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Section One: On Some Disciplines of the Adhan and Iqamah

Discussed in Five Chapters

Chapter 1: General Secret And Disciplines Of The Adhan And Iqamah

Know that the *salik* to Allah has to announce attending the Meeting [*mahdar*], in the *adhan*, to the heart, which is the sultan of the covert and overt powers, and to other soldiers scattered throughout the visible and invisible realms. As the time of the presence and meeting has drawn near, he is to prepare them, so that, if he is of the eager lovers, he may not lose control at the sudden appearance of a manifestation; and if he is of the veiled, he may not enter the Sacred Presence [*mahdar*] without making ready the means and the disciplines for the occasion.

Thus, the general secret of the *adhan* is the announcement to the overt and covert powers and the divine armies to attend the Meeting. Its general discipline is to be aware of the greatness of the position, its significance and the majesty of the Presence and the Present, and it is the servility, helplessness, poverty, incapability, and shortcoming of the “possible” (existent) in carrying out orders and deserving to attend the Meeting [*mahdar*], unless the kindness and mercy of Allah, the Most High, extend the helping hand to make up for the shortcomings.

The *iqamah* is to set up the visible and invisible powers in the Presence and to make them present in the Meeting; and its discipline is fear, awe, shyness, shame, and a firm hope in the boundless mercy. The *salik*, during all the chapters of the *adhan* and the *iqamah*, is to continually inform the heart about

the greatness of the Meeting, Presence and the Present, and to continually think of his own humility, inability and shortcoming, in order to bring about (in the heart) fear and awe, while, on the other hand, he is to show to his heart Allah's vast mercy and generous kindness, in order to bring about (in it) hope and eagerness.

So, eagerness and attraction will conquer the loving hearts, and with the steps of love and affection they (the *sālik*s) will proceed to the Presence of Intimacy, and their hearts, by means of that invisible attraction, will, till the end of the *Salat* and through their love of the Presence and the Present, practice mutual embracing and fondling with remembering Allah and thinking of Him.

Imām 'Alī ibn Abū Tālib (*'a*) is quoted to have said: "The best of the people is the one who adores worship, embraces it, whole-heartedly loves it, touches it with his body and disengages himself for it. He would not care whether he gains his share of this world with difficulty or with ease."1

And the fearing hearts will be overpowered by the manifestation of the Greatness, and overwhelmed by the attraction of the Omnipotence, so that they (the *sālik*s) will be led to ecstasy, their hearts will melt with fear and awe, and their personal shortcomings and their feeling of humility and inability will hold them back from everything.

In a *hadīth* Mūsā ibn Ja'far (*'a*) is quoted to have said: "Amīr al-Mu'minīn ('Alī) (*'a*) said: "Allah has servants whose hearts are broken by fearing Him, causing them to keep silent."2

Sometimes Allah, the Exalted, manifests Himself to His perfect friends in a kind manifestation, and the attraction of love becomes their guide, as the *hadīth* says that the Messenger of Allah (*s*) used to be waiting for the time of the *Salat*, his longing ever increasing, until at last he would say to Bilāl (the Messenger's *mu'adhdhin*): "Relieve us, O Bilāl."3 Sometimes He would manifest Himself through greatness and sovereignty, such that they feel they are filled with fear and awe.

Such states are related from the Messenger of Allah (*s*) and the Imāms of guidance (*'a*). Sometimes He manifests Himself in "the Collective Oneness" [*jam'ī-i ahadī*] according to the endurance of the hearts and the capacities of their vessels. We, the veiled, the busy with the world, the imprisoned in the prison of nature and in the chains of desires and hopes, and the deprived of the divine intellectual happiness, who, because of being drunken with nature, will not come back to sobriety nor get up from the deep sleep till the dawn of eternity, are out of the calculations of these divisions, and excluded from this declaration.

Thus, the disciplines of the Presence, which suit us are different, and the performance of the cordial duties has a different form. But what should be the first and foremost, before all else, is to drive out of the heart the despair of Allah's mercy, and prevent it from losing hope for His generosity, for these are of *Iblīs'* dangerous soldiers and of the inspirations of the human and jinn Satans. We should not imagine that those stations have been cut to suit particular persons, such that our hand of hope is too short to attain them, or man's treadings cannot reach them.

Hence, we should not mistake hand for foot, and with coldness and weakness, remain sticking to the land of nature forever. No, it is not like what has been imagined! But I still say that the special station of the perfect people of Allah is not possibly attainable by everybody. Yet, the spiritual stations and divine knowledge have unlimited degrees and many ranks. Many of those stations, sciences, states and stages are available to the (human) species, if only their coldness and weakness let them, and if only the obstinacy and fanaticism of the people of ignorance and obstinacy take their hands off the hearts of the servants of Allah, and they turn not to be Satans on the road of their travel to Allah.

So, the discipline of the Presence for us is that at the beginning, as we have not yet passed through the stage of sensation and the appearance, and think of nothing except the mundane greatness and splendor, while knowing nothing of the Divine Invisible Greatnesses, we have to look at Allah's Presence [*mahdar*] as we look at a great sultan's presence whose greatness has been realized by the heart, informing it that all kinds of greatness, majesty and glory are but manifestations of the greatness of the heavenly world which have descended to this world, and the heavenly world ['*lam–i malakūt*] is of little importance compared with the invisible worlds.

Thus, we are to inform the heart that the world is the Sacred Presence of Allah, the Exalted, since He, the Glorified, is Present at all places and spaces, especially the *Salat* which is a special permission for attending the Presence, and a special date for meeting and intimacy with Allah, the Exalted. Now, having incited the heart to feel the Greatness and the Presence, even if at the beginning it was not so easy to do so, the heart gradually becomes familiar with it, and the imagery becomes real.

So, by observing the formal disciplines of dealing with the King of the kings and the Sultan of the sultans, and applying the disciplines of the apparent Presence, the heart will also be affected and will feel the greatness, and will gradually attain man's desired results. Similarly, inciting love and adoration can be achieved by means of perseverance and austerity.

So, at the beginning, one should exhibit the formal mercies and sensual blessings of Allah, the Exalted, to the heart, and then introduce to it the state of Mercifulness, Compassionateness and Bountifulness, until the heart gradually becomes intimate, and the exterior affects the interior, and the kingdom of the interior is illuminated by the effects of the Beauty, and then the desired results will be achieved.

