

In The Name Of Allah

principles of Salvation

A treatise on spiritual wayfaring

Allamah Sayyid Muhammad Husayn Husayni Tihrani

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TRANSLITERATION SYSTEM FOR ARABIC AND PERSIAN

CONSONANTS

A = Arabic, P = Persian

	A	P		A	P		A	P
ء	'	'	ز	z	z	ك	k	
ب	b	b	ژ	—	zh	گ	—	g
پ	—	p	س	s	s	ل	l	L
ت	t	t	ش	sh	sh	م	m	m
ث	th	ṯ	ص	ṣ	ṣ	ن	n	n
ج	j	j	ض	ḍ	ẓ	ه	h	h
چ	—	ch	ط	ṭ	ṭ	و	w	w
ح	ḥ	ḥ	ظ	ẓ	ẓ	ي	y	v or u
خ	kh	kh	ع	'	'	ة	a	—
د	d	d	غ	gh	gh	ال	al	—
ذ	dh	ẓ	ف	f	f			
ر	r	r	ق	q	q			

VOWELS

ARABIC AND PERSIAN

<i>Long</i> ¹ or	ا	ā
	و	ū
	ي	ī
<i>Doubled</i>	اي	iyy
	او	uww
<i>Diphthongs</i>	او	au or aw
	اي	ai or ay
<i>Short</i>	اَ	a
	اُ	u
	اِ	i

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God, the Merciful, the Compassionate.

Introduction

All thanks belong exclusively to the Essence of the Living (*al-Hayy*), the Affectionate (*al-Wadūd*), Who made the perfection of knowing His Essence the goal of creating mankind, and Who legislated principles and rulings founded upon this goal. Eternal blessings be upon Muhammad, the Chosen One, and his pure progeny, the flagbearers of this sect and path, and the leaders who take others toward the sacred valley of detachment from the material world (*tajarrud*) to the Mount of Sinai of gnosis (*ma'rifa*). Blessings be upon His friends (*awliyā'*) and the confidants of His threshold who have always remained a torch illuminating the Truth and divine gnosis through their continuous practice of the enlightening teachings of the revelation (*wahy*). They brought forth these teachings, remained focused upon them, and assumed the responsibility of taking the hands of God's servants and guiding them away from their ignorance and darkness. They endured the burden of the message of *tawhīd* in the face of the rejectors, obstinate individuals, and human and jinn satans, while seeking nothing other than God's pleasure.

From the time of the movement of humankind from the realm of attachments (*ta'alluqāt*), the whispers of the self

(*wasāwis 'al-nafs*) and the dominance of delusive imaginations (*awhām*) and fancies (*takhayyulāt*) towards the realm of light (*nūr*), splendor (*bahā'*), and unity is not possible except through self-discipline and purification, God Almighty sent messengers and revealed scriptures for the children of Adam. Otherwise, how would it be possible for a human being, immersed in [worldly] desires and multiplicities, in darkness, ignorance, and confusion, to move from this dwelling to the palace of light and splendor which stands in opposition to their state and whims? Furthermore, how would it be possible for one to withdraw oneself, using their unstable thoughts, imperfect reason/intellect, and ill heart, from the entrapments of darkness and delusion? Nay! It is not possible.

When taking all these factors into consideration, the intellect will determine that obeying and following their commands and guidelines does not conflict, in any form, with one's liberty and freedom of choice, nor does it interfere with one's life and path decisions. Moreover, when an individual considers their human condition, the future which awaits them, their inadequate intellect and incapability of discerning the truth, reality, and what is in their own best interests, the individual will take the initiative and undertake this grave and important matter which the performing or neglecting of will determine their eternal happiness or sadness.

Based on the aforementioned, we can most certainly say that the path of *'irfān* and divine gnosis not only secures the absolute right and freedom of choice for one who follows and practices it, but that from amongst all the conceivable paths of human spiritual progression and elevation, it is what brings forth the most tranquility, peace, and joy.

It is the path that is devoid of cursing, abuse, insult, humiliation, constriction, pressure, hypocrisy, duplicity, covering up and making excuses, and spying. Moreover, it is a path which does not take people by force or overwork them. It is devoid of darkness and anything which conflicts with reason (*'aql*), logic (*mantiq*), and customs (*'urf*). Furthermore, it does not involve any stripping away of one's liberty or freedom of choice. All wayfarers and followers of this path continue their movement and journey with peace of mind, with willingness, and with a tranquil heart.

The divine mystics devised a great and beautiful plan and guidelines for mankind. They explained the necessities and requirements of this movement through the exposition and elucidation of the experienced traditions which they discovered and are extant in their words and books. They also clarified the difference between the path and the pitfalls, the correct path and wrong one, between light and darkness, clear-sightedness and ignorance, and truth and falsehood. They clarified all these

matters and identified them for those who seek them. They mentioned in their books, articles, and letters the nuances of life and the places to which the travelers towards God must pay special heed.

