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## **Discourse Two**

On the Preliminaries of the Salat and Some of its Cordial Disciplines Discussed in Five Objectives

**Objective One: Purification** 

**Explained in Seven Chapters** 

## **Chapter 1: On Purification In General**

As it has already been said, besides the outer appearance of the Salat, it has a reality, and apart from its exterior it has an interior. And as its outer form has its formal disciplines and conditions, its interior has its disciplines and conditions, too, which are to be observed by the s reality. Thus, purification has also its outer form and formal disciplines, the explanation of which is out of the scope of these pages.

The *faq* hs (jurists) of the Ja'far school (may Allah make high their words and raise their ranks) have explained them. As regards the inner disciplines and purifications, they shall be explained in general: It should be noted that the reality of the *Salat* is ascension to the Proximity, and reaching the Presence of Allah, the Almighty and Most High. Thus, to attain this great objective and ultimate goal, one should practice certain purifications, which are other than the outer purifications. The thorns of this road and the obstacles in the way of this ascension are such impurities that if the silik were marked by one of them, he would be incapable of ascending to the peak and completing the ascension.

Such impurities are the hindrances in the way of the Salat and the plagues of Satan. But what is a help

to the  $s \mathbb{I}/k$  in his journey and is a discipline of the Presence is the condition of this reality. The traveler to Allah has first to remove the obstacles and impurities so that he may be purified and attain purity which belongs to the world of light. Unless all the impurities, outer and inner, open and hidden, are purified, the  $s \mathbb{I}/k$  will have no chance of attending the Presence (of Allah).

Thus, the first kind of impurities is that of the outer instruments and powers of the soul which may be polluted with obstinacies and acts of disobedience to "the Benefactor" [waliyy un-ni'am] this is an apparent snare of Ibl®s. As long as man is trapped in this snare, he is deprived of being in Allah's Presence and attaining His Proximity. No one may have the notion that without purifying the outside of his kingdom he can reach the state of the truth of humanity, or he can purify his inner heart, as this will be a Satanic vanity and of Ibl®s' big tricks.

This is because the heart's impurity and darkness will be increased by disobediences, which mark the triumph [ghalabah] of nature over spirituality. Unless the silik conquers the kingdom of the outside, he will remain deprived of inner conquests, which are the big objective, and no way will be opened for him to happiness. Thus, one of the big obstacles of this sulik is the impurities of the acts of disobedience, which must be purged and purified with the water of sincere repentance.

It should also be noted that all the external and internal powers which Allah, the Exalted, has bestowed upon us from the invisible world are divine deposits free from all impurities and are purged and purified, and even illuminated with the light of the God-given disposition, and excluded from Satan's dark and impure influence.

Yet, since they have descended in the dark abode of the world of nature, and the influential hands of the devil of imagination and fancy have reached them, they have deviated from the original purity and primary disposition, and got polluted with diverse Satanic filths and impurities. So, if the selik to Allah could, by adhering to the care of Allah's Wale, repel Satan's influence, purge the kingdom of the outside and return the divine trusts as they had been given to him with no treason, he would be forgiven and protected, and, as far as the outside is concerned, he need not worry, and then he would turn to the inside to purge it from the impurities of corrupt moralities.

This is the second kind of impurity, which is more corrupt and more difficult to cure, and thus, it is more important to the people of austerity, because as long as the inner moralities of the soul are corrupt and encircled by spiritual impurities, it will not deserve the state of holiness and "the private place of intimacy" [khalwat-i uns], as the origin of the corruption of the exterior kingdom of the soul is its corrupt morals and its vile habits.

And, unless the *s lik* changes his vile habits to good ones, he will not be safe from the evil acts. If he is successful in repentance (while still having vile habits), its stability which is a matter of grave importance cannot be achieved. So, the outer purification depends on the inner purification, besides the fact that the interior impurities cause deprivation of happiness, and originate the Hell of morals, which, as the people

of knowledge say, is worse and more intense in burning than the Hell of deeds. This question has frequently been mentioned in the *Hadiths* of the infallible *Ahl al–Bayt* (¹a).

Therefore, it is a must for the s lik to Allah to carry out this purgation. After he has cleansed his soul of the corrupting impurities of the morals with the pure water of useful knowledge and lawful, good austerity, he will have to set upon purifying the heart, the capital which, if reformed, all kingdoms will be reformed, and if it is corrupt, all will be corrupt. The impurities of the world of the heart are the origin of all impurities, such as being attached to other than Allah, to oneself and to this world.

This is originated by the love of this world, which is at the head of all sins, and by self-love, which is the mother of all diseases. As long as the roots of this love are still deep in the heart of the  $s ext{lik}$ , he will see no marks of the love of Allah in it, and he will find no way to his destination and objective. So, as long as there are remnants of this love in the heart, his journey will not be to Allah, but to the self, to the world, and to Satan. So, being purged of the love of self and of the world is the first stage of purifying the journey to Allah in reality, because before this purgation the journey would not be to Allah, and it would be a sort of carelessness to refer to  $s ext{lik}$  and  $su ext{lik}$  in this instance.

After this stage there are other stages, after which there will appear a model of 'Atter's Seven Cities of Love, the reciter of which, as a selik, could see himself at the bend of a lane, while we remain behind walls and thick veils, and think that those "cities" and "kings" are nothing but of the weavings of our presumption. I have nothing to do with Shaykh 'Atter or Maytham at-Tammer, but I do not deny the original (gnostic) stations, and I cordially love their owners, and, by this love, I hope to be relieved. You yourself be whom you may, and bind yourself to whom you like.

The pretender wanted to come to look at the Beloved [Friend], The hand of the invisible came and pushed off the stranger.1

But I do not approve of disloyalty by brethren in faith and by spiritual friends to the gnostic friends, and I will not refrain from offering advice, which is the right of the believers to one another.

At the top of the spiritual impurities, which cannot be purged even with the seven seas, and which caused despair to the great prophets ('a), is the impurity of "the compound ignorance" [jahl-i murakkab], which is the origin of the incurable disease of denying the stations of the people of Allah and of knowledge, and is the source of doubting the people of the heart.

As long as man is polluted with such impurities, he will not take a step towards knowledge  $[ma^{!}rif]$ , or rather, this impurity so often extinguishes the inborn light [n!r] of disposition, which is the light [chir!gh] for the road of guidance, and puts out the fire of love, which is the heavenly horse [bur!q] for ascending to high stations, causing man to eternally stick to the earth of nature.

Therefore, it is necessary for man, through thinking about the status of the prophets and the perfect holy men  $[awliy \ \ ]'$  ('a), and by contemplating their stations, to wash those impurities away from his heart, and not to be satisfied with the status he is in, because this satisfaction with the knowledge [ma'] one has,

and remaining stagnant, are of the great tricks of *Ibl* s and the evil-commanding soul. We take refuge in Allah from them. Now, as this thesis is written according to the taste of the common people, I refrain from the three purifications of the holy men [awliys]. And praise be to Allah.

1. A poem by Hefiz. In the printed copies it is stated: "...to come to the show place of the Secret."

## Chapter 2: Concerning The Stages Of Purification

As long as man is in this world, he can, on his own free will, put himself at the disposal of either of the two. So, if from the beginning of the God–given disposition till the end, Satan had no way of intruding, man would be divine, luminous from head to foot with purity and happiness, his heart being the light of Allah, observing nothing but Allah.

His inward and outward powers would be luminous and pure, and no one would use them but Allah, and Satan would have no share in them, nor would his soldiers be able to control him. Such an honorable being is absolute purity and pure light, and his past faults and the future ones are forgiven.2

He is an absolute conqueror, enjoying the station of original "great infallibility" ['ismat-i kubr®], and the other infallibles have the same station as the followers of that sacred essence. He is the Seal of the Prophets and possesses the station of absolute perfection. His vicegerents, though of separate substance, join him in disposition and completely follow him in absolute infallibility.

As to some of the infallible prophets and holy men [awliy®] ('a), they have no absolute infallibility and are not protected against Satan's intrusion, such as Adam's act with respect to the "tree," which was one of the intrusions of the great Ibl®s, the chief of the Ibl®ses, and despite the fact that the "tree" was a paradisiac divine tree, yet it was marked by a multiplicity of names, which is contrary to the state of complete humanity. This is one of the meanings, or of the ranks, of "the forbidden tree".

If the light of the divine disposition was polluted with the formal and spiritual impurities, it would be at a distance from the court of the Proximity and "the Presence of Love" [hadrat-i uns] in proportion to its

pollution, until the light of disposition completely goes out, and the kingdom becomes altogether Satanic, and its inside and outside, secret and open, are put at the disposal of Satan.

Thus, Satan becomes its heart, ear (hearing), eye (seeing), hand, and leg, and all his other organs become Satanic. If somebody reaches this stage take refuge in Allah from it he becomes absolutely wretched and will never see the face of happiness. Between these two limits there are so many stages which only Allah, the Exalted, knows. Whoever is nearer to the horizon of prophethood, is of "those on the right hand" [ash b-i yamn], and whoever is nearer to the satanic horizon, is of "those on the left hand" [ash b-i yasn].

It should be noted, however, that even after the pollution of the inborn disposition, it is possible to purify it. As long as man is still in this world he can get out of Satan's domain and can easily join the party of Allah's angels, who are the soldiers of the divine mercy.

The reality of *jih* d-i nafs [self-struggle] which, according to the Messenger of Allah (s), is more meritorious than struggling against the enemies of the religion, and is the greater *jih* d 3 is this getting out of Satan's domain and entering the domain of Allah's soldiers.

So, the first stage of purity is the observance of divine laws and the obedience to Allah's commands.

The second stage is to be adorned with virtuous morals and faculties.

The third stage is the purity of the heart, which means submitting the heart to Allah, after which the heart becomes luminous, or rather it becomes of the world of light and a degree of divine light. The luminosity of the heart flows to other organs and inner powers, and the whole kingdom turns into light, and light upon light, till the heart becomes divine and godly and the Divinity [hadrat-i lehet] manifests in all the inner and outer stages.

In this case, servitude completely vanishes and is annihilated, and Lordship explicitly appears, in which case, the heart of the  $s \cdot \mathbb{I}ik$  is overcome by a state of tranquility and familiarity, and he loves the whole world, and experiences divine trances, and the sins and faults become forgivable to him, and will be covered by the shelter of "love manifestations"  $[tajalliy \cdot \mathbb{I}-i \ hubb \cdot \mathbb{I}]$ , and primary holiness  $[wil \cdot \mathbb{I}yat]$  begins to appear in him, and he becomes worthy of attending "the Presence of Intimacy"  $[mahdar-i\ uns]$ . Then, there are other stages, mentioning which does not suit these papers.

- 1. For example, the noble verse: "So set your face to the religion, as a man of pure faith Allah's nature upon which He originated mankind." (Serah ar-Rem 30:30). See the hadeths in Biher al-Anwer, vol. 3, p. 276; vol. 64, p. 130, and in At-Tawhed, ch. 53, p. 321.
- 2. A hint at the noble verse: "...That Allah may forgive your past faults and those to come." (Serah al-Fath 48:2).
- 3. Bih r al-Anw r, vol. 67, p. 65; vol. 19, p. 182.

## Chapter 3: The Cordial Disciplines Of The Silik When Coming To Water For Purification

In this chapter we translate a noble *had* th from *Misb* h ash-Shar ah so that the pure hearts of the people of faith may get from it some lumination.

It is stated in *Misb®h ash-Shar®ah* that Im®m as-S®diq (a) said: "When you intend purification and *Wudu'* [ritual ablution], proceed to the water as you proceed to Allah's mercy, because Allah has made water the key to His proximity and supplication, and a guide to the court of His service. And, as Allah's mercy purifies the sins of the servants, similarly the outer filths are purified by water and by nothing else. Allah, the Exalted, says:

"And He it is Who sends the winds as good news heralding His mercy, and We send down purifying water from the sky" (Serah al-Furgen 25:48).

He also says:

"And we made every living thing of water. Will they not then believe?" (Serah al-Anbiye 21:30).

So, as He has given life with water to everything of the blessings of this world, likewise, He has made obedience the life of the hearts, out of His mercy and grace. Think of the clarity, softness, purity and blessing of water and of its tender mixing with everything. Use it to purge the organs that Allah has ordered you to purify, and observe their disciplines in His obligations and advantages. So, if you use them respectfully, the springs of the advantages will burst out for you presently.

Then, mix with the creatures (servants) of Allah like the mixture of water with things: It gives to everything its due without any change in its own meaning. And learn a lesson from the Messenger of Allah (s) (who said): "A sincere believer is like water." Let your clearness with Allah, the Most High, be like the clearness of water as He sent it down from the sky and called it "purifier" [tah r]. Purify your heart with fear of Allah [taqw] and certitude [yaq] as you cleanse your organs with water."1

In this noble *had* th there are delicate points and facts, which enliven the hearts of the people of knowledge, and bestow animation on the clear souls of "the people of heart" [ash b-i qulb].

Describing water, in this *had* th, as Allah's mercy, or interpreting it to be so, denotes that water is one of the great manifestations of Allah's mercy, which He sent down to the world of nature, and made it the source of life for the beings. Rather, the vast divine mercy, which descended from the high heaven of His Names and Attributes, and with which the lands of the individual entities [ta'ayyun th-i a'y n] were revived, is called "water" by the people of knowledge.

And as the vast divine mercy is more obvious in the apparent substance of water than in other things, Allah, the Exalted, has assigned to it the task of purifying the outer filths, and made it the key to the door of His proximity and of the supplications to Him, and the guide to the court of His service, which is the door of the doors of the inner mercies.

