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Spirituality and Politics

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Abstract

among different theories concerning the relation between spirituality or ethics and politics, the acceptable one is the inseparability of spirituality and politics. Because, based on a rational conception of the world, there is not any convincing justification for separation between the two categories. In a true understanding of religion, there is no separation between religion and politics and all religio-political principles, teachings, values must be simultaneously ethical, rational and just. Therefore, there is no space for any type of immorality, irrationality and injustice; because, they are against the world's objective; meaning man's highest perfection. If all are not just towards one another based on the Divine Revelation, man and societies cannot improve their spiritual aspects of life. The schools of thought which

consider religion's objective as mere individual salvation, neither pay attention to religion's socio-political aspects, nor understand its socio-political dimensions. In between, the political systems and politicians that intend to acquire, preserve and increase more and more power, and know that the Divine Books and the Holy Prophets are the greatest obstacles on their way, try to hide the true understanding of religion and keep people ignorant about them. For them only the theories, which can explain dirty hands and legitimize the absolute authority of domination of wealth and power, are very beneficial and should be supported.

Keywords: spirituality, politics, hegemony, individual salvation, man's perfection.

پژوهشگاه علوم انسانی و مطالعات فرهنگی
پرتال جامع علوم انسانی

Some Political Systems vs. Spirituality

Politics has two areas: macro and micro; I define macro politics as study and application of using hegemony for guiding and managing society, and micro one as study and application categories like state, political freedom, Spirituality is immaterial dimension of life and this dimension should manage the material and natural aspects of life, not vice versa.

The political systems and politicians that intend to acquire power, preserve and increase it more and more and believe the slogan of “might is right.” is the only fixed and permanent scale expect all to obey them without any question and objection. Because, they do not like to see any red line on their way and like to feel completely free, in order to do whatever they desire. In this regard, Ayatollah Khamenei, the great leader of the Islamic republic of Iran said:

«Human values and spirituality have been alienated in the modern world. That is why there is oppression and domination in the world. That is why the world is full of violence, oppression, bullying and injustice. That is why superpowers have spread their domination over nations across the world and are plundering their properties. When spirituality, ethical values, and virtues are sidelined, vices and corruption will take over, money and material possessions will gain value, powerful and wealthy people will not stop at anything to further

their goals, and the world will be in the same situation as it is today¹».

Therefore, people must stand forth for justice.

Be just in your words, even if the party involved is one of your relatives and keep your promise with God. Thus does your Lord guide you so that you may take heed (Holy Quran, 6:152). Maintain just measure in your business and do not cause loss to others. Weigh your goods with proper balance and do not defraud people in their property or spread evil in the land (Holy Quran, 26: 181-183); (After having revealed the Quran to you) in all truth and justice, your Lord's Word has been completed. No one can change His Words. He is All-hearing and All-knowing. (Holy Quran, 6:115); lest you be unjust (Holy Quran, 9:23); God does not guide the unjust (Holy Quran, 9:19).

Bullying powers believe that all should recognize their hegemony. For such political systems and politicians independence of political units is meaningless and all must be dependent and rely on them. If rulers are the cruelest dictators and daily kill many innocent people, but they are obedient slaves, they must be supported. From their viewpoint, they should be free to demolish all human rights and bypass all types of law, in order to exploit all political units for their interests; otherwise the opponents they are bad terrorists and dangerous for peace and must be suppressed by the good terrorists who were produced by

1 - Ayatollah Khamenei, 10/06/2009, Khamenei.ir.

their intelligence organizations. Such political systems and politicians believe in separability of spirituality and politics, because spirituality is against the origin of their power; they have got power to increase their interest, in any cost. Although such political systems and politicians in no way believe in spiritual or ethical politics, but they know that people have inclination towards spirituality, therefore they try to create a neutral, secular, and conservative understanding of revealed religions or the spiritual schools, in order to impose their hegemony of their ideological politics on different structures of society or the international community and surrender all before their domination. They always misuse conservative knowledge, media's deception, and people's ignorance to strengthen their hegemony; therefore they are against people's awareness, revolutionary awakening, revolutionary motivation, independence seeking and independent thought, real freedom, man's and nation's dignity, unity, other political unit's development, justice seeking,