If a man carried out the matter and strove in the way of Allah, the Exalted, He would help him and save him by His invisible hand from the darkness of the world of nature, and would throw the light of His Beauty to the dark earth of his heart, and turn him into a spiritual heaven:

"And whoever does a good deed, We add unto its good for him. Surely Allah is Forgiving, Thankful."[4]

1. Wasā'il ash–Shī'ah, vol. 1, "Book of Purity," sec. on "Preliminaries to Worships," ch. 19, hadīth 2, p. 61, quoted from the Messenger of Allah (s).
2. Bihār al–Anwār, vol. 75, "Book of ar–Rawdah," ch. 25, hadīth 1, p. 309, as cited from Tuhaf al–'Uqūl.

3. Refer to footnote I78
4. Sūrah ash-Shūrā 42:23.

Chapter 2: Some Disciplines And Secrets Of Takbīrs In The Adhān And Iqāmah

Know that, as the *adhān* (call to the *Salat*) is the announcement of the presence [*hudūr*] of the external and internal powers of the soul in the Presence [*mahdar*] of Allah for the sake of praising His Sacred Essence according to all the Names, Attributes, Affairs and *āyah*s since the *Salat*, as has already been mentioned, is a comprehensive praising of the Sacred Essence according to the manifestation of the Greatest Name, which is the state of "the Collective Oneness of the Names" [*ahadiyyat-i jam'-i asmā'*] in His Unity [*hadrat-i wāhidiyyat*], and the state of manifestation through the collectivity [*jam'*] differentiation [*tafrīq*], overtness [*zuhūr*] and covertness [*butūn*] in the essences [*a'yān*] and essential names [*asmā'-i 'ayniyyah*] the *sālik*'s attention is first directed to the Majesty of the Sacred Essence according to this general affair [*sha'n-i jāmi'*].

So, at first, he introduces the said Greatness and Majesty to the invisible and visible powers of his own kingdom. Then, secondly, to the angels of Allah in charge of the invisible powers spread in the kingdom of the soul. Thirdly, to the beings of the invisible and visible worlds, and fourthly, to the angels of Allah in charge of the Kingdom of the heavens and the earths (lands = *aradān*). So, through these four *takbīr*s (saying: "Allah is Greater") he announces the Majesty of the Grand Name (Greatest Name) to all the dwellers of the invisible and visible worlds of the inward and outward kingdoms.

And this, by itself, is an announcement of his being incapable of undertaking the duty of praising the Sacred Essence, and an announcement of his falling short of performing the *Salat*. This, in itself, is one of the general affairs of the *sulūk* and of the comprehensive disciplines concerning praising and worshipping, which must be before the *sālik*'s eyes during the whole period of performing the *Salat*.

That is why the *takbīr* is repeated in the *adhān* and the *iqāmah*, as well as in the *Salat*. It is also repeated when passing from one stage to another so that the *sālik*'s innate inability, and the Greatness and the Glory of the Sacred Essence are confirmed in his heart.

As such, its discipline, as it appears, is that the *sālik* should, in each *takbīr*, remind himself of his inability and Allah's Majesty. On another supposition, it is possible that each one of these preliminary *takbīr*s of the *adhān* points to a state: The first *takbīr* means: He is Greater than the attributive Essence; the second means: He is Greater than the attributive Attribute; the third means: He is Greater than the attributive Name; and the fourth means: He is Greater than the attributive Act. Thus, it is as if

the *s□lik* says: *All□hu akbar* [Allah is Greater] than your description of His Essence, or of His Essence-manifestations, and He is Greater than your describing Attributes, His Names and His Acts, or their respective manifestations.

In an elaborated speech quoted from Am□r al-Mu'min□n 'Al□ (*'a*) it is said: "...The other aspect is that *All□hu akbar* implies negation of His quality, as if he (the *mu'adhdhin* = the one who speaks out the *adh□n*)" says: "Allah's attribute, with which He is qualified, is far above being comprehended by the describers," for the describers describe Him according to their own measure, not according to the measure of His Greatness and Majesty. He is far above His quality being understood by the describers..." as the *had□th* goes.1

Another important discipline of the *takb□r*s is that the *s□lik* is to strive, and, by cordial austerities, he is to prepare his heart to be the place for the Majesty of Allah, the Glorified, and to regard Greatness, Glory, Sovereignty and Majesty to be exclusively ascribed to the Sacred Essence of Allah, the Most High, and to exclude the others from Majesty. If he feels in his heart even a tiny bit of anyone else's greatness, without taking it to be the light of that of Allah's, his heart is sick and is controlled by Satan.

It is quite possible that Satan's intrusion would cause the sovereignty of the majesty of other than Allah, in the heart, to be more than that of Allah's, and the heart would regard him greater than Allah. In this case, man would be counted among the hypocrites. The symptom of this devastating disease is that man regards the pleasure of the creatures to be preferred to the pleasure of Allah, and in order to obtain the pleasure of the created, he would incur the displeasure of the Creator.

As-S□diq (*'a*) is quoted to have said: "When you say: *All□hu akbar*, slight whatever is there between the high (heaven) and the earth, regarding it below His Majesty, because if Allah looked into the heart of the servant while telling the *takb□r*, and saw therein something contradicting his *takb□r*, He would say: "O you liar! Are you deceiving Me? By My Might and My Majesty, I will deprive you of (tasting) the sweetness of remembering Me, and I will exclude you from My proximity and from getting pleasure through your supplication."2

My dear, the fact that our wretched hearts are deprived of the sweetness of remembering Allah, the Exalted, and that the enjoyment of supplication to the Sacred Essence is not tasted by our spirit, and that we are prevented from reaching the proximity of His Threshold and deprived of the manifestations of His Beauty and Majesty, is because our hearts are sick and faulty, attracted by the world, stuck to it and wrapped in the veils of the darkness of nature. And this fact deprives us of recognizing Allah's Majesty and of discerning the lights of His Beauty and Glory.

