

CHAPTER 68

Mysteries of Purity

On mysteries of ṭahārah

ṭahara, to become clean; ṭāhir, clean, pure; ṭahārah, the process of becoming clean, pure

Open your eyes and you will see a mystery of purity,
clear,
easy for the people of wakefulness and quick
minds.

How many clean people are not described with being
pure,
when they shun the sea at His Side and
abstain?

If their life were plunged into the salty sea
and they did not become annihilated from a
sea of truth, they are not purified.

If the human being scrapes clean with an odd number
of stones,
you have walked along the perfect sunnah
path, a khalifah from behind whom He acts -
the one who came before.

But if you use an even number in scraping clean, you
come back at a loss,
and you separate from the One who would
guide you from inside the cloak.

*See Chapter 2
and the algebraic
geometry of vector
multiplication*

If you wash the palms an odd number and still are
miserly because of what befell the first
nature,

Then you have not washed a henna-ed palm and wrist,
as the sword of reliance on God was not
brandished, unsheathed.

When the face is truly washed, your modesty is true,
and the curtain may be raised truly, when He
wishes.

If the water did not touch the hair by the head
and the palm did not reach the nape of the
neck,

You have not shed the chains of slavery the others than
God
subjugate you with, in a house of ruination.

If you have not seen the (cosmic) Footstool while wash-
ing your feet,
you lose the meaning of purity in the
moment and become exiled.

If the human beings rinse their mouths and are not
exempt from arrogant claims, they are loyal
to what they arrogantly presume.

If they do not sniff in water to clear odors from the
nose
and disperse them, they are led thereby into
arrogance and destruction.

Their inner ears will not be disengaged from purity if
they lend them
to the finest of words and are satisfied, and
are content with following them.

'Hidden' and 'shoe'
sound the same in
Arabic.

If you wear overshoes when traveling,
still in a state of purity, wipe over them - and
your secret soul hidden under the overshoe.

Three days for wiping; but if you are a resident
in your house, then wipe one day - nothing to
make up.

*Wiping (mas'h) and
masih (messiah)*
sound similar in
Arabic.

In the wiping there is a secret I am not permitted to say,
though they break my bones and cut my
insides.

Follow up with a wiping of the splint setting the bone,
something clear
to every aspirant who does not aspire to
worldly show.

If clear water is not there, let them go find some
earthen dust,
and it will suffice.

Make odd (pats for) the palms and face; if one balks, it
becomes even -
then good for the one that came.

When human beings get into major ritual impurity,
their purification must spread universally -
just as the pleasure getting them into ritual
impurity spread universally over their parts
intensely.

Do you see that God alerts His creation by the fact that
He extracted them from between the ribs and
the back?

They were the ones He plucked out, pure;
if they were hidden by the transcendent
dhát, He would not have harvested them.

If the human being forgets a pillar of the religion,
let one return and finish what was included
and encompassed.

And if it was not a pillar, but the sunnah was left idle,
you will not become intimate and will not
reach your desired destination.

That is spread throughout all the worship rituals;
it is not something unknown, as one may be
aware.

*The two key words
here sound like the
names of two halts
on the pilgrimage.
The verse may be
read, 'If you do not
find Muzdalifah,
you will not reach
Minā.'*

This is the purification of the 'ārifīn;
and if you are part of their bands, you will
be fortunate to have the close seating of the
chosen.

As this is just the outward literal matter,
then the one which is concealed from eyes
will be the greater intoxication.