There is nothing good in much of their secret talks except for that which is for charity, justice, or for reconciliation among people to seek thereby the pleasure of God for which We will give a great reward. (Holy Quran, 4:114); The believers who left their homes and strove for the cause of God, through their property and in person and those who gave refuge to them and helped them will be each other's guardians. The believers who did not leave their homes are not your guardians

until they too leave their homes. If they ask you for help in a religious cause, you must help them against their enemies unless their enemies have a peace treaty with you. God is Well Aware of what you do. (Holy Quran, 8:72). The unbelievers are each other's friends. If you (the believers) do not keep the same among yourselves in the land, there will come into being widespread idolatry and great evil (Holy Quran, 8:73).

The whole divine books and prophets came to make politics spiritual. «[while] in western democracies, there are certain qualifications that are considered necessary. Normally, the support of a particular party determines whether candidates are qualified or not. [But] the Islamic Republic considers moral and ideological qualifications as well as knowledge and political factors».¹ After the Islamic revolution, Iranian people have stood against the arrogantly dominant powers to say politics should be divine and human, not secular. Because they knew that when God is not the objective and fundamental basis of political system, politicians count everything permissible for themselves. But «People must not say that morality and ideology are personal issues in the absolute sense. Morality and ideology may belong in the personal realm, but they cannot be considered personal for a government official. In the case of government officials, ideology and morality are socially important, as they are supposed to rule the people. Such people

1. Ibid.

must have other qualifications over and above competence and knowledge: They need moral courage as well as religious, political, and ideological piety.

Morality is of paramount importance. As a result, an Islamic government cannot be indifferent to the culture and morality of its people. An Islamic government does not just think about preserving its power and it cannot be indifferent to the actions of its people - even if they are caught in a vortex of decadence.¹» Now, Secular politics has proved its failure during history and even the whole powers together cannot revive this stinking corpse. Now this world needs a divine politics, based on the true understanding of religion, what was hidden from people for many centuries, and people were kept ignorant from its straight path. Always during history three false powers (political, economic and religious powers) cooperated with each other to misuse both religion and people's ignorance, in order to increase their illegal interests.

Believers, why is it that when you are told to march for the cause of God, you seem to linger at home. Have you given preference to the worldly life over the life hereafter? The worldly gains compared to those of the next life are but very little (Holy Quran, 9:38).

1. Ibid.

Paying attention to aforementioned points, Imam Khomeini (on whom be peace) established a huge political movement and hoisted the flag of spirituality, in order to stand against the three false powers and materialistic understanding of life. The Imam's Islamic Revolution revived moral feelings among different nations, even the Western ones, which were under great pressure of powerful media and secular philosophies and sciences.

Spiritual Purification of Society

Imam Khomeini begun his great movement with teaching ethics in the Qum seminary through public lectures (in the early 1930's and then after a hiatus, from 1941 onward), in order to educate and purify his followers and make them ready for fulfilling the greatest and most difficult responsibilities, meaning the prophetic mission of changing and improving society, justice administration and defending human rights and the Imam showed clearly that true ethics and spirituality never can be separated from politics. Justice should be adopted as a moral ideal.

Be just when passing judgment among people. God's advice is the most noble. He sees and hears everything (Holy Quran, 4:58). Those who do not judge according to what God has revealed are unjust. (Holy Quran, 5:45)

«An Islamic government must share the pain of its people's corruption. That was the way the Holy Prophet (s.w.a.) ruled the early community of Muslims and Islamic governments must follow his example. An Islamic government cannot be indifferent to the physical and spiritual pains of its people and their intellectual or emotional well-being. With regard to morality, we must practice what we preach. If we firmly adhere to what we believe and preach, and if we show our beliefs in action, we will be able to influence our audience. Then there will be no need for persuasion and coercion. Rather, the mere attraction of practice will force others into agreement and harmony. Of course morality is the last thing to change in a social upheaval.»¹

One of the Prerequisites of necessary socio-political activities is morality institutionalization in society. Because in a society, foreign policy or international relations when interactions are based on mere materialistic interests, there is no restriction or ethical red line for politicians, powerful economic companies, etc. And they neither accept any blame, nor even tolerate any type of criticism; since they believe in no criterion except power.