As long as our look at the beings is Satanic and independent, we shall never drink of the wine of intimacy, not attain the pleasure of supplication. As long as we believe that in the world of existence there can be glory, might, majesty, greatness and dignity for any created being, and as long as we are wrapped in the veils of the created specifications [*ta'ayyun□t*], the dominion [*sult□n*] of the Majesty of

Allah, the Glorified, will not manifest in our hearts.

So, of the disciplines of *takbīr* is that the *sālik* should not stop at its outer form, or be satisfied with its wordings and with mere pronunciations of the tongue. First, he is to prove to the heart, with the power of argument and the light of divine knowledge, Allah's Glory and the confinement of greatness and majesty only to the Sacred Essence of Allah, Most High, informing it of the poverty, humility and helplessness of all the possible dwellers and all the corporeal and spiritual beings.

After that, with the power of austerity, frequent intimacy [*murāwadah*] and complete familiarity, he is to enliven the heart with this divine grace and grant it spiritual and intellectual life and happiness. When the *sālik* realizes the poverty and the humility of the possible (the creatures) and Allah's Greatness and Majesty, and puts that before his eyes, while his contemplation and remembrance reach their assigned limit, and the heart attains familiarity and tranquility, he will see with the eye of insight the effects of Allah's Glory and Majesty in all beings, and the diseases and faults of his heart will be cured.

Only then will he taste the deliciousness of supplication and the sweetness of remembering Allah, and the heart will affirm Allah's Sovereign Majesty, and the effects of Majesty will appear in the exterior and in the interior of the kingdom, and the heart, the tongue, the outside and the inside will go in harmony. So, all the external and internal powers, visible and invisible, recite *Allāhu akbar*, and one of the thick curtains is drawn away, and he gets one stage nearer to the truth of the *Salat*.

There is a reference to some of what has been said in a lengthy *hadīth* in *'Ilal ash-Sharā'i'*, quoting Imām Ja'far as-Sādiq (*'a*) describing the *mi'rāj*. He said: "Allah, the Glorified and Almighty, sent down to the Prophet a carriage of light comprised of forty sorts of light which were around the *'Arsh*. The *'Arsh* of Allah, Blessed and Most High, blurs the eyes of the onlookers. One of them was yellow, and it became the cause of the yellowness of the yellow.

Another one was red, and it became the cause of the redness of the red..." Then he added: "... He [the Messenger (*s*)] sat in it and it ascended him to the lower heaven. The angels ran to the outskirts of the heaven, and then they fell in prostration, and said: "All-Glorified and All-Holy is our Lord, the Lord of the angels and the Spirit. How this light is like the light of our Lord!" Jibrā'īl (Gabriel) said: "*Allāhu akbar*! *Allāhu akbar*!" The angels stopped talking, and the heaven was opened. The angels gathered and came to pay tribute to the Prophet (*s*) group after group..." as the *hadīth* goes.[3]

In this noble *hadīth* there are great secrets to which the hand of our hopes is too short to reach, and what can be said is now out of our purpose, like the secret of the descension of the carriage of light, the secret of the many lights, the secret of their diversity, the secret of the figure forty, the secret of its being sent down by Allah, the secret of their gathering around the *'Arsh*, the truth of the *'Arsh* in this respect, the secret of the yellowness of the yellow and the redness of the red caused by them, the secret of the angels' running, their bowing, praising and glorifying, and likening his light to Allah's, and the like. To speak about each of them would be lengthy.

Yet, that which suits this occasion and testifies to our subject is that the angels of Allah quieted down as they heard Gabriel's *takbīr*, and gathered around the candle of the meeting of the Absolute Guardian. By that *takbīr* the first heaven opened, and one of the curtains, which blocked the way to Allah, was drawn away. It should be noted that the curtains, which are pushed aside by the *adhān* are other than the curtains, which are in the opening *takbīrs*. We shall probably refer to this concept later on, *inshā' Allāh* (Allah willing).

Concerning there being only two *takbīrs* in the *iqāmah*, it is probably because the *sālik* has set up his powers in the Presence, and has somewhat advanced from multiplicity toward unity, magnifying the Essence and the Names, or the Names and the Attributes; and it may be that the magnification of the Essence and the Names implies the magnification of the Attributes and the Acts.

1. Bihār al-Anwār, vol. 81, p. 131, "Book of the Salat," ch. on "The Adhān and the Iqāmah," hadīth 24.
2. Misbāh ash-Sharī'ah, ch. 13, on "Finishing the Salat"; al-Mahajjat al-Baydā', printed by as-Sadūq Library, vol. 1 , p. 385; Mustadarak al-Wasā'il, "Book of as-Salat, sec. on "The Acts of the Salat," ch. 2, hadīth 9.
3. 'Ilal ash-Sharā'i', vol. 2, p. 312, sec. on "The Causes of the Wudū', the Adhān and the Salat," hadīth 1, p. 312.

Chapter 3: Some Disciplines Concerning Testifying Divinity And Its Connection With The Adhān And The Salat

Know that divinity has many states [*maqāmāt*], which, according to "collectivity" [*jam'*], are explained in two: **First:** Divinity of Essence. **Second:** Divinity of Action. If by testifying that divinity is confined to Allah we mean the Divinity of Essence, its truth, with that of *takbīr*, will come close to each other if *ilāh* (divinity) is derived from *aliha fī 'sh-shay'*, i.e. "He became perplexed about it," or derived from *lāha*, i.e. "He became lofty" or derived from *lāha yalāhu*, i.e. "He concealed himself."

In this case its connection to the *adhān* and the *Salat* becomes known by referring to the chapter of *takbīr*, and so does its discipline. But to repeat it again, though not void of some advantage, is contrary to brevity. If we take *aliha* to mean: "He worshipped," and *ma'lāh* to mean: "the worshipped," then the *sālik* must make the formal testimony of the confinement of deity to Allah, the Most High, comply with the inner cordial testimony, and he should know that should there be in the heart a deity other than Allah, he would be a hypocrite in his testimony.

So, the *sālik* is to convey to his heart, by whatever austerity, his testimony about divinity, and to smash in his heart the big and small idols which have been engraved by the intruding hands of Satan and the evil-commanding soul, and to sweep them away, so that he may become fit to be in the Presence of His

Sacred Essence. As long as the idols of loving the world and mundane affairs are still in the *ka'bah* of the heart, the *sālik* will find no way to his goal. So, testifying to divinity is to announce to the worldly and heavenly powers that the false deities and the crooked objectives should be trod upon so as to be able to ascend to Allah's Proximity.

