْ تَحْبِبَهُمُ
الْأَعْمَالَ دُونَكَ»

“The seeker after You has a near distance to You. And verily, You are not veiled from Your creatures unless (unseemly) deeds veil You from them.”²

God is not veiled; our own actions veil him from us. If the veil of unpleasant actions is removed off the heart, it will witness the elegant beauty of the exalted Almighty God and will fall in love with Him.

‘The Beauty of the Beloved is unveiled and uncovered,

Settle down the dust over your path so that you can see His Beauty.’

In order to Settle down the dust over the path and cleanse the heart off the indecent actions, the heart must be detached from love of the world, since love of the world is the source of all vanities and vileness.

1. Nahjul -Balāgha, Sermon 91.

2. Mafātīḥ al-Jinān, *Du‘ā-i Abū Ḥamza Thumālī*.

The Pitfall of Love toward God

The real pitfall of love of God is the love of the world. According to teachings of the reverend Shaykh, if one wants the world for God's sake, it is a preliminary step toward union with Him; and if it is for the sake of other than God, it will be a pitfall of His love. In this relation, there is no difference between the lawful (*ḥalāl*) and the unlawful (*ḥaram*) worldly attachments. Obviously, the unlawful worldly gains and pleasures make man farther distant from God.

The Holy Prophet (S.A.W.) has been quoted as saying:

«حُبُّ الدُّنْيَا وَحُبُّ اللَّهِ لَا يَجْتَمِعَانِ فِي قَلْبٍ أَبَدًا»

The love of the world and love of God never meet in a single heart.”¹

Imam Ali (A.S.) also said in this respect:

«كَمَا أَنَّ الشَّمْسَ وَاللَّيْلَ لَا يَجْتَمِعَانِ، كَذَلِكَ حُبُّ اللَّهِ وَحُبُّ الدُّنْيَا لَا يَجْتَمِعَانِ»

“As the sun and the [darkness of the] night do not meet, neither do the love of God and the love of the world [ever] meet.”²

He said in another *hadith*:

«كَيْفَ يَدَّعِي حُبَّ اللَّهِ مَنْ سَكَنَ قَلْبَهُ حُبُّ الدُّنْيَا؟!»

“How may a person claim (boast of) love of God, whereas love of the world has nestled in his heart?”³

The reverend Shaykh would always compare the world to “the hag”

1. *Mīzān al-Hikmah*, II, 960: 3162.

2. *Ibid.*, II, 960: 3164.

3. *Ibid.*, 960: 3163

in his examples and sometimes would face a disciple and say:

“I see you are encumbered by this hag!”

And then he would recite this poem of Hafiz:

“There is none who is not entangled in that curling ringlet,

Who is there in the way of whom lies not such a snare of tribulation?”

Actually, the Shaykh had adopted this comparison from the following *hadith*:

«إِنَّ عَيْسَى بْنَ مَرْيَمَ عليه السلام كُوشِفَ بِالدُّنْيَا فَرَأَاهَا فِي صُورَةِ عَجُوزٍ هَتْمَاءَ، عَلَيْهَا مِنْ كُلِّ زِينَةٍ فَقَالَ لَهَا: كَمْ تَزَوَّجْتِ؟ قَالَتْ: لَا أَحْصِيهِمْ. قَالَ: وَكُلُّهُمْ مَاتُوا أَوْ كُلُّهُمْ طَلَّقَكَ؟ قَالَتْ: بَلْ كُلُّهُمْ قَتَلْتُ. فَقَالَ عَيْسَى عليه السلام: بُؤْسًا لِأَزْوَاجِكِ الْبَاقِينَ، كَيْفَ لَا يَعْتَبِرُونَ بِأَزْوَاجِكِ الْمَاضِينَ؟ كَيْفَ تُهْلِكِينَهِمْ وَاحِدًا وَاحِدًا وَلَا يَكُونُوا مِنْكَ عَلَى حَذَرٍ؟»

“The reality of the world was revealed to Jesus (A.S.). He saw it as an old woman [hag] that had lost all her teeth and had all [types of] ornaments on her. He asked her: ‘How many husbands have you got?’ She said: ‘I have not counted!’ His holiness asked: ‘Have all your husbands died or have they divorced you?’ She replied: ‘No, rather I have killed them!’ Jesus (A.S.) said: ‘Woe to your future husbands who have not taken a lesson from your past husbands; how you killed them one by one and they did not distance themselves from you!’¹

The Shaykh would repeatedly say:

1. *Tanbīh al-Khawāṭir*: I, 146. See also, *Mīzān al-Ḥikmah*, IV, 1744: 6010.

“Those who are coming to me are just looking for the hag¹; nobody comes here to say, “I am not on good terms with God; reconcile me with Him!”

The Inward Aspects of the Worldly-Minded People

The reverend Shaykh who saw people's innermost aspects with his insight, would say about the inward images of those who are people of the world, people of the hereafter, and people of God:

“The ones who want the world by unlawful means, their inner aspects are like dogs, those who want the Hereafter are neutral, and those who want God are manly.”

The God-Displaying Heart

The reverend Shaykh would say:

“The heart indicates whatever it wants. Make an effort that your heart may indicate God! Whatever people like its picture will be reflected in their heart so that those who are endowed with Divine knowledge can realize what state they will have in *barzakh* by means of viewing their hearts. If they are infatuated with outward beauty of someone, or highly interested in money or property, they will adopt in *barzakh* the same forms as the things they loved in the world.”

1. Meaning they are asking for solving their mundane problems.

“What have you Done?”

One of the Shaykh’s disciples said: ‘One night I had an exciting and erotic dream which preoccupied me during the day too. The next morning I went to visit the Shaykh. Once he saw me, he recited the following poems:

‘If you have in mind not to dissociate with the Friend,

Hold on to the string [of love] so that he holds on to it too.

O heart earn livelihood in a way that if your feet slip,

The angel will keep you [safe] with the two hands of supplication.’

I found out he had sensed something; he would not recite these lines without a purpose. I kept sitting for a time. The Shaykh was busy with his tailoring. I said: Is there something [you want to say]?! He said:

“What have you done that your face has turned like that of a woman?!”

I said I saw a beautiful woman in a dream and the memory has been retained in me. Then he said:

“That’s it! Ask for God’s forgiveness!”

“What Do I See in you?!”

One of the Shaykh’s devotees said: ‘Once I left home for visiting the Shaykh. On my way to his house I happened to see an unveiled lady [with no Islamic modest dress] who attracted my attention. I got in the Shaykh’s house and sat next to him. He took a glance at me and said:

“Such and such! What do I see in you?!”

I said to myself: '*Ya Sattār al-'uyūb* (O Concealer of defects)!'

The Shaykh smiled and said:

"What did you do that what I was seeing disappeared?!"

Men who Had Turned into Women!

Dr. Ḥājj Ḥasan Tawakkulī related: 'One day I left my (dentist's) clinic to go somewhere. I took a bus and when it stopped near Firdawsi Square, some people got on the bus and then I saw the driver was a woman and when I looked further I saw all [passengers] were women with the same appearance and clothing! I saw a woman was sitting next to me too! I pulled up myself, thinking that I had taken the wrong bus and that it was the women employees bus service. That bus stopped and a woman got off. After that the woman got off, all [people riding the bus] turned into men!

Although at first I hadn't intended to visit the Shaykh, when I got off the bus I went to the Shaykh. Before I said anything, the Shaykh said:

"You saw all men turned into women! As those men's attention were attracted by that woman, all turned into women!"

Then he went on to say:

"When dying, whatever a person is paying attention to would materialize before their eyes. The love of Amīr al-Mu'minīn Ali (A.S.), however, leads to Salvation."

"How good it is to be absorbed in the Beauty of God... so that you see what others do not see and hear what others do not hear."

“What’s that Table?”

Dr. Thubātī said: There was a cobbler called Sayyid Ja‘far, who is dead now. He related: ‘Once I had a big table in my house that I did not have a suitable place to put it and I was wondering what to do with it. When in the evening I went to the session, as soon as the Shaykh saw me he said in a low voice:’

“What is that table you have placed there—pointing to my heart?!”

The cobbler suddenly noticed what the Shaykh meant; he smiled and said: ‘Reverend Shaykh! I did not have any place to put it, so I left it here!!’

Attaining Divine Mysteries

The reverend Shaykh believed that the most fundamental step in attaining Divine mysteries is to be God-Oriented.

He would say:

“Until an iota of love for other than God exists in the heart, it is impossible to achieve any of the Divine mysteries!”

“Do not Desire Anything Save God!”

The Shaykh had learned from two angels the idea that ‘he should desire nothing save God.’ One of his disciples quoted the Shaykh as saying:

“One night two angels taught me in two statements the path to annihilation [in Divine Unity]. And the two statements were: Do not

say anything of yourself, and do not want anything save God!”¹

1. Khāja Naṣīr al-Dīn Tusi said in this respect: “And man will attain monotheism only after he loses his existence and non-existence and goes beyond these two ranks. As long as he is hesitating between existence and non-existence, he is either a man of this world or of the next. If he wants unreal existence and real non-existence he is a man of the world and the next world is forbidden to him. And if he wants real existence and unreal non-existence, he is man of the next world and this world is forbidden to him. But if he neither wants existence nor non-existence, i. e., if he neither wants his self nor his selflessness and is not aware of these two (states of being) and does not see them, [then] he is a man of God and both this world and the next are forbidden to him. That is to say, if he looks to the world or the Hereafter, he will lose that high status and turns quite the reverse. Since as long as a man is looking for the Hereafter, the paradise, and rewards and happiness he is indeed seeking his own perfection in itself and by itself; therefore he is seeking himself rather than God. And as such, he is a man of multiplicity rather than a man of Unity as stated in the following hemistich:

‘Whatever you see beside God is an idol; shatter it!’

Thus, wanting anything except God is idolatry; the Hereafter, the Paradise, and God’s pleasure and proximity are beside God and it is unseemly for the seeker of Unity to care for any of such things or to view himself as among those seeking such things. As whoever [really] knows God bears the sign that he does not wish other than God; and this [process of] knowing God and wanting God is still [a sign] of multiplicity. For, in Unity there is no knowing and the known, no wanting and the wanted; all is God and nothing else. So, the one who sees God and nothing else is the seeker of Unity. If God Almighty unveils the existence and the non-existence, one will attain such a status.” See, Risāla of “*Tawallā wa Tabarrā*” in the Appendix

Similarly, he stated:

“Be conscious, creation has been for your sake. Whatever you want beside God is [a sign of] your failure.”

The Status of the Intellect and that of the Soul

The reverend Shaykh said:

“If man is in the stage of intellect, he will never evade devotional acts, does not commit sins in disobedience to God, and according to the *hadith*: «العقل ما عبده الرحمن واكتسب به الجنان» (the intellect is that by means of which the Merciful God is worshipped and by means of which the Paradise is attained)¹ at this stage he seeks other than God -i.e., Paradise. But when he achieves the stage of *rūḥ* (spirit), according to the verse «...and [I] breathed into him My Spirit» (Al H̥ijr:29) he will only look to the Truth and becomes an evidence to the second couplet of the following:

‘The fastings of the masses are from drinking and eating.

The fastings of the elect are from all sins.

His fastings are from other than the Friend.

Whatever he wants is all for His sake.’

And as Hafiz stated:

‘If the Paradise is granted to me how may I accept it.

As the union with the Friend is better than the Paradise in my

of *Akhlāq-i Muḥtashamī*”, P. 569.

1. Al-Kāfi, I, 11:3.

view.'

Worship Based on Affection

At the peak of his God-Seeking, man worships God on the basis of affection rather than out of desire for the Paradise or fear of the Hell; the same way as Imam al-Şādiq (A.S.) said about his own worship:

«إِنَّ النَّاسَ يَعْبُدُونَ اللَّهَ عَزَّوَجَلَّ عَلَى ثَلَاثَةِ أَوْجُهٍ : فَطَبَقَةٌ يَعْبُدُونَهُ رَغْبَةً فِي ثَوَابِهِ فَتِلْكَ عِبَادَةُ الْحَرِصَاءِ وَهُوَ الطَّمَعُ ، وَآخَرُونَ يَعْبُدُونَهُ فَرَقًا مِنَ النَّارِ فَتِلْكَ عِبَادَةُ الْعَبِيدِ وَهِيَ الرَّهْبَةُ ، وَلَكِنِّي أَعْبُدُهُ حُبًّا لَهُ عَزَّوَجَلَّ فَتِلْكَ عِبَادَةُ الْكِرَامِ وَهُوَ الْأَمْنُ ؛ لِقَوْلِهِ عَزَّوَجَلَّ : ﴿وَهُمْ مِنْ فِرْعَ يَوْمَئِذٍ آمِنُونَ﴾ وَلِقَوْلِهِ عَزَّوَجَلَّ : ﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ...﴾ فَمَنْ أَحَبَّ اللَّهَ أَحَبَّهُ اللَّهُ عَزَّوَجَلَّ ، وَمَنْ أَحَبَّهُ اللَّهُ عَزَّوَجَلَّ كَانَ مِنَ الْآمِنِينَ.»

“In worship of the Almighty and Glorious God, people are in three groups: one group worship Him for reward, which is the worship of the greedy and that is avarice; the other group worship Him out of fear of the Hell, which is the worship of the slaves and that is fearfulness; but I worship the Almighty and Glorious God out of love and affection for Him which is the worship of the noble, and that is the source of safety and security, for the Almighty and Glorious God says: ﴿And they are secure of that Day’s fear.﴾ (Al Naml: 89) And also for His Almighty and Glorious saying: ﴿Say if you love Allah....﴾ (Āli Imran:31)

Thus whoever loves Almighty and Glorious Allah, He would love him too and whomever is loved by Almighty and Glorious Allah,

he will be secure (of the terror of the Judgment Day).”¹

The reverend Shaykh would frequently enjoin his friends to strive to attain a point in God-Orientedness where nothing but love of God motivate their acts of devotion.

Everything for Oneself, even God!

The reverend Shaykh would say:

“O Man! Why do you demand other the God? What have you seen [received] from other than Him?² If He does not will, nothing will be effective; and your return will be toward Him!

‘There is sugar [fruitful targets] in the town.

But the wayfaring falcons are content by hunting flies!!’³

You have given up God in favor of other than Him! Why are you whirling around yourself?! Seek God and set every demand as preparatory to union with Him. The problem is that we want everything ‘even God, for ourselves!’”

The Highest Levels of Piety

The Shaykh said about the levels of piety:

“Piety has certain levels; the lowest level is performing the

1. *Mīzān al-Hikmah*, VII, 3418: 11647.

2. It is quoted in a *Qudsī* (Divine) *hadith*: ‘O Man! Everybody wants you for himself or herself and I want you for yourself, so do not flee from Me! –Al-Mawa‘iz al-‘Adadiyah, 420.

3. Hafiz.

obligations and avoiding the prohibited, which is fine and appropriate for some people; but there are highest levels of piety which demand avoiding other than Allah, that is caring for nothing in the heart except for love of God.”

The School of Love

The reverend Shaykh believed that man will not attain the peak of humanness unless he diverts his heart from other than God; even if he strives to attain self-perfection, he will not reach that goal. Thus, if someone would come to the Shaykh asking for guidance as to the reason for his failure in his ascetic efforts, he would comment:

“You have worked for results, whereas this is not a school of results, it is a school of love, a school of God-Orientedness.”

Opening up the Heart's Eye

The late Shaykh had learned by experience that opening up the eye and ear of the heart and getting to know the mysteries of the Unseen would be possible by means of perfect sincerity and God-Orientedness in the absolute sense of the word. He would say:

“If you watch out for your heart and do not admit other than God in it, you will be able to see what other people are unable to see, and hear what other people are unable to hear.”

“If man keeps the eye of his heart away from other than God, He will grace him with radiance and will introduce him with fundamentals of divinity.”

“If one works for God, his heart's eye will open up.”

“Friends! Pray to God to deliver you from deafness and blindness;

[for] as long as man seeks other than God, he is both deaf and blind!!”

In other words the Shaykh believed that intuitive knowledge is not possible except through [gaining] a sound heart; a perfectly sound heart is one in which there is not the slightest love of worldly desires and does not want anything beside God. This is in line with the esteemed saying of Imam al-Ṣādiq (A.S.) in describing a sound heart. Interpreting the verse: ﴿إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ﴾ (But only he (will prosper) that brings to Allah a sound heart) (Al Shu‘arā’: 89), the holy Imam (A.S.) said:

«هُوَ الْقَلْبُ الَّذِي سَلِمَ مِنْ حُبِّ الدُّنْيَا»

“That is a heart which is pure from [impurity] of the love of the profane desires.”¹

In another *hadith*, the holy Imam (A.S.) said:

«الْقَلْبُ السَّلِيمُ الَّذِي يَلْقَى رَبَّهُ، وَلَيْسَ فِيهِ أَحَدٌ سِوَاهُ، وَكُلُّ قَلْبٍ فِيهِ شِرْكٌ أَوْ شَكٌّ فَهُوَ سَاقِطٌ»

“A submissive and pure heart is one that meets the Lord while there is nothing in it other than Him; and every heart in which there is polytheism or doubt it is defective [and diseased].”²

The Inward Aspect of Heart

The reverend Shaykh said:

“Once a person is endowed with the inner eye [heart’s eye], as

1. Mīzān al-Ḥikmah, X, 4984: 16931.

2. Ibid. X, 4684: 16930.

soon as he admits other than God in his heart, his Purgatory inward state takes the same form [as what enters his heart]. If you demand other than God, your price [value] is as much as what you have demanded; and if you are God-Oriented, you are invaluable— whoever is with Allah, Allah will be with him. If you are absorbed in God at all moments, Divine radiance will shine on you and you will see what you wish with the Divine light.”

The Heart to which Everything is Present

The reverend Shaykh said:

“Try to set your heart for God; when your heart is for God, He will be there; when He is there all that relates to Him will be present and evident there; whenever you will all will be with you, for God is there, the spirits of the Prophets and Awliyā will be there; if you will, even Makkah and Madinah will be with you.... So try that your heart be just for God so that whatever is created by God be present to you!”

The Man who Performs Godly Acts

The reverend Shaykh believed that if the love of God dominates the heart and it really does not wish for anything beside God, man will attain the God-vicegeral status and Godly acts will be performed by him. In this relation he would say:

“If something dominates another thing, it will impart its quality to the latter; like when iron is put in a fire, after a while the fire will permeate the iron enabling it to burn like a fire. The same will be true in respect to the relation between man and his Creator and Lord!”

It is also quoted from him:

“We do not do anything extraordinary, rather, we find [develop] the nature that belongs to Godly man. Everything is granted to man by the spirit. The spirit of a cow does the work of a cow and the spirit of a rooster does the work of a rooster. Now tell me! What should the Godly spirit of man do? It must do something Godly. The verse, ﴿نَفَخْتُ فِيهِ مِنْ رُوحِي﴾ (And [I] breathed into him of My Spirit) (Al Hġjr: 29; Şād: 72) refers to the same issue.”