اعْلَمْ

Learn, may God assist us and you with a spirit from Him, that as ṭahārah f is nazāfah (cleaned from pollution, removal of bad), we know that she has an attribute of transcendence (being free from earth). She is meaning-dimensional and physical, a ṭahārah of heart and a ṭahārah of specific limbs. The meaning-dimensional is a ṭahārah of self from bad character and the lower self's blameworthy qualities, a ṭahārah of the mind from the pollution of thinking and suspicions, and a ṭahārah of the secret inner being from looking at others than God. For the ṭahārah of the limbs - learn that for each limb there is a ṭahārah in meaning, which we have discussed in the book *Tanazzulāt al-Mawṣiḥiyah* (The Descents Sent down in Mosul) in the chapter on ṭahārah there; ṭahārah of the sensory dimension is from the things deemed polluted, by which the selves become odious, things so deemed by nature and by custom. Both of these ṭahārahs (meaning and sensory) are set by Law.

The sensory ṭahārah is of two kinds. The first kind we have cited - it is nazāfah; and another kind is specific actions singled out for specific contexts, based on necessary states (e.g. ritual impurity after sex) singled out - no more and no less - according to Law. For this ṭahārah mentioned, there are three names given by Law: wuḍū', ghusl, and tayammum. This ṭahārah is performed through three things: two means are agreed upon by scholarly consensus, and one has a disagreement about it. The agreed-upon two are water unqualified (by any qualifiers, such as swampy, or brackish)

ghusl is washing the entire body - e.g. by pouring water from a vessel over the body.

and earth, whether the earth is separate from the Earth or it is not apart from her. The one disagreed about is - for ablution only - the juice of pressed dates. What is separate from the Earth, such as something freed from the name earth (and given its own name, such as crushed rock, dust) even when it is on the Earth, there is a disagreement about it - aside from earth, as we cited.

This ṭahārah may be an independent worship act, as he عليه السلام said about ablution, nūr 'alā nūr (light upon light),

نور على نور

and she may be a precondition for the validity of an act of worship set by Law, particularly - that worship not being valid according to the Law except by her presence, or there is a preference for performing the worship with ṭahārah. The first is like wuḍū' upon wuḍū', light upon light; and the second is to remove the thing preventing an act of worship, which will be invalid except with this ṭahārah, and making permissible a worship act - it is the root - when it is legislated (see following paragraph).

Some of what brings about ṭahārah is something that is a removing of the obstacle and a permission for the act, simultaneously. It is water - no disagreement; and juice of pressed dates for ablution - with disagreement. And some of what occurs is something that makes an act of worship permissible which is specified at the moment required for the act specified when the required moment comes about, but it does not remove the preventing obstacle, with disagreement, and it is earth. But with me, it does lift the preventer during the moment - and certainly so.

Changing the order of events, we may say that if you are in a state that prevents you from praying the ṣalāt, for example, and the moment has come requiring you to pray, but there is no water for ṭahārah, you may use earth in tayammum. The tayammum permits you to pray now, but does it lift the original preventer for a later prayer? About this there is disagreement.

As Ibn al-'Arabī will explain, the question is which imperative, 'wash' or 'wipe', operates on 'your feet'. Notice the word 'heads' takes an i after the imperative wipe, ru'ūs-i-kum; so if the next word is also with an i, arjul-i-kum, one should also wipe the feet. If the feet

take the same vowel as 'faces' and 'hands', arjul-a-kum, the feet are to be washed. The two texts are both authentic. A Companion challenged another's recitation of a verse in the Qur'an, and when they brought the dispute to the Prophet ﷺ, he had the first one recite: he said, that was one way Gabriel brought it to me. Then the other one recited; and he said, that was one way Gabriel brought it to me. The fact that the Lawgiver ruled there should be ṭahārah when water is found is another ruling, just as the determinative force of the preventer returns after it had been lifted, except earth, compared with what is separate from the Earth - with a disagreement.