But if the confinement of divinity is intended for Divinity of Action, which is management and effectiveness, the meaning of the testimony will be: I testify that there is no manager and no effective influence in the world of achievement, and in the visible and the invisible save the Sacred Essence of Allah, the Most High. If the *sālik*'s heart cherished dependence on any being among the beings, and trusted any individual among the individuals, his heart would be diseased and his testimony false.

Thus, the *sālik* must first strengthen, with judicial proof, the fact that "There is no effecter [*mu'aththir*] in the (world of) existence except Allah." He must not evade the divine knowledge, which is the objective of sending prophets, and not turn away from remembering Allah and from the affairs of the Essence and Attributes, for the source of all (kinds of) happiness is the remembrance of Allah:

"And whoever turns away from remembering me, his shall surely be a straitened life."[1]

After attaining the truth of this divine delicacy, which is the source of the divine knowledge and the door of the doors of the hidden facts, by way of thinking and reasoning, he is to make his heart, through remembrance and austerity, familiar with them until it believes in them. This would be the first stage of the truthfulness of his words, and it is marked by complete dependence on Allah, and by taking the eye of greed and hope away from all beings, a fact which results in believing in Allah's Unity of Action, being one of the great states of the people of knowledge.

Having ascribed all effects to Allah, and closed the eye of greed against all beings, save His Sacred Essence, the *sālik* becomes worthy attending the Sacred Presence, or rather his heart becomes, by nature, attentive to that Presence. Repeating the testimony may be for confirming it, and by the testimony we mean one of the two testimonies, or it may not be a repetition, but one may refer to the Divinity of Essence and the other to the Divinity of Action. In this instance, its repetition at the end may be to confirm them, and that is why it is not mentioned there with the very words: "I testify."

A Gnostic Note

Know that testimony is of many stages, of which we shall be satisfied with referring to a few, as suits these pages.

The first is the verbal testimony [*shahādat–i qawliyyah*], which is already known. If the verbal testimony is not accompanied by cordial testimony, even in a lower stage, it will not be a testimony, but a deception and hypocrisy, as it was mentioned in the *hadīth* concerning *takbīr*, quoted from Imām as–Sādiq (*'a*).[2]

The second is the Practical Testimony [*shah□dat–i fi'liyyah*], which means that man testifies through the practices of his organs. For example, he is, in the type and method of his action, to apply the fact that: "There is no effecter [*mu'aththir*] in the (world of) existence save Allah," and, as his verbal testimony requires him to think that nobody is effective, he should work out the plan of his acts accordingly. Hence, he should not extend the hand of need to anybody except to the Sacred Presence of Allah, the Most High, nor should he open the eye of expectation at any being. He should show himself rich and in no need, before the weak servants, and keep aloof from weakness, humility and inability.

This is frequently referred to by noble *Hadiths*, as is in a narrative stated in the noble *al–K□f□*: "A believer's dignity is to manage without the help of the people."3 Showing oneself well off and prosperous is one of the religious commendable practices, while demanding things from people is undesirable. In short, one must put to practice the divine grace: "There is no effecter in the (world of) existence except Allah" in his external kingdom.

The third is the Cordial Testimony [*shah□dat–i qalbiyyah*], which is the source of the practical and verbal testimonies, as without it, these would not come to actuality. And it is that Allah's Unity of Action manifests in the heart, which realizes, by way of its inner secret, the truth of this grace, and separates itself from other beings.

Most of the narratives quoted from the infallible *Ahl al–Bayt* (*'a*) concerning abandoning looking with greed at what is in the hands of the people, and despairing of the servants, and trusting and confiding in Allah, the Exalted and Most High refer to this situation.

It is in *al–K□f□*, on the authority of 'Al□ ibn al–Husayn (*'a*) that he said: "I found that the entire goodness is gathered in cutting one's coveting what is in the hands of others, and whoever placed no hope on the people in anything, and entrusted himself to Allah, the Exalted, in all his affairs, Allah would respond to him in all the things."4 *Hadiths* of this kind are many.

The fourth is the Essence Testimony (Personal Testimony = *shah□dat–i dh□tiyyah*), i.e. the existential testimony, and it appears in the perfect holy men. To the holy men, this testimony is present in all beings, in one way or another. Perhaps the □*yah*:

"Allah bears witness that there is no god but He, and (so do) the angels and the possessors of knowledge,"5

Is a hint at the Essence Testimony, for Allah, the Exalted, in the state of "the Collective Oneness" [*ahadiyyat–i dh□tiyyah*] gives Personal testimony to His own Unity [*wahd□niyyat*], because mere existence by itself denotes the Essence–Oneness [*ah□diyyat–i dh□tiyyah*], and in the rising of the Day of Resurrection it appears in Complete Unity [*wahd□niyyat–i t□mmah*].

This Oneness [*ah□diyyat*] appears first in the mirror of the Collectivity [*jam'*], then in the mirror of distinctness [*tafs□l*]. For this reason He said: "**...and the angels and the possessors of knowledge.**"

In this instance there are many states of knowledge [*ma'rif*] that are out of the obligation of these pages to explain.

Connection

In the exegesis of Muhammad ibn Mas'd al-'Ayysh, quoting 'Abd as-Samad ibn Bashr, it is said: "The beginning of the *adhn* was mentioned to Ab 'Abdullh (Imm as-Sdiq) ('*a*), and he said: "The Messenger of Allah (*s*) was (once) sleeping in the shadow of the *ka'bah*, when Gabriel came to him with a bowl of water from Paradise. He woke him up and told him to wash himself with it.

Then he (the Prophet) was put in a carriage with a thousand colors of light, and he was taken high up to the doors of the heaven. When the angels saw him, they ran away from the doors of the heaven, exclaiming: "Two gods, a god in the earth and a god in the heaven!" Allah commanded Gabriel to shout: "*Allhu akbar! Allhu akbar!*" So the angels returned to the doors of the heaven.