Actually, the water of Allah's mercy descends and appears in every growth [nash'ah] of existence and in every visible and invisible scene to purify the sins of Allah's servants according to that growth [nash'ah] and suitable to that world. So, the invisible sins of the individual entities are purified with the water of mercy which descends from the heaven of His Oneness [ahadiyyat], and the sins of the non-existence of "the outer quiddities" [mshiyyst-i khsrijiyyah] are purged with the water of the vast mercy descending from the heaven of His Unity [wshidiyyat] in every stage of existence according to that stage.

In the stages of human growths [nasha'\textstyle{\texts

With the water descending from the sky of His "Decree of Justice" [hukm-i 'adl'] the inner moral impurities are purified. With the water descending from the sky of His Forgiveness the sins of the servants are purged. And with the water descending from the sky of "the kingdom of heaven" [malak to the formal impurities are purged. So, it is clear that Allah, the Exalted has made water the key to His proximity and the guide to His court of mercy.

Then, in the noble <code>had</code> th there is another instruction, which opens another way to the people of <code>sul</code> and of observance. It says: "... Think of the clarity, softness, purity and blessing of water and of its tenderly mixing with everything. Use it to purge the organs, which Allah has ordered you to purify, and observe their disciplines in His obligations and traditions, as under each one there are many advantages. So, if you use them respectfully, the springs of the advantages will burst out for you presently."

This noble *had* th refers to the degrees of purity in general and puts it in four general degrees, of which one is that which is mentioned so far in the noble *had* th, i.e. purifying the organs. It also notes that the people of observance and the *s lik* to Allah should not stop at the apparent form of the things. They have to regard the appearance as a mirror reflecting the inside, to detect the facts from the forms and not to be satisfied with formal purification, which is a satanic snare.

So, in the purity of water they discover the purity of the organs, which they have to purge and clarify by way of performing the obligatory duties and the divine laws, whose fineness is to be used to make fine the organs and to take them out of the coarseness of disobedience, and to let purity and blessing flow into all the organs.

And, from the tenderly mixing of water with things, they realize how the divine heavenly powers are mixed with the world of nature, preventing the impurities of nature from affecting them. When the organs are clothed with the divine obligations and laws and their disciplines, the inner advantages gradually appear, the springs of the divine secrets burst out and a part of the secrets of servitude and purity uncover themselves for the selik.

After explaining the first stage of purification and its instruction, the *had* th gives the secondary instruction, saying: "...then mix with the creatures (servants) of Allah like the mixture of water with things: It gives to everything its due without any change in its own meaning. And learn a lesson from the Messenger of Allah (s) (who said): "A sincere believer is like water."

At the same time of being in multiplicity [kathrat], he is to be in privacy [khalwat], and his heart which is the lodging of the Beloved is to be free from others and empty of all designs and paintings. Then the had the refers to the third instruction, which concerns the stilk's connection with Allah, the Exalted. It says: "Let your clearness with Allah, the Most High, be like the clearness of water when He sent it down from the sky and called it 'purifier' [tah r]."

That is, the traveler to Allah should be free from the intrusion of nature, and its impurity and darkness should not be allowed into his heart, and all his acts of worship should be free from all external and internal polytheism. As the water is pure when descending from the sky, and the hands of impurity have not extended to it, the heart of the  $s \otimes lik$ , which has descended pure from the heaven of the invisible, is to be protected against the intrusion of Satan and nature, and to be prevented from being polluted with the impurities.

After this instruction, the *had* th comes to the last and the comprehensive instruction for the people of austerity and of *sul*k. It says: "Purify your heart with fear of Allah and certitude as you cleanse your organs with water."

Here is a reference to two lofty stations of the people of knowledge: one is "God-fearing," which is perfected by abandoning everything other than Allah. The other is certitude, which is perfected by discerning the Presence of the Beloved.

## **Chapter 4: Concerning The Purifier**

The "purifier" is either water which is, in this respect, basic or "earth".

Know that the traveler to Allah, generally speaking, has two ways to take him to the loftiest goal, the station of proximity to the Divinity: The first of them, which is the principal and original one, is the journey to Allah by turning towards the Absolute Mercy, especially the compassionate mercy, which is the compassion that takes every being to its appropriate perfection. It is of this kind of compassionate mercy that the prophets (a) were sent to lead on the roads and to help those lagging behind.

To the people of knowledge and the people of heart, the House of Realization is the form of divine mercy. The creatures are perpetually and completely drowned in the oceans of Allah's mercy, yet they do not make use of it.

The Great Divine Book which has descended from the divine invisible world and the proximity of the Lord, and has appeared in the form of words and speech so that we, the deserted, the prisoners in the jail of nature and put in the fetters of the crooked chains of the soul's desires and whims, make use of it and rescue ourselves is one of the greatest manifestations of the absolute divine mercy, of which, we, the blind and deaf, have in no way made use.

The Messenger the Seal of the prophets, the honorable absolute guardian, who came from the Sacred Presence of the Lord and the company of the divine proximity and familiarity to this abode of estrangement and dread, where he had to keep company with the people like Ab® Jahl (the Prophet's uncle and his bitter enemy) or even worse, and whose sigh: "...My heart is enveloped by a cover of dust..." has burnt the hearts of the people of knowledge and friendship is Allah's vast mercy and the divine absolute generosity, who had come into his (worldly) body as an all–embracing mercy for the dwellers of this lower world, in order to take them out of this abode of terror and estrangement, like a "ring–dove" which throws itself into the net of blight to save its flock.

The traveler to Allah should take the purification with the water of mercy as a form of using the descending divine mercy, and to make use of it as long as it is possible for him to do so. Should his hand become short of it, because of inertia or negligence, and be bereaved of the water of mercy, he would have but to pay attention to his own humility, indigence, poverty and destitution.

When he has in full view of his humility of servitude and is aware of his need, his poverty and his own potentiality, and discards his haughtiness, conceit and selfishness, a door of mercy opens to him, and the earth of (his) nature changes into the white earth of mercy, and becomes the dust which is one of the "two purifiers" 3, and becomes the object of Allah's mercy and kindness. The stronger this state in man, i.e., his awareness of his humility, the more he receives of mercy.

Should he decide to depend on himself and on his action in his journey, he would perish, since there might be no one to extend help to him, like an infant which boldly starts walking alone, taking pride in its own steps, and depending on its own ability, without its father offering it any help, rather leaving it to itself. But when it recognizes its inability and inefficiency, it turns to its affectionate father, distrusting its own power, and entrusts itself to the care of its father, who offers his help, hugs it and guides it step by step to walking.

So, it is better for the traveler to Allah to break the leg of his journey and completely renounce his self-confidence, austerity and action, and abolish himself, his power and ability. He should always remember his mortality and dependence in order to become an object of Allah's care, and to cover a hundred-year distant road in a single night by the attraction of the Lord, and the tongue of his inside and his state say, in the Presence of the Lord's Sanctity, imploringly and helplessly:

"Oh, who responds to the distressed, when he calls unto Him, and removes the evil...?"4

- 1. Refer to footnote 88.
- 2. See Kal®lah wa Dimnah, ch. "Ring-Dove."
- 3. It refers to a narrative related by the late <code>lkhlnd</code> Khuras<code>lnl</code> (may Allah sanctify his soul) in Kiflyat al-Usl, vol. 1, p. 130, to the effect that: "Dust is one of the two purifiers, and is enough for you for ten years."
- 4. Sirah an-Naml 27: 62.

# Chapter 5: Some Disciplines Of The Wudu' (Ritual Ablution) In Respect Of The Interior And The Heart

Imem ar-Ride (a) is quoted to have said: "The servant has been commanded to perform the *Wudu'* (ritual ablution) so as to be pure when standing before the All-Powerful and supplicating, and by obeying Him, to be purged from filth and impurity, beside his removing laziness, expelling sleep and purifying the heart to stand in the Presence of the All-Powerful.

Confining it (the Wudu') only to the face, the two hands, the head and the two feet, was because when the servant stands before the All–Powerful, the parts which are exposed are those which are ordered to be washed in the Wudu': as with his face he performs the  $suj \mathbb{E} d$  (prostration), with his hands he requests, desires, dreads and supplicates, with his head he inclines to Him in his  $ruk \mathbb{E}'$  (bowing down) and his  $suj \mathbb{E} d$ , and with his legs he stands and sits..."1

Up to here he explained the principal point in the Wudu', informing the people of knowledge and sul®k

that to stand in the holy Presence of Allah, the Glorified and Most High, and to offer supplication to the Provider of Needs, require certain disciplines which should be observed. One must not appear in His Presence even with the external filths and impurities and with a sleepy eye, let alone with a heart, which is filled with dirts, and it is afflicted with spiritual impurities, which are the origin of all impurities.

Despite the fact that a narrative says: "Allah, the Exalted, does not look at your faces, but He looks at your hearts," and despite the fact that the means with which man attends to Allah, the Exalted, and what is, in the worlds of creation, worthy of looking at His Majesty, Greatness and Glory, is the heart, while the other organs have no share in it, yet, they did not neglect the outer cleanliness. So, they decided the external purification for cleaning man's exterior, and the inner purification for cleaning his interior.

In this noble  $had \odot th$ , it is clear from assigning the purification of the heart to be a result of the Wudu' that the Wudu' has an interior with which man's interior is purified, and meanwhile it appears that there is a connection between the exterior and the interior, the visible and the invisible. Similarly, it becomes clear that the outer cleanliness, the outside Wudu', is the act of worship, and of obeying the Lord.

Therefore, the purification of the outside results in the purification of the inside, and purging the exterior leads to the purity of the interior. Generally, the traveler to Allah must, at the time of *Wudu'* be aware of his being about to stand in the Presence of Allah, the Almighty, as with such states of heart as he has, he does not deserve to be in His Presence, or he may even be dismissed from the Presence of the Lord, the Most High.

Thus, he must get ready to have his outer purification transferred to his interior, and to purify his heart which is the object of Allah's attention, or, actually, is the lodging of His Sanctity from all that is other than Allah, and to take out from his head any notion of arrogance and Oneness, which is the origin of the origins of the impurities, so as to become worthy of His Presence.

After that, Im $\mathbb{T}$ m ar-Rid $\mathbb{T}$  ( $\dot{a}$ ) explains the reason for specifying certain organs to Wudu'. He says: "Confining it only to the face, the two hands, the head and the two feet, was because when the servant stands before the All-Powerful, the parts which are exposed are those which are ordered to be washed in the Wudu': as with his face he performs the  $suj\mathbb{T}d$  (prostration), with his hands he requests, desires, dreads and supplicates, with his head he inclines to Him in his  $ruk\mathbb{T}'$  (bowing down) and his  $suj\mathbb{T}d$ , and with his legs he stands and sits..."

The gist of his discourse is that these organs take part in worshipping Allah, and it is through these organs that worship is manifested. Consequently, it is necessary to purify them.

Then he refers to those acts of worship which appear from them, opening the way of their being valid and useful to the deserving people, and making the people of knowledge familiar with these secrets that the organs on which servitude appears in Allah's Blessed Presence, should be clean and purified, as the outer limbs and organs of the body, which have a deficient share of those meanings, would not be

worthy of that station without purification.

Although submission is not, actually, a character of the face, and none of requesting, desiring, dreading, supplicating and facing the *qiblah* belongs to any of the tangible organs, yet, as these organs are the manifestations of those meanings, they must be purified. Therefore, purifying the heart, which is the real place of servitude, and the actual center of those meanings, is more necessary. Without its purification, the external organs will never be purified even if they are washed in the seven seas, and it (the heart) will not deserve being in the Presence of Allah. Actually, Satan will have a hand in it, and it will be dismissed from His Glorious Presence.

**Connection**: In an authorized narrative in '*Ilal ash–Shar* it is thus related: "A group of Jews came to the Messenger of Allah (s) and asked him questions. Among their questions they asked: "Tell us, O Muhammad, why are these four organs given the Wudu', while they are the cleanest parts of the body?" The Messenger of Allah (s) said: "When Satan whispered to Adam (a) and he came near the 'tree' and looked at it, he lost face. He stood up and walked to it the first step taken towards sinning.

He took with his hand some of what was on it and ate it. Off his body flew what were on him of jewelry and apparel. He put his hand on the top of his head and wept. Allah accepted his repentance, but made it incumbent upon him and his offspring to purify those four organs. So, Allah ordered the face to be washed, because it looked at the 'tree'. He ordered the hands to be washed to the elbows, because he took with them (the fruit of the tree). He ordered the head to be wiped (with the hand wet with water), as he put his hand on the top of his head, and He ordered the feet to be wiped because with them he walked to sin."3

Concerning the reason for imposing fasting, there is also a noble *had* to the effect that the Jews asked him: "What caused Allah to impose on your people to fast for thirty days?" He said: "It was Adam ('a), because what he had eaten from that 'tree' remained in his stomach for thirty days. So Allah made it incumbent upon him and his offspring to endure hunger and thirst for thirty days, and He allowed them, out of His kindness, to eat and drink at the nights." 4

These noble *Hadiths* give the people of allusion and the people of heart to understand many points: Although Adam's sin was not like the sins of the others, as it might have been a natural one, or a sin of being inclined to multiplicity, the tree of nature, or of attending to multiplicity of names after the attraction [jedhibah] of self-annihilation [fane'-i dhere], yet it was not expected from one like Adam ('a) who was Allah's chosen one [safiyy] and distinguished by proximity [qurb] and self-annihilation.

Therefore, according to the love–zeal [ghayrat–i hubb®] of His Sanctified Essence, He announced his disobedience and going astray to all the worlds and on the tongues of all the prophets ('a). He, the Exalted, said:

Thus, so much cleaning and purification were needed for him (Adam) and his offspring who were hidden in his loin and (so) participated in the sin, though they did participate (in it) after coming out of the loin, too.