We are capable of discovering the necessities of spiritual wayfaring towards God as well as what is required on this path from the subjects and works, we have received from the divine saints and spiritual mentors. We are also capable of benefiting from these in sensitive and life-related situations. They function as keys with which one can open up and resolve one's confusion and doubts.

The late 'Allāma, Grand Ayatollah, and perfect gnostic (*'ārif wāṣil*), Hajj Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (may God be pleased with him) is a unique divine saints and servants of God. He first traversed the stations of wayfaring under the tutelage of the grandest of teachers and the mystic who attained perfection, his eminence 'Allāma Ṭabāṭabā'ī (May God sanctify his noble soul) and then under the *'ārif billā wa bi 'amrillā*, Hajj Shaykh Muḥammad Jawād 'Anṣārī Hamadānī (May God sanctify his soul). He applied himself zealously to the sacred and divine sanctuary of *'Insān 'al-'Ayn* and *'Ayn 'al-'Insān*, the venerable Hajj Sayyid Hāshim 'al-Ḥaddād (May my soul be his ransom), and thus he reached the sought station, and arrived at the sanctuary of the Worshipped One (*'al-Ma'būd*).

The late 'Allāma Ṭīhrānī repeatedly said, “*When I arrived at the presence of Sayyid 'al-Ḥaddād, I found my lost self, and I found with him all my requests, aspirations, and wishes.*”

The peculiar qualities which belong to the late 'Allāma Ṭīhrānī, such as his vast knowledge in varying sciences including, amongst others, jurisprudence, exegesis, philosophy, and theoretical mysticism, allow us to demonstrate that he surpassed (*'a'lamīyya*) all his peers in the sphere of *marja'iyya* and *fatwā*. For this reason, it is the belief of this humble being that no one was his equal during his lifetime. As for his movement in the journeying towards proximity to the Truth and spiritual wayfaring, he was the exclusive and unique student of his teacher. He is the instantiation (*miṣdāq*) of what I heard from the late 'al-Ḥaddād (may God be pleased with him) when he said, “*I gave your father, Sayyid Muḥammad Ḥusayn, everything I have.*”

The late 'Allāma Ṭīhrānī moved from Najaf to Tehran as his teacher instructed him. He then exercised his efforts at *Masjid 'al-Qā'im* in teaching, propagating, and elucidating the principles of the noble *sharī'a* and the lucid path. He held many sessions in which he delivered sermons of admonishment, guidance, and illumination of the minds and hearts.

Following the change in the political system [in Iran] to a republic, 'Allāma Ṭīhrānī changed his place of residence in compliance with the instructions of his teacher. He moved to the

sacred land and shrine of the eighth Imam, 'Alī ibn Mūsā 'al-Riḍā (upon whom be peace) and lived there until the end of his life. Only God knows what he received there from the blessings of the light of the illuminated shrine.

He remained there except when frequenting Tehran after suffering from retinal detachment. He began visiting the proficient and highly skilled eye doctor, our dear friend and brother, Dr. Sayyid Ḥamīd Sajjādī.

Dr. Sajjādī developed great admiration for the mannerisms and conduct of 'Allāma Ṭīhrānī, and upon the completion of 'Allāma's eye surgery, he asked to continue his acquaintance and connection with this man of God. The door of encounter was opened for him in Mashhad and Tehran. My late father would visit him every now and then in his house in Tehran. During these visits, he would ask my father questions related to ethics and the principles of mysticism and spiritual wayfaring.

This continued until an agreement was made that his eminence would deliver a course titled "*The Necessary Issues and Points which Must be Observed in One's Journey towards God.*" These important lectures were delivered and elucidated in five sessions.

I must admit that a number of critical points and nuances were alluded to in these sessions which led to the astonishment and admiration of this humble being. In truth, we must treat

these sessions as a program and a guideline for spiritual wayfaring and prosperity. We must all carefully examine and exert all our efforts, focus, and care in attempting to comprehend the points, signals, signs, and allusions brought up in these lectures. We must also make these matters and subjects the foundations and principles for our lives and our journey towards God.

The present book represents the words and elaborations of a saint (*walī*) from among God's saints ('*awliyā'* *Allā*), a perfect gnostic ('*ārif kāmil*), and a most learned *mujtahid*, a philosopher in his own right, a proficient exegete, and an insightful critic. This servant sees that the most suitable title for this book is "*The Path of Prosperity*" (*Āyīne Rastegārī*).

We ask God Almighty to grant the soul of our ecstatic lost one (*faqīde sa'īd*), whose soul is filled with [spiritual] openings, the most elevated of degrees, and to grant our dear readers success, rectitude, and righteousness.

The Sacred City of Mashhad
1st of *Rabī' al-Thānī*, 1432 AH
Sayyid Muḥammad Muḥsin Ḥusaynī Ṭihrānī