Cleansing the Heart

Thus, intuitive knowledge will not be obtained unless by means of cleansing the heart of anything other than love of God; and man will not fall in love with Absolute Perfection except through obtaining Divine knowledge. Therefore, the main problem is that cleansing the heart of the love of worldly desires is not an easy task. How can the heart be set free from its attachment to the love of this “hag with a made up face”?

From the viewpoint of the reverend Shaykh what can cleanse the heart is the same thing that can help man attain the reality of monotheism, i. e., the things pointed out in previous chapter: Perpetual presence, seeking help from the Ahl al-Bayt (A.S.), begging at nights [nightly supplications and whispered prayers], and benevolence to people.

The Way to Love God

The reverend Shaykh placed a special emphasis on “benevolence to

people” in creating proximity to God¹ and loving Him. He believed that the means to love of God is affection to God’s creatures and serving people, especially the oppressed and the ones stuck in a plight.

The Holy Prophet (S.A.W.) is quoted as saying:

«الْخَلْقُ عِيَالُ اللَّهِ فَأَحَبُّ الْخَلْقِ إِلَى اللَّهِ مَنْ نَفَعَ عِيَالَ اللَّهِ وَأَدْخَلَ عَلَى أَهْلِ بَيْتِهِ
سُرُورًا»

“People are the family of God; the most favorite person with God is the one who is the most beneficial to the family of God and who makes them happy.”²

In another *hadith* it is narrated that the Holy Prophet (S.A.W.) was asked: ‘Who is the most favorite person with God?’ The Holy Prophet (S.A.W.) replied: ‘The one who is the most beneficial to the people.’³

It is also related in another *hadith* that the Almighty God told the Holy Prophet (S.A.W.) on the eve of Ascension (Mi‘rāj):

«يَا أَحْمَدُ! مَحَبَّتِي مَحَبَّةُ الْفُقَرَاءِ، فَادْنِ الْفُقَرَاءَ وَقَرِّبْ مَجْلِسَهُمْ مِنْكَ... فَإِنَّ الْفُقَرَاءَ
أَحِبَّائِي»

“O Ahmad [Muhammad (S.A.W.)]! Loving me is to love the poor; so draw the poor near to yourself and go to their gatherings, for the poor are My friends.”⁴

One of the Shaykh’s disciples said: ‘On the Shaykh’s recommendation, I used to go to Neka [a city in the Mazandaran province, northern Iran] for several times to have the audience with

1. See “The Way to Proximity to God”, Chapter Six, Part 3.

2. Al-Kāfī, II, 164: 6.

3. Ibid. 164: 7.

4. Irshād al-Qulūb, 199.

Ayatollah Kūhistanī. On one occasion I was going to the bus station on Nasir Khusraw Avenue to reserve a ticket for Neka, when I ran into the Shaykh. He asked me where I had been going. I said: 'To Neka to meet Ayatollah Kūhistanī.' He said:

“His style is asceticism, come with me to teach you the way of loving God!”

Then he took my hand and led me to Imam Khomeini (R.A.) Avenue (named so after the Islamic Revolution) which then was covered with cobblestones, and down the street turned to an alley and knocked a door. The shabby building housed a number of poor and wretched children and adults. Pointing at them, the Shaykh said:

“Fulfilling the needs of these desperate people makes one a lover of God! This is your lesson. With Ayatollah Kūhistanī, you had ascetic lessons but here is lesson of loving.”

Ever since, for about ten years the Shaykh and I would go to the shanty quarters of the city to help the needy; the Shaykh introduced them to me and I supplied them with provisions.

Chapter Four

Sincerity of Friends of God

One of the principal concerns of the Shaykh in training his disciples was emphasizing sincerity not only in belief and devotion but also in all actions. Most often he stressed that:

“The true religion is what is being preached on the pulpits, albeit lacking two things: sincerity and love of God Almighty. These two must be added to the subject matter of the preaching.”

All Deeds for God’s Sake

One of the Shaykh’s most valuable and instructive statements was his following keynote:

“Everything is good, but [only if it is] for God’s sake!”

Sometimes he pointed at his sewing machine and said:

“Look at this sewing machine! All its ‘small and big parts have the manufacturer’s trade mark... denoting that the smallest nut in this machine must bear the mark [name] of the manufacturer too. All the endeavors of a faithful person must also bear the name of God.”

In the Shaykh’s training school, the spiritual seeker must deliberate before doing anything to see if it is illegal, avoid if for God’s sake,

and if it is legal and lawful do, it for God's sake. He must also see if it is lawful but pleasing to his carnal soul as well, he must first ask for God's forgiveness for his carnal desire and then proceed with that task for God's sake.

Eating and Taking Rest for God's Sake!

According to the guideline given by the Holy Prophet (S.A.W.) to Abū Dhar:

«يا أبا ذرٍّ، لِيَكُنْ لَكَ فِي كُلِّ شَيْءٍ نِيَّةٌ صَالِحَةٌ، حَتَّى فِي النَّوْمِ وَالْأَكْلِ»

“O Abū Dhar! You should have pure intention in all your deeds, even in [lawful] eating and drinking.¹”

The Shaykh would frequently assert to his disciples:

“All your tasks must be for God's sake, even your eating and sleeping. Once you drink this cup of tea while remembering God, your heart will be radiated with Divine light. But if you drink it for the sake of satiating your desire, it will turn to what you had wanted [other than God].²”

Ayatollah Mahdawī Kanī said: ‘At the beginning of my studies as a *talaba* (an Islamic seminary student) when I was about fourteen or so, once I wanted to make a garment for myself—after having given back the clothes I had borrowed from the late Burhān.

I went to a person called Shaykh Rajab ‘Alī Khayyāt, taking the cloth with me to have a garment made. His workshop was in his house at a room near the doorway. I sat for a time, then the Shaykh came in

1. Mīzān al-Hikmah, XIII, 6578: 20999.

2. See “Material and Spiritual Blessings”, Chapter Four, Part 3.

and said: "What do you want to become?" I answered: "A *talaba*." He said: "Do you want to become a *talaba* or a human being?"

I got somewhat surprised at the way an ordinary man talked to a religious student. He went on to say:

"Do not get annoyed! Being a *talaba* is fine, but it is meant to become a [real] human being. I give you a piece of advice to remember; do not forget your Divine goal from now on that you are still young and are not polluted [with sins] yet. Whatever you do, try to do it for God. Even when you eat a delicious food, eat it with the intention to gain energy to pray and serve in the way of God. Do not ever forget this advice all through your life."

Stitch for God's Sake!

He would say to a shoemaker:

"When you make a shoe, first of all do it for God's sake, and then stitch it fine and firm so that it would not tear apart too soon and last longer."

He would say to a tailor:

"Any cut you stitch, try to stitch it for God and firmly!"

Come Over for God's sake!

One of the Shaykh's disciples described his recommendation on sincerity by quoting him as saying:

"When you come over [to the Shaykh's house], come for the sake of God; if you come for my sake, you'll be at a loss!"

His state of mind was amazing; he called people to God not to himself.

Blow into Fire for God's Sake!

The Shaykh's son related: 'Shaykh 'Abdul Karīm Hāmid was an errand-boy at my father's workshop. One day he was blowing into the fire in the iron—the old Iranian iron that heated up by the fire in its cavity—when my father told him:

“Abdul Karīm! You know how to blow into the iron?”

He answered: 'No, sir. How should I blow?' My father said:

“Purse your lips and blow for God's sake!”

Love them for the Sake of God!

One of the Shaykh's disciples said that the Shaykh told him in a private session:

“Your mind is wandering such and such a place; it's all right, but it should be for the sake of God.”

One day I went to visit the Shaykh along with a friend of mine. The Shaykh pointed to my friend's heart and said:

“I see two children there; that's fine, but the heart is the place of God; interest in children must be for the sake of God.”

He used to say:

“The religious people's work is all fine, but they have to replace their 'egos' with 'God'.”

Kiss for the Sake of God!

Ayatollah Fahrī described the Shaykh's recommendation for sincerity as follows: 'The phrase he frequently used was “work for the sake of God”. He so frequently used this phrase when addressing his

disciples that “working for God’s sake” had turned into a motto for them. Like a mahout [elephant driver] who repeatedly strikes the elephant’s head with the hammer, the Shaykh would also frequently strike his disciples’ mind with [the motto] “Work for God”.

He would give examples from himself and others in this respect to have them master this instruction. In all states he stressed to everyone to work for the sake of God. He would say:

“God must be present in all your aspects of life; even when you go home at night and kiss your wife, kiss her for the sake of God!”

Those who were trained at the Shaykh’s school achieved spiritual stations and intuitions as a result of practicing this instruction.

What have you done for God’s Sake?

One of the Shaykh’s children related the following account: ‘One day my father and I went to Bībī Shahrībānū. On the way we ran into an ascetic, and my father asked him:

“What has been the outcome of your (ascetic) self-discipline?”

The ascetic bowed down and picked up a stone from the ground. The stone turned into a pear and he offered it to my father, saying: ‘Here you are, help yourself!’

My father cast a glance at him and said:

“You did this for me, let me know what you have done for God?!”

Hearing this, the ascetic burst into tears!

Woe to me! Woe to me!

One of the Shaykh’s disciples who had spent around thirty years with him quoted the Shaykh as saying to him:

“I saw the spirit of one of the scholars of spirituality – who had been residing in one of the big cities in Iran – in Barzakh, who pitied himself, beating on his thighs and saying: ‘Woe to me! I have come [out of the world] with no pure and sincere actions in hand!’

I asked him why he is doing so. He answered: ‘In my life once I made acquaintance with a businessman who introduced to me some of his esoteric features. When I parted with him, I decided to practice asceticism so that I could also acquire an insight to have intuitions and to see the *barzakh* and the unseen. I practiced self-discipline for thirty years before I succeeded. At that time death knocked at my door. Now [in the *barzakh*] they are telling: By the time you ran into that man of spirituality, you were indulged in your carnal desires, and after that you spent about thirty years of your life in achieving intuitions and vision of the states in *barzakh*. Now tell what you have done purely for Us?!’

To Become Good for God’s Sake

One of the contemporary scholars who is a professor of ethics and mysticism said: ‘I asked the reverend Shaykh Rajab ‘Alī Khayyāt about myself to see what he thought of me. He answered’:

“Agha Hājj Shaykh! You want to become good but for yourself! Try to become good for the sake of God!”

Dear readers! You are noticing how the reverend Shaykh, with his Divine insight, could realize the subtle borders between monotheism and polytheism and warned about them. It is true, these borders make up the path which is thinner than a hair. There are no other ways

except this path to attain the reality of monotheism and the paradise of meeting with God.

Go on a Pilgrimage for the Sake of God!

One of the Shaykh's disciples said: Once I asked his reverence if he consented to go on a pilgrimage of Imam al-Riḍā (A.S.) to Mashhad together. He replied:

“I am not permitted [to do anything] on my own!”

At first his reply sounded a bit weird to me as to how he did not have permission to go on a pilgrimage. Until some time later I found out that a devotee (of God) has no personal opinion other than what God wills for him and that his tasks are subject to God's permission and consent. Later on, a talk about sincerity and pilgrimage to that blessed Imam (A.S.) was raised. The Shaykh said in that relation:

“If we go on a pilgrimage for the sake of God and have nothing in mind other than God's pleasure, the holy Imam (A.S.) will receive such a pilgrim with special favor.

On one of my pilgrimages to Imam al-Riḍā (A.S.) I had no intention but the pleasure of God, the holy Imam (A.S.) did me such a great favor that I was extremely enamored. If this favor could be put into words I would tell how it felt. However, if you wish to perceive this kindness and favor, you have to purify yourself to be able to see what I saw!”

Fruits of Sincerity

The Shaykh would frequently use the following phrase in his talks:

“Whoever is with Allah, Allah will be with him.¹” Whoever works wholeheartedly for God, God will be for him. He would say:

«من كان لله كان الله له»

“You be for God, He and His angels will be for you.”

Sometimes he said:

“If one does not manage to act accordingly, even talking about it also makes a desirable impact on one’s spirituality.”

Divine Guidance

The Shaykh regarded enjoyment of special Divine Guidance as one of the most significant blessings of sincerity. Accordingly, by virtue of the verse, ﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا﴾ (And those who strive in Our Cause – We will certainly guide them) (Al ‘Ankabūt: 69), he expounded the idea as follows:

“If you rise up for God, all the universe’s assets will guide and support you. Since their perfection lies in merging in you, they wish to deliver what they naturally possess to achieve real perfection. If man rises up for God, all existing creatures will line

1. This statement is related in *hadith* sources such as *Biḥār al-Anwār*, LXXXII, 197; *Al-Wāfī*, V, 784; and *Rawḍat al-Muttaqīn*, 3, 195 without attributing to any infallible Imam and just with the phrase “as it is related” which denotes its being a *hadith*. Ṣadr al-Muta‘allihīn Shīrāzī has attributed the statement to the Holy Prophet (S.A.W.) in his interpretation of the Holy Qur’an I, 76. Research indicated the oldest source bearing this *hadith* is Khāwja Naṣīr al-Dīn Ṭūsī’s *Akhlāq Muḥtashamī*, XII, 122. In that source, however it is not attributed to any of the Infallible either.

up in his cause to present to him what they possess and to be his guide.”

The Shaykh regarded as necessary the highest levels of sincerity in order to enjoy special Divine guidance that is indeed God’s special training. That is, man must have no other goals in his endeavors than the pleasure of Almighty God; he should even disregard his own perfection too.¹

He said in this regard:

“As long as man views his own perfection, he will not achieve the Truth. All faculties and means at man’s disposal must be utilized in the way of attaining [union with] God. In this case Almighty God would train man for Himself.”

The Fragrance of God in Deeds

The reverend Shaykh asserted:

“Once you know God, whatever you do should be purely out of love and sincerity. Do not even consider your own perfection, as carnal soul is very shrewd and subtle and very persistent in imposing itself [on man’s sublime intentions].

As long as man wants himself and attends to himself, his tasks are mundane and not Divinely motivated. However, once he abandons self-centrism and becomes God-Oriented, his tasks turn Divine and his acts get the Divine fragrance; and that have a sign which is

1. See “Guidelines of Imam Khomeini (R.A.) to his on Hajj Ahmad Agha (R.A.)”, Chapter Seven, Part 3.

revealed in the words of Imam al-Sajjād (A.S.): «وَمَا أَطْيَبَ طَعْمَ حُبِّكَ»

“How pleasant is the flavor of your love!”¹

Overpowering the Satan

One of the blessings of working for the sake of God is overpowering the Satan. The Shaykh said in this regard:

“The one who rises up for God’s sake will encounter the carnal soul along with seventy five armies and the Satan with its troops who also stand up to destroy him, but «جُنْدُ اللَّهِ هُمُ الْغَالِبُونَ» ‘The troops of Allah are verily victorious.’ Intellect also consists of seventy-five armies which will not let the devoted worshipper be defeated: «إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ» «Surely, you will have no authority over My sincere worshippers.» (Al Hġjr: 42) If you are not interested in other than God, the carnal self and the Satan will not have any authority over you; rather, they will be overwhelmed by you.”

He would also say:

“There is a trial in every breath you take. You should see if it is taken with a Divine motivation or it is mingled with a satanic motivation!”

Opening up of the Heart’s Eye

The reverend Shaykh believed that as long as man is directed toward other than God and seeks other than Him, he is in reality a polytheist and his heart is contaminated with polytheism, referring in

1. Imam al-Sajjād (A.S.) , The Psalms of Islam, XV.

this respect to the holy verse, ﴿إِنَّمَا الْمُشْرِكُونَ نَجَسٌ﴾ (Verily, the polytheists are impure and filthy.) (Al Tawbah: 28)

As long as the heart is dusted with polytheism, man will not be able to get familiar with realities of Being. Thereupon the Shaykh said:

“As long as man’s attention is directed toward other than God, he will be veiled to the realities of Being and unaware of the inward aspects of Creation.”

‘O Hafiz, you are the veil to the path, move away!

Happy is he who fares this path unveiled.’

However, if man purifies his heart of the dust of polytheism, he will be entrusted with mysteries of creation. The reverend Shaykh said accordingly:

“If one works for the sake of God, his heart’s eye opens up. If you watch out for your heart and do not admit other than God in it, you will be able to see what other people are unable to see, and hear what other people are unable to hear.”¹

Material and Spiritual Blessings

The Holy Qur’an asserts that if someone is after the life of this world, obedience of God will not reduce his worldly life; rather, obedience to God will provide him with the eternal pure life as well as the worldly blessings of this life:

﴿مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ﴾

﴿Whoever desires reward in the life of this world, then [he should

1. See “Opening up the Heart’s Eye”, Chapter Three, Part 3.

know] with Allah is the reward of this life as well as that of the Hereafter.) (Al Nisā: 134)

In other words, the Almighty God is [literally] everything; the one who had God, possesses everything.¹ One of the Shaykh's devotees said: The reverend Shaykh asked me what my job was. I said I was a carpenter. He said:

“Do you strike the hammer on the nail in remembrance of God or in remembrance of money?! If you strike in remembrance of money, you'll only get the money, but if you strike in remembrance of God, you'll both get the money and attain [union with] God.”²

I Taught them for God's Sake

One of the Shaykh's disciples quotes him as Saying:

“A very large crowd had attended the funeral procession of Ayatollah Burūjirdī (R.A.) and it turned to be a very magnificent function. In a spiritual state, I asked him how he happened to be paid such great homage. He replied: I used to teach all *talabas* [Islamic seminary students] for the sake of God.”

God Tackled our Problem!

One of his devotees quotes the Shaykh as saying:

1. As pointed out in the supplication of *Arafah*: «مَا الَّذِي فَقَدَ مَنْ وَجَدَكَ؟» “What lacks the one who has found you?”

2. See “Eating and Taking Rest for the Sake of God!“, Chapter Four, Part 3.

“My son was summoned to do his military service, and I was about to go along with him to take care of this problem when a couple came to me to help them tackle their dispute. So I stayed on to solve their problem. In the afternoon, my son returned home and said: Near the military garrison I came down with such a severe headache that my head got swollen. The doctor [in the military garrison clinic] examined me and diagnosed me as exempt from military service. As soon as I left the garrison, I felt not a single trace of the headache and swelling!”

The Shaykh went on to say:

“We [I] proceeded to tackle people’s problem, and God tackled our problem.”

Chapter Five

The *Dhikr* of the Friends of God

The reverend Shaykh had a basic guideline that on various occasions he would repeatedly emphasize it. Although this guideline is adopted from Islamic traditions, the significant point here is the Shaykh's personal experience in that respect.