Therefore, the sin committed by Adam and his offspring has many degrees and manifestations. The first of those degrees is paying attention to multiplicity of names, and the last of those manifestations is eating from the forbidden tree, the invisible [malak to make the last of those manifestations is of fruits.

And its visible [mulk [] form is its nature and affairs, and the love of this world and the self, as seen now in his offspring, is of the affairs of the same inclination to that tree and eating from it. Similarly, for their cleaning, purifying, cleansing, Salat and fasting for the redemption of the father's sin, which is the origin there are many degrees in proportion to the degrees of the sin.

From this explanation it is understood that all kinds of disobedience of the children of Adam are related to eating from the 'tree', and are purified in a certain way. All their sins of the heart are also related to that tree, and are purified in a certain way. Then, all kinds of spiritual sins are related to it, too, and are purified in a certain way.

Purifying the external organs is the 'shadow' [*zill*] of the purity of the heart and spirit for the perfect. It is an order, and a 'means' to them, for the people of *sul* k. As long as man is within the veil of the individuation [*ta'ayyun*] of the organs and their purification, and he lingers there, he cannot be of the people of the *sul*k, and is still in the sin.

But if he engaged himself in passing through the stages of external and internal purifications, and used the formal and outer purifications as a means of purifying the spirit and the heart, and in all the acts of worship and rites he observed their spiritual aspects and was benefited by them, or better, if he gave more importance to the internal aspects and regarded them to be the highest objective, he would be admitted through the door of the  $sul \cdot k$  along the road of humanity, as is referred to in a noble  $had \cdot k$  in  $had \cdot k$ 

So, a selik man needs first a scientific sulek so as to distinguish, with the blessings of "the people of remembrance" [ahl-i dhikr] (a), the stages of servitude, and regard the formal worship inferior to the spiritual and inner worship. Then the practical sulek, which is the reality of the sulek has started. The aim of this sulek is to free the soul from other than Allah, and adorn it with the manifestations of His Names and Essence.

Getting to this stage, the *s* lik would be at the end of his journey, attaining the goal of his progress to perfection, and acquiring the secrets of austerity and worship, as well as the delicacies of *sul*k. Those are the manifestations of Majesty, which are the secrets of purity, and the manifestations of Beauty, which are the objective of other worships. To give the details is beyond the capacity of these pages.

- 1. 'Uynu Akhber ar-Ride, vol. 2, ch. 34, hadeth 1, p. 104.
- 2. Bih®r al-Anw®r, vol. 67, p. 241, quoting J®mi al-Akhb®r, p. 117 (with a slight difference).
- 3. 'Ilal ash-Shar 1'i, vol. I, ch. 191, had 1th 1, p. 280.
- 4. Ibid., vol. 2, ch. 109, had th 1, p. 378.
- 5. STrah TT-HT 20: 121.
- 6. Misbih ash-Shariah, ch. 10 on "Purity".

## Chapter 6: Concerning The Ghusl And Its Cordial Disciplines

"The people of knowledge" [ahl-i maˈrifat] say that the (state of) jan bah (major ritual impurity) is getting out of the homeland of servitude and entering exile [ghurbat]. It is "declaring lordship" [izh r-i rub biyyat] and claiming I-ness and entering within the frame [hud d] of the Patron [mawl] and acquiring the quality of mastery [siy dat]. The ghusl (ritually washing the whole body) is a purification of this filth and a confession of the shortcoming. One of the religious personalities has enumerated one hundred and fifty states, in ten chapters, saying that the s lik should purify himself from them during his practicing the ghusl. Most of them, or rather all of them, stem from might ['izzat], power [jabar t] and haughtiness of the soul, selfishness, and self-conceit.1

The writer says that the (state of) *jan* bah is vanishing [fan ] in nature and neglecting spirituality. It is the ultimate end of the complete sovereignty of animality and bestiality, and falling down to the lowest of the low. The *ghusl* is purging from this sin, turning away from the rule of nature, and attaining the divine authority and power. This is brought about by cleansing the whole kingdom of the soul, which has vanished in nature and been afflicted with Satan's conceit.

So, its cordial disciplines are that the traveler to Allah, at the time of *ghusl*, should not stop at the outer purification and washing the body, as it is a low superficial crust and belongs to this world. His paying attention to the *jan®bah* of the inside of the heart and the secret of the spirit and purifying them from that impurity should be more important to him.

Therefore, he must avoid letting his bestial soul and animal concern [sha'n] overpower the human soul and the divine concerns [shu'\subseten-i rahm\subseten\subseten], and to repent of Satanic impurity and arrogance, and to purify the inside of the spirit which is a divine blow breathed in him by "the Breath of the Compassionate" [nafas-i rahm\subseten\subseten\subseten], from Satanic tastes, which mean paying attention to other than Allah, being the root of the forbidden tree, so that he may deserve his father Adam's Paradise.

He must also know that eating of this tree of nature, desiring this world and attending to multiplicity are the origins of *jan®bah*, and, unless he purifies himself from this *jan®bah* by immersion in, or by complete

purification with, the water of Allah's mercy, which flows from the pillar  $[s \mathbb{T}q]$  of the Divine 'Arsh and is free from Satan's intrusion, he will not be fit for the Salat, which is the reality of ascension to (Allah's) proximity, as there can be no Salat without purification.2

This is referred to in the noble *had* th in *al-Was* y, quoting Shaykh as-Sad q (may Allah be pleased with him), who said with authorities:

"A group of Jews came to the Messenger of Allah (s). The most learned among them asked him some questions. Among his questions was: "What for did Allah command that one should perform ghusl because of the jan@bah, but He did not command it after relieving oneself from feces and urine? The Messenger of Allah (s) said: "When Adam (a) ate from the (forbidden) tree, it crept into his veins, hair and skin." During sexual intercourse water would come out of every vein and hair in his body. So, Allah made it incumbent upon his offspring to perform the ghusl of the jan@bah till the Day of Resurrection..."3 as the narrative goes.

In another narrative, Im $\mathbb{I}$ m ar-Rid $\mathbb{I}$  ( $^{l}a$ ) said: "They were ordered to perform the *ghusl* because of the  $jan\mathbb{I}bah$ , but they were not ordered to do it after the  $khal\mathbb{I}'$  (relieving oneself from feces and urine), though it is filthier than the  $jan\mathbb{I}bah$ , because the  $jan\mathbb{I}bah$  pertains to the soul of man, and what comes out is something from the whole body, while the  $khal\mathbb{I}'$  does not pertain to the soul of man, and what comes out is the food that goes in through an inlet and comes out from an outlet."4

The appearance of these *Hadiths* to "the people of the appearance" [ash®b-i z®hir] denotes that as the semen is from the whole body, the whole body needs the *ghusl*, and this coincides with the opinion of a number of physicians and natural philosophers. But giving it the cause of eating from the tree, as in the first had®th, and ascribing the jan®bah to the soul, as in the second had®th, open a way to information for the people of knowledge and allusion, because the question of the 'tree' and Adam's eating of it are of the secrets of the sciences of the Qur'an and the infallible *Ahl al-Bayt* ('a), in which many sciences are occult.

For this reason in the noble *Hadiths* the causes of legislating many rituals are ascribed to the said case of the 'tree' and Adam's eating of it, such as the *Wudu'*, *Salat*, *ghusl*, fasting during the month of Ramad®n and its being thirty days, and many of the *hajj* rituals. The writer has for many years been thinking of writing a thesis on this subject, but other engagements have prevented that. I ask Allah, the Exalted, success and happiness.

Generally speaking, you are an offspring of Adam, a seed for meeting (Allah) and created for knowing (Him). Allah, the Exalted, has chosen you for Himself and has shaped you with His two hands of Beauty and Majesty, and told the angels to fall down bowing to you, and caused *lbl* s to envy you. So if you want to get out of the state of the *jan* bah of your father, who is your origin, and to be worthy to meet the Beloved [hadrat-i mahb b] and to become ready to attain "the state of familiarity" [maq m-i uns] and "the Presence of the Divine Sanctity" [hadrat-i quds], you are to ritually wash the interior of

your heart with the water of mercy, and to repent from attending to this world, which is of the manifestations [maz®hir] of the forbidden tree, and to completely wash your heart, which is the meeting place of the Beautiful and the Beauty of the Majestic, from loving the world and its evil affairs, which are Satanic impurities, for the paradise of meeting the Haqq (Allah) is a place for the pure: "No one enters Paradise except the pure."5

"Wash yourself, then walk to the tavern."6

- 1. He refers to Shaykh Muhyi 'd-Don ibn al-'Arabo in his al-Futuhot al-Makkiyyah, vol. 1, p. 363.
- 2. Wase'il ash-Sheah, vol. 1, "Book of Purification," sec. on "Wudel," ch. 4, hadeth 1, p. 261.
- 3. Ibid., sec. on "Janabah," ch. 2, had to 2, p. 466, quoted from Man I Yahduruh al-Faq h, vol. 1, p. 22; Al-Maj lis, p. 115; Al-Ilal, p. 104.
- 4. Ibid., had@th 4, quoted from al-'llal, vol. 1, p. 281 and 'Uy@nu Akhb@r ar-Rid@, p. 291.
- 5. "Paradise is not entered except by the good." Usel al-Kefe, vol. 3, "Book on Faith and Disbelief," sec. on "Sins," hadeth 7, p. 371.
- 6. Wash yourself, then walk to the tavern,

That this ruined convent may not be polluted by you.

Hifiz Shirizi

## Chapter 7: Some Cordial Disciplines For Removing Filth And Purifying Impurities

Be aware that removing the *hadath* (impurity), as already stated, is getting out of I-ness and selfishness and parting with carnality [*nafsiyyat*] or rather it is complete separation from the house of the soul, since, as long as there are remnants of a servant's self, he will be polluted with *al-hadath al-akbar* (the major impurity) and the worshipper and the worshipped in him are Satan and the soul. If the stages of the journey of the people of the Road and *sul* were for getting ranks and ascension to high degrees, they would not be out of the intrusion of Satan and the soul, and the journey and *sul* are justified [*mu'allal*].

Thus, the *sul* is within the stages of the self, and the journey in the very inside of the house. Such a *s* is not a *s* is not a wayfarer, nor is he an emigrant to Allah and His Messenger, and he has not yet been purged from the major impurity, which is "the servant himself" ['ayn-i 'abd]. Should he become completely purified from this *hadath*, the worshipper and the worshipped would be the *Haqq* [Allah], and "I would be his ear (hearing) and his eye (seeing)," which is the result of the proximity by the *n* is filah (supererogatory act of worship), would take place.

Therefore, as far as purification from the *hadath* is concerned, the *ghusl* of the whole body is necessary, because as long as "the very servant" ['ayn-i 'abd] is still there in a way, the *hadath* is not yet removed, as "under each hair there is a *jan* bah."2

So, purification from the *hadath* is purification from the *hud* th [novelty] and perishing in the sea of ancientness [*qid* m]. Its perfection is in getting out of the multiplicity of names, which is the interior of the 'tree'. By this getting out he will get out of Adam's infectious sin, which is the origin [*asl*] of the offspring.

So, the *hadath* is of the spiritual impurities, and its purification is of the inner invisible affairs and is a light. *Wudu'* is a limited light, while the *ghusl* is an absolute light. "Which *Wudu'* is purer than the *ghusl*?"3

But removing the external filth and impurities has no such position, because it is a superficial cleaning and an external purification. Its cordial discipline is that the wayfarer servant, who wants to be present in the Presence of Allah, is to know that with Satanic filth and impurity one cannot find his way there, and unless he comes out from the big moral dispraised acts, which are the source of the corruption of the human utopia, and the origin of the external and internal sins, he will have no way to the wanted goal.

Satan, who was in the neighborhood of the world of sanctity and was regarded of the cherubim, yet, at last, because of evil inclinations, he was dismissed from the position of the favorites, and was cursed by:

"Then get out of it, for surely you are accursed." (Serah Sed 38:77 and Serah al-Hijr 15:34).

So, we, the survivors of the caravan of the invisible world, the sinking ones in the deep pit of nature, and the returned to the lowest of the low, how can we, with our Satanic, evil inclinations, deserve being in the Presence of His Sanctity and in the neighborhood of the godly and the companions of the favorites? Satan became self-conceited, recognized his being of fire, then said:

#### "I am better than him ... "4

This self-admiration led to self-worship and arrogance, which drove him to despise and insult Adam (a), and said:

#### "...and him you created of dust,"

And made a false analogy. He did not see Adam's goodness or his perfect spirituality. He looked only at Adam's appearance, his being of clay and of dust, while of himself he looked at his being of fire, disregarding his polytheism of egoism and egotism. Self-love prevented him from discerning his shortcomings and hid his faults from his eyes. This selfishness and self-conceit led him to self-love, arrogance, ostentation, hypocrisy, obstinacy, and disobedience, driving him from the sacred ascension down to the desert of the abode of darkness of nature.

So, it is on the wayfarer to Allah, as he cleans himself from external filth, to purify himself from the origins of vileness and internal Satanic impurities, and thoroughly cleanse, with the divine water of mercy and lawful austerity, his utopia, his virtuous city, and purify his heart, the place of divine manifestation, and to take off the shoes of ambition and loving pomposity, so as to become worthy of entering the sacred valley of *ayman* and of being a place for the Lord's manifestation.

Unless he is cleaned from evil filths, purification from impurities [ahd th] cannot take place, as purifying the exterior is a preliminary step to the purification of the interior. Unless a complete, mundane and visible taqw according to the instructions of the pure shar ah happens, no cordial taqw will take place; and unless the cordial taqw is brought about by the already named affairs, no real, secret and spiritual taqw can happen. All the stages of taqw are preliminaries to this stage, which is neglecting everything other than Allah.

