

Spiritual Terms

A human being coins words to meet his daily requirements on the basis of what he sees and feels in this material world. He has no knowledge of the relations, blessings and spirits of the other worlds and therefore cannot coin words for them. That is why there do not exist proper words in any language of the world which may express higher truths and concepts.

There are two groups of people who have talked about higher truths. The first is that of the Prophets. They have direct contact with the non-material worlds, but they also say: "We, the Prophets, have been ordered to talk to the people according to their intellectual capacity." That means that they are compelled to express the truths in a way intelligible to the common people. They have avoided to describe the nature of the spiritual lights and their brilliance. They have only used such words as paradise, houries and palaces for the truth about which it has been said: 'No eye has seen, no ear has heard and no one has thought about it'. They have admitted that the truths of the other worlds are indescribable.

The second group is of those who advance along the path prescribed by the Prophets and perceive the truths according to their capability. They also use a figurative style.

Acquiring certain qualities

The states which a spiritual traveler experiences and the lights which he beholds should be a prelude to his acquisition of certain traits and qualities. Otherwise a simple change in his condition is not enough. The spiritual traveler must completely get rid of all remnants of the lower world in himself by means of meditation and ceaseless acts of devotion.

It is not possible to acquire the position of the virtuous and the pure without acquiring their qualities. A little slip in the matters of meditation and acts of devotion may cause a spiritual traveler a tremendous loss.

Sincerity

It must be remembered that without being sincere in the way of Allah it is not possible to attain to spiritual stations and stages. Truth cannot be unraveled to a spiritual traveler unless he is fully sincere and single-minded in his devotion.

There are two stages of sincerity;

a) The first stage is of carrying out all religious injunctions for the sake of Allah only. It is indicated by the following verse: *They are ordained nothing but to worship Allah keeping religion pure for Him.* (Sura al-Bayyinah, 98:5)

b) The second stage is of devoting one's entire self exclusively to Allah. It is indicated by the following verse: *Except Allah's sincere and devoted servants.* (Sura al-Saffat, 37:128)

The Qur'an has at certain places described a deed as salih (virtuous). For example, it said: *Whoever did a salih deed.* At some other places it describes some people as salih. For example: *Surely he was one of the salih.* Similarly, it has sometimes described a deed as sincere and sometimes a person as sincere. It is obvious that man's sincerity depends on his deeds and he cannot be sincere unless he is sincere in all

his deeds and in all that he does or says. But when a person continuously commits sincere deeds, he himself becomes sincere. It becomes part of his essence.

It may be remembered that a man who attains to the grade of personal sincerity, is endowed with certain other characteristic qualities which are not possessed by others. These include the following.

1) He becomes immune from the domination of Satan. The Qur'an quotes Satan as saying:

My Lord, I swear by Your honor, I shall adorn the path of error for them in the earth and shall mislead all of them, except such of them as are your sincerely devoted slaves. (Sura Sad, 38:82-83)

It is clear that Allah's sincerely devoted slaves have been excluded here not because Satan was forced by Allah to do so. They have been excluded because owing to their attaining to the station of 'unity', Satan can no longer gain control over them. As these people made themselves pure for Allah, they see Allah wherever they cast their eyes. Whatever shape Satan may assume, they see the manifestation of Allah's glory in it. That is why Satan has admitted from the beginning his helplessness against them.

2) The sincerely devoted slaves of Allah will be exempted from reckoning on the Day of Judgment. The Qur'an says: *And the trumpet is blown and all who are in the heavens and the earth swoon except him whom Allah wills.* (Sura al-Zumar, 39:68)

This verse shows that an unspecified group of people will be saved from the horrors of the Day of Judgment. The sincerely devoted people need not be brought up for reckoning. They have already secured eternal life as the result of their meditations, self-annihilation and ceaseless acts of devotion. They have already passed the reckoning and judgment and have been slain in the way of Allah, so they have provision with their Lord.

Moreover, only that one is produced who is not present. These people are already present even before the beginning of the Day of resurrection, for Allah says that they have a provision with their Lord.

3) On the Day of Judgment people will generally be rewarded and recompensed for their deeds. But these sincerely single-minded people will be favored with rewards beyond their deeds. Allah says: *and you will be requited only for what you used to do —[all] except Allah's sincere and devoted servants. For such there is a known provision* (Sura Saffat, 37:39-41)

What this verse says is that what Allah will bestow on His sincerely single-minded slaves, will be a pure favor, not a reward for any deeds at all.

4) This group holds such a high position that its members can glorify Allah in the most appropriate manner. Allah says: *Glorified be Allah from what they attribute to Him, except what the sincerely single-minded slaves of Allah say of Him* (Sura al-Saffat, 37:159-160).

This is the highest position that a man can occupy.

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Extracted from: <https://www.al-islam.org/light-within-me-mutahhari-tabatabai-khomeini/part-21-stages-spiritual-journey-allamah-muhammad>