In principle, the significance of this divine man and righteous servant lies in the fact that his sayings are his own findings and inner experience.

Perpetual Presence

The reverend Shaykh insisted to train his disciples in a way that they see themselves in all states in the presence of the God Almighty. And this is in fact the instructive and significant words of the Holy Prophet (S.A.W.) who said:

«أذْكُرُوا اللَّهَ ذِكْرًا خَامِلًا، قِيلَ: وَمَا الذِّكْرُ الْخَامِلُ؟ قَالَ: الذِّكْرُ الْخَفِيُّ»

“Remember God by the of *khāmil dhikr*. He was asked: ‘What is *khāmil dhikr*?’ He replied: The silent and covert *dhikr*.”¹

In another *hadīth*, His Holiness (S.A.W.) said:

1. Mīzān al-Hikmah, IV, 1866: 6491 and 6493.

«يَفْضَلُ الذِّكْرُ الْخَفِيُّ الَّذِي لَا تَسْمَعُهُ الْحَفَظَةُ عَلَى الَّذِي تَسْمَعُهُ سَبْعِينَ ضِعْفًا»

“The covert *dhikr* that is not heard by the angels is seventy times better than the *dhikr* that they hear it.”

The superiority of the covert remembrance of God over the overt one is due to its significant and determining role in man's development. Remembrance by tongue is easy; however, remembrance by the heart, especially when done uninterruptedly, is too difficult. Thus, Imam Muhammad al-Bāqir (A.S.) views it as one of the most difficult tasks:

«ثَلَاثٌ مِنْ أَشَدِّ مَا عَمِلَ الْعِبَادُ: إِنْصَافُ الْمُؤْمِنِ مِنْ نَفْسِهِ، وَمُوَاسَاةُ الْمَرْءِ أَخَاهُ، وَذِكْرُ اللَّهِ عَلَى كُلِّ حَالٍ، وَهُوَ أَنْ يَذْكُرَ اللَّهُ عَزَّوَجَلَّ عِنْدَ الْمَعْصِيَةِ يَهُمُّ بِهَا فَيَحُولُ ذِكْرُ اللَّهِ بَيْنَهُ وَبَيْنَ تِلْكَ الْمَعْصِيَةِ، وَهُوَ قَوْلُ اللَّهِ عَزَّوَجَلَّ ﴿إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ﴾

“Three tasks are the most difficult for people: equity by the faithful, a man's financial assistance to his brothers, and remembrance of God in all states, i. e., man should remember God when encountering a [temptation to] sin and decision to commit it. Then this remembrance of God prevents him from sins, as per the words of Almighty God: ﴿Verily, those who are pious when an evil thought touches them by Satan, they invoke Allah's remembrance, [then] they see things clearly.﴾ (Al A'raf: 201)”¹

In another *hadith*, viewing equity, charity and perpetual *dhikr* as among the most difficult Divine obligations, Imam al-Ṣādiq (A.S.) clarifies that what he means by remembrance in all states is not merely

1. Mīzān al-Hikmah, IV, 1856: 6454.

remembrance by tongue, although it is also regarded as remembrance of God:

«أما إني لا أقول : سُبْحَانَ اللَّهِ ، وَالْحَمْدُ لِلَّهِ ، وَلَا إِلَهَ إِلَّا اللَّهُ ، وَاللَّهُ أَكْبَرُ ، وَإِنْ كَانَ
هَذَا مِنْ ذَلِكَ ، وَلَكِنْ ذِكْرُ اللَّهِ فِي كُلِّ مَوْطِنٍ إِذَا هَجَمْتَ عَلَى طَاعَتِهِ أَوْ مَعْصِيَتِهِ»

“By remembrance of God, I do not mean reciting *Subbān Allah, wal Hamduli'l Allahi, wa lā ilāha il Allahu wa Allahu Akbar*; although these are also regarded as *dhikr*, but what is meant is remembering God when encountering obedience and disobedience of God.”¹

It is extremely difficult for man to see himself in the presence of God. If man attains such consciousness, it is impossible that carnal vain desires and Satan overpower him and force him to disobey his lord.

How to Liberate from Carnal Soul and the Satan

The reverend Shaykh said:

“There is no way to liberate from the evils of carnal soul except by attention to God and perpetual presence in Him. As long as you are in His presence and you are not disconnected from God, the carnal soul will not be able to deceive you.”

With reference to the following verse:

﴿وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ وَشَيْطَانًا فَهُوَ لَهُ وَقَرِينٌ﴾

«If anyone withdraws himself from remembrance of (Allah) the Most Gracious, We appoint for him an evil one, to be an intimate

1. Ibid. IV, 1856: 6455

companion to him.) (Al Zukhruf: 36),

the Shaykh would say on many occasions:

“Whenever man’s attention is turned away from God, the carnal soul and the Satan that are lying in ambush will capture his heart and start their job from there.”

Take Your Hands Off me!

One of the Shaykh’s disciples quoted him as saying:

“I saw my own carnal self in [my] spiritual state; I told it to take his hands off me! It responded: Do not you know that I will not take my hands off you until I destroy you!”

Perhaps due to the same intuition the Shaykh was very interested in the following couplets:

‘In the school of Eternity Your Beauty guided me.

Your Bounteous Grace assisted me to be enslaved by You.

My vile carnal soul favored all vanities.

Your Blessed Emanation liberated me from its clutches.’

Divine Grace descends on man’s heart through perpetual remembrance of Him. Once God’s remembrance enters the heart, as the first step it will purify the heart of satanic temptations and carnal vanities and prepares it for receiving Divine Grace from the Absolute Bestower of Bounties.

In this respect, Amīr al-Mu, minīn Ali (A.S.) says:

«أصلُ صلاحِ القلبِ اشتغالهُ بِذِكْرِ اللَّهِ»

“The quintessence of heart’s soundness lies in its occupation with

remembrance of God.”¹

Feeling perpetually present in the Presence of Almighty God liberates man from the captivity of the carnal soul and the Satan and consequently cures various maladies of the soul. Imam Ali (A.S.) is quoted as saying:

«ذِكْرُ اللَّهِ مَطْرَدَةٌ الشَّيْطَانِ»

“Remembrance of God drives the Satan away.”²

«ذِكْرُ اللَّهِ دَوَاءٌ أَعْلَالِ النَّفْسِ»

“Remembrance of God is the medicine for the soul’s maladies.”³

«يَا مَنْ اسْمُهُ دَوَاءٌ وَذِكْرُهُ شِفَاءٌ»

“O He whose Name is a Remedy, whose remembrance is cure.”⁴

Through perpetual remembrance of God, the Divine grace grants the heart a human life and makes it radiant, reinforces the soul, makes the man of heart intimate with his God, gradually gracing man with the elixir of love and affection.

Imam Ali (A.S.), the great knower of Allah and the one familiar with the maladies of human soul, said accordingly:

«مَنْ ذَكَرَ اللَّهَ سَبَّحَانَهُ أَحْيَى اللَّهُ قَلْبَهُ وَنَوَّرَ عَقْلَهُ وَلُبَّهُ»

“Whoever remembers God Almighty, God will enliven his heart

1. Mizan al-Hikmah, IV, 1846: 6394

2. Ibid., IV, 1850: 6427.

3. Ibid., IV, 1850: 6418.

4. Ibid., IV, 1850: 6419.

and enlighten his mind and intellect.”¹

«مُداوَمَةُ الذِّكْرِ قُوَّةُ الأرواحِ»

“Perpetually remembering God gives sustenance to the soul.”²

«الذِّكْرُ مِفْتَاحُ الأُنْسِ»

“Remembrance of God is the key to proximity [to Him].”³

«مَنْ أَكْثَرَ ذِكْرَ اللهِ أَحَبَّهُ»

“Whoever remembers God abundantly, God will love him.”⁴

What was briefly brought up here is a small part of the blessings of remembering God in life and in enrichment and development of human beings.⁵ With some deliberation on the above mentioned, however, it will be clarified that how valuable is any moment that we are remembering God and how detrimental is any breath that we take without remembering God.

Remembrance of God in Sleep

Dr. Thubātī said: Once we were invited by a member of the session to his house for lunch. After lunch, everybody proceeded to rest. I was lying down and remembering God and thinking in this relation with my eyes closed. At this moment, the Shaykh who was sitting before

1. Ibid. IV, 1848: 6399.

2. Ibid. IV, 1848: 6403.

3. Ibid. IV, 1850: 6422.

4. Ibid. IV, 1842: 6435.

5. For more information about the impact of God’s remembrance in life, see *Mīzān al-Ḥikmah*, under the entry: “*Al-Dhikr*”, *Thamarāt al-Dhikr*.

me and noticing me recommended to the friends:

“You should be remembering God even when you are sleeping.”

That was the only time I heard him recommend remembering God even at sleep in that session and I do not remember him mentioning it anywhere else.

A Message from *Barzakh*

One of the Shaykh’s friends related: Once I had an audience with the Shaykh who said:

“I saw a young man in *barzakh* who was saying: ‘You do not know what is going on here! When you come here you will find out; any breath that you have taken for other than God has ended up to your loss.’

Virtues of some *Dhikrs*

When we talk about the virtues [benefits] of *dhikrs* in the school of the Shaykh, it must be remembered that his is a school of love not of outcome and results, and that he who does not seek anything other than God, the one who does not even seek his own perfection, will gain results. Similarly, whatever the results of remembrance of God, the goal mustn’t be anything other than God.

Giving Importance to Two *Dhikrs*

One of the Shaykh’s devotees said: The Shaykh regarded *Istighfār* (asking forgiveness) and *Ṣalawāt* as highly important, and had figured out that these two *dhikrs* were two wings for the wayfarer to fly with.

The Shaykh would say:

“If you send *Ṣalawāt* abundantly in your lifetime, the Apostle of

God (S.A.W.) will kiss your lips at death.”

On Overcoming Carnal Desires

1. Perseverance in the *dhikr*: «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ»
Lāḥawla wa lā quwwata illa billā al-'Alī al-'Azīm (there is no
 might neither power except through Allah, the most High, the
 Supreme-in-Glory).”

2. The *dhikr*: «يَا دَائِمُ يَا قَائِمُ» “*Yā Da'im-u Yā Qā'im* (O Eternal! O
 Persistent!)

3. In order to suppress the unruly carnal desires, recite the
 following *dhikr* thirteen or one hundred times in the morning and
 evening: «اللَّهُمَّ لَكَ الْحَمْدُ وَإِلَيْكَ الْمُشْتَكَى وَأَنْتَ الْمُسْتَعَانُ» “*Allāhumma*
lakalhamdu wa alayka'l mushtakā wa Anta al-Musta'ān (O Allah!
 All praise is due to You, complaints are made to You, and You are
 the One whose help is sought for).”

4. Recite one hundred times every night: يَا زَكِيُّ الطَّاهِرُ مِنْ كُلِّ آفَةٍ بِقُدْسِهِ
 “*Ya Zakiyyut Tāḥiru min kulli āfatin bi Qudsih* (O [You who
 are] pure and clean from any bane through Your sanctity).¹

The reverend Shaykh stated while recommending the above *dhikr*
 for suppressing the carnal desires:

“I myself have applied it and started [the spiritual seeking]
 through reciting it. One day I recited this *dhikr* so many times that
 my carnal soul died. I said to myself: I will continue until my

1. This *dhikr* is an item in the *Du'ā-i Ḥaḍrat-i Idrīs* (A.S.). See *Misbāḥ*
al-Mutahajjid, p. 601.

[worldly] existence turn into non-existence. However, when for a time I neglected reciting it as is expedient to human nature, I found my carnal soul was alive. Obviously anyone who directs his attention toward the world his carnal soul will strengthen; reciting this *dhikr* is effective in overcoming the carnal soul.”

Suppressing the Satanic Temptations when Encountering Women other than our Next of Kin

Dr. Farzām related: the reverend Shaykh Rajab ‘Alī considered the *dhikr* « يَا خَيْرَ حَبِيبٍ وَمَحْبُوبٍ صَلَّى عَلَى مُحَمَّدٍ وَآلِهِ » [*Yā khayra Ḥabībīn wa Maḥbubīn, Ṣalli ‘alā Muḥammadīn wa Ālihī* (O Best of Lovers and the Best of Beloved! Bless Muḥammad and his Family)] very effective after one glances at a woman other than his next of kin. He frequently advised me to recite this *dhikr* to remain secure from the Satan’s temptation. He said:

“When you glance at a woman other than your next of kin, if you do not enjoy looking at her you are sick! But if you enjoy, you ought to cast your look away from her and say: *Yā khayra Ḥabīb....* Which means: O God! I cherish you. These are not likeable; whatever is mortal is not likeable....”

For the Love of God

Reciting one thousand times *Ṣalawat* [every night] for forty nights.

For Purifying the *Bātin* (the inner).

The reverend Shaykh regarded the recitation of the *Sura* of “*Sāffāt*” every morning and the *Sura* of “*Ḥashr*” every night as very

helpful in purification of the *bātin*.

One of the Shaykh's devotees said that he advised him to recite the *Sura* of *Ḥashr* every night, and he believed that the Greatest Name (of God) is mentioned in the latter *āyahs* of this blessed *Sura*.

For Attaining the Honor of Meeting Walī 'Aṣr (A.J.)

Reciting one hundred times the holy *Sura*, رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ ﴿ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَأَجْعَلْ لِي مِنْ لَدُنْكَ سُلْطٰنًا نَّصِيْرًا ﴿ ﴿O my Lord! Let my entry be by the Gate of Truth and Honor, and likewise my exit by the Gate of Truth and Honor; and grant me from Thy Presence an authority to aid (me)﴾ (Al Isrā: 80), up to forty nights.

As narrated, many of the Shaykh's students have found the honor of meeting Imam al-'Aṣr (A.J.) through persevering with this *dhikr*; although at the time of meeting they have not realized the Imam (A.S.). Two instances are given as follows:

1. How Ayatollah Ziyāratī Attained this Honor

One of the Shaykh's disciples narrated: 'The reverend Shaykh had given instructions to the late Ayatollah Ziyāratī in Mahdi Shahr to meet Walī 'Aṣr (A.J.)—apparently by the above-mentioned *dhikr*. After having performed the instructions, he went to the Shaykh and said he had done what he instructed but to no effect.

The Shaykh deliberated for a while and said:

“When you were performing prayers in the *Masjid*, a Sayyid told you: 'Wearing a ring on the left hand is abominated'. And you replied: 'All the abominated (*Makrūh*) are permissible'. That holy man was the Imam al-'Aṣr (A.S.).”

2. How a Shopkeeper found this Honor

Two shopkeepers undertook to provide for the needs of a Sayyid family. One of them began the *dhikr* instructed by the Shaykh to find the honor of meeting Imam al-Aṣr (A.S.). Before the fortieth night, one of the children of the Sayyid family went to his shop and asked him for a bar of soap. The shopkeeper grumbled that why her mother did not send him to such and such – meaning the other shopkeeper – to get what they want!

This man said: When I went to sleep at the same night, I heard someone was calling me. I went out to check but I did not see anyone. I went to bed again, I heard that voice calling me by name.... The third time I went out to see who it was. When I opened the house door, I saw a Sayyid with covered face who said:

“We can sustain our children, but we wish you to attain a [high] position.”

For Solving Problems and Curing Illnesses

Dr. Farzām said: The reverend Shaykh would recommend some Qur’anic verses and supplications along with sending *Ṣalawāt* as *dhikr* for solving problems and remedy to illnesses, such as:

«رَبِّ إِنِّي مَغْلُوبٌ فَانْتَصِرْ وَأَنْتَ خَيْرُ النَّاصِرِينَ»

“*Rabb innī maghlubun, fantaṣir wa anta Khayru’l Nāṣirīn* (O Lord! I am defeated. Help me Thou who art the Best of Helpers!)”

Once I had a problem, the Shaykh instructed me to say the following *dhikr*:

«رَبِّ إِنِّي مَسْنِي الضُّرِّ وَأَنْتَ أَرْحَمُ الرَّحِمِينَ»

“*Rabb innī massani al-ḍurr wa Anta Arḥam al-Rāhimīn* (O Lord! I

am afflicted with a loss, and Thou art the Most Merciful).”

He would say: “These are *dhikr*, say them along with *Ṣalawāt!*”

Or when our children got sick, he would recommend us to say:

« يَا مَنْ اسْمُهُ دَوَاءٌ، وَذِكْرُهُ شِفَاءٌ صَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ. »

“O He whose Name is a remedy, whose remembrance is a cure!
Bless Muḥammad (S.A.W.) and the Family of Muḥammad
(S.A.W.)!”

For Averting Heat and Cold

One of the Shaykh’s disciples related: ‘On my first journey to the noble Makkah for Hajj pilgrimage I asked the Shaykh what I should do for warding off the extreme heat. He instructed me to resort to the following verses to protect myself from cold and heat:’

﴿سَلَامٌ عَلَىٰ إِبْرَاهِيمَ * كَذَلِكَ نَجْزِي الْمُحْسِنِينَ﴾

﴿Peace and salutation to Abraham! Thus indeed do We reward those who do right.﴾ (Al Ṣāffāt: 109, 110)

﴿يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ﴾

﴿O Fire! Be thou cool, and (a means of) safety for Abraham.﴾ (Al Anbiyā: 69)

Chapter Six

Supplications of the Friends of God

One of the most important instructions of the Shaykh was planning regular periods to spend in seclusion with God for supplications and whispered prayers which he referred to as “begging at the doorstep of God” and stressed:

“Recite supplications for an hour every night; even if you are not in the right mood for it, do not give up seclusion with God.”

He also said:

“There are amazing blessings in waking up at dawn and the last one third of the night. Whatever you want from God can be obtained through begging at dawns. Do not be negligent of begging at dawns; whatever blessings you achieve can be gained by that. A lover hardly goes to sleep and yearns nothing but union with the beloved. Dawn is the time of meeting and union with Him.”

Any treasure of happiness that God granted to Hafiz.

Was by virtue of supplications at nights and litanies at dawns.’

Supplications of the Shaykh

The reverend Shaykh would recite the following supplications very frequently and recommended his disciples to recite them too: supplications of *Yastashīr*, ‘*Adila*, *Tawassul*; whispered prayers of

Amīr al-Mu'minīn Ali (A.S.) in the Masjid of Kūfa which begins with, «اللَّهُمَّ إِنِّي أَسْأَلُكَ الْأَمَانَ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ» “*Allāhumma innī as'aluka al-amān yawma lā yanfa'u mālun wa lā banūn* (O Lord! I beseech You to bestow safety on me the day neither property nor children will be of any benefit),” as well as the fifteen whispered prayers (*Munājāt Khamsa 'Ashar*) of Imam al-Sajjād (A.S.). From among the latter, the Shaykh stressed reciting ‘The Whispered Prayer of the Utterly Poor’ (*Munājāt al-Mufta qirīn*) and especially ‘The Whispered Prayer of the Devotees’, (*Munājāt al-Murīdīn*). He would say:

“Any of these fifteen *Munājāts* [whispered prayers] has got its own virtues [blessing].”