As long as there are in the s lik remnants of selfishness, his heart will not discern Allah's manifestation. It is, however, possible that sometimes, owing to the precedence of (Allah's) mercy and the prevalence of the "near-to-Allah" [yalill h] aspect, invisible help is extended to the s lik such that the remnants of his I-ness are burnt out by the Divine firebrand [jadhwah].

It is probable that in the way Allah manifested His glory to the mountain, crushing it to pieces and in the falling down of Moses senseless, there are references to what has been said; and there is a similar difference between the <code>slik-i majdhlb</code> (the <code>slik</code> attracted by Divine Grace), and the <code>majdhlb-i slik</code> (the attracted one who is traveling to Allah). The people of truth understand from this an important point worthy of knowing, since knowing nothing about it would be the cause of many errors, goings astray and deviations from the right path. No one of those who are in quest of truth is to ignore it or be unaware of it.

It is this: The  $s \otimes lik$  who is in quest of truth must declare himself innocent from the extremities of some ignorant  $s \otimes lik$  and some negligent phenomenalists, so that it may become possible for him to travel to Allah. As a matter of fact, some sects of the first group believe that the external knowledge and act are formal, and stuffed moulds, intended for the ignorant and the common people, and that those who are the people of the secret, heart and truth, and are of good background, need not practice such acts, and that the external acts are required for the purpose of acquiring cordial truths and attaining the looked–for destination, and so, when the  $s \otimes lik$  reaches his destination, practicing those preliminaries will be departing, and engaging in the multiplicities will be a veil.

It should be noted that the formal rituals and the external worships are not only for acquiring perfect spiritual characters and cordial truths, but that is actually one of their fruits. To the people of knowledge and of heart, all worships transfer the divine knowledge from the inside to the outside and from the secret to the public.

And as the blessing of mercy of the Beneficent [ar-rahm $\mathbb{E}n$ ], or rather of the Compassionate [ar-rah $\mathbb{E}m$ ], covers all human cordial and formal growths [nasha' $\mathbb{E}t$ ] and each one of these stages has a share of the general divine blessings, each has to do a part of praising Allah, and thanking Him for the beneficent and merciful favors of His Absolute Necessary Being. As long as the soul has a share of the formal mundane growth [nasha' $\mathbb{E}t$ ] as well as of the visible life, the carpet of multiplicity will not be completely rolled away, and the shares of nature will not be done with.

As the traveler to Allah must not engage his heart with other than Allah, he is also not to make use of his bosom, imagination and nature in other than Allah's way, so that his  $tawh \mathbb{I}d$  (monotheism) and glorification may become firm in all the growths  $[nasha'\mathbb{I}t]$ . And if the spiritual attraction has any result other than serving Allah and submission to Him, it will indicate that there are still some remnants of selfishness, and the  $s\mathbb{I}lik'$ s journey is inside the house of the soul, and not to Allah.

The goal of the journey of the people of Allah is to color the nature and the kingdom of the body with Allah's color. There is a noble *had* th in which Allah, the Great and Almighty, says: "I am Allah! I am *ar-Rahm* (the Beneficent)! I created *rah* (the womb, relationship) and derived its name from mine. So, whoever observed it (i.e., observed kinship relations), I would observe him, and whoever severed it, I would sever him."5

One of the interior concepts of this *had* th is, perhaps, this severing the nature, which is the mother of the spirits, off the original homeland, and observing (connecting) it is its austerity and returning it to its homeland of servitude. Abt 'Abdullth (as-Stdiq) ('a) is quoted to have said: "I advise you to take care of your aunt, the date-palm, as it was created of Adam's clay." This noble *had* th refers to that kinship relations mentioned before.

In short, taking out the kingdom of the exterior from the homeland of servitude, and leaving it to itself, is a deep ignorance of the stations of the people of knowledge, and is of the temptations of the accursed Satan who deviates each group from Allah, the Exalted, in a particular way. At the same time, denying the stations and blocking the way to knowledge, which is the delight of the eye of the holy men [awliy®] (a), and confining the divine laws to the exterior, which is the world's share.

The kingdom of the self and the animal state, and disregarding the inner secrets and disciplines of worship which result in purifying the inside, reforming the heart and developing the interior are utmost ignorance and negligence. Both of these two groups are far away from the way of happiness and the straight path of humanity, and both are cut off from the stations of the people of knowledge.

The one, who is aware of Allah and knows the stations, must observe all the inner and outer rights and help everyone who has a right to get it. He must purify himself of exaggeration, fault and going to the extremes, remove the filth of denying the outside of the *shar* and *shar* and

stations become easy for him.

Thus, one of the stages of removing filth is removing the filths of the false fancies, which prevent Allah's proximity, and the ascension of the believers. One of the concepts and positions of the universality of the ultimate prophethood, or rather, of the proofs of the finality of the prophethood, is that he (the Last Prophet) attained, in all the spiritual states to all their rights and shares as regards all the affairs of the *shar* and he knowledge of the affairs of the Lordship, the Glorified, He is known in the highest height and in the nearest nearness to the state of universality:

"He is the First and the Last and the Manifest and the Hidden,"7

"Allah is the light of the heavens and the earth...,"8

"If you are lowered down with a rope to the lowest of the earth, you will come down onto Allah,"9 and

### "... Wherever you turn, there is Allah's Face...,"10

Through which the knower of the divine knowledge, attracted by the divine attractions, feels invisible delight and divine ecstasy. Similarly the practical-cordial monotheism is permeated into the last stage of the horizon of the nature and the corporeal body, and no being is deprived of a share of knowing Allah.

In short, the people of Sufism unknowingly speak of 'ss's (Jesus') wisdom, while the phenomenalists speak of the wisdom of Moses. The *Muhammadans*, however, are, by limitation, innocent of both of them. To expand on this brief is out of the question and does not suit these pages.

## **Connection**

Quoting Im as—Sediq (a) it is narrated in *Misbeh ash—Shareah*, thus: "The *mustareh* (washing closet or toilet where one relieves oneself) is called so because the people are relieved there from the weights of the filths, and they clear out there the dirts and impurities. The believer learns from this that the pure of the ephemeral things of this world (i.e., food) will finally have such an (impure) end. Then, he will be relieved by abandoning this world and turning away from it. He empties his soul and his heart from being engaged with it, and disdains collecting and possessing it, as he disdains the impurities, the feces and filth. He thinks, of himself, how he is honored in an instance and feels humiliated in another.

He then realizes that adhering to contentedness and taqw gives him relief in both worlds, that comfort is in neglecting this world, in refraining from enjoying it and in removing the impurity of (wanting) the unlawful and the doubtful, and so, he closes the door of arrogance to himself after knowing it, runs away from sins, opens the door of modesty, remorse and shyness, strives to carry out His commands and to refrain from the forbidden, hoping for a good return and a delightful proximity. He imprisons himself in the prison of fear, patience and abstinence from (satisfying) the desires until he arrives, with Allah's custody, in the eternal abode, and tastes His pleasure, as this is what is reliable (counted), and everything else is nothing."11 This is the end of his noble speech.

In this noble speech there is a comprehensive order for the people of knowledge and sul k, and it is that a conscious person, on his journey to the Last Abode, must, in whatever state he may be, demand all the spiritual pleasures, and not neglect, in any condition, to remember his ultimate goal and return. That is why the wise men have said: "The Prophet serves the (divine) decree [ $qad \ell$ ] as the physician serves the body."

As the great prophets and holy men [awliy 1] (a) have no care whatsoever except for Allah's decree [qad 1] and the "near-to-Allah" [yalill h 1] aspect, and the heavenly Kingdom [malak 1] of the divine decree governs their hearts, they believe that the management of all affairs is in the hands of Allah's angels, who are the divine soldiers, while the physical physician, being far from this stage and discarded from this valley, ascribes the running of the affairs of nature to the natural powers.

In brief, a selik should, in all conditions, make use of all the aspects of his sulek. So, as he sees that the trivial matters and the pleasures of the visible world are destined to annihilation and change, and realizes that their fate is corruption and vanishing, he will easily have his heart turn away from them and free his heart from thinking of them and being engaged with them, and he will be disgusted with them as he is with filths. The inside of the world of nature is filthy. Filth and dirt seen in a dream which is a door of revelation [mukeshafah] are interpreted to mean worldly positions and wealth, and, according to the revelations [mukeshafah] of 'Ale (a), this world is but a carrion.12

So, as the believer empties himself from the loads and excretions of nature and relieves the natural town from their harm, he is also to relieve his heart from being attached to it (nature) and getting engaged with it. He is to remove from his heart the burden of loving the world and position, and empty the spiritual utopia and relieve it from those impurities. Let him think how being engaged in the world will, after few hours, humiliate the honorable soul and force it to undergo the worst and most disgraceful state.

Let him know that to busy the heart with the world, after a while, when the curtain of visibility is drawn up and the veil of nature is pushed aside, will humiliate man and bring him to the reckoning and punishment. He is to know that adherence to taqw and contentment brings comfort in both worlds a comfort which is a result of neglecting the world, by slighting it and rejecting its pleasures and entertainments. Having purged himself of the formal filths, he is also to purify himself from the impurities of the har (the unlawful) and the doubtful cases.

Having understood himself and recognized the humility of his need, he has to close to himself the door of arrogance and haughtiness, to run away from recalcitrance and sin, and to open to himself the door of modesty, remorse and shyness. He is to strive to obey Allah and refrain from disobedience, so as to return to Allah good and well, and to attain Allah's proximity with purity and serenity of the soul.

He is to imprison himself in the prison of fear and patience and curb his soul of its desires, so as to be saved from the prison of Allah's punishment, and to join Allah's custody in the eternal abode, and, thus, to taste Allah's contentment. This is the ultimate hope of the people of  $sul \mathbb{R}^k$ , and everything else is

#### nought.

- 1. Refer to footnote 21.
- 2. Bih r al-Anw r, vol. 78, Book of Purification, sec. on The Incumbency of the Ghusl of Janabah, had the 23, p. 51.
- 3. J®mi' Ah®d®th ash-Sh®ah, "Book of Purification," sec. on "The Ghusl and its Regulations," ch. 12.
- 4. "I am better than him. You have created me of fire, and him You created of dust." (Serah Sed 38:76).
- 5. Biher al-Anwer, vol. 71, p. 95, quoted from Maleniy al-Akhber, p. 302.
- 6. Ibid., vol. 66, p. 129, quoted from al-Mahesin, p. 528.
- 7. Srah al-Hadd 57:3.
- 8. Srah an-Nr 24:35.
- 9. 'Ilm al-Yaqn, vol. 1, p. 54.
- 10. Serah al-Baqarah 2:115.
- 11. Misbth ash-Shartah, ch. 9, on "Privy".
- 12. Nahj al-Bal ghah, edited by Fayd al-Isl m, sermon 108: "They fell upon a carrion by eating of which they were exposed." Or as in sermon 151: "They are falling upon an easy carrion."

## Objective Two: Some Disciplines Concerning the Clothes

Covered under Two Stations

## **Station 1: General Disciplines For The Clothes**

Know that man's rational soul is a reality which at the same time of its unity and perfect simplicity has diverse aspects (growths =  $nasha^{t} \mathbb{I}t$ ), the principal ones of which are, generally, three:

The first aspect (growth = nash'ah) is the external mundane visible aspect, displayed in the apparent senses, and its lowest surface is the body.

The second is the aspect [nash'ah] of the barzakh world (the Isthmus, or the intermediate, world) displayed in the internal senses, the barzakhian (intermediate) body and "the mould of the ideal" [q:lib-i mith: ].

The third is the invisible internal aspect [nash'ah], displayed in the heart and in its affairs.

The relation of each of these aspects to the other is that of the external to the internal, and of the manifestation to the manifested. This is the reason for the effects, the characteristics and the reactions of each of these aspects to permeate into the other aspects. For example, if the sense of seeing discerns something, it will have an effect on the *barzakh*ian sense of seeing according to its aspect [nash'ah].

Then the effect is transmitted to the internal seeing sense of the heart according to its aspect [nash'ah]. In the same way the effects of the cordial aspect appear in the other two aspects. This, besides being proved by a strong and firm evidence, coincides with the conscience, too. Consequently, all the formal disciplines of the Shar' have their effect, or effects on the interior; and each of the good characters which belong to the *barzakh*ian status of the soul also has its effects on the exterior and interior.

All the divine knowledge [ma rif] and the true beliefs also have their effects on the two barzakhian and external aspects. For example, this belief that to have control over the kingdom of existence as well as the invisible and visible worlds belongs to Allah, and no other being has any control over them, except that permitted shadowy control, brings about so many spiritual perfections and good human moralities, such as depending on Allah and trusting Him, and pinning no hope on any creature.

This is the mother of perfections and the cause of so many good deeds and commendable acts, and prevents one from committing evil practices. Likewise other sorts of knowledge, which are so numerous that these pages, as well as the broken pen of the writer, have no patience to count them nor to relate the effects of each one of them, since it needs writing a huge book which can be expected only from the powerful pen of the people of knowledge, or from a warm soul of "the people of ecstasy" [ahl-i h ]: "My hand is short, while the dates are (high) on the date-palms."1

Similar is, for example, contentment [rid] as a character, which is one of the human moral perfections. It is effective in purifying and polishing the soul, rendering the heart a place for special divine manifestations, elevating faith to a perfect faith, the perfect faith to tranquility [tuma'n] hand, tranquility to its perfection, its perfection to vision [mush] hadah, the vision to a perfect vision, its perfection to "reciprocal love" [mu] shaqah] (with the Beloved), the reciprocal love to its perfection, its perfection to courting [mur] wadah, the courting to its perfection, its perfection to union [muw] salah, the union to its perfection, and to what neither you nor I can imagine.