«Morality is not the same as social behavior, although people's behavior towards one another is traditionally referred to as morality. Even in this conception, morality changes very slowly. Nevertheless,

1. Ibid.

that is not what I mean by morality. The last thing that changes in a society is the morality and ethical values of its people - be it individual or social. Different groups of people share different tendencies: People from a particular ethnic background may be best known for their bigotry while other people from a different ethnic background may be famous for their laziness. These characteristics change very slowly. If a group of people suffer from such negative characteristics or vices, it will take a very long time for the people to change¹.»

It is why the revolutionary leaders like Imam Khomeini were never ready to tolerate any type of separation between spirituality and politics. Because the idea of the separation was a historical plot by the three false powers (political, economic and religious powers). The origin of Imam Khomeini's continuous emphasis on the theory of union between religion and politics was his true understanding of religion and finding out the point that politics without spirituality is the best tool and ground for the daily crimes of the false politicians, throughout the world. The bond and conformity between politics and spirituality can disclose the historical and next conspiracies of the bullying politicians.

«Fortunately, our nation, especially our youth have made great spiritual progress. But moral transformation is not limited to that.

1. Ibid.

Moral transformation is conceivably more difficult for older people. Therefore, the youth of the country are responsible for this transformation, as it is always easier for them to put things into practice. The hearts of the youth are pure and their innocent nature is intact. They are not deeply involved in material impurities. They are free from the shackles of love for material possessions, wealth, social position, and power. As a result, moral transformation is much easier for the youth. Of course middle aged people must not give up hope in moral transformation.¹»

Imam Khomeini through clarifying the socio-political dimensions of religion neutralized the incorrect theory of the separation. In Islamic history, the theory was expressed and improved during the Ummayyad and Abbasid era. Imam Khomeini demonstrated that the whole religion is political, and even the slightest worshipping deed has political aspects.

«Moral transformation is to get rid of all moral turpitudes - all vices and negative attitudes that exasperate other people or impede one's progress. Moral transformation can be minimally described as a situation in which society is free from spite, clever people do not use their intelligence for deception, and knowledgeable people do not use their knowledge to harm the people and benefit their enemies. In such a

1 · Ibid.

situation all people are beneficent to one another, avoid spite and jealousy, do not try to make their life more comfortable at the cost of destroying other people's lives, and give up the desire to achieve everything.»¹

When God is mentioned, the true believers begin to feel fear of Him in their hearts and when His revelations are recited to them their faith strengthens. In God alone do they trust (Holy Quran, 8:2).

Furthermore, although in the Western politics they claim that they are secular (and nation is free there should be no space for religion in socio-political life, and man's intellect is sufficient), many politicians and their media try to shape the mentality of people concerning many religious issues, create religious terrorist groups, strengthen some religious state, fight with religiously independent-seeking countries, strengthen some non-political schools of thought, etc. In fact, they claim that we do not need the teachings of the Divine Books and the holy prophets, but never told that we ourselves are going to play the roles of God, the Divine Books and the holy prophets. History is the best evidence for what the politicians have done during the recent 600 years.

«Therefore, reforming man lies at the foundation of the Islamic Revolution, and this in turn requires spiritual reform as a prerequisite.