His Regular Supplication

Dr. Farzām narrated that one of the Shaykh's regular supplications was the following one:

“O Lord! Teach, perfect, and train us for Thyself! O Lord! O Sustainer! Prepare us for meeting with Thyself.”

Thursday evenings after prayers the reverend Shaykh would usually recite the Supplication of Kumayl or one of the above mentioned whispered prayers or supplications, and commented on them.

“Recite the Supplication of *Yastashīr!*”

Ayatollah Fahrī¹ quoted the reverend Shaykh as saying:

1. Paramount Leader's Representative and the Friday Prayer leader of Zaynabiya in

“I said to God: O God! Everybody has amorous and joyful whispering with his Beloved; I too wish to enjoy this blessing, what supplication should I read? I was told in a spiritual state to recite the supplication of *Yastashīr*.”

That was why he would recite the supplication of *Yastashīr* very fervently and lively.

“Find a Pretext to Seek ‘Him’!”

The reverend Shaykh believed that if one has a real longing for God and is not content with other than Him, the Almighty God will eventually undertake his affairs and lead him to [sublime] destination. In this regard, the Shaykh related the following interesting example:

“A child who is quibbling and throwing around every toy or sweetie that he is given and would not stop the grudge and cry so much that finally his father embraces and caresses him; then he calms down. Thus if you do not care for the luxury of world and quibble and [this way] find a pretext to seek ‘Him’, the Almighty God will finally undertake your affairs and raise you up. That’s when you attain the real joy.”

The Value of Weeping and Whispered Prayer

The reverend Shaykh believed that a man will merit whispered prayer and dialogue with God Almighty only when he drives away the love of other than God from his heart. If a person’s vain desire is his god, he cannot say “O Allah!” truthfully. He said in this regard:

“Weeping and whispered prayers are worthwhile only when man has no love other than love of God in his heart.”

An instructive intuition is quoted from the Shaykh which confirms the above statement:

A Penny in Response to “Yā Allah!”

Ayatollah Fahrī quoted the Shaykh as saying:

“I was walking through the Bazaar when a beggar asked me to give him something. I reached into my pocket, to give him some money, my hand felt a two Rial coin, I pushed it aside and found a ten *shāhī* coin¹ to give him instead. At noon I went to the mosque and said my prayers. After performing prayers, I raised my hands to pray to God, saying “O Allah!” As I uttered the phrase, I was shown [intuitively] the same two Rial coin which I left in my pocket [and held back from giving to the beggar]!”

There are some points in this intuition to be pondered about:

1. The analogy of taking one’s vain desire as his god, as the Holy Qur’an clearly asserts:

﴿أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ﴾

﴿Then seest thou such a one as takes as his god his own vain desire?﴾ (Al Jāthiyah: 23)

2. To the same extent that man obeys his vain desire, he will be away from God; he is, rather, a slave to what he desires and thus “God” turns into a “two Rial coin” in the realm of intuition!

1. A ten *shāhī* coin is worth a quarter of a two Rial coin.

3. It is worthwhile to give as charity what you like best. A believer should give away in the way of his Beloved what he is fond of rather than what is of no interest to him to give away:

﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾

﴿By no means shall you attain righteousness unless you give (freely) of that which you love.﴾ (Āli ‘Imrān: 92)

The Way to Proximity to God

The reverend Shaykh believed that the way to attain proximity to God is through doing benevolence to people. If a person wants to find a proper state of mind for prayer and to enjoy *dhikr* and *munājāt* with God, he must be at the service of God’s creatures for God’s sake. He commented in this regard as follows:

“If you want to be graced with proximity to God and take pleasure in whispering prayer to Him, practice benevolence to God’s creatures by learning it from the Ahl al-Bayt (A.S.) [about whom the Holy Qur’an says]: ﴿وَيُطْعَمُونَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا﴾ (And they feed, for the sake of Allah, the indigent, the orphan, and the captive – (saying), ‘We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks.﴾ (Al Insān: 8, 9)

He further said:

“What creates in man a spiritual state of servitude to God after performing obligatory duties is doing good to people.”

What Should we Implore from God?

One of the most significant issues in supplication is that the

supplicant should know what to say in his whispered prayer to God and what to request from Him. In his commentary on supplications, the reverend Shaykh emphasized on supplicatory phrases such as:

«يَا غَايَةَ آمَالِ الْغَارِفِينَ» و «يَا مُنْتَهَى أَمَلِ الْآمِلِينَ» و «يَا نَعِيمِي وَجَنَّتِي وَ يَا دُنْيَايَ
وَأَخْرَتِي» “*Yā ghāyati āmāli’l ārifīn*”, “*Yā muntahā amali’l āmilīn*”,
and “*Yā na’īmī wa Jannatī wa Yā dunyā’ī wa ākhiratī*” (O Goal of
the hopes of Thy knowers!—O Ultimate abject of hope of the
hopeful in thee!—O my bliss and my garden! O my this world and
my Hereafter!)”

and then would say:

Friends! Learn sagacity from your Imam (A.S.)! See how the
Imam whispers to God, saying’ I am seeking refuge in You! I
have come to embrace You! I want You [I rejoice in You]!

The reverend Shaykh himself would say in his supplications and
whispered prayer:

“O God! Accept these [supplications] as preliminary [means] to
reunion with Thyself!”

What Does a Lover Want from the Beloved?

After quoting the above instructions from the reverend Shaykh, Dr.
Hamīd Farzām said: ‘Sometimes the reverend Shaykh would relate
simple and delicate analogies in order to explain highly mystical
issues such as the following:

“A lover knocked at the door of his beloved’s house. The latter
asked: ‘Do you want bread?’

‘No.’ Replied the lover.

‘Do you want water?’

‘No.’

‘What do you want then?’

I want you! Answered the lover.

Friends! The Landlord must be loved, not His feast and food. As Sa‘dī said:

‘If you expect benevolence from the Friend.

You are bound up in your self, not in love with the Friend.’

He would recite the above poem to us and say:

“You must be in love only with God, and whatever you do must be only for Him. Be in love with Himself; do not even worship Him for rewards!”

He would sometimes tell me in a cute tone:

“Do something that your ringlets entangle yonder [meaning to fall in love with the Eternal Beloved]!”

He would add some very befitting poems – especially from Hafiz – to his instructions that were of great effect, such as the following:

‘If you wish the Beloved may not break off the union.

Keep holding on to the [love] link so that He may hold on, too.’

“Complain of being Forlorn!”

The reverend Shaykh would say:

“Whenever you manage to engage in nightly begging, complain of being forlorn and implore: ‘O God! I have no power to challenge the carnal soul; it has crippled me, come to my aid and deliver me from its grip! ‘And [also] appeal to the Ahl al-Bayt for

intercession.”

And then he would recite the following verse from the Holy Qur'an:

﴿إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي﴾

﴿The (human) soul is certainly prone to evil, unless my Lord bestow his Mercy.﴾ (Yūsuf: 53)

The Real Reason for Appealing to the Ahl al-Bayt (A.S.)

The reverend Shaykh used to say:

“Majority of people do not know what appealing to the Ahl al-Bayt (A.S.) is for. They appeal to the Ahl al-Bayt (A.S.) for solving their own problems and difficulties of life,¹ whereas we should go to the doorsteps of the Ahl al-Bayt (A.S.) for traveling on the path to monotheism and the knowledge of God. This path is so difficult to pass and it is impossible for man to traverse this path without a light and guide.”

The Ziyārat of ‘Āshūrā

One of the points that the reverend Shaykh stressed about appealing to the Ahl al-Bayt (A.S.) was recitation of ziyārat of ‘Āshūrā and would relate accordingly:

“I was instructed in a spiritual state to recite the ziyārat of ‘Āshūrā.”

He recommended:

1. See “How to reach the Reality of Monotheism”, Chapter Two Part 3

“Do not miss recitation of ziyārat ‘Āshūrā as long as you are living.

One of the Shaykh’s disciples continued reciting ziyārat of ‘Āshūrā for forty years on the instructions of the Shaykh.

The Condition for Getting Answers to Supplications

One of the important conditions for a supplication to be answered is the lawfulness (being *halāl*) of one’s food. A person asked the Holy Prophet (S.A.W.): ‘I would like my supplications replied’. His Holiness said:

«طَهِّرْ مَا كَلَّكَ وَلَا تُدْخِلْ بَطْنَكَ الْحَرَامَ»

“Purify your food and avoid eating *harām* (unlawful)”¹

“First, Pay for the Salt!”

One of the Shaykh’s disciples said: ‘A group of us together with the Shaykh set out to go to [mount] Bībī Shahrāmū for supplication and whispered prayer. We bought some bread and cucumbers. Meanwhile, we picked some salt from the cart of the cucumber vendor [without paying for it] and then went up the mountain. When we arrived there the Shaykh said:

“Let’s go down, we are rejected. They say: First pay for the salt and then come for prayer and supplication.”

The Capacity of the Worshipper

One of the subtle issues for a worshipper to take into consideration

1. Mīzān al-Hikmah, IV, 1658: 5599.

is that his demands from God should be proportionate to his spiritual capacity; if he lacks the required capacity he may put himself in trouble by supplication.

One of the Shaykh's friends related: Once business happened to become sluggish and I was so upset about that. Until one day the Shaykh asked me why I was disturbed and I told him the story. He asked if I did not recite the *ta'qībāt* (supplications read after obligatory prayers). I answered, yes. He asked what I read. I told him I read the supplication of Ṣabāḥ of Amīr al-Mu'minīn Ali (A.S.) and he said:

“Instead of supplication of Ṣabāḥ, read the surah of Ḥashr and the supplication of ‘Adīlah in your *ta'qībāt* so that your problems vanish.”

I asked him why I should not read Ṣabāḥ. He said:

“This *du'ā* consists of such [heavy] statements and phrases that a person must have the capacity and capability to stand.

Imam Alī (A.S.) beseeches the Almighty God in this *du'ā*: ‘O God! Grant me a pain that I do not neglect you even in those moment [of suffering the pain]’. Thus, this *du'ā* demands the required capacity, and you have read it without having such capacity which has created these problems for you. So, instead of Ṣabāḥ, you read the sura of Ḥashr and *du'ā-i Adīlah*; it will solve your problems God willing.”

After some time that I had started to read the sura of Ḥashr and *du'ā-i Adīlah*, one of my friends lent me ten thousand *tomans*; I worked with that money, bought a house, and gradually my business improved, too.

Courtesy of the Worshipper

[Dr. Farfām also said:] ‘One of the things that the Shaykh emphasized about supplication was the courtesy of the worshipper. Dr. Farzām quotes the Shaykh as saying in this respect:’

“Once supplicating, one must be humble and fearful, and sit in a kneeled courtly position facing the *qibla*.”

Once my legs were discomforted, it crossed my mind to stretch my legs. The Shaykh who was sitting behind me at the back of the room said:

“Sit aright; in supplication sit in a kneeled position and be courteous.”

Chapter Seven

Benevolence of the Friends of God

Rendering service to people is one of the most important Islamic educational issues that is highly emphasized in Islamic traditions. The Holy Prophet (S.A.W) said:

«خَيْرُ النَّاسِ مَنْ اَنْتَفَعَ بِهِنَّ النَّاسُ»

“The best of people are those who are [most] beneficial to [other] people.¹”

The Mystery of Creation

The reverend Shaykh highly stressed this educational principle. One of his disciples quotes him as saying:

“I had a proximity to God; I implored Him to tell me the mystery of Creation. I was told [by inspiration] that the mystery of Creation is benevolence to the people.”

Imam Ali (A.S.) said:

«بِتَقْوَى اللَّهِ أُمِرْتُمْ ، وَلِلْإِحْسَانِ وَالطَّاعَةِ خُلِقْتُمْ»

“You are commanded to God fearing and you are created for doing

1. Mīzan al-Hikmah, VIII, 3688: 12635

benevolence and obeying (God).”¹

One of the Shaykh’s disciples said: ‘Once I told him, “O Shaykh! Tell me something to be of benefit to me!” He twisted my ear and said:

“Serving people! Serving people!”

The Shaykh would say:

“If you want to find your way to the truth of monotheism, do good to people. The burden of monotheism is heavy and hazardous, and everyone is not able to tolerate that burden. However, benevolence to the people makes its tolerance easy.”

And sometimes, he would say humorously:

“Help the creatures of God during the day and beg at His doorstep at night!”

The late Fayḍ Kāshānī (R.A.) put it in the following poem:

‘All through the night lament humbly at the doorstep of the Sustainer,

When the day breaks, help out the wounded at heart and the heart-broken.’

Giving Alms while in Poverty

An important aspect that is stressed in Islamic traditions in relation to giving alms and doing good to people is giving alms in poverty.

The Holy Prophet (S.A.W.) said:

1. Ibid. I, 428: 1555.

«ثَلَاثَةٌ مِنْ حَقَائِقِ الْإِيمَانِ: الْإِنْفَاقُ مِنَ الْإِقْتَارِ، وَإِنصَافُكَ النَّاسَ مِنْ نَفْسِكَ، وَبَدَلُ الْعِلْمِ لِلْمُتَعَلِّمِ»

“There are three signs to faithfulness: Giving alms in poverty; equity toward people; and imparting knowledge to the seekers of knowledge.”¹

Similarly, Hafiz touches upon the impact of giving alms in poverty on the spiritual self-building of man in the following poem:

‘In poverty, strive for joyfulness and intoxication,
That this elixir of the whole being turns a mendicant into a Qārūn.’

“Fast and Give Alms!”

One of the companions of Imam al-Kāzim (A.S.) related: ‘I complained to his holiness of my poverty and said that I suffered poverty so severely that such and such took off his own clothing and gave it to me to wear! The holy Imam (A.S.) said’:

“Fast and give alms!”

I said: ‘Could I give alms from what I receive myself as alms, however meager it is?’

The Imam (A.S.) replied:

“Give alms from what God grants you as sustenance, even if you should spend it for yourself.”²

1. Ibid.. XIII,6452: 20664.

2. Al-Kāfī, IV, 18:2.

Benevolence to a Jobless Person Encumbered by a Large Family

One of the Shaykh's friends said: 'I was jobless and very depressed for some time, so I went to his house to find a way to get rid of the plight. As soon as I entered the Shaykh's room and upon seeing me, he said:

"You are in such a veil that I have rarely seen one like that! Why have you given up your trust in God? The Satan has covered you with a veil that you are unable to perceive on high!"

His words moved me very deeply and prompted a profound contrition in my heart. He said then:

"Your veil is removed, but take heed it would not return."

After that he said:

"Somebody is jobless and sick and he has to run tow families. If you can afford, go and buy some cloth for his children and bring it here."

Although I was jobless and broke, I went to an old friend's draper's and bought some cloth on credit and took it to the Shaykh. Once I placed the pack of cloth before him, the Shaykh looked at me and highly admired my endeavor.

Dr. Thubātī said: 'One of the things he highly stressed was doing good to people. He regarded this as extremely valuable and viewed it as one of very close and effective ways in faring the path to Allah. Thereupon, when one failed in his spiritual seeking, he would recommend:

"Do not be negligent of benevolence and do good [to people as much as you are able to."

‘Serve the needy as long as you can in you life,

Either through your words, money, pen, or [taking] steps.’

He was himself also a pioneer in doing good to people. Someone had gotten into trouble; he visited the reverend Shaykh who said:

“This person helps his relatives only through *khums* [one fifth levy] and do not do any other good to them.”

That meant giving only *khums* is not sufficient.

Benevolence to the Sister

One of the Shaykh’s disciples narrated: ‘One day I requested the Shaykh to contact with my late father’s spirit and ask him if there is anything I can do for him. The Shaykh said:

“Recite the surah Al-Hamd!”

When I recited the sura, he immediately described the appearance and stature of my father who had died forty years before. Then, he quoted my father:

“I do not need anything, tell my son to help out his younger sister with her household needs.”

The Shaykh and Rendering Service to People

A study of various aspects of the Shaykh’s blessed life indicates that this Divine man was a real paradigm in serving the afflicted people and solving their problems. Some instances of his services are pointed out in different parts of this book, especially in chapter three of part one. Following, other instances of his concern with this issue are touched upon:

Recompense to the Prayer Leader as Ordered by Walī ‘Aṣr (AJ)

One of the Shaykh’s disciples said: The late Suhaylī¹ (R.A.) would say: ‘My shop was located at Abbasī crossroads in Tehran. Once on a hot summer day the Shaykh came to my shop in a hurry and gave me some money and said:

“Waste no time, immediately take this money to Sayyid Bihishtī.”

He was prayer leader to the *Masjid* of Hājj Amjad on Aryānā Ave. I got the money at once to his house and gave it to him.

Later on I asked him [the Sayyid] about the story. He said: ‘That day I had a guest and nothing was to be found in my house. I went to the other room and appealed to Ḥaḍrat Walī ‘Aṣr (AJ.), and then this [money] was sent to me!’

Also, the Shaykh himself said:

“Ḥaḍrat Walī ‘Aṣr (AJ) commanded me to deliver this money to Sayyid Bihishtī right away.”

Recommendation for Serving Meals

In addition to various attempts he made to help out people solve their problems directly and indirectly, the Shaykh received guests in his small house on different occasions, particularly on religious celebrations and placed great importance on serving meals to feed the faithful at home. He always recommended [his disciples] to try to give meals in their houses, contending that if they give the money to the

1. He was one of the Shaykh’s close companions; in part four it is described that the Shaykh was held in his embrace when he died.

poor to prepare food for themselves it would not be as worthwhile as giving meals at one's home.

Dr. Farzām said: 'Serving meals to the poor and the needy was among his frequent recommendations. Once I asked him what if we give the money instead.

He said:

"No! Giving food is something different and more effective."

Every body knew that the reverend Shaykh would hold a feast on the auspicious night of 15th Shaban, giving chicken and rice to all the guest from all walks of life who would sit attend his feast of benevolence. The Shaykh highly respected his guests and did his best to make his guests feel at home.

The Shaykh emphasized serving meals to the faithful and insisted on giving charity food in his house and observing ethics of hospitality, while he was always in financial difficulties himself.

"God Willing, it will be Sufficient!"

In one of the feasts in the Shaykh's house, a large crowd had gathered for lunch so that both floors were filled up with guests. Although around thirty kilograms of rice had been cooked, the family were worried maybe the food would not be sufficient for all those present. When the Shaykh came to know about their apprehension, he faced the cook—a religious scholar from Qum—and said:

"Sayyid Abul Husayn! What are they saying? Take the lid off the pot to take a look!"

He took some rice from the pot and said:

"God willing, it will be sufficient!"