The character of contentment has a surprising effect on the kingdom of the body and on the formal marks and acts, which are leaves and branches. It changes hearing, seeing and other powers and organs into divine ones, and the secret of "I will be his hearing and seeing" is somewhat manifested. As those stages have an effect, or rather, effects, on the appearance, they are also affected so surprisingly by the outer shape, all the ordinary and extraordinary movements and pauses, and all the acts and abstentions, so that it sometimes happens that a scornful glance by a suik at a servant of Allah causes the suik to fall from his high status to the lowest of the low, and this will need him years to make up for it.

Now, as our helpless hearts are weak and shaky, like the weeping willows, losing their stillness, by every gentle breeze, it would be, therefore, necessary, even in ordinary situations one of which is the instance of choosing one's clothes to observe the conditions of the heart and to take care of it. As the soul and Satan have quite firm snares and clever delusions which we are unable to understand, we have to do our best, as much as we can and is in our capacity, to resist them, and to ask, in all cases, Allah's help

and support for success.

So, we say that as it has become clear that the exterior and the interior have reciprocal effects, the seeker for the truth and spiritual elevation has to avoid choosing such clothes and models which have bad effects on the spirit, deviate the heart from perseverance and remembering Allah, and turn the soul's direction to worldly matters.

Do not think that Satan's delusions and the tricks of the evil-commanding soul are confined only to expensive and nice clothes and luxurious articles. Actually even by old and worthless clothes they may disgrace a man. Therefore, one should avoid seeking fame through clothes; or rather he should avoid all conducts contrary to the normal and the customary. He is to abstain from wearing highly luxurious clothes made of expensive materials and attractively and notoriously tailored, because our hearts are very weak and inconstant, and they slip by slightest distinction and deviate from moderation.

It may often happen that a wretched, helpless man, devoid of all degrees of honor, humanity, dignity and perfection, just because of a few meters of silk or woolen cloth, well tailored in a foreign style, and which might have been obtained through shameful and dishonorable bargains, looks down upon the servants of Allah with scorn, arrogance and haughtiness, devaluating the people. This is caused only by a completely powerless soul with so small a capacity that it takes the spit of a worm or the apparel of a sheep to be a cause of honor and dignity for itself.

O helpless man! How wretched and indigent you are! You should be the pride of the world of possibility, and the gist of space and place. You are the offspring of Adam, and you should teach the names and the attributes. You are the child of (Allah's) vicegerent; so, you should be of the brilliant signs (of Allah). "A whistle calls you from the turret of the 'Arsh.3 You, unfortunate degenerate! You have usurped a handful of remnants and apparels of helpless animals, by which you take pride. This pride of yours is that of a silk worm, a sheep, a camel, a squirrel or a fox. Why do you feel proud of others' clothes, and show arrogance by others' pride?

In short, as the quality, the value and the decoration of the clothes have their effects on the souls, Amtral-Mu'mintn (a), as quoted by the late Qutb al-Riwandi, said: "Whoever wears luxurious clothes, he will be, inevitably, arrogant, and the Fire is inevitably for the arrogant." There are effects in their fashion and tailoring.

It sometimes happens that the one, who wears the clothes cut similar to those of the foreigners, gets a feeling of ignorant attachment to them, and thus, he repulses and abominates the friends of Allah and His Messenger, and loves their enemies. In this respect, Im®m as–S®diq ('a) is quoted to have said: "Allah, the Exalted and Most High, inspired one of the prophets, commanding him: "Tell the believers not to wear the clothes of My enemies, not to eat like My enemies, and not to walk like My enemies, so as not to be My enemies as they are My enemies."5

As the too luxurious clothes affect the souls, similarly, low and shabby clothes, both in material and

quality, also affect them. It is most probable that this is more corruptive, by many degrees, than the exquisite clothes, as the soul can have quite crafty plots. When one sees himself distinguished from others by wearing rough, denim clothes, while others wear fine, soft clothes, he tries, as he loves himself, to neglect his defects, regarding this accidental and irrelevant affair as a matter of pride.

He may probably get to admire himself and look down at the servants of Allah, alleging that the others are out of Allah's holy sanctum, thinking himself to be among the most sincere and favorite servants of Allah. It is also most probable that he will be afflicted with hypocrisy and other big corruptions. So wretched he is that, out of all the degrees of knowledge, taqw and spiritual perfections, he suffices himself with rough, shabby wears, unaware of thousands of his big faults, the biggest of which is this very bad effect resulting from these clothes.

He thinks himself, who is of Satan's friends, of the people of Allah, regarding the servants of Allah as nothing and worthless. It also happens that the style and the way he wears his clothes throw him into many mischiefs, such as wearing them in such an arrangement as to make him famous as an ascetic and a holy man.

In short, to wear clothes for distinction, on either side of the extremities, is a matter that shakes the weak hearts, and deprives them of good moralities, and causes conceit, hypocrisy, arrogance and pride, each one of which is a mother of spiritual vileness. They further lead to being attached to this world and loving it, which is the head of all sins and the source of all evils. Many *Hadiths* also refer to many of the said affairs, as is stated in the noble *al-K* quoting Im mas-S diq ('a) saying: "Allah, the Exalted, becomes angry with one's getting famous through clothes."6

He is also quoted to have said: "The famous, good or bad, is in the Fire."7

He is further quoted to have said: "Allah becomes angry with two fames: the fame of clothes and the fame of the *Salat*."8

A *had* to is quoted from the Messenger of Allah (s), saying: "Whoever wears an apparel of fame, Allah will make him wear, in the Hereafter, an apparel of humility."9

## Station 2: Some Disciplines Concerning The Musall®'s Clothing

Explained in Two Chapters.

1. My leg is lame, while the destination is so far,

My hand is short, while the dates are (high) on the date-palms.

Hifiz Shirizi

- 2. Refer to footnote 21.
- 3. Refer to footnote 96.
- 4. Mustadrak al-Waselil, "Book of as-Salat," sec. on "The Rules on the Clothes," ch. 16, hadeth 5, quoted from Qutb al-Rewande, Lubb al-Albeb.

- 5. Al-Jawehir as-Saniyyah, ch. on "Abe 'Abdulleh Ja'far ibn Muhammad as-Sediq," hadeth 60.
- 6. Wase'il ash-She'ah, vol. 3, "Book of as-Salat," sec. on "Rules Concerning the Clothes," ch. 12, hadeth 1, p. 354.
- 7. Ibid., had th 3
- 8. Mustadrak al-Was@il, "Book of as-Salat," sec. on "The Rules on the Clothes," ch. 8, had@th 2.
- 9. Ibid., had th 1.

## **Chapter 1: The Secret Of The Purity Of Clothing**

Know that the *Salat* is the state of ascension to the state of Proximity and being present in "the Presence of Intimacy" [mahdar-i uns], and the selik has to observe the disciplines of being present in the Holy Presence of the King of kings.

As from the lowest of the degrees and stages of the appearance of the soul which is most superficial (the crust of the crust) and is its formal and visible body to the highest of its stages and realities which is the innermost and the secret state of the heart all are present in the Sacred Presence of Allah, likewise the silk must prepare himself to display all the internal and external soldiers of the overt and covert kingdoms in the Presence of Allah, the Exalted and Most High, and to return back to His Holy Presence all the trusts which His Sanctified Essence has bestowed upon him with complete purity, clarity, without the intrusion of any being, and with His hand of Power, Beauty and Majesty. He has to return the deposits as they have been given to him out of Kindness.

Therefore, there are many dangers in the discipline [adab] of the Presence, which the selik must take care not to neglect. He is to take the purity of the clothes which cover the crust, or rather, the crust of the crust as a means for the purity of the internal clothes, and to know that as these formal clothes cover the visible body, the body itself covers the isthmus body, which is actually existent, but is hidden within the curtains of the corporeal body which covers it.

The isthmus body is the cover, the clothes and the veil of the soul, which covers the heart, and the heart is the cover of spirit, and the spirit is the cover of the secret, which covers the hidden *lat* fah (the real essence), and other stages. Each low stage is the cover of its higher stage, and though all these stages exist in the most pure people of Allah, and the others are void of them, yet only some of these stages are mentioned because all people have them.

So, it must be noted that as the external form of the *Salat* is not proved to be correct without the purity of the clothes and the body, and as impurities which are of Satan's vile acts and cause repellence from the Presence of the Beneficent [*ar-rahm* n] block the way of attending the Presence, the *musall* with clothes and body polluted with Satan's vileness is expelled from the divine Presence and prevented from attending the station of familiarity [*maq* n-i *uns*].

Similar is the vileness of disobeying Allah, which is also of Satan's practices and of the filths of that foul creature. It also prevents one from entering the Presence [mahdar]. So, the red-handed disobedient one, with an impure cover of the isthmus body, cannot be admitted to Allah's Presence [mahdar]. Purifying this cover is among the conditions for the realization and correctness of the internal *Salat*. As long as man is in the veil of this world, he cannot know about the invisible body, the purity and filth of its clothes and the condition of its being pure and without filth.

The day he comes out of this veil, and the sovereignty of the interior and of the day of gathering [yawm al-jam'] twists aside the extensive disunion of the exterior, and the sun of truth rises out of the dark mundane veils, and the eye of the invisible interior opens, and the eye of the visible animality closes, thereupon, with the eye of insight, he will understand that his *Salat*, had been, till the end of life, void of purity and surrounded by thousands of obstacles, each one of which was an independent cause for expelling one from the Holy Presence of Allah.

Alas! A thousand alas! For on that day there will be no way for indemnity and there will be no cure. There will be nothing but regret and remorse endless regrets and continuous remorse:

### "And warn them of the day of anguish when the matter shall have been decided..." 1

After that the clothes of the interior body became pure, it would be necessary for the very invisible body to be purified from Satan's filths, that is, purification from the filths of the dispraised characters, as each one of them is apt to pollute the interior and to expel man from the Presence [mahdar] and prevent him from the Proximity. Such characters are of the filths of Satan who is deprived of (Allah's) mercy. The origins of all the dispraised acts are self-conceit, selfishness, ostentation, and obstinacy, each of which is the origin of many dispraised characters, and is at the head of many sins.

Having completed this purification, and purified the clothes of *taqw* with the water of sincere repentance and lawful austerity, the *s* lik will have to busy himself with the purification of the heart, which is the real concealer [*s* lir] and into which Satan's intrusion is greater, and its impurities spread to other clothes and concealers. So, without purifying the heart other purifications will not be easy. The purification of the heart passes through several stages, some of which will be referred to in these pages.

One of them is purging the heart from loving this world, which is at the head of all sins and it is the origin of all corruptions. As long as man has this love in his heart, it will not be possible for him to be admitted to the Presence of Allah; and divine affection, which is the mother of purities, is not accomplished with this impurity. Perhaps in the Book of Allah and in the advices of the prophets and holy men ('a), particularly Amer al-Mu'minen ['Ale] ('a), importance is the least given to other than abandoning this world, neglecting it and avoiding it, all of which are of the realities of *taqw*.

This stage of purification is not achieved except by useful knowledge, strong cordial austerities, concentrating one's thoughts on the beginning [mabda'] and the return (to Allah)  $[ma' \ \ \ \ \ \ \ \ ]$ , engaging the heart in taking lessons from the decay and the destruction of the world, and the excellence and

happiness of the invisible worlds: "May Allah have mercy upon the one who knows where he has come from, where he is and where he is going."2

Another purification is to be purged from dependence on the creatures, which is a concealed polytheism; yet, to the people of knowledge, it is a manifest polytheism. This purification is accomplished through (the belief in) Allah's Unity of Acts, which is the source of all cordial purifications. It must be noted that mere demonstrative knowledge and contemplative step concerning the Unity of Acts do not have the required result.

It sometimes happens that too much indulgence in the experimental sciences brings darkness and displeasure to the heart, and hinders man from attaining the higher objective. In this respect it is said: "Knowledge is the greatest veil." The writer believes that all sciences, even the science of  $tawh \mathbb{I}d$  (monotheism), are functional [practical =  $|amal\mathbb{I}|$ ]. Perhaps the grammatical etymology of the word  $tawh\mathbb{I}d$ , which is  $taf\mathbb{I}l$ , proves that, as according to its etymological function it means advancing from multiplicity to oneness, and annihilating and abolishing the aspects of the multiplicity in "the Essence of Union" [ $|ayn-i|am^{\prime}|$ ].

This idea cannot be proved with evidence, as with cordial austerity and instinctive inclination towards the Owner of the hearts, the heart is to be informed about what proofs say, so that the truth of *tawh* decan be understood. Yes, proof tells us: "There is no effecter [*mu'aththir*] in the (world of) existence except Allah," which is one of the meanings of "There is no God but Allah."

By the blessing of this proof we cut short the intruding hands of beings from the realm of the Majesty of existence, and return the invisible and visible worlds to their Owner, and display the truth of

"His is what is in the heavens and the earth,"4

"And in His Hand is the Kingdom of everything,"5

and

### "He it is who in the heaven and in the earth is God."6

But unless this proved subject reaches the heart and becomes an internal form [srat] of the heart, we will not cross the limit [hadd] of knowledge to the limit of faith; and of the light of faith, which illuminates the kingdom of the interior and the exterior, we shall have no share and no profit. This is the reason that although we have the proof supporting this divine, lofty subject, we are still in multiplicity and know little of tawhed which is the pleasure of the eyes of the people of Allah we do ring the bell of "There is no effecter [mu'aththir] in the (world of) existence except Allah," yet we look with the eye of greed, and extend the hand of demand to everybody:

The legs of the inferentialists are wooden, Legs will be very much infirm, if wooden.7 This purification is of the great stations of the wayfarers to Allah. There are, however, further stations, which are beyond our limit, though probably we may refer to some of them within these papers, when the occasion arises, *insh* 'Allsh (Allah willing).