In the verse below, junub is major ritual impurity and the ghā'it̄ is the small hole dug for defecation

God said, *O you who are faithful, when you get ready for the ṣalāt, wash your faces, your hands to the elbows, and wipe your heads, and your feet - with la and li - to the ankles; and if you are junub, then bathe, and if you are sick or on a journey or one of you comes from the ghā'it̄ or contacting women, and you do not find water, then perform tayammum with clean earth and wipe your faces and your hands with it; God does not want to make for you any difficulty, but He wants you*

al-mā'idah 5:6

to clean yourselves. And He said, He sent on you from the sky water to clean yourselves with, and to remove from you the pollution of Satan - where the zā' (z) of rijz (pollution) here is changed to sīn (s, rjīs) in the recitation of the one who recites zirāt̄ (the even way, ṣirāt̄) with a zā'; it is a dialect. Ibn Kathīr recited with her - I mean the sīn - and Hamzah with the zā'; and the rest recite with a ṣād.

al-anfāl 8:11

I heard our teacher, while I was reciting to him the Qur'an - he was Muḥammad bin Khalf bin Ṣāf al-Lakhmī, in the mosque he is known for, in the Qaws al-Ḥanīyah (Arch-Building Quarter) in Sevilla, in the country of Andalusia, in the year 578. I recited sirāt̄ with a sīn based on Ibn Kathīr, so he said to me, 'One of the transmitting grammarians asked a desert Arab, "How do you all say it: ṣaqar (a variant of Hell) or saqar?" So he said to him, "I do not know what you are saying, but I think you must be asking about the zaqar." He said, "You have added for me a third dialect I had not known!"'

In the kitāb al-'ayn of al-Khalīl, 'rjīs in the Qur'an is punishment, like rijz, and every dirtiness (qadhar) is a rjīs.'

Al-Farrā' said, 'al-rjis is pollution.' There is no doubt that water makes impurity disappear, and the sharī'ah ṭahārah removes a pollution of Satan. He *exalted* said,

wa thiyābak, fatahkir
And your clothes, purify them.

al-muddaththir 74:4

Imru'l-Qays said,

If you feel that a quality of mine has annoyed you,
then withdraw my clothes from your clothes;
separate them.

In Lisān al-'arab, 'The 'arab alludes with "clothes" (thiyāb) to the soul (nafs).' And, fa-sulliya thiyābī min thiyābiki tansuli; for 'clothes' there are three statements. Some people say the clothes here is an allusion to affairs, meaning, 'Cut out my affairs from your affairs.' And it is said 'the clothes' is an allusion to the heart, meaning, 'Withdraw my heart from your heart.' And some people say, 'This word is an allusion to severing a bond (divorce), where the man says to his wife, "My clothes with regard to your clothes are taboo."' The meaning of the verse is, 'I have a quality (khuluq) which you (fem.) are not pleased with, so cut me out.' His word tansuli is to be separated and cut out; and languages are separated out when they are clear; and the bird's feathers come out when they fall (molt).

He alluded by 'clothes' to love and union. Messenger of God ﷺ said in a report from his Lord, 'Not vastly spacious enough for Me are My heavens and My Earth, but vastly spacious enough for Me is the heart of My faithful slave.' And one of His names is *al-mu'min* (cf. 'abdi 'l-mu'min, My slave who has faith). So those who have been shaped by the Divine name *al-mu'min* have cleansed their hearts, because the heart is a place of faith; and the vastness is Divine and the *tajalli* is based on the Cherisher (as in the first *tajalli* - the *alastu* - from the Rabb).

The 'm' signals place, where the masjid is the place of sajdah; and the mu'min is the place of imān.

And *ṭahārah* universally is the *ghusl* for the *fanā'* (annihilation) which diffused universally over one's being because of the presence of pleasure in existent things, with sex.

I show her Suha, and in a daze
she shows me the Moon!

A faint star in Ursa Minor

And *ṭahārah* specifically is the ablution singling out some of the limbs for washing and wiping, and it is a notification for

stations well known and for elevated radiating brilliances (*tajalli-yāt*): among them, power, speech, breaths, truth-telling, humility, modesty, audition, and stability

From the Arabic metaphors and the order of *wuḍū'* (ablution), we can state explicitly: power-hands, speech-mouth, breaths-nose, truth-telling face, humility-head, shyness-edge of cheek (*udhur*, *khali'ū l-'idhār*, throw off restraint), audition-ears, stability-feet. - and these are the limbs for ablution, elevated stations having end results of closeness to God.