Accidentally, there happened to be not only no shortage of food but also lots of people who had gathered at the door with their bowls did not leave empty-handed.

The Blessings of Rendering Service to People

Doing good to people would entail many blessings in man's spiritual and material life. From the Shaykh's viewpoint, the most important effects of benevolence are radiance of the heart, emergence of a suitable state of mind for supplication and whispered prayer, and proximity to God, which was already pointed out.¹

Following are some interesting and instructive reminiscences portraying the blessings ensued by rendering service to people.

The Status of Ḥaḍrat 'Abdul 'Azīm Ḥasanī

One of the Shaykh's friends said: 'The Shaykh and I went on a pilgrimage of Sayyid al-Karīm (A.S.). The Shaykh asked him (i. e. Ḥaḍrat 'Abdul 'Azīm Ḥasanī (A.S.):

"How did you achieve such a status?"

He (Ḥaḍrat 'Abdul 'Azīm Ḥasanī) answered: 'Through doing good to people; I used to write copies of the Qur'an, sell them with much difficulty, and giveaway the amount received to the poor!'

The Blessing of the Taxi Driver's Service

A disciple of the Shaykh said: In the year 1958 or 1959, I was working as a taxi driver. Once I was on Būzar Jumihri Gharbi Avenue.

1. See "The way God loves", Chapter Three, Part 3.

There were no buses working that day, so many people were waiting in line for taxis. I saw two women, a tall and a short one, waved at me to stop. They said one of them was going to Lashkar Square, and the other one to Aryānā Avenue, paying five Rials each. And I agreed to take them to their destinations.

The tall woman got off and paid for her fare, and I headed for Aryānā Avenue to get the short one to her destination. She was a Turk and did not speak Persian.

I figured out she was murmuring to herself: 'O God! I am a Turk and do not know Persian and I do not know how to find my home either. Everyday I got on the bus and got off near my house with two *qirāns* (Rials); I have done so much laundry since the morning for just two *tomans*, now I have to pay five Rials for the taxi fare.'

I told her: 'Do not bother, I am a Turk too. I am going to Aryānā Avenue and I will drop you at your house. She got very happy.

I finally found the address and stopped to let her get off. She took out a two-*toman* note and offered it to me. I said she did not need to pay, said goodbye and drove away.

A couple of days later I happened to have an audience with the Shaykh in the company of a friend of mine. He was sitting in his humble room along with some other people. After greeting, the Shaykh looked at me and—reading my mind—said:

“You are awaiting on Thursday evenings. You will be present.”

I was keeping a regular [religious] program in relation to the Walī ‘Aṣr (AJ), and what he meant by “you will be present” was that I would be present at the time of the *faraj* (advent) of Imam al-‘Aṣr (AJ). In view of the blessings I had been previously bestowed on by God Almighty, these words of the Shaykh touched me greatly and we

all cried a lot. The Shaykh, then said:

“You know what happened that you came to me? That short lady that got in your car and you did not get any money from her, prayed to God for you, and the Almighty God answered her prayer and sent you to me!”

Assisting the Blind Man and the Luminosity of the Heart

The same noble man [the taxi driver] related: One day I was driving the same taxi on Salsabīl Avenue when I saw a blind man waiting along the street for someone to help him. I pulled up immediately and asked him where he wanted to go.

‘I want to cross the street.’ Said the blind man.

‘Where do you want to go from there?’ I asked.

‘I will not bother you any longer.’ Said the man.

On my insistence the blind man said that he was going to Hashemi Avenue and I took him to his destination.

The next day when I went to see the Shaykh, he said immediately:

“What is the incidence of the blind man that you gave a ride yesterday?”

I told him the story. He said:

“Since yesterday that you did it, the Almighty God has created a light which is still radiating in *barzakh*.”

Giving Meals to Forty People and the Healing of the Patient

One of the Shaykh’s friends said: ‘My son had an accident and was hospitalized. I went to the Shaykh and asked him what to do. He said:

“Do not be upset. Buy a sheep, gather forty workers from around

the neighborhood and make *ābgūsh*¹ and serve them the food; also ask a preacher to pray at the end of the feast. When those forty men say 'amen', your son will recover and return home."

I told this direction to several others too, and their requests were answered this way.'

Rain in a Drought

The reverend Shaykh's son related: 'Several farmers from Sari² came to my father and said there was a severe drought in Sari, all plants were dried, and people are under pressure. My father said:'

"Go slaughter a cow and feed people!"

'The farmers sent a telegram to Sari to slaughter a cow and feed one thousand people. It was said that at the feast it rained so heavily that the guest had trouble getting to the place. This event led to a good relation between the people of that region and the Shaykh. He was invited to attend sessions in Sari for several times.'

Giving Victuals by the Father to Beget a Child

The same person related: 'Someone failed to beget a child despite various treatments inside the country and abroad. One of the Shaykh's friends brought him to the Shaykh and told him his problem. He said:

"God will give them two sons and for each son they must slaughter a cow and distribute among the people."

1. A traditional Iranian dish.

2. The administrative capital of Mazanderan Province, northern Iran.

He asked what for. The Shaykh answered:

“I requested from Imam al-Riḍā (A.S.) and he consented.”

When the first son was born the father had a cow slaughtered at the order of the Shaykh and gave it to the people. After the birth of the second son, however, some of that man's relatives prevented him from slaughtering a cow and feeding it to the people, protesting that if Shaykh Rajab ‘Alī Khayyāṭ was a son of an Imam or he has made a miracle! Who is he that orders to do this and that?! And this way they prevented him from keeping his vow. When the person who had introduced him to the Shaykh reminded him of keeping his vow, he said it was entirely superstitious. After a while his second son died.

The Blessing of Feeding a Hungry Animal

One of the Shaykh's friends related that one day the Shaykh had told him:

”Someone was passing through one of the old alleys of Tehran, when suddenly he saw a dog in the gutter whose puppies were pushing toward her breasts for milk, but the dog was too hungry to have any milk to give to its puppies and was in agony for this reason. Noticing this scene, that person went right away to a nearby kebab shop and got several kebabs and brought to the dog.... The same night near dawn he was graced with an inexplicable blessing by God Almighty.”

The narrator went on with this anecdote: ‘Although the Shaykh never said who that person was, the evidence indicated that it was himself.’

Dr. Farzām said: ‘Whenever I asked the Shaykh if he would give me a piece of advice when taking leave, he would state:

“Do not forget doing good to people, even to the animals.”¹

Benevolence Based on Love of God

The principal issue in serving people from the viewpoint of the Shaykh is the motive behind it and how it is performed. The Shaykh believed that we should be at the service of people as the Imams and Friends of God were. In their serving people, they had no goal than serving them for the sake of God and for His love. In this regard he would say:

“Benevolence to people must be based on God-Orientedness; (إِنَّمَا نَطْعِمُكُمْ لِوَجْهِ اللَّهِ) ﴿We feed you for the sake of Allah alone.﴾ (Al Insān: 9) How [lovingly] you spend money for your children and you adore them too! Can children do anything for their parents? The parents are in love with their little children and spend money for them out of love. Now why do not you treat God this way?! Why do not you love Him as much as you love your children?! And if by any chance you do a favor to someone you expect reward for that!”

Words of Imam Khomeini (R.A.) on Rendering Service to People

At the end of this chapter it will be appropriate to point out the guideline of Imam Khomeini (R.A.) in respect to rendering service to people.

In his testament to his son Ḥāj Ahmad Agha (RA), he wrote:

1. See Mīzān al-Hikmah, VIII, 3686: 2674.

“My son! Do not evade the humanitarian responsibility, that is, serving God in from of serving the people. The Satan does not gallop less in this field than among the officials and those in charge of people’s affairs. And do not struggle to attain positions; neither spiritual nor worldly positions on the pretext of wishing to approach Divine knowledge or serving the worshippers of Allah, as paying attention to such positions is by itself satanic, let alone struggling to attain them. Listen to Gods admonition wholeheartedly and traverse on that direction: ﴿قُلْ إِنَّمَا أَعْظُمُكُمْ بِوَجْدَةٍ أَنْ﴾ ﴿تَقُومُوا لِلَّهِ مِثْلَيْ وَفَرْدَى﴾ (Say: I do admonish you on one point: that you do stand up before Allah-(it may be) in pairs, or (it may be) singly.) (Saba’: 46) The measure at the outset of traversing is uprising for Allah, both in personal and individual tasks and in social activities; try to succeed at this first step which is easier and much more attainable at youth. Do not let yourself to become old like your father, so that you will either mark time or move backward; this involves vigilance and self-examination. If a person possesses or rather attains the sovereignty of the jinn and mankind with a Divine motive, he is a possessor of Divine Knowledge and an ascetic in the world; but if he is carnally or satanically motivated, whatever he attains, even if it is a rosary, he will be equally distanced from God.”

Chapter Eight

Prayers of the Friends of God

One of the eminent features of those trained at the school of the reverend Shaykh is their presence of heart in prayer. And this became possible only because the Shaykh did not accord any value to the spiritless ostentatious prayers, and tried to make his disciples perform really devotional prayers.

In the Shaykh's guidelines concerning prayers, there are four basic principles in this regard, which are adopted from the Holy Qur'an and Islamic traditions:

1. Love

The reverend Shaykh believed that as a lover enjoys talking to his beloved, a performer of prayers also should enjoy amorous whispering to his lord. Personally, he was like this as friends of God are all like this.

The Holy Prophet (S.A.W.) described his joy in prayers as follows:

«جَعَلَ اللهُ جِلَّ ثَنَاؤُهُ قُرَّةَ عَيْنِي فِي الصَّلَاةِ، وَحَبَّبَ إِلَيَّ الصَّلَاةَ كَمَا
حَبَّبَ إِلَى الْجَائِعِ الطَّعَامَ، وَإِلَى الظَّمآنِ الْمَاءَ، وَإِنَّ الْجَائِعَ إِذَا أَكَلَ شَبِعَ، وَإِنَّ الظَّمآنَ إِذَا
شَرِبَ رَوِيَ، وَأَنَا لَا أَشْبِعُ مِنَ الصَّلَاةِ»

“Allah—Great is His Adoration—made the delight of my eyes in prayers and made prayers beloved to me as He made food beloved

to the hungry and water beloved to the thirsty; (with the difference that) when the hungry eats he will be satiated and when the thirsty drinks he will be quenched, but I never get satiated [or quenched] from [performing] prayers.”¹

One of the Shaykh’s disciples, who had spent thirty years of his life with him, said: ‘God knows that I witnessed him standing in prayers like a lover before his Beloved, engrossed in His Beauty. In my whole life I only saw three people who were extraordinary in their prayers; the late Shaykh Rajab ‘Alī Khayyāṭ, Ayatollah Kuhistānī, and Agha Shaykh Habībullāh Gulpāyigānī in Mashhad. They were amazing when standing in prayers; I would see intuitively that the quality of sphere [around them] was otherworldly; they paid no attention to anything other than God.

2. Courtesy

To be courteous in the presence of the Almighty lord by performers of prayer is one of the issues that Islam has greatly stressed. Imam al-Sajjād (A.S.) said in this relation:

«وَحَقُّ الصَّلَاةِ أَنْ تَعْلَمَ أَنَّهَا وَفَادَةٌ إِلَى اللَّهِ عَزَّوَجَلَّ ، وَأَنَّكَ فِيهَا قَائِمٌ بَيْنَ يَدَيْ اللَّهِ عَزَّوَجَلَّ فَإِذَا عَلِمْتَ ذَلِكَ قُمْتَ مَقَامَ الذَّلِيلِ الْحَقِيرِ ، الرَّاعِبِ الرَّاهِبِ ، الرَّاجِي الْخَائِفِ ، الْمُسْتَكِينِ الْمُتَضَرِّعِ ، وَالْمُعْظَمِ لِمَنْ كَانَ بَيْنَ يَدَيْهِ بِالسُّكُونِ وَالْوَقَارِ ، وَتُقْبَلُ عَلَيْهَا بِقَلْبِكَ وَتُقِيمُهَا بِحُدُودِهَا وَحُقُوقِهَا»

“The right accorded to prayer is that you should know prayer as entering the presence of Allah the Most High, and that, when saying prayer, you are standing before the Most High Allah. So,

1. Mīzān al-Hikmah, VII, 3092: 10535.

knowing this, you should stand in prayer as an abased and humble servant, eagerly devoted, hopefully fearful, helplessly lamenting; and proceed to prayer peacefully and gracefully with great respect to the One you are standing before, and perform it whole-heartedly with [full] observance of its rules and rights.”¹

The reverend Shaykh said about the courtesy of presence:

“The Satan is always distracting man; remember not to break your attention to God, be courteous in prayer as when you stand attentively before an eminent personality, so that if your body is pricked by a needle, you would not move!”

The Shaykh said the above in reply to his son who said to him: ‘You smile sometimes when you say prayers.’ His son said: ‘I guess he was smiling at the Satan implying that he cannot challenge him [i.e. the Shaykh]!’

Anyway, the reverend Shaykh believed that any move [of the body] in the presence of the Lord is [considered as] rude and caused by temptation from the Satan. He said:

“I saw the Satan kissing the part of the body that one scratched in prayer!!”

3. Presence of Heart

The quintessence of prayer is remembering God and sincere presence of the performer’s heart in the sacred companionship of Most Exalted God. Thus the Holy Prophet (S.A.W.) said:

1. Ibid., VII, 3124: 10669.

«لا يَقْبَلُ اللهُ صَلَاةَ عَبْدٍ لَا يَحْضُرُ قَلْبُهُ مَعَ بَدَنِهِ»

“God would not accept the prayer of a person whose heart is not present with his body.”¹

In view of this issue and before leading the congregational prayer, the reverend Shaykh tried to prepare those attending the prayer to find presence of heart. His own prayer was a typical one with presence of heart.

Accordingly, Dr. Farzām said: ‘His prayer was very sober and good mannered.’² Sometimes when I arrived late for the mass prayer and (passing before him) saw his stature in prayer he looked as if his whole body was shivering; with radiant, pale countenance, he was absorbed in what he was reciting. His attention was totally directed on prayer and his head was always lowered. My implication was that the reverend Shaykh never felt an iota of doubt in his heart.’

Another disciple of the Shaykh said: ‘He sometimes said to me:

“Such and such! Do you know what you say in *rukū* ‘and *sajdah*? When you say in *tashahhud*: ‘*Ashhadu an lā ilāha illa’llāhu waḥdahu lā sharīka la-h* (I bear witness that there is no god apart from Allah, Who is unique and without partners)’, are you telling the truth? Are you not entangled in your carnal vain desires? Are you not attending other than God? Are you not dealing with ﴿أَرْبَابٌ مُتَّفَرِّقُونَ﴾ (many lords differing among themselves) (12:39)?!

1. Ibid. VII, 3116: 10635.

2. One of the Shaykh’s disciple said: ‘Like the late Ayatollah Shāhābādī, the Shaykh also repeated the *dhikr* of *rukū* ‘and *sajdah* three times.’

4. Perseverance in Performing Prayers at their Due Time

Islamic traditions have greatly emphasized performing prayers at their due time. Imam al-Şādiq (A.S.) said:

«فَضْلُ الْوَقْتِ الْأَوَّلِ عَلَى الْآخِرِ كَفَضْلِ الْآخِرَةِ عَلَى الدُّنْيَا»

“Superiority of performing prayers at due time over performing it at the end of [prayer] time is like the superiority of the Hereafter to this world.”¹

The reverend Shaykh was very prompt in performing his five prayers at their due time and enjoined others to do the same.

“A Servant of Imam Ḥusayn (A.S.) Would not Put off his Prayers to Such Late Hours”

The able preacher, Hujj. Agha Sayyid Qāsim Shojā’ī, related an interesting memory about the reverend Shaykh: ‘I used to give sermons since my school years and as I was a well-spoken preacher I used to be invited to many sessions for *rawdāh*², including the sessions held in the house of the late Agha Shaykh Rajab Alī Khayyāt on the seventh day of each lunar month. Upstairs, on the right side, there was the room where women gathered and I recited the *rawdāh* for them once every month. The Shaykh’s room was downstairs. At that time I was only thirteen years old and had not reached puberty yet.

One day after the sermon was over; I went downstairs and encountered the Shaykh for the first time. He was holding a hat in his

1. Mīzān al-Ḥikmah, VII, 3130: 10685.

2. Recital of the Martyrdom of Imam al-Husayn (A.S.).

hand had seemed to be going out. I said “salām to him” he took a glance at my face and said:

“The son of the Holy Prophet (S.A.W.) and the servant of Imam Husayn (A.S.) would not delay his prayer till now!!”

I said: on my eyes! It was two hours to the sunset and I was a guest somewhere that day and hadn't said my prayer; as soon as the Shaykh looked at my face he realized this and pointed it out to me. Since my adolescence and after that when I attended his sessions – which were held in the residence of Agha Hakīmī Āhan Furūsh – I felt this man's sayings were inspired whenever he spoke, as he did not have scholarly knowledge but when he spoke the audience would get absorbed wholeheartedly. I still remember some of his words as he said:

“Leave behind the word ‘we’; wherever the words ‘we’ and ‘I’ reign there abides polytheism. There is only one pronoun reigning and that is ‘He’, and if you sideline that pronoun, the other pronouns are polytheistic.”

Whenever the late reverend Shaykh expressed such statements, they would get enshrined in one's heart and mind.

Anger, the Bane of Prayers

The reverend Shaykh is quoted as saying:

“One evening I was passing by a Masjid up the Sīrūs Avenue in Tehran.¹ entered the Masjid to enjoy the virtue of performing prayer at its due time and went into the *shabistān* (oratory). There I

1. This Masjid was located down “Sarcheshmah Avenue”. However, due to road expansion it was divided into two sections.

saw someone saying prayer and he had a halo round his head. I thought to myself I would become familiar with him to see what qualities he had that caused him to have such spiritual state in prayer. At the end of the mass prayer I accompanied him out of the Masjid. At the gate he had a row with the Masjid attendant and even shouted angrily at him and went on his way. After [letting out his] anger, I saw that halo disappeared from around his head!”

Chapter Nine

The Hajj of the Friends of God

The reverend Shaykh could never financially afford to go on the obligatory Hajj pilgrimage. His guidelines to some Hajj pilgrims, however indicates that he had been quite familiar with the mysteries of the Hajj of God's friends. He believed that the real perfect Hajj will be accomplished only when the pilgrim is in love with the Lord of the House [Ka'bah] so that he can perceive the real goals of Hajj rituals. Thus in response to someone who suggested to go on Hajj together with him, he said:

“First learn how to be a lover, then come over to go to Makkah together!”