The door was opened, and he proceeded until he reached the second heaven. The angels ran away from the doors of the heaven. There he said: "I testify that there is no god but Allah! I testify that there is no god but Allah! "The angels returned, as they realized that he was a creature. Then the door was opened and he went in..." as the *hadth* goes on.[6]

A similar concept is stated in a narrative in '*Ilal ash-Shari'*. [7] These *Hadiths* denote that testifying to Allah's Divinity opens the doors of the heaven and penetrates the barriers, and causes the angels of Allah to gather. The veil which is penetrated through by testifying to His Divinity and by confessing it to be exclusively His, is of the thick veils of darkness, and, as long as the *slik* is wrapped in it, he will have no way to attend the Presence, and unless this door opens to him, he will not be admitted.

That barrier is the veil of the multiplicity of acts, and to fall in this multiplicating veil results in taking the created beings to be effective and influential, which means regarding them to be independent in their action, which is admitting, the impossible and is a great polytheism, while, on the other hand, the result of testifying to the divinity to be exclusively Allah's, is testifying to the Unity of Action and annihilating the multiplicities in Allah's Act, and denying anyone else to have any effect or effectiveness, and believing that independence belongs to Allah, the Exalted.

It was by means of this testimony that the angels of the heaven came out of the veil of the multiplicity of "A god in the earth and a god in the heaven," and returned from fleeing away and dispersing to familiarity and gathering, and then the doors of the heaven opened to them. So, the *slik* must also penetrate through this veil of his darkness by way of this testimony and open the doors of heaven to himself, and step out of the heavy veil of the independence, so that the way of ascension to the *mi'rj* of His Proximity becomes closer.

But this cannot be brought about by mere verbal utterances of remembering Allah, as that is why our

acts of worship do not cross the limit of the mundane formality, and, thus, no door will be opened to us and no veil will be pushed off our faces.

1. Sūrah Tā-Hā 20:124.
2. Refer to footnote 190.
3. Usūl al-Kāfī, vol. 3, "Book of Faith and Disbelief," ch. on "Doing without the People," hadīth 1, p. 218.
4. Ibid., hadīth 3.
5. Sūrah Āl-i 'Imrān 3:18.
6. Al-'Ayyashi's Exegesis (on the Qur'an), vol. 1, p. 157, Commenting on Sūrah al-Baqarah, narrative 530.
7. 'Ilal ash-Sharā'i', vol. 2, p. 312.

Chapter 4: Some Disciplines Of Testifying To The (Prophet's) Messengership Implying Testifying To The Guardianship

Be aware that this spiritual journey and faithful ascension cannot be made with this broken leg, ruptured reins, blind eyes and lightless heart:

"And whomever Allah has not given light, for him there is no light" – (***Surah Nur, 24:40***).

Therefore, in setting off upon this spiritual road and ascending to this gnostic *mi'rāj*, it is a must to adhere to the spiritual state of the guides along the ways of knowledge [*ma'rifat*] and the lights [*anwār*] of the road of guidance, who are the devotees and the attainers to Allah. If anybody tries, depending on his selfishness and without clinging to their guardianship, to tread upon this road, his journey will be to Satan and to the pit (of hell) [*hāwiyah*].

Scientifically speaking, to connect between the novel [*hādith*] and the Eternal [*qadīm*], the changing and the Unchanging, there should be an intermediate, a connector, with the characteristic of being unchanging and changing, eternal and novel. Without such an intermediate, the Emanation of the Eternal and the Unchanging would not pass to the changing and the novel in the divine law, and the universal and existential connection would not take place.

As regards the connector between these two, the scientific opinions of the experts in the evidential knowledge [*'ulūm-i burhānī*] are diverse, as the gnostic taste is different, to give the details of which is out of the scope of these papers. In the gnostic taste, the connector is the Sacred Emanation [*fayd-i muqaddas*], the Expansive Existence [*wujūd-i munbasit*], which has the position [*maqām*] of the big isthmus [*barzakhiyyat-i kubrā*] and the great intermediate [*wasatiyyat-i 'uzmā*], and it is the very position of the spirituality and the guardianship of the Seal of the Prophets, which is united with the position of

'Al□'s General Guardianship [*wil□yat–i mutlaq–i 'Alawiyyah*].

The relevant details are stated in the *Misb□h al–Hid□yah* by the writer.[1]
Similarly, in the ascending spiritual connection which is the opposite of the descending existential connection, or in other words, it is "the contraction of existence" [*qabd–i wuj□d*] and returning to the Beginning there is need for an intermediate, without which it does not take place, and the connection of the imperfect and the chained hearts, and of the limited descending spirits, with the Complete, Super Complete and the Absolute from all aspects, is not implemented without the spiritual intermediates and the invisible connectors.

If somebody thinks that Allah, the Exalted, is self–subsisting [*qayy□m*] with each being and encompassing each of the entities [*akw□n*] without the intermediation of the intermediates, as is referred to in the noble □*yah*:

"There is no living creature but He holds it by the forelock,"[2]

He is mixing up the states [*maq□m□t*] and is making a mistake in the status [*i'tib□r□t*], mingling the state of the multiplicity of the stages of existence with the vanishing [*fan□'*] of the individuations [*ta'ayyun□t*]. This discussion, however, is not so much connected to this paper, and, actually, what has already been said was caused by the overflowing of the pen.

In short, adhering to the masters of graces [*awliy□'–i ni'am*] who have themselves found the way of ascension to *ma'□rij* and completed their journey to Allah is a must for the travelers to Allah, as is frequently mentioned in the noble *Hadiths*, such that in *Was□'il* (*Was□'il ash–Sh□'ah*) there is a chapter concerning the invalidity of worship without adhering to the guardianship of the Im□ms (the 12 Im□ms) and believing in their Imamate.