This *ṭahārah* based on the spirit realm is one of two things: it is either by a secret of life (water) or by a root of the natural elemental configuration (earth). Ablution by a secret of life is for a vision of the One who is Living, Self-Sustaining, and by a root of the configuration for the father who is the root of the children: he is the earth and soil, and it is observing and reflecting about your being only in order to understand Who brought you into being - because He refers to you in His statement, *in your selves, do you not see?* and in a statement of Messenger of God ﷺ, 'Whoever recognizes one's self, recognizes one's Lord.'

He refers to you by details, and He hides you from you by synthesis (*tafṣīl* and *ijmāl* are analytic - 'chopped up', from the Greek *ana-lypsis* - and gestalt knowledge), so you will observe and draw conclusions. He says for details, *We created the human being from a strain of clay* - and he is Adam ﷺ, here; *then We put him as a drop of sperm in place of rest firmly fixed* - and she is a configuration of the offspring in the wombs where the sperm drops fall, and 'firmly fixed' are the positions of the stars. He alludes to that with 'place of rest firmly fixed'. *Then We created a sperm drop as a clot, and We created of that clot a lump, and then We created out of that lump bones and clothed the bones with flesh.* And there is even more: the body in detail, because the flesh comprises veins and nerves.

In every stage there is a sign,
proving that I am utterly dependent.

Then, in synthesis, there is the creation of the articulate soul by which the human being is human, in this verse: He said, *Then We configured it to be another creation.* He taught you by that verse

that the mixture has no trace in your microscopic being (*latīfah*, because you are an 'other creation'). Even if it is not an obvious text, still it is explicit - and His word explains it: *Then He evened you and balanced you.* It is what He cited about the details in the alteration in the stages of development. He said, *In whatever form He wishes, He composes you.* He placed it in the context of wishing. What is literal is that had the mixture required a specially designated spirit, He would not have said, *In whatever form He wishes*, where *ayyu* (whatever) is an indeterminate letter - like the letter *mā* (what, which, whatever), because *mā* is a letter that governs everything. *al-infītār 82:7*

Therefore, I have clarified for you that the mixture does not seek a particular form herself; but after he gets her, she needs this mixture and she is involved in him, because it is by means of what he has - that is, the faculties - that she manages him. He is, with his faculties, toward her like the tools to the creator of woodworks or buildings, for example. When she is shaped and double-checked and finished, she seeks with her core and her state a creator who will use her for what is built for him. There is no designation that it be Zayd or 'Amr or Khālid, or anyone else in particular. *al-infītār 82:8*

Thus, when there comes someone who is one of the people of construction, the tools themselves are placed under a mastery that is essential, not described with being able to choose what they will build. The constructor starts to use them for his creation, implementing every tool which he uses to shape for him. Some of what he makes is completed; it is the well-formed - meaning, the fully completed creation; and some of the constructions are not completed - they are the non-well-formed. The worker lacks in the work to the extent the efficacy of the tools is lacking - that is, so one will recognize that perfect completion of the *dhāt* belongs only to God - *exalted beyond!* The True has explained for you levels of your body and your spirit so you will observe and reflect and learn that God did not create you (to be) left alone to fend for yourself, even if the duration (of apparent abandonment) is prolonged.