- 1. Surah Maryam 19:39.
- 2. Mulle Sadre, Mafetch al-Ghayb, ed. Khejawe, p. 50.
- 3. It is ascribed to the theologian philosophers, as is related by Merze Abe 'l-Hasan Sha'rene in the Preface of his The Secrets of the Maxims, p. 32.
- 4. Srah an-Nahl 16:52.
- 5. Strah Yt-Stn 36:83.
- 6. Sirah az-Zukhruf 43:84
- 7. A poem by Mawlaws

## Chapter 2: Concerning Cordial Considerations Of Covering The Nakedness

The traveler to Allah finds himself present in the Holy Presence [mahdar] of Allah, the Almighty and Most High, or rather, he sees that his interior and exterior, his covertness and overtness are the very presence [hud r], as it is narrated in al-K and at-Tawh d that Imam as-Sadiq (a) said: "The spirit of a believer is more connected to the spirit of Allah than the connection of the sunbeam to the sun." 1

Yet, strong evidential arguments in the high sciences stress that the entire circle of existence, from the highest invisible stages to the lowest visible ones, is the very connection and mere dependence and want (poverty) in its relation to the Absolute Self–Existent, the Glorified and Most High. It is probable that the reference is to this in the  $\Im yah$ :

## "O men! It is you who are in need of Allah, and it is Allah Who is the Self-Sufficient, the Praised One."2

because if a being among the beings, in a state of states, in a moment of the moments and in an aspect of the aspects, had no connection to the Might of the Holy Lord, it would be out of the spot of self–potentiality and poverty, and into the sanctuary of Self–Necessity and Self–Sufficiency.

The one who knows Allah and is journeying to Him will have to engrave this true evidential subject, this divine gnostic delicacy, by way of cordial austerities, disregarding the limits of reason and argument, on the face of the heart, in order to bring it to the borders of gnosis ['irf n], so that the truth of faith and its light become manifest in his heart. The people of heart and of Allah step past the limit of faith onto the stage of revelation [kashf] and vision [shuh nd]. This would be possible through intense self-mortification [muj ndah], privacy with Allah and loving Him.

It is stated in *Misb* h ash-Shar ah that Imam as-Sadiq (a) said:

"The informed one (the gnostic), his person is with the people and his heart is with Allah. Should his heart be inattentive of Allah for a twinkle of an eye, he would have died of craving for Him.

"The informed one (the gnostic) is the entrusted with Allah's trusts. He is the treasure of His secrets, the source of His light, the evidence of His mercy on His creatures, the mount of His knowledge, and the criterion of His favor and justice. He is not dependent on the people, nor is he in need of them for his wants and the world. He feels intimate only with Allah, and gives no utterance, makes no gesture and draws no breath except by Allah, for Allah, from Allah and with Allah."3

In short, when the  $s \otimes lik$  finds himself, in all aspects (affairs, states =  $shu' \otimes n$ ), being the very Presence [ $hud \otimes r$ ], he covers all his internal and external kinds of nakedness [ $'awr \otimes t$ ] in order to observe the Presence and the discipline of Presence. He realizes that the exposure of the internal nakedness in the Presence of Allah is much more hideous and disgracing than the exposure of the external nakedness, as in the  $had \otimes th$ : "Allah does not look at your forms, but He looks into your hearts."4

The internal kinds of nakedness  $['awr \mathbb{I}t]$  are the dispraised characters, vile customs and immoralities, which deprive man of being worthy of the Presence [mahdar] and of the discipline of Presence  $[hud\mathbb{I}r]$ . This is the first stage of violating the covers and the exposure of the nakedness  $['awr\mathbb{I}t]$ .

It must be noted that if one does not cover himself with Allah's veiling and forgiveness, and if he does not put himself under the Names of "the Concealer" and "the Forgiver," demanding concealment and forgiveness, it frequently happens that when the visible curtain is rolled up, and the worldly veil is removed, they cause his exposure in the presence of the favorable angels and the appointed prophets ('a). Allah alone knows how much the exposed internal nakedness is ugly, disgraceful, stinking and scandalous.

O dear, do not compare the conditions of the Hereafter with this world, as this world can never have the capacity of the appearance of a single blessing or punishment of that world. This world, with all its vast heavens and kingdoms ['aw lim], cannot take in the appearance of a low invisible world such as the world of the grave, let alone the high kingdom of heaven, of which the resurrection world is a sample.

In a detailed *had* th narrated by the Shaykh ash-Shahtd ath-Thene (may Allah be pleased with him) in *Munyat al-Mured* quoting Fetimah as-Siddeqah (a), who, quoting the Messenger of Allah (s), said: "The Messenger of Allah (s) said: "The scholars of our followers will be resurrected wearing coats of honor according to their knowledge and to their efficiency in guiding the servants of Allah, such that some of them are given thousands of coats of light."

Then he added: "Some of those gifts are better than the best thing on which the sun may shine, by thousands of times". 5 So much for its blessings. As to its punishments, Fayd (may Allah have mercy upon him), in 'Ilm al-Yaq\in n, has quoted a had\in th from the late as-Sad\in q, on his authority, quoting Im\in m as-S\in diq ('a) who said that in a had\in th Gabriel said to the Messenger of Allah (s): "If a single link

of the chain, whose length is seventy cubits, is placed on the world, the world will melt by its heat. Or if a drop of the  $Zaqq \mathfrak{T}m$  and  $Dar \mathfrak{T}'$  (repulsive stinking drink) is dropped into the waters of this world, the people will die of its bad smell. 6 We take refuge with Allah from the wrath of ar-Rahm $\mathfrak{T}n$ .

Therefore, the traveler to Allah has to replace his bad characters and evil habits with the perfect ones, and to vanish them in the stormy and endless sea of Allah's perfect attributes, and to change the dark Satanic land of (his) nature [tab 'at] to a white and bright land, and to find out in himself:

#### "And the earth shines with the light of its Lord,"7

and to bring about the state of the names of Beauty and Majesty of the Holy Essence in the kingdom of his existence. In this state he will be under the shelter of Beauty and Majesty, and will acquire the divine moralities; and the vices of "personal individuations" [ta'ayyun to individuations and the darkness of fancy will be completely concealed.

Having attained this state, he will be favored with the special care of Allah, the Most High, Who will help him with His special secret protection (kindness) [*lutf*], and conceal him under the cover of His Majesty such that no one, except Himself will know him, and he will know none but Allah: "My friends are under My *qib* b (domes); no one knows them except Me."8

The sacred Book of Allah has many references to this point for those worthy of it, such as:

## "Allah is the Protector of those who believe. He brings them out of the darkness into the light..." 9

The people of knowledge and of past good records know that all the creational individuations  $[ta'ayyun \mathbb{I}t-i \ khalqiyyah]$  and the essential multiplicities  $[kathur \mathbb{I}t-i \ 'ayniyyah]$  are darkness  $[zulum \mathbb{I}t]$ , and the absolute light cannot happen except by discarding the annexations and breaking the individuations which are the idols in the way of the  $s\mathbb{I}ik$ .

When the darkness of the actual and participial multiplicities is effaced and vanished in "the Essence of Union" ['ayn-i jam'], all the nakedness will be covered, and the absolute presence and the complete attainment will take place, and the *musall*, being concealed by the *Haqq* (Allah), will be performing the *Haqq*'s (Allah's) *Salat*. The ascending *Salat* of the Seal of the Messengers (s) was probably of this type, in its particular states and stages. Allah knows better.

## **Connection**

It is stated in *Misb* h ash-Shar ah that Imam as-Sadiq (a) said: "The most decorative clothing for the believer is the clothing of taqw, and the finest one is faith. Allah, the Almighty and Glorified, said: "And the clothing of taqw, that is the best." As to the exterior clothing, it is a blessing from Allah, as it covers the nakedness of the children of Adam (a). It is a grace granted by Allah to His servants, the children of Adam, which He did not grant to other than them.

To the believers, it is a means to perform the duties imposed by Allah upon them. The best of your clothing is that which does not distract you from Allah, the Almighty and Glorified, rather it brings you nearer to thanking, remembering and obeying Him, and it does not bear you to conceit, hypocrisy, decoration, taking pride and boasting, as these are among the pests of the religion and bring cruelty to the heart.

When you put on your dress, remember Allah, the concealer of your sins by His mercy. Clothe your interior with truthfulness, as you dressed your exterior with your dress. Let your interior be under the protection of fear, and your exterior under the protection of obedience. Take a lesson from the favor of Allah, the Almighty and Glorified, as He created the means for making clothes to conceal the apparent nakedness, and He opened the doors of repentance and imploring in order to cover the internal sins and evil characters.

Do not uncover anyone's faults, as Allah has covered your greater faults. Attend to your own faults, and forgive that whose state and affair do not concern you. Beware of perishing your life for the action of others, letting the others trade with your capital, while you destroy yourself. Forgetting the sins is of the gravest punishments from Allah in this world, and of the most effective causes for the punishments in the Hereafter.

As long as the servant is engaged in his obedience to Allah, the Exalted, in recognizing his own defects and abandoning what is disgraceful in the religion of Allah, he will be isolated from the plagues, plunging in the sea of the mercy of Allah, the Almighty and Glorified, and will win the gems of the advantages of wisdom and expression. But as long as he is forgetting his sins, unfamiliar with his defects, resorting to his own might and force, he will never be successful."10

- 1. Usell al-Kefe, vol. 3, "Book of Faith and Infidelity," ch. on "The Believers' Brotherhood to One Another," hadeth 4, p. 242.
- 2. Srah Frtir 35:15.
- 3. Misbth ash-Shartah, ch. 95, on "Knowledge".
- 4. Bih r al-Anwer, vol. 67, p. 248, quoting Jemi al-Akhber, p. 117 (with a slight addition).
- 5. Munyat al-Mursd, p. 24.
- 6. 'Ilm al-Yaqn, vol. 2, p. 1033.
- 7. Sirah az-Zumar 39:69.
- 8. A hadeth al-qudse (divine saying) in Ihye 'Ulem ud-den, vol. 4, p. 256. In the MS (manuscript) both the words qibebe and qibel are stated.
- 9. Srah al-Baqarah 2:257.
- 10. Misb®h ash-Shar®ah, sec. 7, on "Clothing".

## **Objective Three: On the Cordial Disciplines**

## Concerning the Place of the Musall®

Discussed in Two Chapters

## **Chapter 1: About Knowing The Place**

Know that the wayfarer to Allah has, according to his existential growths [nasha'st-i wujsdiyyah], certain places, each of which has its particular disciplines. The sslik have to know them before attaining the Salat of the people of knowledge.

The first is the natural growth and the apparent mundane stage, and its place is the earth of nature. The Messenger of Allah (s) said: "The earth is made for me a place for prostration and a purifier." 1

The  $s \otimes lik$ 's discipline [adab] at this stage is to make his heart understand that his descending from the invisible growth [nash'ah] and the coming down of the soul from its high and lofty place to the lowest earth of nature and his being reduced from "the best stature" [ $ahsan-i taqw \otimes m$ ] to the lowest of the low are for the voluntary journey to Allah and the ascension to the  $mi'r \otimes j$  of Proximity and reaching the Court of Allah and the Threshold of His Lordship, which is the objective of creation and the final end of the people of Allah. "May Allah have mercy upon one who knows where he has come from, where he is and where he is going." 2

The *s*lik must realize that he has come from the house of Allah's munificence [karlmat], and is now in the house of worshipping Allah, and will go to the house of Allah's recompense. The gnositc says: "From Allah, in Allah and to Allah." So, the *s*lik must tell himself, and his spirit, that the house of nature is a mosque for worshipping Allah, and that he has been brought to this world for this purpose, as Allah, the Almighty and Glorified, says:

### "And I have not created the j⊡nn and the ins [mankind] except that they should worship Me."3

After realizing that the house of nature is the mosque for worship, and finding himself in seclusion [muˈtakif] in it, he is to observe the relevant disciplines and abstain from remembering other than Allah. He is not to leave the mosque of worship, unless there is a need, such as for relieving himself, and then to return, and not to be familiar except with Allah, nor to have any affiliation with others, as these are contrary to the disciplines of cleaving to the door of Allah.

In this stage the knower of Allah will have certain moods [hteltat] which cannot be written down, and as the writer is out of "the innate disposition of humanity" [fitrat-i instringyat], indulging in the overflowing darkened sea of nature, void of truth and reality, as well as of all the stations of the stations of the gnostics, the best thing for him is not to disgrace himself in the Presence of Allah, the Almighty, and his close friends, but to go past this stage and take his complaint against the evil-commanding soul to the

Sacred Threshold of the Lord of Majesty, as perhaps He would extend to him a helping hand out of His general kindness and all-embracing mercy, and thus he would compensate during the rest of his life for what has passed:

"Our Lord! We have been unjust to ourselves, and if you forgive us not and have not mercy on us, we shall certainly be of the losers."4

The second stage is the state of the external and internal powers, which are the visible and invisible soldiers of the soul, whose place is the ground (earth = 'ard') of man's nature, i.e., his structure and body. The s lik's discipline in this respect is to inform the inmost of the heart that the ground ('ard') of his nature is the mosque of divinity and the place for the prostration of the soldiers of the Beneficent [ar-Rahmln].

Therefore, the mosque should not be smeared with the filths or Ibl extstyle s' intrusion, and the divine soldiers should not be put under the influence of Ibl extstyle s, so that the ground ['ard] of the nature is illuminated with the Lord's light, and be freed from the darkness and the impurity of being away from the Court of the Lord.

So, let him believe that his visible and invisible powers are in seclusion in the mosque of the body, and he is to treat his body as he treats a mosque, and to look at his powers as being in seclusion in the Court of Allah. In this stage, the obligations of the *selik* are more, because it is his own responsibility to undertake cleaning and purifying the mosque, as he also is to observe the disciplines of seclusion on the part of those (visible and invisible powers) that are in seclusion in this mosque.