1. Ibid.

Human comfort is the result of morality that is gained from religion. This reform has been the primary goal of all divine revolutions and the purpose of sending prophets to humanity. That is because the world will change if the people change.¹»

Ayatollah Khamenei, the great leader of the Islamic republic of Iran said:

«All the corruption that occurs in a society is rooted in moral turpitudes. Moral tendencies and principles of people determine their actions. If we observe wrong actions in a society or part of the world, we can trace them back to problematic ethical principles. As we see in some parts of the world, most of the tragedies that befall humanity are rooted in moral corruption and wrong ethical principles. ... However, if you pay close attention to the roots of all issues, you can find a trace of ethical problems. Today international plights and problems associated with political extremism and evil governments have their roots in ethical issues. Similarly, problems of the ordinary people can be traced back to their ignorance.»²

Regarding the role of spirituality, ethics and mysticism the following points are worthy of note:

1. Ibid.

2. Ibid.

- Necessity of knowing the final objective of life and meeting the objective, through contemplation and travelling and journeying (traversing the necessary step by step goals of purification.
- What can be the final objective and the real destination and how can we know and reach it?
- Man's getting lost, despite being an understandable objective for man's creation, because of ignoring the proof of coming to this world and not knowing true style of life.
- Necessity of making use of the holy prophets' and moral leaders' teachings, until getting full affection for the Only Everlasting Beloved and achieving the final destination for human life, through travelling from the relative and limited perfections toward the unlimited perfection (the Almighty God, the By-itself Objective, the Last هو الآخر).

- «مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ» (Holy Quran, 33: 4)

«Allah hath not assigned unto any man two hearts within his body».

One cannot love two beloveds sincerely; therefore necessity of acquiring gnostic absolute freedom from all kinds of attachments and choosing the Everlasting affection instead of the destructible one (non-Godly one) and being sincere in all affairs; Continuous self-vigilance/ inward guardianship (المراقبة الدائمة); self- examination (محاسبة النفس) and inspecting all intentions, sayings and deeds in order to get assurance regarding observance of sincerity, permanently remaining on the way

of perfection and continuously deliberating our intentions, thoughts, sayings and deeds with truth scale (If drugs usage is in disagreement with truth, neither desiring it is true, nor using it.)

It is very important to pay attention to our pure sincerity in each and every moment of our lives.

Since there is no doubt that the spiritual and socio-political life of Imam Khomeini was the best manifestation of linkage between spirituality, mysticism and political realm, I will try to show the close relations among these three categories, in the subsequently brief explanation.

1. Our Intention in Mysticism

Mysticism means the direct knowledge to affairs through heart intuition- as a sage beyond reason or higher stage of reason – through monotheistic travelling and journeying.

Practical Mysticism: a systematic and monotheistic travelling and journeying or special gnostic actions, in order to reach the intuitional monotheism (التوحيد الشهودی); institutionalization of the content of the verse “we are Allah's and lo! Unto Him we are returning”(Holy Quran, 2: 156), in our soul.

The main axis of the practical gnosis is the intuition of the particular unity (الوحدة الشخصية) of the Being's Truth and the God's Unlimited Attributes of Beauty and Glory.

The speculative Mysticism: the compiled intuitions acquired by the practical gnosis, but explained through rational explanation and decisive reasoning.

The subject of the speculative gnosis is “the Absolute Perfection” (monotheism) and perfect man and the source of knowledge is heart; and its method is “the interior

Revelation, through travelling and journeying (الإرادة: ascetic practice الریاضة; opening the way for the soul in order to reach the God, through sincere asceticism- avoidance non-truth, merely for truth, intellectual worshipping, and listening to the *a sound in soul professor's admonition and the subtle thoughts, like Sahifah Sajjadiyah, Sha'baniyah litany, the mystical odes – of Hafiz or Sa'di; also true affection and love to the God's friends who are the awakening*).

A mystic should be free from the worldly ties, seeks merely the God's pleasure, travel and journey and struggle with his worldly attachments, to get success of achieving the position of certainty. Also he should pay permanent attention toward the kingdom of lights' sanctity (قدس) (الجبروت) for receiving the truth light, and finding out the unity of the whole world as Allah's countenance (وجه الله), through thinking in the reality of being (the Only Unique and Impermeable Essence), absolute unity of being and the appearance of the One Being in the multiple mirrors.