As for the seeking which is the *niyyat* (intention), it is a precondition for the validity of this perspective - with a disagreement. He *exalted* said, *Perform tayammum with pure earth* - that is, seek earth which has nothing in it, such as pollution, which would prevent its use for this worship; but that was not said about *ṭahārah* with *al-nisā' 4:43*

water, since He assigned water generally, not with an adjective - because water with an adjective is bound to what is annexed to it according to the 'arab. If you say to the 'arab, 'Bring me water,' he brings you water which has no additives. The 'arab understands by that nothing but this. And no messenger was sent, nor Book sent down, *except in the language of his people*; and Messenger of God ﷺ says, 'The Qur'ān was sent down in the clarifying 'arabī language.' He *exalted* says, *We have made it a Qur'ān in 'arabī so you would understand.*

This is why one does not speak of seeking in reference to water, because it is a secret of life, and life is given itself whether one seeks or does not seek - which is different from earth, because if you do not seek pure earth, there is no reaching it, because the body is thick, not flowing; thus, its spirit is the seeking. Indeed, seeking is meaning dimension and spiritual (not sensory). Thus, the one performing *tayammum* depends on seeking specifically for dust, or earth - with a disagreement too. But the one performing ablution does not depend on water - with a disagreement.

There is a disagreement, but one position is that the one doing *wuḍū'* does not depend on water, because if there is no water, one will 'seek out and find' - i.e. *tayammum*, pure earth. Another position wants the person to try to find some water first.

He said, 'wash', and He did not say '*tayammū* (seek out, find some) pure water.'

If they say, 'The actions are by intentions' - and intention is seeking, and ablution is an action - then we say, We accept what you are saying, and we too argue for it; but for the intention here - action is connected to her, not to the water. The water is not the action to be intended, and the intention there for *tayammum* is for earth. So ablution depends on, by this *ḥadīth*, the intention with regard to its being an action, not with regard to its being an action using water. So the water, here, follows the action; and the action is what is sought by the intention. Thus, for *tayammum* there is the intention for pure earth; and the action using it is subsequent, requiring another intention upon the initiation of the act (i.e. intention to seek earth, intention to wipe the face and hands) - just as the action using water depends, in *wuḍū'* and *ghusl* and all the actions set down by Law, on the sincerity which is commanded for it.

Here *ikhhlās* is sincerity - meaning, as with the *sūrah ikhlās* (112), setting purely apart the 'He who is One' (*huwa Allāhu aḥad*), and *niyyat* is intending, focusing in on, one's quest - e.g. for pure earth for *tayammum*. The verse cited next is *mukhliṣīna lahu al-dīn*, purely setting apart the religion for Him.

And the sincerity is the intention - with a disagreement. He said, *They were commanded to worship God only and to set apart for Him the religion*. In this verse there is something to see - and this is a case they have not verified for themselves, the legal scholars on the path which we too travel on - and something to see in the verifying of it for ourselves; so understand. *al-bayyinah* 98:5

It was not said about water, '*tayammū* water' - so one depends on a spirit of the intention; and water in itself is a spirit, because it gives life in and of itself. He *exalted* said, *We made from water everything, alive* - and everything is alive, because everything is celebrating God with His praise; and nothing could celebrate unless it were alive. The water then is a root of the life of things. This is why there is disagreement among the scholars of the *shari'ah* about the intention for ablution: whether she is a condition for its validity, or she is not a condition for its validity. The innermost secret (*sirr*; what happens inside) is what we discussed. *al-anbiyā'* 21:30

If it is argued, 'The master who does not see (believe in) intention for the ablution sees her for the *ghusl* of *janābah* (major ritual impurity), and both of the two worships are using water; and it is a secret of life for two of them' - then, we respond, As *janābah* is water (e.g. the sexual fluids of women and men), and the Law speaks of *ṭahārah* from it because of ritual impurity, because of the sexual intermixing of the water of *janābah* by what is mingled; and since the *janābah* is a water fluid transformed from blood, so it shares with water in being a secret of life. It is an impediment, and the water is not able alone to remove the determinative force of the *janābah* - as we cited. One depends on the spirit to assist one before washing, needing the helper: the intention. There is then combined a force of the intention - and she is the spirit in the meaning dimension - and a force of the water; and the two remove through *ghusl* the force of *janābah* - no doubt - as Abū Ḥanīfah and whoever argues for his position in this case says.