Recommendations of the Shaykh to the Hajj Pilgrims

1. Endeavor to Visit Ḥaḍrat Walī ‘Aṣr (AJ)

One of the reverend Shaykh's old disciples said: ‘The first time I was setting out on the Hajj pilgrimage to the Holy Makkah, I went to him to ask for guidelines. He said:

“From your departure until forty days read the noble *ayah*
 ﴿رَبِّ ادْخِلْنِي مَدْخَلَ صِدْقِي وَأَخْرِجْنِي مَخْرَجَ صِدْقِي وَأَجْعَلْ لِي مِنْ لَدُنْكَ سُلْطٰنًا نَّصِيْرًا﴾

﴿O my Lord! Let my entry be by the Gate of Truth and Honor, and

likewise my exit by the Gate of Truth an Honor; and grant me from Thy presence an authority to aid (me) ﴿ (17:80), perhaps you will be able to see Walī ‘Aṣr (AJ).

Then he added:

“How is it possible that one is invited to go to someone’s house and fail to see the landlord!? Be fully alert to see that blessed Imam (AJ) in one of the rituals of the Hajj *inshā’ Allah*.”

2. Forbid Love of Anything other than God while in *Iḥrām* (Pilgrims’ Garment)

“The person who puts on *Iḥrām* in *Mīqāt* should know that he has come here to forbid himself from other than God, and since the moment he says *labbayk*, he accepts God’s invitation and rendered as forbidden other than God to himself. Whatever interest in other than God is unlawful to him and he should not pay attention to other than God till the last moments of his life!”

3. Complete Orientation towards God While Circumambulating Ka‘bah

“Circumambulating the Ka‘bah is apparently turning around the House, but you should know that what is meant by this turning is to make God the axis of ones life and to annihilate completely in Him. Find a state of spirit so that you turn around Him and be sacrificed for him.”¹

1. See “Benevolence to Jobless Person Encumbered by a Large Family”, Chapter Seven, Part 3.

4. Invocation under the Golden Spout [of Ka'bah]

“In the Hijr of Ismā‘īl and under the golden spout where the pilgrims beseech God Almighty to resolve their problems, you propose: O God! Train me for serving You and helping Your Walī, Ḥujjat ibn al-Ḥasan (AJ)!”

5. Killing the Carnal Soul in Minā

“When you go to Minā, what do you do at the place of Sacrifice? Do you know what the philosophy of sacrifice is? Do indeed sacrifice your imperative carnal self! ﴿فَتُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنفُسَكُمْ﴾ (So turn (in repentance) to your Maker, and slay yourselves (the wrongdoers).) (Al Bagharah: 54) Behead your carnal soul and return. Get rid of your carnal soul, rather than it will have become more powerful once you return!”

The only Place where they Displayed Affection!

Upon returning [from Hajj], I had audience with the Shaykh and said: I would like to know whether any results have come out. He said:

“Lower your head and recite the Al-Ḥamd!”

Then he deliberated for a moment and stated what places I have passed through in the Masjid al-Ḥarām as well as my station there to the point where he said:

“The only place that they displayed affection to you was the cemetery of Baqī‘ where you were in such and such a state and demanded such and such things.”

Whatever I beseeched there from God was revealed to him.

The Banquet for Returning from Hajj

After returning from Hajj, I invited the Shaykh and some others to my house for Hajj banquet. We had prepared *chelowkebab* for the feast. We spread a separate tablecloth for the reverend Shaykh and several other private guests up on the portico. Noticing this the Shaykh called me and said:

“Why do you show off?! Do not be too proud of yourself! Do not discriminate among people; treat them equally! Why do you give preference to some? No! I will mingle with the others, no distinction!”

The Mysteries of Hajj in the Sayings of Imam Khomeini (R.A.)

It is worthwhile to know that what the reverend Shaykh has stated about the philosophy of Hajj based on his own intuitive findings are very close to what Imam Khomeini (R.A.) has expressed in explaining the mystical aspects of the Hajj pilgrimage, which are of interest to be touched upon here as a conclusion to this chapter:

The Secret of Frequently Uttering “*Labbayk*”

“Repeatedly uttering *Labbayk* is true for those who have heard the call of God by the ear of their soul and are responding to the call from Allah the Almighty by [His] comprehensive Name. It is the issue of being present in the Presence and witnessing the Beauty of the Beloved, as though the chanter [of *Labbayk*] has at this moment lost to himself and repeats the response to the call followed by denying association [with other than God] in the absolute sense of the word, [and] not simply association with Divinity, which is known to the devotees of God; although denying association in that

includes all stages up to the annihilation of the world in the view of the people of knowledge and contains the entire cautionary and preferential issues. For instance, "*alḥamd laka wa'l ni'ma laka...*" dedicates *ḥamd* as well as the *ni'ma* to the Sacred Essence [of God] and denies association. This, to the people of knowledge, is the ultimate in monotheism, i. e., any praise (*ḥamd*) and blessing (*ni'ma*) that occur in the word is a praise to God and a blessing of God without association [with other than God]. This high object prevails at every *mawqif* (station) and *mash'ar* (place of religious ritual), every stopping and moving, and every rest and action. Opposing to it means association in general, which we, the blind-hearted ones, are all suffering from."¹

The Secret of Circumambulation

"Turning round the House of Allah suggests that you should not turn round other than God."²

"In circumambulating the Holy Ḥaram of God, which is a sign of love of God, remove others from your heart and clean all fears other than fear of Allah from your soul, and in line with love of God, disavow the greater and the lesser idols, the *ḥaghuts*, and their associates, the ones that the God Almighty and His friends disavowed from and all the liberated of the world are freed from

1. Imam Khomeini's message to the Hajj pilgrims on the occasion of 'Īd al-Aḍḥā, Aug 29, 1984.

2. I bid. Oct 3, 1979.

it.”¹

Allegiance to God

“When touching Ḥajr al-Aswad (the Black Stone), make allegiance to God that you would be hostile to the enemies of God and his apostles and the pious and the liberated, and not to obey and serve them whoever and wherever they are; and to remove fear and meanness from your heart about the God’s enemies, led by the great Satan (the U.S.A), even though they are superior in means of murdering and suppressing and criminal acts.”²

Sa’y (Attempt) in finding the Beloved

“In the *sa’y* between *Şafā* and *Marwah* try sincerely and truthfully to look for the Beloved; when you find Him all the worldly knots will be untied, all the doubts will be removed, all the animal fears and hopes will be obliterated, all the material attachments will break off; nobility will flourish, and the satanic and idolatry bondages that hold the servants of God in captivity and obedience will fall apart.”³

Mindfulness and ‘Irfān (Gnosticism) in Mash‘ar and ‘Arafāt

“Go on to the *Mash‘ar al-Ḥarām* and *‘Arafāt* with mindfulness and

1. I bid. August 7, 1986.

2. I bid.

3. Ibid.

Gnostic state and at any station (*mawqif*) reassure yourself more and more of God's promises and the rule of the oppressed. With silence and dignity, deliberate over signs of the truth and think of liberating the down-trodden and the oppressed from the clutches of the world arrogance, and beseech the Almighty God, at those holy stations, to show you the ways of deliverance [and liberation]."¹

The Secret of Making Sacrifices in *Minā*

"Then go to *Minā* and find out the true wishes there, where is a place for sacrificing your most favorite objects of love in the way of the Absolute Beloved. And know that you will not reach the Absolute Beloved unless you abandon such objects of love on top of which are the love of self and the love of the [material] world."²

***Rajm-i 'Aqabāt* (Cursing the Satan by Throwing Pebbles at the Symbolic Pillars in *Minā*)**

"You go on this divine journey to throw pebbles at the Satan. If you are, God forbid, among the army of the Satan, you throw pebbles at yourselves, too. You should become Divine, so that your *rajm* (throwing pebble) is the stoning of the Satan by the army of the most compassionate God."³

1. Ibid.

2. Ibid.

3. Sayings of Imam Khomeini (R.A) at the meeting with the Ulama and directors of Hajj groups on Sep 30, 1979.

Chapter Ten

Friends of God's Fear

The first question, after discussing the issue of love of God, that crosses one's mind in respect to the elixir of self- building is that if God is kind and affectionate and His love is the most influential element of evolution, so why is there so much stress on fear of God Almighty in Islamic texts? Why does the Holy Qur'an regards fear of God as the most eminent quality of the Ulama? And finally, are love and fear consistent?

The answer is yes; the reverend Shaykh gave an interesting example of consistency between fear and love, which will be touched upon in this chapter. Before that, however, the meaning of fear and love of God is to be reviewed.

The Meaning of Fear of God

The First point in interpreting Divine fear and love is that the fear of God is indeed fear of committing sins and evil acts. Imam Ali (A.S.) said:

«لا تَخَفُ إِلَّا ذَنْبَكَ، لا تَرْجُ إِلَّا رَبَّكَ»

“Do not fear except of your own sins and do not hold out hope

except in God.”¹

“Do not Fear God!”

One day Imam Ali (A.S.) encountered someone whose face had been transformed out of fear; he asked him:

“What has happened to you?”

The man answered: ‘I am afraid of God!’

The holy Imam (A.S.) said:

“Servant of God! Be afraid of your sins and fear Divine Justice in judging your wrongdoing against His servants! Obey God in what He has obligated you to do, and do not disobey in what is good for you. So, do not fear God as He does no injustice to anyone and He does not chastise beyond one’s deserving.”²

Fear of Separation

Hence, nobody should fear God, rather we should fear ourselves not to be encumbered by the outcome of our own unseemly actions. The fear of the friends of God of their unrighteous actions to be punished, however, is different from the fear that other people have. Those who have driven out the love of other than God from their hearts and their obedience to God is neither for the fear of Hell nor for the hope in Paradise, only fear of separation. For them the torment of

1. *Mīzān al-Ḥikmah*, IV, 1572: 5225; *Ghurar al-Ḥikam*, 10162. Similar concept is found in *Nhajul Balagha*, maxim no.82.

2. *Mīzān al-Ḥikmah*, IV, 1572:5223, quoted from *Bihār al-Anwār*, LXX, 392: 60.

separation from God is more painful than the Hellfire. Thus the leader of the friends of God, Amir al-Mu'minīn Ali (A.S.) laments in his supplication to God:

«فَلَيْتَ صَيَّرْتَنِي لِأَعْقوباتٍ مَعَ أَعْدَائِكَ، وَجَمَعْتَ بَيْنِي وَبَيْنَ أَهْلِ
بِلَائِكَ وَفَرَّقْتَ بَيْنِي وَبَيْنَ أَحِبَّائِكَ وَأَوْلِيائِكَ فَهَبْنِي يَا إِلَهِي وَسَيِّدِي وَمَوْلَايَ وَرَبِّي
صَبْرْتُ عَلَى عَذَابِكَ فَكَيْفَ أَصْبِرُ عَلَى فِرَاقِكَ؟!»

“So if You subject me to the punishments with Your enemies, gather me with the people of Your chastisement and separate me from Your friends and favorites, then suppose, my God, my Master, my Protector and my Lord, that I may be able to endure Your chastisement but how can I endure separation from You?”¹

The reverend Shaykh commented the holy verse, ﴿يَدْعُونَ رَبَّهُمْ خَوْفًا﴾ (They call on their Lord in fear and hope) (Al Sajdah: 16) as follows:

“What is this fear and hope? Fear of separation from and hope of union with Him. Parallel to this in concept is the saying of Amir al-Mu'minīn Ali (A.S.) in supplication of Kumail: فَهَبْنِي يَا إِلَهِي... صَبْرْتُ... Then suppose, my Allah,... that I may be able to endure Your chastisement, but how can I endure separation from You?” ﴿وَوَضَّلْتُكَ مِنْ نَفْسِي وَإِلَيْكَ شَوْقِي...﴾ And also in the supplication of Imam al-Sajjad (A.S.): ‘Joining Thee is the wish of my soul, and toward Thee is my yearning.’²

The renowned Gnostic and jurist the late Mulla Ahmad Naraqī also

1. Supplication of Kumail.

2. Psalms of Islam, p. 247.

said in this respect:

‘Said in supplication the king of *awliya*, may my soul be sacrificed to him, that O my Lord, O God,

Maybe I can tolerate your punishment, how can I endure your separation O Friend?

The wet-nurse frightens the kids of fire [and says] do not play o such and such otherwise,

I’ll place fire on your hand and foot, stigmatize your face and back,

But they frighten the lion[-hearted] man [Ali (A.S.)] of the chastisement of separation with a thousand fold fear and awe.’¹

Fear of not being Accepted by the Beloved

Friends of God have fear even though they perform their obligations. They fear lest their Beloved does not like them and does not accept them:

﴿وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ﴾

﴿And those who dispense their Charity with their hearts full of fear, because they will return to their Lord.﴾ (Al Mu’minūn: 60)

Acceptance of a Beloved who is absolutely perfect is as important for the friends of God as also the pain of separation [from the Beloved] is heart-rending and unbearable for them. This is so important that Imam Khomeini (R.A.), as quoted by Tehran Friday prayer leader, at the last moments of his life requested people to pray

1. Mathnawi of Ṭāqdīs: 215.

that God Almighty accept him!

Now see how the Shaykh explains this subtle Gnostic issue by a simple example.

One of the Shaykh's disciples said: 'Once he (the reverend Shaykh) said to me:

"Such and such! For whom does a bride make up herself?"

I said: 'For the groom.'

He said: "Did you understand?"

I kept silent. Then he said:

"On the consummation night, the bride's relatives try to make up her in the best possible way so that the groom would have a liking for her. The bride, however, has a secret worry that is unnoticed to others; She is worried that what should she do if she could not attract the groom's interest or if he happens to feel disgust in her.

How can the servant, who does not know whether his deeds are accepted by God Almighty, be not fearful and worried?! Do you make up [adorn] yourself for Him or for yourself and for gaining a good reputation among the people?!

When people die they implore : ﴿رَبِّ أَرْجِعُونِي لَعَلِّي أَعْمَلُ صَالِحًا﴾ «O my Lord! Send me back (to life)—In order that I may work righteousness in the things I neglected.» (Al Mu'minūn: 99, 100)."

Hence, the reverend Shaykh was always fearful of meeting with God Almighty and would say:

"You say that there is no fear of God, ﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ﴾ «And for such as had entertained the fear of standing before their Lord.»

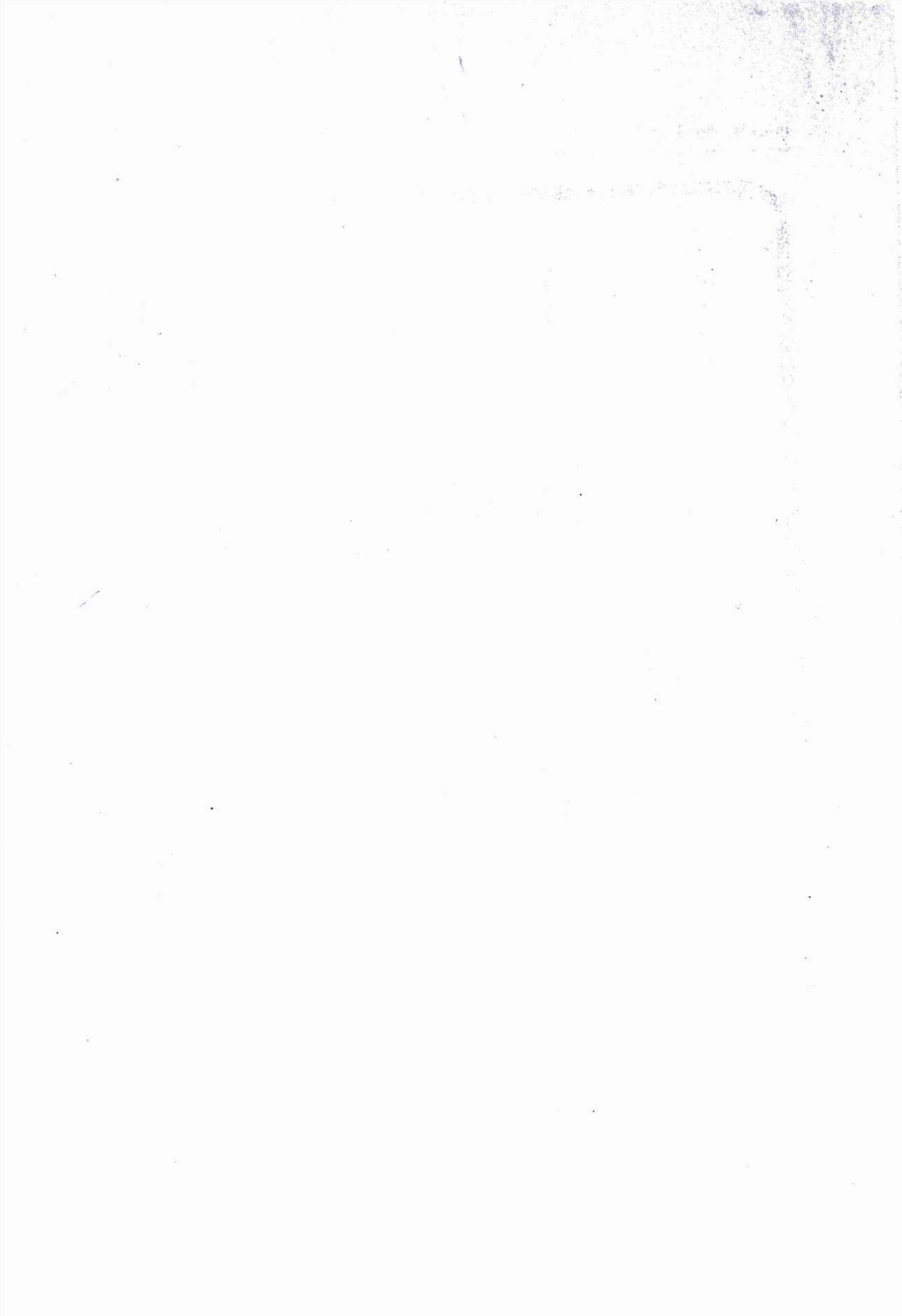
(Al Nāzi'āt: 40), but what on earth should we do if He would not like us and would not accept our deeds?"

The Shaykh's son quoted him as saying:

“O Lord! Purchase and accept us as the old junk-like object as the street vendor calls out: ‘I buy [your] broken and junk objects’- O Lord accept and buy us too!”

Part 4

Passing Away



Chapter One

The Passing Away of Shaykh Rajab ‘Alī Khayyat

Finally on twenty second of Shahrivar of 1340 Solar Hijra/September 13, 1961, the blessed life of the reverend Shaykh came to an end and the bird of his soul departed this life after a lifelong spiritual self-building and enriching others. The story of his radiant soul’s departure from the world to the sublime abode is interesting and instructive to hear. In this section, the story of the Shaykh’s passing away will be related followed by an account of the death of two other friends of God, very similar to that of the Shaykh, given in chapters two and three.