2. *Our Intention in Social Mysticism*

Social Mysticism means knowledge of worshipping the One and Great God, as the Only refuge (the most trustworthy house أوثق البيوت), so that a mystic considers this world as manifestation, signs and the passage of the Divine Grace; and regards Him present in all states of his life. Then he should call people to such God, do his best to become a perfect man and participate in creating a higher universal community (possessing freedom, independence, honour and nobility). He must dynamize man's culture and civilization through removing the bad customs and habits, and through realizing, improving and institutionalization of good rules and law, social values and necessary relations with self, society and the world through purification and worship, to grow up man so that he can hear the continuously divine inspirations as an introduction for the position of certainty. In addition he should warn them from the useless preoccupations and encourage them for acquisition of freedom for individual and society through struggle with the domination of animal instincts (Nahjul balaghah, wisdom 211 - كَمْ (مَنْ عَقَلَ أَسِيرٍ تَحْتَ هَوَى أَمِيرٍ), and following the divine inherent disposition and reason, not the baseless beliefs, values, customs and habits which encourage false freedom and in fact real captivity; because the price of man is the paradise of meeting Lord, not less than this heavenly price.

3. *The Proofs of Need to the Social Mysticism*

- A selfish man's heart escapes from accepting and following truth: The pagans will say, *"Had God wanted, we would not have worshipped idols, nor would our fathers, nor would we have made anything unlawful."* Others before them had also spoken such lies until they experienced the severity of Our wrath. (Muhammad), ask them, *"Do you possess any knowledge? If so, tell us about it. You follow only conjectures and preach falsehood."* (Holy Quran, 6:148). *They only follow mere conjecture which can never sufficiently replace the Truth (Holy Quran, 53: 28). Most of the unbelievers follow only conjecture which certainly cannot serve as a substitute for the Truth. God knows well what they do (Holy Quran, 10:36). Most of the people in the land will lead you away from God's guidance if you follow them; they only follow their own conjecture and preach falsehood (Holy Quran, 6:116).*
- Well-considered and free from any kind of selfishness human relations are prerequisite for Man's necessary perfection, inner peace, social gradual development, comfort and gladness.
- Realization of the good (what God desires.) and removing the wrong (what God dislikes.)
- Necessity of paving ground for reception of truth through pure heart and inherent disposition (the inherent disposition's judgments):

- Love to perfection is one of the most self-evident manifestations. But for some people perfection is the endless and unquenchable desire for wealth, Power, Position or the like. A thirsty of power (megalomaniac) man if seize the whole Earth and guesses that there are benefits in Planets, he will try to seize them, and finally these imperfect affairs cannot fill his hunger, and he uselessly disturbs himself and others. In fact, the reason behind it is ignorance to the real instances of absolute perfection, and its source of knowledge, meaning the guidance of the inward and outward prophets.

People have great responsibility to inform others concerning perfection and the way of reaching it; in this regard the following statements of the holy prophet of Islam are important: “All of you are responsible and you will be asked about the things you have been in charge of.

”¹ “كلکم راع وکلکم مسؤول عن رعیتہ”
 من أصبذ ” “One who spends the night without having concern on the affairs of Muslims is not a Muslim.”

”ولم یهتّم بأمر العس لمین فلیس بمسلم

Since “everyone thinks his own wisdom is perfect” and consequently “if wisdom were to cease throughout the world, no one would suspect himself of ignorance”.² Imam Sadigh (peace be upon him) says: “The

¹. Majlesi, Mohammad Bagher, Bihār al-Anwār, vol. 72, p. 38.

². Sa’dī, Golestān, p. 175.

most beloved of my brothers is he who presents me an offering of my faults”¹ “أدب إخوانی إلی من أهدی إلی عیوبی”¹

4. The Impressions of Social Mysticism

Access to absolute perfection (human perfection and absolute good), through traversing the direct and short path of fulfilling our responsibilities, before ourselves and others (calling and recommending ourselves and others to belief in the one truth and follow it and do good), in order to learn what man never can learn, without His help” (Holy Quran, 4: 113 (عَلَّمَكَ مَا لَمْ تُكُنْ تَعْلَمُ)).