Now, the one who is concerned about the fact that the water of

janābah does not have the power of the power of pure water because it is a water transformed from blood, like a fluid of *janābah* in its mixing with the mingling and separating out with thickening and coloration, argues: 'The fluid of the *janābah* has weakened from the struggle with the pure water, so one does not depend with it on any intention' - as al-Ḥasan bin Ḥayy argues. And the opponent to the two among the scholars does not understand what these two leaders are seeing, and one who follows their two schools. So bring your attention to what we have explained for you, and then choose what you like.

Link

Water is two waters

Now then, if you verify this for yourself, then learn that water is two waters: A water microscopic, finely filtered, of the utmost clarity and purity - it is water from rain, because it is a water transformed from thick vapor clouds which have removed by evaporation what was stuck onto it - that is, any thick things. This corresponds to the revealed knowledge from His Side, because it is based on spiritual exercises, and lower-self struggles, and purifications cleansing thereby your being for an intimate conversation with your Lord in the *ṣalāt*. The other water does not reach the microscopic level to this extent - it is water from springs and rivers - because it gushes forth from rocks, mixing commensurate with the staining from that which it gushes from and flows in and over, its taste then differing. Some of it is sweet freshwater, some briny sea-water - some foul, bitter, and viscous. Water from rain is of a single state, water wholesome, pure, free-flowing, palatable, and drinkable. These are knowings of sound reflection and intellect. As for the knowings of the intellect making use of reflection, alteration adulterates them, because they are according to the constitution of the one reflecting, among the intellectuals - because he looks only at the material, sensory things of existence in the imagination. And on the like of this they erect their demonstrations, so their statements differ about the single thing - or the statement differs of the single observer of the single thing in different times, because of the different mixings and minglings and mixtures which were there during their configuration. Their

statements differ about the single thing and about the roots upon which they build their branches.

But the Divine *ladunnī* (from His Side) knowledge set down by Law is of a single taste; even if its tasters are different, there is no disagreement in the goodness. It is good and it makes things good; and it is pure with no obscurity from muddiness, because it is purified from a force of natural mixing and the trace effects of the springs from which it gushes out. Therefore, the prophets and the friends and every one informed by God are upon a single statement about God. If one does not add, one does not subtract, and one does not differ and disagree. Some of them affirm others, just as water of the sky does not differ at the moment of its falling.

Now, let your foundation and your purity in your heart be like this knowledge; and it is nothing but knowledge through revelation, similar to the water of rain. If you do not, you will not have counseled yourself well; and you will be in your core-being and your purity commensurate with the lingering sediments from whichever spring that water gushed from. If you can distinguish between its sweetness and its saltiness, then know that you are sound of senses. This issue is one I have not found anyone being alert to. Indeed, tasting sugar with the sugar candy, and in the same way tasting sweetness with the bitter aloe, is incorrect - and it does not require intellect-based proof. I have alerted you, if you are indeed alerted - so consider.

Now, my friend, place in order the practice of the *shari'ah* knowledge in your being and the knowledge of the friends and the intellects - who take knowledge from God through spiritual exercises, retreats, struggles with the lower self, and detachment from the excesses of the limbs and the incoming thoughts of the lower self. If you do not distinguish among these waters, then know that you are of poor mixture, one mix having overpowered in you your other mixes; and we have for you no strategy, unless God with His kindness will set your self aright.

When you use some water of this knowledge in your *ṭahārah*, which I have shown you - and it is knowledge set by Law - you will purify your character and your spirit with it, just as your limbs are purified by water and made clean. Your first *ṭahārah* is washing your hands before putting them into the container upon your

rising from the sleep of night - with no disagreement; and the obligation to wash them after a sleep in the day - with disagreement. The hand is the site of power and dispensing, so purifying your hands is through knowledge that there is no might in the left hand and no power except by God *the Elevated, the Great* in the right hand.