In *Was□'il* it is quoted from the noble *al–K□f□*, on the authority of its writer quoting Muhammad ibn Muslim who said: "I was told by Im□m Baq□r al–'Ul□m (the fifth Im□m) ('*a*) who said: "Know, O Muhammad, that the leaders of despotism and their followers are isolated from Allah's religion. They are misleading and misled. So, their deeds are like the ashes at which a violent wind blows on a windy day and it disperses them."[3]

In another narrative from Im□m al–B□qir, he said: "If a man spent his nights performing the *Salat*, spent his days fasting, gave out all his wealth in charity, and went to *hajj* every year of his life, yet he did not know the guardianship of Allah's friend to follow him and return to him in all his deeds, he would have no right to ask Allah, the Glorious and Almighty, for any reward, nor would he be of the people of faith."[4]

Shaykh as–Sad□q, quoting Ab□ Hamza ath–Thum□l□, says that he said: "Im□m 'Al□ ibn al–Husayn ('*a*) asked us: "Which spot is most preferred?" We said "Allah, His Messenger and the son of His Messenger know better." He said: "The best of spots for us is that which is situated between the *rukn* and the *maq□m* (two places in the *Ka'bah*). If some one lives as long as the life of N□h who lived among his

people for a thousand years less fifty and spends it in fasting in daytime and in worshipping at nights in that spot, and then goes to meet Allah without accepting our guardianship, he will not be benefited by it whatsoever."[5]

The narratives on this topic are too many to be contained in this summary.
The discipline of testifying to the Messengership is to convey to the heart the testimony of the Messenger's being sent by Allah, as well as the greatness of the state of the Messengership, especially that of the Last Messenger, since the whole circle of existence, the invisible and visible worlds, from the viewpoints of creation, legislation, existence, and guidance, are living on the crumbs of his table.

That great man is the means of Allah's Emanation and the connection between Allah and the creatures. Had it not been for his spiritual status [*maqm*] and absolute guardianship, no existing being could have been worthy of being benefited by the state of the Invisible Oneness [*ghayb–i ahad*], and Allah's grace would not have passed over to any being, and the light of guidance would not have shone onto anyone of the internal and external worlds. He is the light mentioned in the *yah* of *Nr* (Light):

"Allah is the light of the heavens and the earth."[6]

When the greatness of the legislator of the religion and of the Messenger of the Lord of the worlds enters a man's heart, the importance of his precepts and rules enter the heart, too. Then, when the heart has comprehended that greatness, the other visible and invisible powers would submit to it, and the sacred *sharah* would be observed in the entire human kingdom. The sign of the truthfulness of the testimony is that its effects will appear in all the invisible and visible powers, and they will keep adherent to it, as has already been stated.

From what has so far been stated, the reason of testifying to the Messengership in the *adhn*, the *iqmah* and the *Salat* has become clear, for the traveler on this spiritual road is in need of adhering to that sacred being, so that he may accompany him and have his helping guidance in performing this spiritual ascension.

Another aspect of this testimony is the announcement to the mundane and heavenly powers that the *Salat*, which is the reality of the ascension [*mi'rj*] of the believers and the source of the knowledge of the people of gnosticism and of faith, is the result of the complete revelation [*kashf*] of Muhammad (*s*), who, with his spiritual journey, divine attractions and the embers of the Beneficent, attained a position ***"At the distance of two bows or closer still,"***[7]

Revealing its truth, following the Essential, Nominal and Attributive manifestations and intimate inspirations in the Invisible Oneness. In fact, this is a souvenir, a gift that he brought from his moral and spiritual journey for his *ummah*, which is the best of the *ummah*s, and by that he favored them and overwhelmed them with blessings.

When this belief sets inside the heart and is fixed by repetition, the *slik* will, as a matter of course,

understand the greatness of the state and the place, and will proceed, with fear and hope, to cover this stage, and it is hoped, *insh□' All□h* (Allah willing), if he does his best to perform it, that master will assist him and lead him to the state of "the Proximity of the One" [*qurb–i ahadiyy*], which is the original innate objective. In the divine sciences it has been proved that the return of all beings is implemented by means of the Perfect Man:

"As He brought you forth in the beginning, so shall you also return."[8]

"With you Allah started and with you He will end, and the return of the creatures is up to you."[9]

A Gnostic Note

In the honorable *had□th* in *'llal ash–Shar□'i'*, which gives details about the *Salat* of the *mi'r□j* and describes it, it is said that when the Messenger of Allah (*s*) mounted on the mount of light, which had been sent down by the Lord of Might, and ascended accompanied by Gabriel, and reached the third heaven, the angels ran away, bowed and glorified Allah.

Gabriel said: "I testify that Muhammad is the Messenger of Allah. I testify that Muhammad is the Messenger of Allah." The angels gathered and greeted the Messenger of Allah, and asked him about Am□r al–Mu'min□n ('Al□). The doors of the heavens opened and the Messenger ascended to the fourth heaven. There, the angels of Allah said nothing. Then the doors of the heaven opened, and the angels gathered, and Gabriel finished reciting the *iq□mah*..." [10] etc.

Al–'Ayy□sh□, in his exegesis of the Qur'an, relates almost the same context.

From this *had□th* one may gather that the angels of each of the heavens were incapable of enduring to see the Ahmadian Beauty, and they fell bowing at seeing his sacred light, and dispersed, thinking it was the light of Allah. Then, as they heard the chapters of the *adh□n* and the *iq□mah* they came back to his intimacy, the doors of the heavens opened and the veils were lifted.

Hence, the *s□lik* is to come out from these veils by means of the said testimonies by testifying to the Messengership he is to completely come out from the veil of the creational individuality [*ta'ayyun–i khalq□*], because the position of Messengership which He assigned to the most honorable of the creatures, is the position of absolute annihilation [*fan□'*] and complete dependence, since the final absolute Messengership is the big divine isthmus *khil□fah* (vicegerency, succession).

It is a vicegerency [*khil□fah*] in respect of appearance, manifestation, genesis, and legislation. The vicegerent [*khal□fah*] is not to be independent nor to have individuality in any way; as otherwise, the vicegerency becomes the principalship itself, which is not possible for any of the beings.

So, the *s□lik* is to convey the great state of the Ahmadian *khil□fat* to the innermost of his heart and soul, by means of which he is to remove the veil and penetrate the barriers, and to completely come out of the

veils of the creational individuation. Then, the doors of all the heavens will open to him and he will attain, unveiled, his objective.