The Day before his Heavenly Departure

The Shaykh’s son describes the day before his passing away as follows: ‘The day before his death, my father was well and healthy, my mother was out, and I was alone. In the afternoon, my father returned home, made *wuḍū* (minor ablution) and called me, saying:

“I feel a little ill, if that servant of God [a certain customer] comes to pick up his clothing, the scraps¹ are in the pocket, and he has to

1. Extra pieces of cloth left over after tailoring.

pay thirty *tomans* as a wage.”

My father had never told me before that if someone came to pick up his clothes how much the wage would be. But that day I did not grasp what would happen.

A Dream by One of his Disciples

One of the Shaykh's devotees who had foreseen his heavenly departure the night before his death through a “true dream”, told the story as follows:

‘The night before the Shaykh left this world, I dreamed they were shutting down the shops on the west side of Masjid-i Qazvīn. I asked: What has happened? They said Agha Shaykh Rajab ‘Alī Khayyāṭ has expired. I woke up perplexed and worried. It was three hours past midnight. I regarded my dream as a true one. After morning *adhān*, I said prayer and left for Agha Rādmanish's house right away. He enquired surprisingly of my untimely visit and I told him about my dream.

It was five in the morning, at twilight, that we set out for the Shaykh's house. The Shaykh opened the door, we went in and sat down. The Shaykh sat, too, and said:

“What have you been up to at such an early morning?”

I did not tell him my dream. We talked for a time and then the Shaykh lay down on his side and placed his hand under his head, saying:

“Tell something, recite a poem!”

Someone sang:

‘There is no time more joyful than the love days.

There is no night to the day of the lovers.
The delightful hours were the time spent with the Friend,
The rest was all fruitlessness and ignorance.'

The Shaykh on his Deathbed

In less than an hour I noticed that the Shaykh's condition got worse. I asked him whether to call a doctor for him – I was sure that he would pass away that day. The Shaykh replied:

“It's up to you.”

The doctor wrote a prescription and I went out to have it filled. When I returned I saw the Shaykh was taken to another room. He was sitting facing the *qiblah* with a white sheet covering his legs; he was touching the white sheet with his thumb and forefinger.

I was very attentive to see how a man of God departs from the world. All of a sudden there was a change of state in him as if someone was whispering something in his ears. He said:

“*Inshā 'Allah* (God willing).”

Then he said:

“What day is today? Bring today's supplication!”

I recited that day's supplication. Then said:

“Have it read by Agha Sayyid Ahmad too.”

He recited it, too. Then the Shaykh said:

“Raise your hands to the sky and say:

Yā Karīm al-'afw, Ya 'Azīm al-'afw (O Noble! Forgive me, O Great! Forgive me), may God forgive me.”

I looked at my friend and said: 'Let me go to bring Agha Suhaylī, as it seems my dream is coming true and he is meeting his end, and I left.'

“Welcome my Dear Master!”

The Shaykh's son related the rest of this story as follows: 'I saw my father's room was crowded. They said the reverend Shaykh's condition was serious. I entered the room right away and saw my



The room in which the Shaykh passed away.

father—who had made ablution few moments before and came into the room—was leaning in his bed facing the *qibla*; but all of a sudden he sat up and said while smiling:

“Welcome my dear master¹!”

He seemed to shake hands with someone, lay down, and passed away while having the same smile on his lips!

The First Night after the Burial

Another of his friends said: ‘In a dream, I saw the Shaykh on the first night after his burial. I saw that a grand station was bestowed upon him by Mawla Amīr al-Mu’minīn Ali (A.S.). I approached that station; as soon as he saw me, he took a very tender and fine glance at me like a father who admonishes his son and the son is paying no attention. His glance reminded me that he always would say:

“Do not want other than God.”

But we were still encumbered by our vain desires. I got further closer to him. He said two sentences:

The first sentence:

“The joy of life is intimacy with God and the friends of God.”²

1. The late Suhaylī was quoted as saying: ‘What he meant by “Agha Jān” (my dear master) was Imam al-‘Aṣr (AJ) who had come to visit the Shaykh at that moment.

2. In the supplication 21 of Sahifa al-Sajjadiya (Psalms of Islam. P. 79) we read: وَهَبْ

لِي الْأُنْسَ بِكَ وَأَوْلِيَانِكَ وَأَهْلِ طَاعَتِكَ “And give me intimacy with Thee, Thy friends, and those

who obey Thee!”

And the second sentence:

“He [Imam Ali (A.S.)] lived [such a true life] that his wife [Ḥadrat Faṭima (A.S.)] gave away his shirt [in self-sacrifice] on the night of consummation in the way of God.”

والسلام عليه يوم ولد ويوم مات ويوم يبعث حياً.

So peace on him the day he was born, the day that he dies, and the day that he will be raised up to life (again).

Chapter Two

The Passing Away of Ayatollah Ḥujjat

As mentioned at the outset of this part, I deemed it worthwhile to narrate the passing away accounts of two other friends of God because of their similarity to that of the Shaykh and their instructiveness. One of these two noblemen was Ayatollah Ḥujjat (R.A.) who was the Shaykh's *marja'*, and the Shaykh adored him for his sincerity and viewed him as detached from worldly ambitions.¹ Now we would hear the story of this great men's heavenly departure from his noble son-in-law, Ayatollah Ḥāj Shaykh Murtazā Ḥā'irī (R.A.) whom I had the honor to humbly learn from as a student:

House Repair

First of all I should say that although the late Ayatollah Ḥujjat was my teacher and father-in-law, I would not go to his house very often and did not involve in the affairs relating to his chairmanship. He was, however, at the time of Ayatollah Burūjirdi (R.A.), the absolute *marja'*, or the *marja'* to the majority of the people in Azerbaijan. In Tehran also the Azerbaijan is as well as non-Azerbaijanis referred to

1. See Chapter Four, Part 1.

him [to tackle their religious problems]. He paid monthly salary [to the *talabas*] too, and was to some extent sufficiently authorized in [personal] expenditure. Early the winter of the year (...?) it was not too cold yet, and he was having the house repaired, with a corner of the courtyard excavated for constructing a new building, and some workers were doing other repair work in the house, including digging a well required for the extension of the building. The construction was supported financially not by himself but by one of his devotees residing in Tehran whose name—if I remember correctly—was Chāichī.

“I am About to Die!”

One morning I¹ went to visit him in the interior of the house. He was sitting on the bed feeling not sick. Due to some chronic bronchitis, he normally suffered from asthma when it would get cold. At that time, in spite of the beginning of the cold season, he did not seem to suffer very much [from asthma]. I was told that he had dismissed the construction workers. I asked him why he dismissed the workers. He answered firmly and explicitly:

“I am about to die, so what the construction for”?

I did not say anything, and do not remember that I was very surprised by his response. Then he said to me:

“My dear! Come over for the next few days.”

He meant not to keep a distance like before.

1. The narrator, Ayatollah Hā'irī.

“O God! I did what I was Obligated to Do!”

As I remember I would go over [to his place] every morning after teaching *Makāsib*, which I taught in the exterior room [of his house] and sometimes I would go early evenings. One day, most probably a Wednesday, he sent me a special message to see him for some task. I went to see him that day. There was a big iron chest before him, and Agha Hāj Sayyid Ahmad Zanjānī¹ was sitting in front of him. He gave the documents and title deeds to Agha Zanjānī and all the cash in the chest to me to spend in certain ways, allotting some of it as my portion. He had already written his will in several copies and sent one to me which I still have it. He had some money in Najaf, in Tabriz, and in Qum with the late Hāj Muhammad Husayn Yazdī, who was one of the executors to my late father (R.A.). He [Ayatollah Hujjat] had stated in his will that all the money which had been trusted to his representatives was *sahm-i Imam* (portion belonging to the Hidden Imam [AJ]), and the piece of land – it later on formed a big part of the Masjid of Agha Burūjirdī -- which he had bought for *madrassa* and was in his own name.

He had stated in his will that the piece of land also belonged to the Holy Imam (AJ) and could not be bequeathed, but – apparently – if Agha Burūjirdī wanted for the masjid it could be given to him.

His cash simply included the money in the chest and he had been refusing to receive the religious taxes and legal alms (*wujūhāt-i shar‘ī*) for the past few days. However, Agha Zanjānī seemed to be receiving the *wujūhāt* who began to pay the monthly salary (*shahriyeh*

1. The father of Ayatollah Hāj Agha Mūsā Zanjānī, a contemporary *marja‘*.

to *talabas*) since the first month after the demise of Ayatollah Hujjat. There was only a few coins under his pillow which upon his falling sick, his daughter—i.e., my wife—took from his pocket to be kept under his pillow until he got better and then to be given as alms—as was a popular custom with the women of the past and I was familiar with this custom too. It seemed that the money was kept as a kind of pawn to be given as alms after the patient would recover. That was the only money left which Agha [Ayatollah Hujjat] did not know about. When he gave the money in the chest to me to spend in the due way, he said while raising his hands to the sky:

“O God! I did what I was obligated to do, you take my life, now!”¹

“My Death will be at Noon”

Having been more intimate with him, I said: ‘Agha you are afraid so much for no reason! Every year at winter you happen to come down with the same problem, but recover later on. He (apparently) said:

“No, my case or my death will be at noon.”

I did not say anything else and went out to do his errands. I took a *dorshky* (a carriage) to do the errands as quickly as possible lest his demise should happen at noon and the assignment would not be carried out as to whether spend the money as he advised or to give it to the inheritors. The task was done with by noon, and he did not pass away that day.

1. Or a similar statement like this.

Resorting to the Holy Qur'an

One of nights around that time he told me to give him the Holy Qur'an. Apparently with some deliberation and *dhikr*, he opened the Holy Qur'an [at random], which opened at the beginning of the page with the holy verse, ﴿لَهُ دَعْوَةُ الْحَقِّ﴾ (for Him (alone) is prayer in truth.) (Al Ra'd, 14) He seemed to cry and whispered something to God that I do not remember right now. He broke his *muhr*; I do not remember either it was the same night or another night.

“Agha Ali, Please Come in!”

One day near his demise he was gazing at the door, obviously watching a certain thing, when he said:

“Agha Ali, please come in!”

I did not last long before he came to himself. In the last few days he was usually engaged in *dhikr* and whispering prayers. Once the supplication of 'Adīlah was also recited ;I do not remember it was by me or by someone else. The day of his demise I taught my lecture of *Al-Makāsib* at home with much certainty, since I knew his condition was not too serious. After that I went to the same room that he was in bed. At that time only his daughter—my wife—was with him. He was lying in bed facing the wall and reciting *dhikr* and supplication. She said that he was a bit disturbed that day, and it seemed to be due to much prayer and *dhikr*. When I said salām, he asked:

“What day is today?”

I said it was Saturday. Then he asked:

“Has Agha Burūjitdi gone for the lecture?”

I said, yes. And he said very sincerely and whole-heartedly for

several times:

“*Alhamdu lillāh* (praise be to Allah).

He said other things, too, that I avoid mentioning for brevity.

Water Mixed with *Turba* [Soil from Imam Ḥusayn (A.S.)’s Place of Martyrdom]

His daughter said: Agha is somewhat disturbed today, let’s give him a little *turba*. I said it was fine. She prepared the *turba* [mixed with water] and I offered it to him to take. He sat up and I held the glass to him. Thinking it was food or medicine, he said with a frown:

“What is it?”

I said it was *turba*. His face lit up immediately and took the glass and drank up the *turba* liquid. Then I heard him utter these words:

«آخِرُ زَادِي مِنَ الدُّنْيَا تُرْبَةُ الْحُسَيْنِ»

“My last provision from the world [is] the *turba* of [Imam] Husayn [A.S].”

He said the *turba* very clearly. He lay down two times and then sat up and began reciting supplications and *dhikr*. I was around either in the interior or the exterior [of the house].

The supplication of ‘Adīlah was recited for the second time for him and apparently by his demand. Agha Sayyid Ḥasan, his second son, was sitting facing the *qibla*, and Ayatollah Ḥujjat himself was leaning over a cushion and was sitting in a bending position, expressing his beliefs before God Almighty in Persian and Azeri with extreme sincerity and devoutness.

“Without an Intermediary?!?”

I remember him saying about Amir al-Mu'minīn Ali (A.S.) while confessing his caliphate in Azeri:

“*Bilā faşl, hich faşlī yukhdī, lāp bilā faşlī, lāp bila faşlī, kīmīn faşli wār* (without intermediary, there was no intermediary, of course there was no intermediary! Who has an intermediary)?!?”

And he recited the following verse from the Holy Qur'an regarding the Ahl al-Bayt of the Holy Prophet (S.A.W.) and Imam Ali (A.S.):
 ﴿...A parable—goodly Word like a goodly tree, whose root is firmly fixed, and its branches (reach) to the heavens.﴾ (Ibrāhīm, 24)

I was also standing in a corner and watching this amazing spiritual scene, totally wondering. It crossed my mind to tell him: ‘Agha! Pray for me!’ but I felt shy; first of all, he was self-occupied and was unaware of his surrounding, seeing only himself and his spiritual duties before death in the presence of God. And secondly, such request would mean that we were witnessing his dying and aware of his surrendering to death.

I was standing silently behind this scene and the crowd that was present—one of whom was Agha Sayyid Ḥasan and the other was his daughter and other members of his family. I also heard him say:

“O God! All my beliefs are present; I trust them to you [now], return them to me [in the Hereafter].”

I was standing there and he was busy with his whispering prayers when all of a sudden, while he was leaning on the cushion facing the *qibla*, his breath failed. Those who were present thought that he had a heart attack, so they dripped some Coramin drops in his mouth. But I

saw the liquid flowed back down the corner of his lips; he had passed away right at the moment his breath failed and after the *turba* mixture not even a drop of Coramin went down his throat. I was quite aware that he had passed away, I left the room and heard the call of *adhān* from *Madrassa Hujjatiyya*. His death took place at noon, as he had said himself on Wednesday:

“My death (or my case) will be at noon.”

In the end, Ayatollah Ḥa’irī added: ‘Besides suggesting a clear form of a firm belief, this narrative includes some signs from the Unseen world:

1. He predicted his death to be at noon and it happened at noon.
2. He observed Amīr al-Mu’minīn Ali (A.S.) in an intuition.
3. He predicted that his last provision from the world was *turba*. And it happened so, without himself asking for the *turba* or knowing that the glass contained *turba* mixed with water, since he was unwilling to drink it, not knowing what it was.¹

1. *Sirr-i Dilbarān*, 206-214.

Chapter three

The Passing Away of Ḥāj Ākhund Turbatī

Another of the friends of God whose story of death is interesting and instructive to read is the late Ḥāj Ākhund Turbatī, the father of the famous preacher, the late Ḥusayn Ali Rāshed (R.A.)

The latter, has described the event of his father's death in his book, *The Forgotten Virtues* which is a biography of his father, as follows:

One Week before his Heavenly Departure

Among the things we (the family members) remember of him and still is ambiguous to us is that my father died on Sunday October 16, 1943 CE., (Shawwal, 17, 1362 AH.) at around two hours after the sunrise, having said his morning prayer while lying in his deathbed. His legs being stretched toward the *qibla*, he was conscious to the last moment of his life and was whispering some words as if he was aware of his dying. The last thing he uttered before his soul left his body was the phrase, "*lā ilāha illallah*" (there is no god but Allah).

"Salutation to you O Rasūlallāh (S.A.W.)"

It was exactly on Sunday the week before his death after the morning prayer when he lay toward the *qibla* and covered his face with his robe that all of a sudden his whole body became illuminated

as brightly as the sun rays projecting through an opening on a surface, making his face radiant and shining whereas it had been pale and yellowish due to illness; it was so brightly shining that it was seen from under the robe that he had covered on his body. He made a movement and said:

“*Salām Alaikum yā Rasulallah* [S.A.W.]! You have come to visit this unworthy servant?!”

After that, as though he was really visited by some people, he saluted Amir al-Mu'minīn Ali (A.S.) and all Imams (A.S.) up to the twelfth Imam (AJ) one after another and thanked them for their visit. Then he saluted Ḥaḍrat Fāṭima Zahrā (A.S.). Finally he saluted Ḥaḍrat Zaynab (A.S.) and at this moment cried a lot, saying:

“Bībī! I cried for you too much.”

“Rest in Peace, Mother!”

Then he saluted his own mother, saying:

“I am grateful of you mother, you gave me pure [sublime] milk.”

This state lasted until two hours after sunrise. After that, the light that had illumined his body disappeared and his face turned pale again like before. It was just one week later on another Sunday at the same period of two hours that he spent in the agony of death and then gently gave up his body.

“Do not Tease me Ḥusayn ‘Alī!”

On one of the weekdays—between the two Sundays—I told him: ‘We hear things narrated to us from the Prophets and noblemen and wish we had been at their time and heard them directly; now, you who are

my closest kin have had this experience. I wish I knew what it was [that happened to you]. He kept silent and said nothing. I repeated my request two or three more times in different wordings and he still kept silent. It was the fourth or the fifth time [of my repeating the request] that he responded:

“Do not tease me Ḥusayn ‘Alī!”

I said: ‘I meant to understand something.’