By the declining day. Lo! Man is a state of loss, save those who believe and do good works, and exhort one another to truth and exhort one another to endurance. (Holy Quran, 103:1-3)

5. Mystical Humanology

Man’s Upward Movement: waking up from sleep of ignorance, and becoming enlightened from befuddlement of secularity, and becoming informed of man’s destination and lack of the necessary guide and provision for that route and destination, and then screwing up one’s courage for travelling and journeying and negating self and all other than God, and freeing self from all attachments, in this world and barzakh.

One who is in the prison of worldly attachments and selfishness is like a hype that is in fact in the prison of drugs; no difference he is in this

¹. Mohammadi Reyshahri, Mohammad, *Mizān al-Hikmah*, vol. 3, p. 2207.

world or in the barzakh. Selfishness is the origin of all defects and purification is the origin of all perfections, like stage of absolute annihilation (مقام فنای مطلق), knowing Him, and settling under His guardianship, which is the end of all perfections.

-«وَتَفْسٍ وَمَا سَوَّاهَا (7) فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا (8) قَدْ أَفْلَحَ مَنْ زَكَّاهَا (9) وَقَدْ خَابَ مَنْ دَسَّاهَا». (00)

And a soul and Him Who perfected it. And inspired it (with conscience of) what is wrong for it and (what is) right for it. He is indeed successful who causeth it to grow. And he is indeed a failure who stunteth it. (Holy Quran, 91: 7-10)

-«لِّلرِّبِّيِّاءِ ... وَيُنِيرُوا لَهُمُ دَفَائِنَ الْعُقُوفِ» (Nahjul Balaghah, sermon 1)

«To unveil before them the hidden virtues of wisdom». The holy prophets' mission is flourishing the treasures of reason's divine inspirations. Man is born with the capacity and ability of intuition and wakeful heart.

Man's inherent disposition is essentially God-regarding and truth oriented, but secularity is hindrance of seeing God, who is نُورُ السَّمَاوَاتِ (Holy Quran, 24: 35).

Perfect man: cause of perfect man is purification through friendship, kindness, affection, rational activities, worship, love to the Absolute Perfection (God), intuition and inward illumination, for the sake of revivalism and saving mankind.

6. The Axial Components of Mystical Self-reflectiveness

Being truth-conceit, having concern for enlightening others and the feeling of being separated from God and eagerness for union with Him, and piety and renunciation are the axial components of mystical self-reflectiveness.

7. The Consequences of Mystical Self-reflectiveness

Self-knowledge (معرفة النفس، معرفة الفطرة) recognizing the true ego from the imaginary one, and then knowing the absolute perfection), paves the ground for self-discipline, purified community, creation of balance between man's understanding and motional abilities, and his permanent growth and flourish of individual, familial and social spirituality, up to the highest level of possible perfection, in all inward and outward dimensions.

In addition, Self-knowledge removes all grounds of man's vulnerability (from the viewpoint of thought and action). Our comprehending ability helps us to follow the straight path, in order to achieve salvation.

8. The Kinds of Self-reflectiveness

- The acquired self-reflectiveness (self-reflectiveness and world-reflectiveness), is a conceptual knowledge,
- Certainty is the certitude which is conformable to the reality. (اليقين:)
(الجزم المطابق للواقع)

- certain knowledge (علم اليقين): one who has certain knowledge (علم) can see the heaven (الجنة),
- Visual certainty (عين اليقين): presential self-reflectiveness (inherent) and intuitive / contemplative (السلوکی) self-reflectiveness,
- Absolute Experienced Certainty (حق اليقين): Pure monotheistic self-reflectiveness (submersion in knowledge of Allah) (الاستغراق في معرفة), the oneness of witness (وحدة الشهود), witnessing only God, annihilation in Allah and persisting in the new divinely (الفناء في الله والبقاء) (بالله).