A Juristic Branch and a Gnostic Principal

In some unreliable narratives it is stated that after testifying to the Messengership in the *adhān* one is to say: “I testify that 'Alī is *waliyullāh* (Allah's friend)” twice. In other narratives, one is to say: “I testify that 'Alī is truly Amīr al-Mu'minīn' twice. In some others, one is to say: “Muhammad and his progeny are the best of people.” Ash-Shaykh as-Sadūq (may Allah have mercy upon him) took these narratives to be invented and he denied them.[11]

It is well known among the *'ulamā'* (may Allah be pleased with them) that these narratives are not reliable. Some narrators regard them among the commendables, due to “the negligence of the proofs of the laws”. This opinion, however, is not far from being true, although if “absolute proximity” [*qurbat-i mutlaqah*] is intended, reciting it is better and more admired, because after testifying to the Messengership, it is desirable to testify to the guardianship and the leadership of the believers.

In the *hadīth* of *ihtijāj* (argumentation) it is said that Qāsim ibn Mu'āwiyah said: “I said to Imām as-Sādiq that the people of the *Sunnah* relate a *hadīth* about the *mi'rāj*, that when the Messenger of Allah was taken on the *mi'rāj*, he saw upon the *'Arsh*: “There is no god but Allah, Muhammad is the Messenger of Allah, and Abū Bakr as-Siddīq.” He said: “Glory be to Allah! They changed everything even this!” He said: “Yes”. Then he continued: “When Allah, the Exalted, created the *'Arsh*, He wrote upon it: “There is no god but Allah, Muhammad is the Messenger of Allah, and 'Alī is the Commander (Leader) of the Faithful.

He ordered these to be written on the water, on the Chair (Throne), on the Tablet, on *Isrāfil*'s forehead, on the two wings of Gabriel, on the shoulders of the heavens and the earth, on the top of the mountains, on the sun and on the moon.” Then the Imām added: “When anyone of you says: “There is no god but Allah, Muhammad is the Messenger of Allah,” let him say:”'Alī is the Commander (Leader) of the Faithful.”[12]

In short, this noble remembrance, after testifying to the Messengership is generally recommendable. In the chapters of the *adhān* especially, it is probably commendable. Nevertheless, as the notable *'ulamā'* have denied those narratives, one may pronounce it by way of precaution and with the general intention of proximity (to Allah), not as a feature of the *adhān*.

As to the gnostic note concerning “writing these words on all the beings, as from the High *'Arsh* to the low earth,” it is that the truth of the *khilāfah* and *wilāyah* (successorship and guardianship) is the manifestation of divinity, which is the origin of existence and its perfection. Every being which has a share of existence also has a share of the truth of divinity and its manifestation, which is the truth of the *khilāfah* and *wilāyah*, and the divine grace is fixed on the foreheads of all beings all over the universe,

as from the invisible worlds to the end of the visible world.

The said divine grace is the truth of “the Expansive Existence” [*wujūd–i munbasit*], “the Breath of the Beneficent” [*nafas ar–rahmān*] and “the Created–in Right” [*haqq–i makhlūqun bihā*], which are the very inside of the Last Successorship and of 'Alī's General Guardianship. On this, the gnostic Shaykh Shāhābādī (may his spirit be sanctified) used to say that the testimony to Messengership implies the testimony to Guardianship, because Guardianship is the inside of Messengership.

The writer says that these two testimonies are both implied in the testimony to His Divinity, and the testimony to Messengership implies the other two testimonies, and also the testimony to Guardianship implies the other two testimonies. Praise be to Allah at the beginning and at the end.

Chapter 5: Some Disciplines Of The Hayya ‘Alī (S)

When the wayfarer to Allah has announced by his *takbīrs* that Allah is greater than any description, and by testifying to His Divinity has exclusively confined all attributes and praise, or, actually, every influence and effect, to Allah, and confessed his incapability of managing the *amr*, and by the testimony to the Messengership and Guardianship, he has chosen his comrade and company and adhered to the sacred position of successorship and guardianship as it is said: “The companion (first) then the journey”[13] then, with quite an explicit tone, he is to prepare his visible and invisible powers for the *Salat*, announcing the presence to them by saying: ”*Hayya 'alā 's–Salat*,” (come to the *Salat*) twice.

Its repetition is intended to complete awakening [*tanbīh*] and waking up [*īqāz*], or one is for the inner powers of the kingdom, and the other is for the outer powers of the kingdom, since they also accompany the *sālik* on his journey, as has already been said, and will follow, too.

In this stage, the discipline of the *sālik* is to tell his heart and powers, even the innermost of the heart, that the time of presence is near so as to prepare himself for that, fully observing the formal and the spiritual disciplines. Then he is to announce the general secret and result of the *Salat*, by the calling: “*Hayya 'alā 'l–falāh*” and “*Hayya 'alā khayr 'il–'amal”* (come to the best of deeds) so as to wake up the *fitrat* (disposition = nature), because prosperity and salvation are absolute happiness, and all the human beings love absolute happiness by nature.

The innate nature [*fitrat*] is in quest of perfection and comfort. The truth of happiness is the absolute perfection and absolute comfort, and that is brought about in the *Salat*, which is the best of deeds, cordially, formally, outwardly, and inwardly.

This is because the *Salat*, according to its form and appearance, is a great and comprehensive remembrance and a praise of the Greatest Name, which encompasses all the divine affairs [*shu'ān*]. For this reason, the *adhān* and the *iqāmah* open with the word “Allah” and end with it, and *Allāhu akbar* (Allah is Greater) is repeated in all stages of the *Salat*, and the three *tawhīds* (professions of the Unity

of Allah), which are the delight of eyes of the holy men, are effected in the *Salat*, in which the form [*s*ī*rat*] of absolute annihilation and complete return are mixed.

According to the interior and the truth, it is ascension to the proximity of Allah, the truth of reaching the Beauty of the Absolute Beautiful and vanishing in that Sanctified Essence, dearly loved by the inborn nature [*fitrat*]. It is by the *Salat* that the complete calmness, absolute comfort and the complete mental happiness are achieved:
"Surely by Allah's remembrance are the hearts set at rest."[14]

Therefore, the absolute perfection, which is attaining to Allah's Court, joining the Necessary Limitless Sea, discerning the Eternal Beauty, and being immersed in the Sea of Absolute Light, is effected in the *Salat*, in which absolute comfort, complete rest and perfect calmness also appear, bringing about the two corners of happiness.

