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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'at*), 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" [*qalib-i mith'ah*].

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 *barzakhian* 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 *barzakhian* 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'nah*], tranquility to its perfection, its perfection to vision [*mushahadah*], the vision to a perfect vision, its perfection to “reciprocal love” [*mu'ashaqah*] (with the Beloved), the reciprocal love to its perfection, its perfection to courting [*murwadah*], the courting to its perfection, its perfection to union [*muwalah*], 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”² 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 *salik* at a servant of Allah causes the *salik* 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, Amīr al-Mu'minīn ('a), as quoted by the late Qutb al-Rawānḍī, said: "Whoever wears luxurious clothes, he will be, inevitably, arrogant, and the Fire is inevitably for the arrogant."⁴ 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, Imām as-Sādiq ('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, *taqwā* 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-Kāfī* quoting Imām as-Sādiq (‘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 *hadīth* 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 Musallī'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.

Hafiz Shirāzī

2. Refer to footnote 21.

3. Refer to footnote 96.

4. Mustadrak al-Wasīlī, “Book of as-Salat,” sec. on “The Rules on the Clothes,” ch. 16, hadīth 5, quoted from Qutb al-Rawāndī, Lubb al-Albāb.

5. Al-Jawāhir as-Saniyyah, ch. on “Abū ‘Abdullāh Ja‘far ibn Muhammad as-Sādiq,” hadīth 60.

6. Wasīlī ash-Shāh, vol. 3, “Book of as-Salat,” sec. on “Rules Concerning the Clothes,” ch. 12, hadīth 1, p. 354.

7. Ibid., hadith 3

8. Mustadrak al-Was'il, "Book of as-Salat," sec. on "The Rules on the Clothes," ch. 8, hadith 2.

9. Ibid., hadith 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 *sālik* 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 *sālik* 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 *sālik* 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 *latīfah* (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 repulsion from the Presence of the Beneficent [*ar-rahmān*] block the way of attending the Presence, the *musallī* with clothes and body polluted with Satan's vileness is expelled from the divine Presence and prevented from attending the station of familiarity [*maqām-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 *taqwā* with the water of sincere repentance and lawful austerity, the *sālik* will have to busy himself with the purification of the heart, which is the real concealer [*sātir*] 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 Amr al-Mu'minīn [Alī] ('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 *taqwā*.

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'ad*], 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 *tawhīd* (monotheism), are functional [practical = *'ama*]. Perhaps the grammatical etymology of the word *tawhīd*, which is *tafīd*, 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 jam*].

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 *tawhīd* can be understood. Yes, proof tells us: “There is no effecter [*mu'aththir*] in the (world of) existence except Allah,”³ 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 [*sirat*] 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 *tawhīd* 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, *inshā' Allāh* (Allah willing).

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1. Surah Maryam 19:39.
 2. Mullā Sadrī, *Mafṭīḥ al-Ghayb*, ed. Khajawī, p. 50.
 3. It is ascribed to the theologian philosophers, as is related by Mīrzā Abū 'l-Hasan Shaḥrīnī in the Preface of his *The Secrets of the Maxims*, p. 32.
 4. Sūrah an-Nahl 16:52.
 5. Sūrah Yūn 36:83.
 6. Sūrah az-Zukhruf 43:84
 7. A poem by Mawlawī

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 [*hudūr*], as it is narrated in *al-Kifāyah* and *at-Tawḥīd* that Imām as-Sādiq (‘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 *Qiyāh*:

“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 [*irfān*], 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 [*shuhūd*]. This would be possible through intense self-mortification [*mujāhadah*], privacy with Allah and loving Him.

It is stated in *Misbāh ash-Sharāh* that Imām as-Sādiq (‘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 *sālik* finds himself, in all aspects (affairs, states = *shu‘n*), being the very Presence [*hudūr*], he covers all his internal and external kinds of nakedness [*‘awrāt*] 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 *hadīth*: “Allah does not look at your forms, but He looks into your hearts.”⁴

The internal kinds of nakedness [*‘awrāt*] are the dispraised characters, vile customs and immoralities, which deprive man of being worthy of the Presence [*mahdar*] and of the discipline of Presence [*hudūr*]. This is the first stage of violating the covers and the exposure of the nakedness [*‘awrāt*].

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 [*‘awālim*], 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 *hadīth* narrated by the Shaykh ash-Shahīd ath-Thānī (may Allah be pleased with him) in *Munyat al-Murād* quoting Fātimah as-Siddiqah (‘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-Yaqeen*, has quoted a *hadith* from the late as-Sadiq, on his authority, quoting Imam as-Sadiq (‘a) who said that in a *hadith* 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 *Zaqqum* and *Dar’* (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-Rahman*.

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-i nafsyyah*] 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-i khalqyyah*] and the essential multiplicities [*kathur-i ‘ayniyyah*] are darkness [*zulum*], 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‘lik*.

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 taqwā, 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. Usūl al-Kḥf, vol. 3, “Book of Faith and Infidelity,” ch. on “The Believers’ Brotherhood to One Another,” hadīth 4, p. 242.

2. Sūrah Fṭir 35:15.

3. Misbḥ ash-Sharḥ, ch. 95, on “Knowledge”.

4. Bihār al-Anwār, vol. 67, p. 248, quoting Jami’ al-Akḥbar, p. 117 (with a slight addition).

5. Munyat al-Murīd, p. 24.

6. ‘Ilm al-Yaqīn, vol. 2, p. 1033.

7. Sūrah az-Zumar 39:69.

8. A hadīth al-quds (divine saying) in Iḥyā’ ‘Ulūm ud-dīn, vol. 4, p. 256. In the MS (manuscript) both the words qibḥ and qibḥ are stated.

9. Sūrah al-Baqarah 2:257.

10. Misbḥ ash-Sharḥ, sec. 7, on “Clothing”.

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