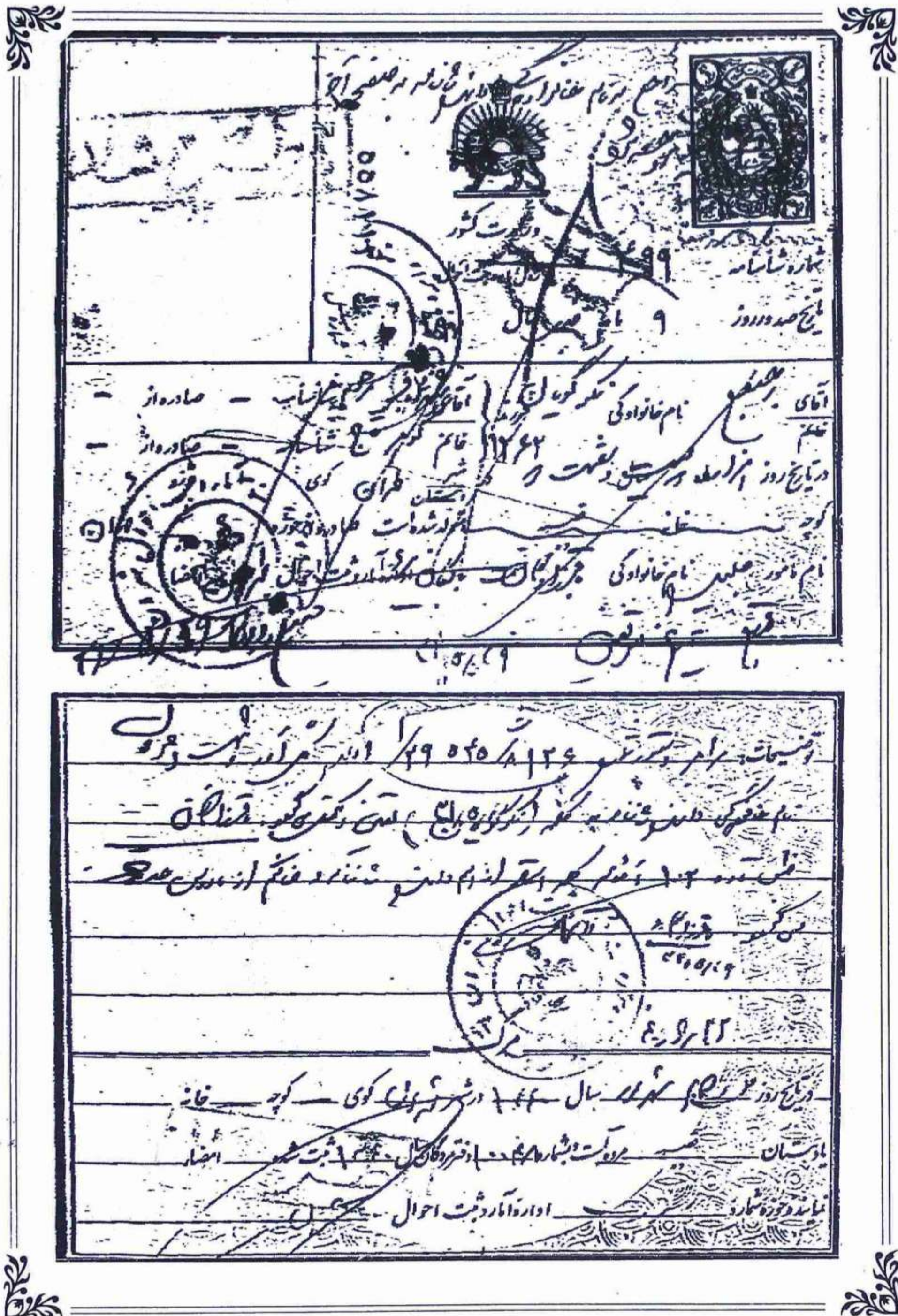
He said:

“I cannot make you understand; you go and understand it yourself.”

This state has remained as a puzzle to me and my mother, brother, sister and aunt, and up to the present that I am writing this account, i.e., 9: 30 AM, Tuesday, July 15, 1975 (fifth of Rajab, 1395 AH.), I know nothing of [the details of] this issue, but just say that such state really happened.¹

1. “The Forgotten Virtues”, p. 149.

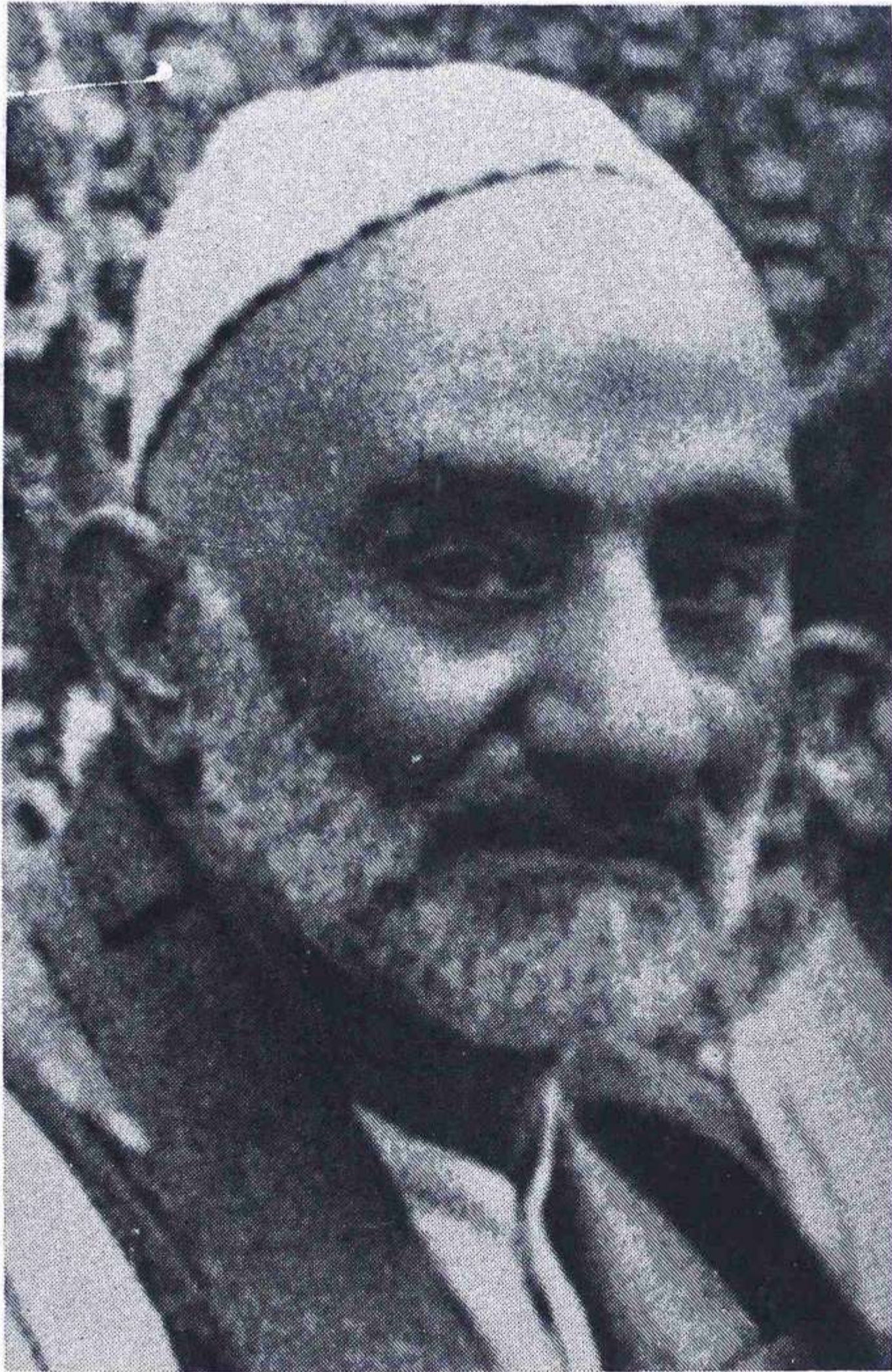
Pictures



The first and the last page of the reverend Shaykh's Identity Certificate.



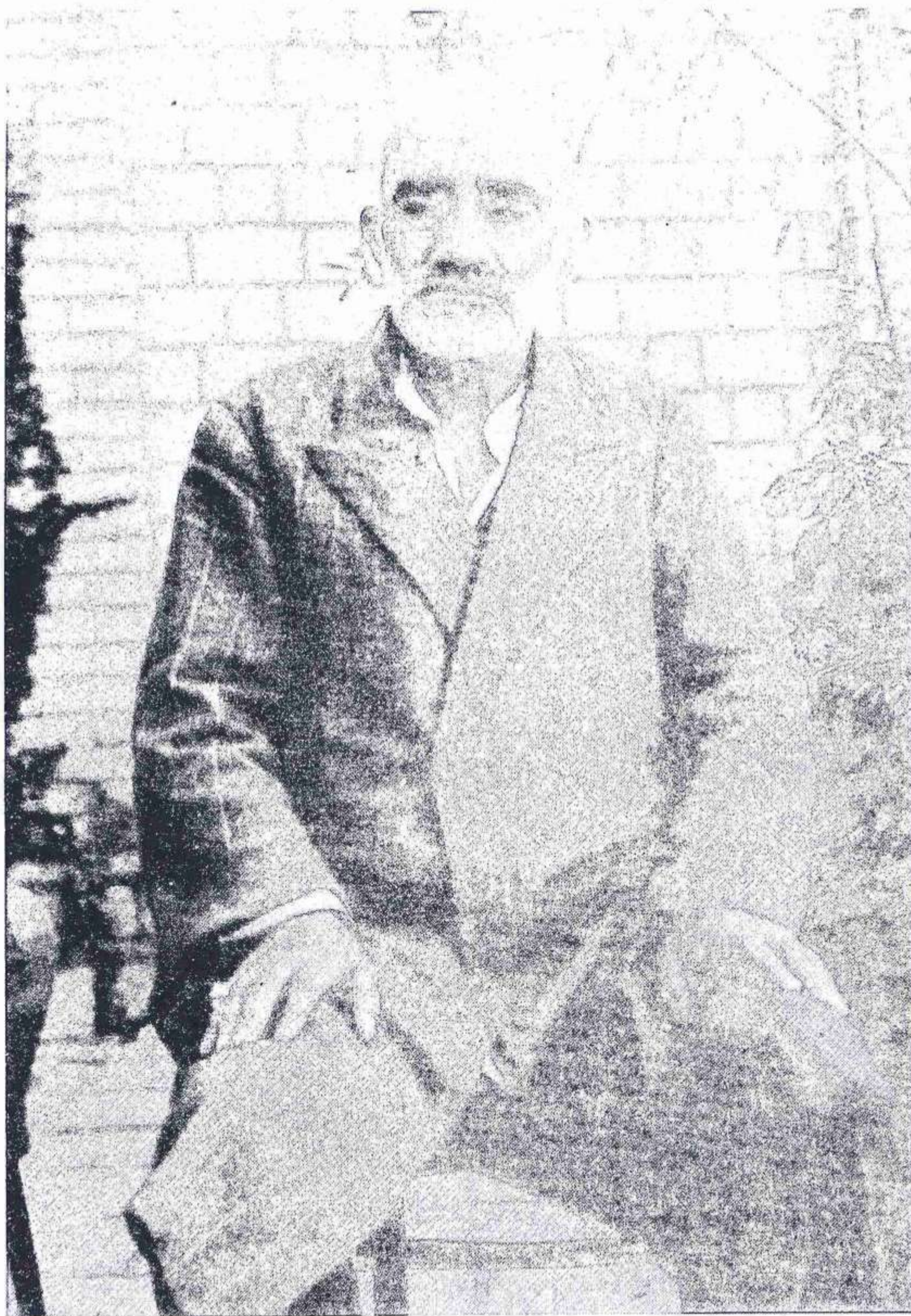
A picture of Shaykh Rajab 'Alī Khayyāṭ taken in Mashhad.



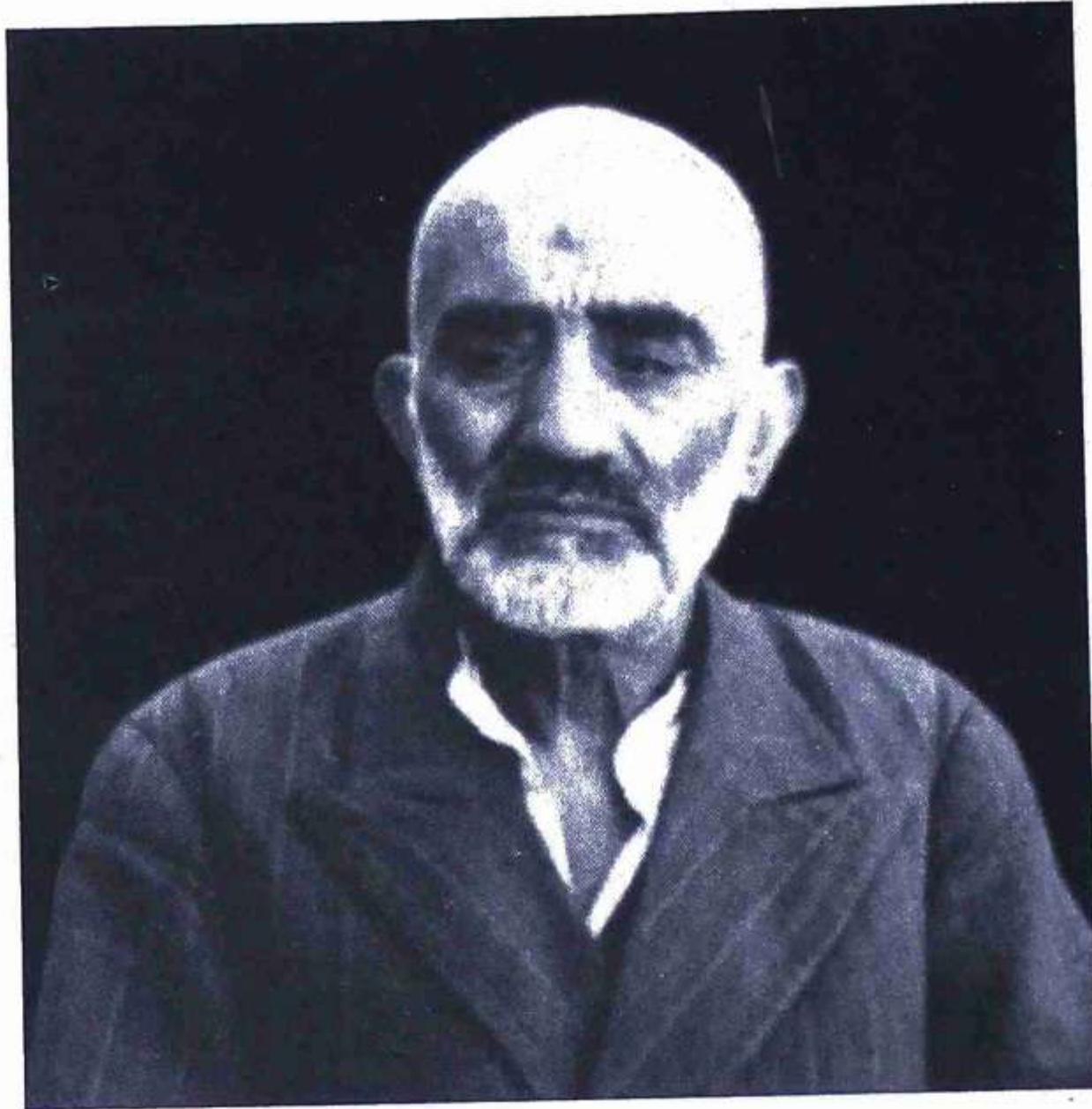
Another picture (no comment).



The reverend Shaykh, around the year 1956.



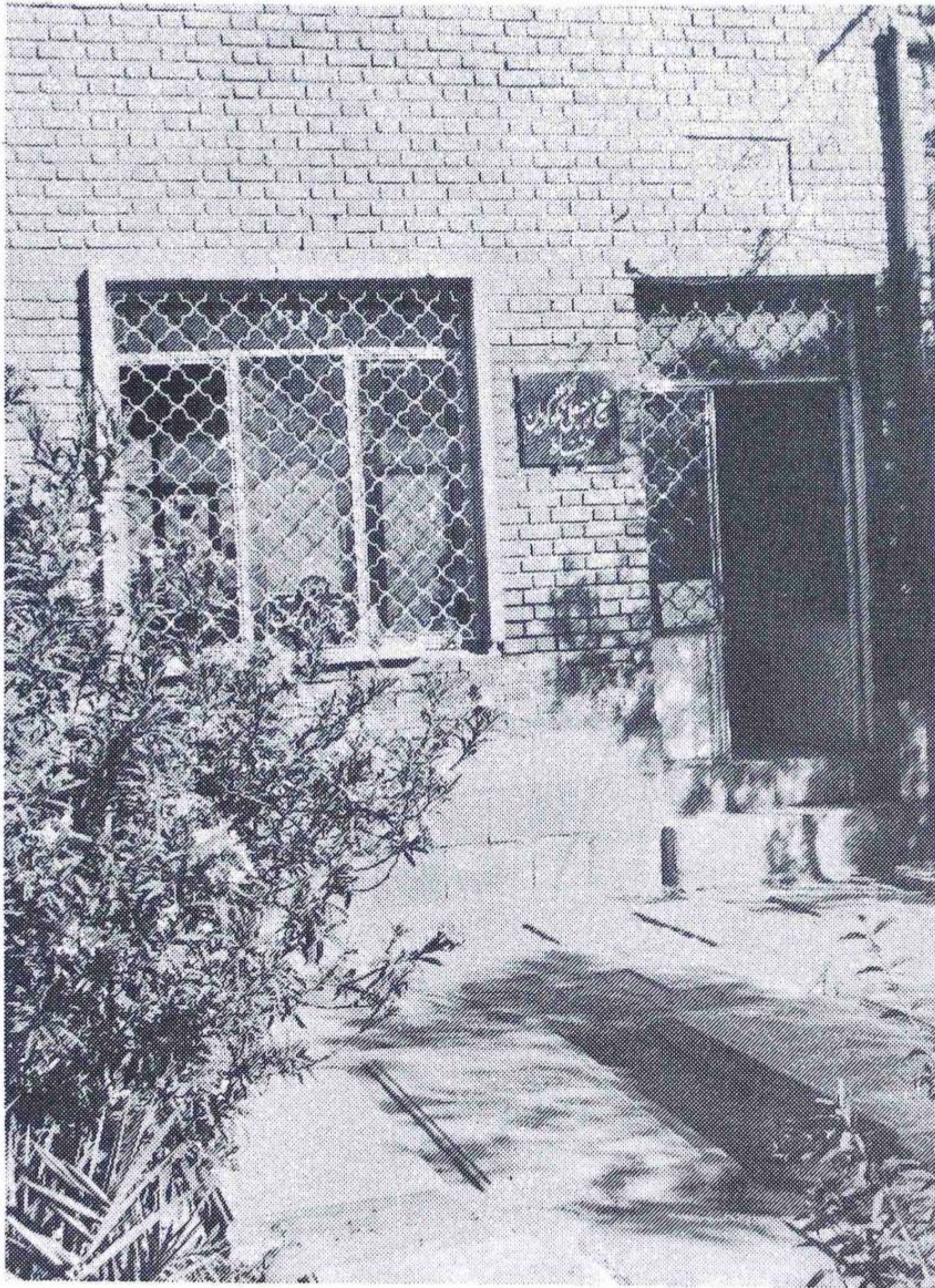
Another picture (no comment).



به مناسبت تصادف روز شنبه ۱۰ / ۶ / ۴۱ (اول ربیع
الثانی ۱۳۸۲) با شبِ سالِ مرحومِ مغفورِ مبرور، آقای
شیخ رجبعلی نکوگویان (خیاط) مجلس تذکری بر سر
مزار فقید سعید واقع در ابن بابویه از ساعت ۵ الی ۷ بعد
از ظهر برپا می‌باشد. از عموم دوستان و یاران آن
مرحوم دعوت می‌شود که با شرکت در این مجلس روح
آن مرحوم را شاد و بازماندگان را سپاسگزار فرمایند.

حاجی محمد حاج علی اکبری

Obituary for the late Shaykh's death anniversary.



The reverend Shaykh's mausoleum which is intended to be renovated soon.



The reverend Shaykh's (RA) burial chamber in Ibn-i Babwaih Cemetery in Tehran.