The heart of a scholar is a small world, while the scholar is the heart of the big world. In this stage the s of ik's duties increase, because the building of the mosque is also added to his responsibilities and it maybe that God forbid! His mosque will be a mosque of harm [dir of r], disbelief and disunity of the Muslims. In such a mosque it is not allowed to worship Allah, and it must be pulled down.

Having established the divine invisible mosque with the hand of the Beneficent and of the guardianship, and purified it from all impurities and satanic intrusions, and begun his seclusion therein, the s lik is to strive to take himself out of his seclusion in the mosque in order to seclude in the Court of the Owner of the mosque.

And, after purging himself from self-love and getting out of his own fetters, he himself will become the house of Allah, or better to say, he will become the mosque of the Lord, and Allah will glorify Himself through Manifestation of Action, then of Names and of Essence in that mosque, and this glorification is

the *Salat* of the Lord, saying: *Subb* hun qudd s, rabb 'ul-mal kati war-rh (All-Glorious, All-Holy, the Lord of the angels and the spirit).6

The traveler to Allah has, in all the stages of the journey, another duty to perform, neglecting which is not permissible at all, for actually it is the core of the cores and the objective of the  $sul \ k$ . This duty is not to forget to remember Allah in any situation or stage, and to seek to know Allah from all rituals and worships, and to see Him in all phenomena, and not to let the blessings and munificence prevent him from the company [suhbat] and privacy, as this is a kind of  $istidr \ j$  (being engaged in other than the Hagq).

In short, he is to take the spirit and the interior [bstin] of the worships and rituals to be knowing Allah, and to look into them for the Beloved so that the attachment of loving and being loved becomes fixed in his heart, and he may be favored with hidden graces and secret associations.

#### Connection

It is stated in *Misb* h ash-Shar h that Im m as-Sidiq (a) said: "When you arrive at the door of the mosque, know that you have come to the door of a great King. No one may walk into His Courtyard save the purified, and no one is admitted to His Company [muj lasah] but the truthful. So, attach reverence to your coming to the ground of serving the King, as you would be exposed to a great danger if you were negligent.7

Know that He is capable of doing what He likes of justice and grace with you and by you. So, if He were kind to you with His mercy and favor, He would accept from you little worship and give you much reward for it. But if He demanded from you a share of truth and sincerity, to be just with you, He would block you and reject your worship, even if it is much. He is the doer of what He wants. Confess to His Presence your inability, shortcoming, humility and poverty, as you have come to Him to worship and to get His Intimacy [muˈsɪnasah].

Expose your secrets to Him, knowing that nothing, covert and overt, of the entire universe, is hidden from Him. Before Him, be the poorest of His servants. Empty your heart of all occupants that keep you away from your Lord, as He does not accept except the pure (st) and the (most) sincere. Find out in which register your name is recorded. If you tasted the sweetness of supplication and the delight of addressing Him, and drank from the cup of His mercy and generosity out of His good reception of you and response to you, then you would become suitable for His service.

So, enter, as you will have permission and protection. Otherwise, stop, like the one whose rope has snapped, whose hope has come short, and time has got the better of him. So, if Allah found in your heart true recourse to Him, He would look at you with the eye of kindness, mercy and leniency, and cause you to be successful in attaining what He likes and is pleased with, since He is generous and loves generosity for His servants who distressfully resort to Him and burn out at His door for the want of

His pleasure. Allah, the Most High, says:

### "Or, who answers the distressed one, when he calls upon Him, and removes the evil...?"8

I have related the complete text of this noble speech because it is a comprehensive set of instructions for the people of knowledge and the wayfarers to Allah, who, by contemplating on it may acquire a different state.

## Chapter 2: On Some Disciplines Concerning Permissibility [lbshah] Of Place

So as to establish amicable relations with the Owner of the House, and his actions [tasarruf t] in the world of nature may not be usurping. Some of the people of good aptitude say that the inner meaning of the noble yah,

## "O you who believe! Fulfill the obligations. The cattle quadruped are allowed to you,"9

Is that allowing the cattle quadruped is conditioned by the fulfillment of the guardianship obligation. Noble *Hadiths* relate that all land is the Im®m's, and that other than the *Sh®ah*s are its usurpers. 10 People of knowledge regard the *wal®al-amr* (the religiously legal authority) as the owner of all kingdoms of the existence, and the stages of the visible and the invisible, and regard using them without the Im®m's permission to be wrong.

The writer says: The accursed *lbl*s is the enemy of Allah, and his conducts and all the satanic intrusions in the world of nature are tyrannical and usurping. So, if the wayfarer to Allah could bring himself out of the control of that wicked one, his conduct would be divine, and his place, clothing, food, and matrimony would be permissible and clean. And as much as he remains under Satan's control, his permissibilities become less, and satanic polytheism [*shirk*] will affect them.

So, if man's external organs become under Satan's control, they will be Satanic organs, usurping Allah's kingdom, as the seclusion of the invisible powers in the mosque of the body can only be permissible and right when those powers are of the soldiers of Allah, in which case *Ibl* s' soldiers will not have the right to intrude into the kingdom of the human body, which is the property of Allah, the Exalted.

Having cut the intruding hand of Satan short off the kingdom of the heart, which is the private residence of Allah, and cleared his heart for Allah's manifestation, and excluded other than Allah, such as *Ibl*s,

from it, the external and internal mosques and the visible and invisible places become permissible for him, and his *Salats* become like those of the people of knowledge, and consequently, the purity of the mosque is realized, too.

- 1. Was il ash Sh i ah, vol. 3, "Book of as Salat," sec. on "What One can Prostrate upon," ch. 1, had to 8, p. 593.
- 2. Refer to footnote 141.
- 3. Serah adh-Dheriyet 51:56.
- 4. Sgrah al-A'rgf 7:23.
- 5. In Ghurar al-Hikam vol. 7, p. 269, it is said: "A scholar's slip corrupts the world."
- 6. "...[Y]our Lord prays...He says: "All-Glorious, All-Holy, I am the Lord of the angels and the Spirit"," Us® al-K®f®, vol. 2, "Book of the Proof," sec. on "Histories," ch. on "The Birth of the Prophet (s) and his Death," had®th 13, p. 329.
- 7. Hefiz says: O the wayfarer in the lane of our Beloved,

Be aware that head breaks its wall.

- 8. Misb®h ash-Shar®ah, ch. 12, on "Entering the Mosque". The Qur'anic verse at the end of the had®th is verse 62 of S®rah an-Naml (chapter 27).
- 9. Srah al-Milidah 5:1.
- 10. Usel al-Kefe, vol. 2, "Book of the Proof," narratives in ch. "Concerning that All Land is the Imem's," p. 266.

## Objective Four : On the Cordial Disciplines of the Time

Discussed on Two Chapters

## **Chapter 1: Times of Salat**

Know that the people of knowledge and of observance pay attention to, and take care of, the times for the *Salat*s according to the depth of their knowledge of the Sacred State of the Lord, and according to their longing for supplication with the Creator, Honored be His Name, as these times are for supplication and meeting Allah.

Those who are attracted by the Beauty of the Beautiful, and are fond of the beauty of eternity, and are drunk with the cup of affection, and are in a state of ecstasy by (drinking) a goblet from *alastu* 

### (Am I not...?) 1,

Are delivered from both worlds, closing their eyes against the regions of existence and joining the Majesty of the Sanctity of Allah's Beauty. To them the Presence is continual, and they do not forget, even for a single moment, remembrance, contemplation, perception and observance.

The people of knowledge, virtues and honorable learned souls, and of good disposition, would prefer

nothing to supplication to Allah. They demand supplication and privacy with Allah. They take glory, honor, virtue and knowledge to be in supplication and remembering Allah. Should they look at the universe and the world, their look would be gnostic. In the world they are in guest of Allah and want Him.

To them, all beings are the manifestations of Allah and the charms of the Beautiful: "I love the whole world as the whole world is from Him." They watch for the times of the *Salat*s with all their hearts, and eagerly wait for the time of supplication to Allah, preparing themselves to be present at a fixed time to meet Him. Their hearts are present, and from the Presence [mahdar] they demand the Present, as they respect the Presence [mahdar] for the sake of the Present. They believe that servitude is association and sociability with the Absolute Perfect and their eagerness for worship is due to this fact.

And those who believe in the invisible and the other world, and are fascinated by the generosity of Allah, the Exalted, and who would not change the eternal heavenly blessings and the everlasting pleasures and the permanent cheerfulness for mundane perishing chances and the temporal, incomplete and suspected delights, at the times of worship which is the seed of the blessings relating to the other world they prepare their hearts and perform it whole–heartedly and anxiously.

They wait for the times of the *Salats* which are the times for getting the results and winning the treasures and take nothing for the eternal blessings. As their hearts are aware of the invisible world and they cordially believe in the eternal blessings and the continual pleasures of the Hereafter world, they fully utilize their time and do not waste it. Those are the owners of Paradise and the lords of grace in which they will remain forever.

Those groups that have been mentioned, and the others which have not been mentioned, obtain pleasure from worshipping itself, in proportion to their ranks and their knowledge. They never feel the heaviness of the obligations, but it is we, the helpless, who are in the chains of hopes and desires, and in the fetters of whims and wishes, drowned in the overflowing dark sea of the world of nature, where neither a smell of affection and love has reached the sense of smell of our spirit, nor has our heart's sense of taste tasted any delicacies of knowledge and virtue.

We are neither of the people of Gnosticism and vision, nor of the people of faith and tranquility. We take the divine worship to be a heavy obligation, and regard supplication unto Allah a burden. We trust nothing but this world, which is a manger for animals, and are attached to nothing except to this house of nature, which is the seclusion place of the unjust. The eye of our heart's insight is blind to the Beauty of the Beautiful, and the taste of our spirit is void of the taste of Gnosticism.

The master of the circle of the people of knowledge, and the gist of the people of affection and truth says: "I spend the night with my Lord Who feeds me and gives me drink." O Lord! What a night which Muhammad (s) spent in the House of Private Intimacy with You! What food and drink were those, which You, with Your own hand, fed that honorable being and freed him from all worlds! It is proper for that master to say: "I have with Allah a time which is not within the capacity of any favorable angel and prophet."4

Was that time of the times of this world and the other world? Or was it the time of the Privacy of  $q \cdot ba$  qawsayn (the distance of two bows' length) and discarding the two worlds? Moses, the interlocutor with Allah, fasted for forty days and could attain a meeting with Allah, and Allah said:

### "So, the appointed time of his Lord was complete forty nights."5

Yet, he could not attain a meeting like Muhammad's, and it cannot be compared with that of him. In the meeting place Moses was told:

### "Take off your shoes,"6

Which is interpreted to mean "affection to family," while the Seal of the Prophets was told to love 'Al. In my heart, of this secret, there is a firebrand, of which I would not talk. You yourself, from this brief, read its detailed talk.

## **Chapter 2: On Watching Over The Time**

Dear, you too, are to seize this opportunity for supplication, as available and according to the possible measure, and apply its cordial disciplines, informing your heart that the origin [m yah] of the eternal Hereafter life, the source of the spiritual virtues and the capital of the unlimited generosities are in the Proximity to, and Intimacy with, Allah, the Exalted, and in supplication to Him, especially in the *Salat* which is a spiritual mixture [ma][n] prepared by the hand of Allah's Beauty and Majesty.

It is the most comprehensive and perfect worship among all types of servitude. So, take care, at your best, to keep its times, and select its virtuous times, for in them is a sort of luminosity not found in other times. In those times you are to lessen, or even sever, your heart's engagements, and this can be achieved by arranging your times and assigning special times for the *Salat*, which guarantees the eternal Hereafter life for you, such that in those assigned times you would have nothing else to do, and the heart could have no other attachments that might rival the *Salat*, and the heart can be prepared and made present with ease.

Now I am going to relate some of the *Hadiths* about the conditions of the infallibles [the Im mems] (a), as needs be, so that contemplating their conditions may lead to being awake, and perhaps the importance of the situation and seriousness of the state can be recognized by the heart and it can be awakened from its sleep of negligence.

Some wives of the Messenger of Allah (s) were quoted to have said: "The Messenger of Allah (s) used to talk to us and we used to talk to him. But when the time for the *Salat* arrived he appeared as if he did not know us and we did not know him, as his attention was completely directed to Allah."7

It is said that Amr al-Mu'min 'Alr ('a), when it was time for the *Salat*, used to writhe and tremble. Asked once about his uncommon state, he said: "The time has come for the trust which Allah, the

Exalted, offered to the heavens and the earth and the mountains, but they refused to carry it and were afraid of it."8

Sayyid Ibn Thwhs (may his soul be sanctified) says in Falth as-Shil, that when Imhm Husayn (a) used to perform the Wudu, he changed colors and his joints trembled. Asked about the reason, the Imhm said: "When one is going to stand before the Owner of the Arsh, his color is ought to turn pale and his joints to tremble."9

Imem Hasan had a similar condition. 10 It is narrated that Imem as-Sajjed (the fourth Imem) (a) used to get pale at the arrival of the time of the *Wudu'*. He was once asked: "What is this state which happens to you whenever you want to perform the *Wudu'*?" He said: "Do you not know before whose presence I am to stand?"11

If we, too, think a little and tell our veiled and discarded heart that the times of the *Salats* are the times of being present at the Holy Threshold of the Owner of Majesty, the times in which Allah, the Exalted, the Master of the Kings and the Absolute Great, invites His helpless and worthless servant to supplication, admitting him to His House of Generosity, so that he may win the eternal happiness and permanent pleasures and cheerfulness, we will have pleasure and cheerfulness, according to our level of knowledge when the time of the *Salat* arrives.