So, the *Salat* is perfect prosperity, and it is the best of the deeds. The *s*ī*lik* will have to repeat this divine grace, to remind the heart and to wake up his disposition [*fitrat*], and after having it in his heart, his inner nature would attach importance to it and observe it, since it looks for perfection and happiness. The same point is true in respect of the repetition.

When the *s*ī*lik* reaches this stage, he announces his presence by saying: "*qad q*ī*mati's-Salat*" (The *Salat* has just started). Then, he is to see himself at the Presence of the Master of the kings of the worlds of existence and the Sultan of the sultans and the Absolute Great, and to inform his heart about the dangers of the Presence, all of which are due to the incapability and the inefficiency of "the possible", and to feel ashamed of not carrying out the *amr*, approaching, with the steps of fear and hope, towards the Generous.

He is not to regard himself possessing traveling provisions and company. He is to see his heart empty of safety, not to think his deeds good ones; rather, worth not a penny. Should this state become firm in his heart, he would hope to get Allah's care:

"Or who answers the distressed one, when he calls unto Him, and removes the evil?"[15]

Connection and Completion

Muhammad ibn Ya'q*ī*b, quoting Ab*ī* 'Abdull*ī*h as-S*ī*diq ('*a*), says: "When you recite the *adh*ī*n* and the *iq*ī*mah*, two rows of angels will perform the *Salat* behind you, but if you said the *iq*ī*mah* (only), one row of the angels would perform the *Salat* behind you."[16] There are many other *Hadiths* to the same effect, some of which say that the length of each row is as the distance between the east and the west.[17]

Another *had*ī*th* says that when Im*ī*m as-S*ī*diq ('*a*) was asked about the length of each row, he said: "The length of the shortest row is as the distance between the east and the west, and the length of the longest is as the distance between the heaven and the earth."[18] In some narratives it is said that if he

said the *iqmah* without the *adhn*, an angel would stand at his right side and another at his left side[19], and other similar narratives.

The difference among the narratives may be due to the difference among the knowledge and the sincerity of the *musallin*, as can be inferred from some narratives in this respect, such as the narrative concerning performing the *Salat* with the *adhn* and the *iqmah* in the desert or wasteland.[20]
In short, when the *salik* sees himself the leader of the *Salat* for the angels of Allah, and his heart as the leader of his visible and invisible powers, and gathers, with the *adhn* and the *iqmah*, his visible and invisible powers, together with the angels of Allah, he is to regard his heart which is the best of the external and internal powers, and the intercessor for the other powers as an *imam*.

And, as the heart is liable for the recitings of the *ma'mmmn* [*musallin*] after its leadership, and as their faults are undertaken by it, the *salik* is to be quite keen and a good observant of its presence, and to completely guard the disciplines of the Sacred Presence, making the most of this Sanctified Meeting, admitting the great importance of the attention and the support of the angels of Allah, taking them to be of the favors of the Real Benefactor, and acknowledging his incapability of giving the due thanks to His Sacred Majesty for these great blessings. Surely He is the Benefactor!

1. Misbah al-Hidayah is a book written in the Arabic language by Imam Khomeini (may Allah sanctify his honorable soul), explaining some truths and knowledge concerning the caliphate and guardianship. In the Preface to this honorable book he says: "I like to uncover for you, in this paper, by the help of Allah, the guardian of guidance in the beginning and in the end, an indication of the Muhammadan caliphate, and an exudation of the truth of the 'Alawian guardianship (upon them be the greeting from the beginning to eternity) and how they spread through the invisible and visible worlds...,or rather it should be named: Misbah al-Hidayah to Caliphate and Guardianship. I ask Allah success, as He is the best assistant and company, and I ask His pure guardians their patronage in this world and in the other world..." The writer finished writing the book in the month of Shawwal, 1349 A.H.
2. Surah Hud 11:56.
3. Wasa'il ash-Sha'ah, vol. 1, sec. on "Preliminaries to Worship," ch. 29, hadith 1, p. 90. Usul al-Kafi, vol. 1, "Book of Proof," ch. on "Knowing the Imam and Returning to Him," hadith 8, p. 259.
4. Usul al-Kafi, vol.3, "Book of Faith and Infidelity," ch. on "The Pillars of Islam," hadith 5, p. 30.
5. 'Iqab al-A'mal, ch. on "He Who Ignores the Merits of Ahl al-Bayt," hadith 2; Wasa'il ash-Sha'ah, vol. 1, sec. on "Preliminaries to Worship," ch. 29, hadith 12, p. 93.
6. Surah an-Nur 24:35.
7. Surah an-Najm 53:9.
8. Surah al-A'raf 7:29.
9. 'Uyunu Akhbar ar-Rida, vol. 2, p. 272 (Al-Jami'ah al-Kabirah invocation).
10. Refer to footnote 191.
11. Man la Yahduruh al-Faqih, vol. 1, "Book of the Salat," ch. on "The Adhan, the Iqamah and the Reward of the Mu'adhdhins (Those who call for the Salat), comment on narrative 35, p. 188.
12. Al-Ihtijaj, vol. 1, p. 230.
13. Wasa'il ash-Sha'ah, vol. 8, "Book of Hajj," sec. on "The Manners of Travel," ch. 30, hadith 11, p. 299, as quoted from al-Barqa's Mahasin, p. 357. Similar concepts are in some other narratives, such as: "Inquire about the company before the journey" as in Nahj al-Balaghah, ed. by Fayd al-Islam, p. 936, and "The company (first), then the journey," in al-Ash'athiyyat, ch. on "Bad Neighboring," p. 164.
14. Surah ar-Ra'd 13:28

15. Sūrah al-Naml 27:62.
16. Furū' ul-Kāfī, vol. 3,“Book of the Salat,”ch. on“Starting the adhān and the iqāmah,”hadīth 8, p. 303.
17. Thawāb al-A'māl, “The reward of the one who performs the Salat with the adhān and the iqāmah,” hadīth 2, p. 54.
18. Ibid.
19. Wasā'il ash-Shī'ah, vol. 4, “Book of the Salat,” sec. on “The Adhān and the Iqāmah,” ch. 4, hadīth 4, p. 620.
20. Ibid., hadīth 9: “O Abū Dharr, your Lord boasts over His angels for three persons: a man in a waste land…”

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