9. The Elements of strengthening Mind–Essence

1. Truth-oriented contemplation, for recognizing truth (الحق) from falsehood and veridicality (الصدق) from false, through determining the desirable objective of human life and recognizing its prerequisites,
2. Reality centeredness pave ground for acquisition of wisdom and correct knowledge,
3. Companion with the wise and the virtuous in order to get true answers for one's questions,
4. Man building and society revival based on scientific dialogue, in order to equip ourselves for confrontation with the inward and outward enemies,
5. Visiting men of heart and possessors of knowledge, the virtuous, in order to feed one's hungry soul,

6. Listening to admonitions and accepting advice in order to separate the correct desires from the wrong ones,
7. Always remembering God, considering oneself at His Presence and requesting guidance from Him, especially at dawn,
8. Sincerity: freeing heart from every kind of attachment (other than Allah), to make it the mirror of realities,
9. Choosing wise and sage friends,
10. Contrition ([comprehensive] repentance of true type التوبة النصوح), penitence from sinning and making a firm determination for leaving all kinds of sins; removing the all material and spiritual effects of our sins; decisive decision for complete obedience and from ungodly affairs to the godly ones, in order to reach the position of annihilation in Allah and persisting in the new divinely (الفناء في الله والبقاء بالله),
11. Hunger (the efficacies of hunger: subtilizing soul and making it ready for intuition; illuminating heart; strengthening determination/will; sharpening one's understanding),
12. Pious retreat, seclusion, contemplation regarding veridicality and false of the claims and superstitions and then finding the necessary framework, bases, method and criterion to study and evaluate them, and finally finding the true one, which is in agreement with man's inherent disposition and reason,
13. Man's inherent disposition knows truth and falsehood and also knows that its owner has inclination to either truth or falsehood,

although perhaps man pretend an excuse for his impermissible actions, therefore man should be suspicious to himself,

14. Accepting the Truth and possessing critical attitude to oneself, others and everything,

15. Noticing the divine bounties, and higher than all of them the bounty of the holy prophets' guidance for helping man to flourish transcendent dimensions of his character, and true interaction with pleasure-seeking of lower aspect of his nature,

16. Honesty: being honest in intention, speech and deed (promises, ...),

17. Making use of one's wise enemy,

18. Being kind with orphans, and feeding the deprived,

19. Remembering death and vision of Allah,

20. Relying upon the Knowing and Mighty God, in fulfilling the affairs and simultaneously making use of the instruments.

10. The Obstacles of Mind-Essence

1. Self-negligence (neglecting one's inward phenomena= God-forgetfulness=self-forgetfulness= self-alienation ≠ awakening),

2. To forewarn all people from mammonism, and calling them to more and more effort for improving their spiritual virtues and useful affairs for humanity are the main and continuous recommendations of the all divine Books and the holy prophets and the true leaders of the religious and moral schools,

3. Worldly ties (all affairs are either worldly or other worldly or divine; guiding or misguiding; rational or irrational; real or imaginary; reliable or unreliable; evil or good),
4. Greed for increasing wealth, science, worship (for boastfulness) are the instances of mammonism,
5. (الغفلة من المراقبة) Lack of watching over the self,
6. (الغفلة من المحاسبة) Reviewing one's intentions, actions & thoughts to recognize true desires from the false ones of the individual personality (like greed) ,
7. Illusionism, Correct thought, good deeds and piety are as wings for the flight of wayfarer.

Conclusion

Always spirituality has been the most vital need for humanity; but during history and contemporary age, some domineering powers have been against real spirituality, while they have been supporting neutral spirituality. Because the real spirituality never leaves any area for arrogant powers to misuse people's ignorance and human values in order to deceive people. The real spirituality always defends rights of the oppressed, the deprived, the poor, ..., and never permits the satanic powers and criminal politicians to explain their crimes by misusing man's spiritual feelings. But neutral spirituality not only is indifferent before oppression, discrimination, exploitation, ... of the bullying powers, even advise its followers to separate politics from spirituality and moral values. Such schools of spirituality claim that individual salvation is their concern, not issues like socio-political justice and independence. A relativistic school of spirituality cannot defend the

most prominent spiritual values that man needs in managing a society or international relations.



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