If the heart understands the greatness and the importance of the situation, there will be fear and dread in proportion to the extent of its understanding of the greatness. But as the hearts of the holy men [awliy] and their conditions are different, according to the gracious and the overpowering manifestations and feeling the greatness and mercy, sometimes their longing for the meeting, and their feeling the mercy and beauty excite them to display pleasure and cheerfulness, and they hail: "Relieve us, O Bil]! And sometimes (divine) manifestations of Greatness, Power and Sovereignty, drive them to ecstasy, trembling and shivering.

In short, O you helpless! The cordial disciplines of the times are in preparing yourself for entering into the Presence of the Master of this world and the Hereafter, for conversing with Allah, the Almighty and Most High. So, cast a glance at your weakness, helplessness, humility and indigence, and at the Greatness, Glory and Majesty of the Sanctified Essence, Glorified be His Majesty, in Whose Court of Greatness the prophetic Messengers and the favorite angels go into rapture, and confess their incapability, humility and wretchedness.

Having so looked, and taught your heart, it would feel afraid and you regard yourself and your worship trivial and worthless. Then, contemplate the extent of the mercy, complete kindness and all-embracing affection of His Sacred Essence, to realize that such a helpless servant, with all his impurities and wretchedness, is invited to His Sacred Court, received by the ceremonies of sending down of angels, heavenly Books and Prophets and Messengers ('a), who call him to the meeting of intimacy, without this helpless possible servant having any previous aptitude, or there being imaginable, in this invitation to His Presence, any benefit for Him we take refuge in Allah or for the angels of Allah and the Prophets ('a).

It is natural, however, that the heart is pleased with this contemplation, and it is filled with hope and expectancy. Therefore, with steps of fear and hope, desire and dread, prepare yourself for the Presence and have ready the required provisions for the Attendance, the most important of which is to attend the Meeting [mahdar] with a shy and fearing heart, feeling broken, humiliated, weak and helpless, and believing yourself unworthy to worship and servitude and to be admitted into the Presence, and regarding that giving you permission to enter into worship and servitude was only because of the general mercy and the all-inclusive kindness of the One, the Almighty and Glorified.

If you put your humility before your eyes, and humbly and heartily submitted to the Sacred Essence of Allah, and if you considered yourself and your worship worthless and trivial, Allah, the Exalted, would be kind to you, raise you and bestow His graces upon you.

- 1. This is a reference to the Tyah: "And made them bear witness against their own souls: "Am I not your Lord?" They said: "Yes, we bear witness." "(STrah al-Araaf, 7:172).
- 2. "By the world I am pleased, since the world is pleasant by Him, I love the whole world, as the whole world is from Him." Sa'd®
- 3. Wase'il ash-She'ah, vol. 7, p. 388, with a slight difference; Saheh al-Bukhere, vol. 4, "Book of Wishes," p. 251. Mawlawe, in a couplet says: "As 'I spend the night with my Lord' became knowledge, 'He feeds and give drinks' afterwards became porridge."
- 4. 'Awsliyy ul-La'st, vol. 4, hadth 7, p. 7; Biht al-Anwt, vol. 18, "Book of the Prophet's History," ch. on "Proving the Mi'rtj," p. 360.
- 5. Srah al-A'rf 7:142.
- 6. "I am your Lord; take off your shoes," Strah Tt-Ht 20:12.
- 7. Mustadarak al-Was ii, "Book of as-Salat," sec. on "The Acts of the Salat," ch. 2, had th 17.
- 8. Ibid., had ths 5 and 14.
- 9. Sayyid Ibn Tewes (may his soul be sanctified) has stated this point in his Faleh as-Se'il, quoting al-Lu'lu'iyyet, concerning the conditions of Imem Hasan ibn 'Ale ('a).
- 10. Biher al-Anwer, vol. 77, "Book of Purification," sec. on "Wudel," ch. 34, hadeth 34, p. 346, quoting Faleh as-Se'il.
- 11. Mustadarak al-Waseil, "Book of as-Salat," sec. on "The Acts of the Salat," ch. 2, hadeth 35.
- 12. Al-Mahajjat al-Bayd for Tahdh for al-Ahy for vol. 1, p. 377. Bil for was the Prophet's mu'adhdhin, or the caller for the Salat. Mawlaw for in a couplet, says:

"The soul is perfect and perfect is its call,

The Chosen One said: "Relieve us, O Bil !"

## Objective Five: On Some Disciplines Concerning Orientation

Discussed in Two Chapters

## **Chapter 1: On The General Secret Of Orientation**

The appearance of orientation consists of two aspects:

One is (turning to) the forefront, which is turning the face from all dispersed sides.

The other is psychological, and it is the orientation of the face towards the *Ka'bah*, which is the *umm ul-qur* (the Mother of the Towns) and the center of the extension of the earth.

This appearance has an inside, and the inside has a secret, or rather, secrets. The people of the invisible secrets distract the interior or the spirit from dispersed directions [jih to find the multiplicities of the invisible and visible, and direct the secret of the spirit towards being attached to the One. They regard all the multiplicities as vanished in the secret of the "Collective Oneness" [ahadiyyat-i jam'].

When this spiritual secret settles in the heart, the Haqq (Allah) appears in the heart as the Greatest Name, which is the state of "the Union of the Names" [jam'-i asm [jam'-i], and the multiplicities of the Names are vanished and disappear in the Greatest Name, and the heart is directed, in this instance, to the Greatest Name. And when it comes out from inside the heart to the outer visibility, the plan for annihilating [ifn [ifn (all) other (than Allah) is to turn away from the east and west of the visible world, and the plan of the orientation towards the Union [hadrat-i jam'] is the orientation towards the center of the extended earth, which is Allah's hand in the earth.

As regards the traveler to Allah, who travels from the outside to the inside, and advances from the overt to the covert, he is to use this formal orientation towards the center of the earthly blessings, and discarding other diverse orientations, as a means for the cordial moods, and never to be satisfied with the meaningless appearance.

He is to divert the heart which is the focus of Allah's attention from the different and diverse directions, which are real idols, directing it towards the *qiblah* of the truth, which is the origin of the origins of the blessings of the heavens and the earth, and doing away with the custom of other [*ghayr*] and otherness [*ghayriyyat*] so as to get the secret of

### "I have turned my face toward Him Who originated the heavens and the earth"1

to some extent, and to have in his heart an example of the manifestations and gleams of the invisible world of the (Divine) Names, so that the diverse directions and the different multiplicities may be burnt away by the divine gleam. Allah, the Exalted, would help him, and the small and big idols in the inmost corner of the heart may be destroyed by the hand of (His) guardianship. However, this is an endless story, so let me drop it and go by.

## **Chapter 2: On Some Of The Cordial Disciplines Of Orientation**

O you traveler to Allah, know that by turning the outer side of your appearance away from the dispersed points of the world of nature, and turning it to a single point, you have claimed two of the inborn divine dispositions, which the hand of the Invisible has hidden in your essential nature [kham ra-i dh t], and Allah, with the hand of Beauty and Majesty, has mixed your nature [t nat] with them, and you have shown these two inborn states in mundane and visible displays.

And, in order not to be deprived of the light of these two divine dispositions, you have proven that you have apparently turned away from all directions, and you solely faced the *qiblah*, which is the place of the appearance of Allah's hand and power. The two divine dispositions are, first, repugnance to imperfection and the imperfect, and, second, loving perfection and the perfect. These two, of which one is original and autogenic, and the other is subordinate and a shadow, are of the dispositions, which are mixed with the nature of the family of mankind without exception.

They are in the whole human species disregarding their differences in beliefs, characters, habits, temperaments, places, traditions, and whether nomads or urbans, uncivilized or civilized, learned or ignorant, godly or naturalists. In all of these the two innate dispositions are concocted, even if they themselves do not recognize them in themselves, and differ in distinguishing perfection and imperfection, and the perfect and the imperfect.

One who is brutal, bloodthirsty and murderer takes perfection in his victory in assaulting the lives and the honors of the people. He thinks blood-shedding and homicide are perfection, and he spends his life on that, while the ambitious who is in quest of rank, position and wealth in this world thinks that in these he will find perfection, and so, he adores them.

In short, everybody with an objective thinks that objective to be perfection, and the one who attains his objective is the perfect; so he loves it and is repugnant to any other thing. The prophets ( $^{l}a$ ), the knowers of Allah, and the people of knowledge have come in order to take the people out of the veil and to save the light of their inborn dispositions from the darkness of ignorance, and to teach them the meaning of perfect and perfection. And, after distinguishing the perfect and perfection, there would remain no need to invite them to attend to that and neglect the others, for the light of the inborn disposition is, in itself, the greatest of the divine guidances, present in all the human species.

In this divine mixture [ma'j extstyles n], that is, the Salat, which is the ascension to the Proximity of Allah, facing the qiblah and the central point, and giving up and turning away from other diverse directions, denote the wakefulness of the innate disposition, and the emission of the light of the disposition out of the veils.

This is a reality for the perfect ones and the people of knowledge. As to us, the people of the veil, the relevant discipline is to tell the heart that in the entire House of Realization [der-i tahaqquq] there is no perfection nor perfect except His Sanctified Essence, the Absolute Perfect, for that Sanctified Essence is

a Perfection with no imperfection, a Beauty with no defect, an Actuality with no blemish of potentiality, a Goodness mixed with no evil and a Light with no blemish of darkness.

In the entire House of Realization whatever there are of perfection, beauty, goodness, dignity, greatness, illumination, actuality, and happiness, are emissions of the Light of the Beauty of that Sacred Essence, and nobody has any share of personal perfection of that Sacred Essence, and no being has beauty, perfection, light, and magnificence except through His Beauty, Perfection, Light and Magnificence. In short, the splendor of the light of His Sacred Beauty illuminates the world, bestowing upon it life, knowledge and power, as otherwise, the whole House of Realization would have been in complete darkness of non-being, in the latency of non-existence and in the inside of nullity.

The one, whose heart is lighted with the light of knowledge, sees everything, other than the light of the Beauty of the Beautiful, as void, worthless and non-existing, eternally and forever. It is narrated that when the Messenger of Allah (*s*) heard this poem of Lab®d,

"Oh, indeed, everything, save Allah, is  $b \otimes til$ , And every pleasure  $[na \otimes m]$  is, inevitably, transient!" he said: "This is the truest piece of poetry recited by the Arabs."2

Having informed your heart about the falsity of all that is in the House of Realization, and about the perfection of the Sacred Essence, there would be no need for the heart to premeditate for turning to the real *qiblah* and loving the Beauty of the Absolute Beautiful, and detesting the entire House of Realization, except the manifestation of the Sacred Essence, as in fact, the very divine disposition in man naturally invites to that, and

### "I have turned my face toward Him who originated the heavens and the earth"3

Becomes the motto of man's soul, heart and situation, and "I do not love the setting ones" becomes his natural motto.

Thus, O poor know that the world, excepting Allah, is transient, perishing, vanishing, and btil. None of the beings has anything by itself, and none of them in itself has any beauty, glory, light, or splendor. Beauty and splendor exclusively belong to the Essence of Allah. As the Sacred Essence is unique in Divinity and in being Necessary Existent, He is also unique in Beauty, Glory, Perfection, and particularly He is unique in existence, while the humility of essential non-existence ['adam-i dhtil] and nullity are engraved on the foreheads of the others.

So, turn the heart, which is the center of the light on the divine innate disposition, away from the different aspects of falsities, nullities and shortcomings, and direct it toward the Center of Beauty and Perfection and in your pure conscience let the motto of your disposition be what the gnositc of Shiraz says:

Our conscience accommodates none but the Beloved.

Give up both worlds to the foe, suffices us to have the Beloved.

### **Connection**

Imem as-Sediq (a) is quoted to have said: "When you face the *qiblah*, despair of the world and of what is in it, and of the creatures and of what they are busy with. Empty your heart of whatever takes your attention from Allah, the Exalted. Discern with your heart the Greatness of Allah, the Glorified. Remember your standing before Him on the day when

"Every soul shall become acquainted with what it sent before, and they shall be brought back to Allah, their true Guardian"5

And stand on the foot of fear and hope."6

These noble instructions are for the like of us, the veiled, who are unable to keep the states of our hearts constant, join between Oneness and multiplicity and attend to both Allah and creation. Such being the case, we should despair of the world and what is in it when we turn to Allah and face the *qiblah*. We should also sever our expectancy from the creatures and empty our heart and spirit of whatever takes our attention from Allah, so as to be worthy of His Presence and let a manifestation of majesty appear in the secret of our spirit.

And when we gain the light of majesty according to our capacity, we are to remember our return to Allah and our standing in His Sacred Presence on the day when

"Every soul shall be acquainted with what it sent before and they shall be brought back to Allah, their true Guardian" (Serah Yenus 10:30),

And they shall cross out all the whims of the soul and the false deities.

Thus, in the Presence of such a Great One, of whose manifestations of Act is this House of Realization, someone like you and a poor man like me, must walk and stand on the foot of hesitation, fear and hope. When we see our weakness, laziness, helplessness, poverty and humility, and discern Allah's Greatness, Haughtiness, Majesty and Might, we are to feel fear and awe from the danger of eminence; and when we understand His unlimited mercy, kindness, leniency, and boundless generosities, we are to be hopeful.

- 1. Srah al-An'm 6:79
- 2. 'Ilm al-Yaqen, vol. 1, p. 106.
- 3. Strah al-An'tm 6:79.
- 4. Ibid., 6:76.
- 5. Serah Yenus 10:30.
- 6. Misb®h ash-Shar®ah, ch. 13, on "Opening the Salat"; Mustadrak al-Was®il, "Book of as-Salat," sec. on "The Acts of the Salat," ch. 2, had®th 9.

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