The two hands are a site for grasping and seizing, for withholding and being tightfisted, so their purification is through the means of spending, generosity, open-handedness, and lavishness. A nighttime sleep is your forgetting the understanding of your unseen world. A daytime sleep is your forgetting the understanding of your seen world. This is the very core of your taking on of Divine qualities and verifying for yourself some of the Beautiful Names affixed to the Divine in the world unseen and seen.

Now, after this, there is *iṣṭinjā'* and *iṣṭijmār* (cleaning the private parts with stones after relieving oneself); and combining the two is better than each alone. The two are two *ṭahārahs*, light upon light, made desirable by the Sunnah and the Qur'ān. If you do *iṣṭinjā'* - and it is the use of water for the purification of the two private parts because of what arises in them of uncleanness, and the two are a site of covering and guarding, just as the two are a site for the removal of pollution and uncleanness that arise in your insides; and it is connected to your insides, such as thinking and polluted ideas and misleading doubts, just as was recorded in the *Ṣaḥīḥ*, 'Indeed, Satan comes to the human being in his heart and says to him: "Who created this? Who created that?" until he says, "And who created God?"' - then a *ṭahārah* of this heart from this uncleanness is what Messenger of God ﷺ said was 'seeking refuge' from Satan and 'finishing' and leaving the *ghā'it*.

These are *'awratān* - that is, two areas *leaning* to what the lower self whispers about, such as things that disprove the religion in root and in branch, because the rear-end is the root of annoying pollution, as it is found having only this. And the two other openings, in the man and the woman, are two branches from this root - so in both of the other openings there is a facet toward the good and a facet toward the bad: it is lawful sex and unlawful sex.

Do you see about pollution, when it comes into a little water, it affects it and the water cannot be used? But when water comes

This is the closing clause of the long sentence beginning 'if.'

into pollution, its force is removed. Doubt is like this: when it comes into the heart weak in faith and weak in perspective, there is an effect. But when it comes into an ocean, it is vanquished. Like this are the strong hearts aided by knowledge and a holy spirit. Like this is doubt, when Satan comes with it to the human and jinn well versed in the luxuriant Divine knowledge: doubt's very core is altered and one knows how to return its copper into gold, and its nickel into silver by the elixir of knowledge on His Side which is there, from grace from the Divine kindness which God brings there. And one knows a face of the True there, and an effect there. This is a mystery of spiritual *istinjā'*.

If this one performing ablution does *istijmār* but does not do *istinjā'*, then learn that the process is a purification for the one who imitates with following, because the *jumrat* (stones) are the *jamā'at* (gathered together), and 'the Hand of God is with the gathered,' and 'the jackal does not eat except at a distance,' and he is the one who is distanced from the gathering and is exiled from it; and that is the opposition to consensus. For *istijmār*: its meaning is the gathering together (*jammār*) of stones, at least three, on to odd numbers above three. You see, the odd number (*witr*) is God, and the *witr* (one after the other) is always your vision. And, the '*watr* seeks revenge'. And, '*watara*' is here what Satan casts (cf. *jamarāt*, casting pebbles) of doubt to your faith (so that your deeds will be *yatira*, lost - cf. *Muḥammad* 47:35). And (finally it is the) gathering together of stones for cleansing pollution arising in your 'limb'.

'The one of watr seeks revenge.'

When the one following blindly finds a doubt in himself, he flees to the gathered congregation of the people of the Sunnah, because the Hand of God, as was said, is with the gathered; and the Hand of God is His helping-hand and His power. Messenger of God ﷺ has forbidden separation from the gathered. This is why legal consensus is erected for proofs, based on the legal principle set down standing on a key text - from the Book or the Sunnah, with multiple unbroken chains of transmission - which provides the benefit of knowledge. This is your *istijmār* purification for this *ṭahārah*.

Then, there is the rinsing with beautiful sayings to erase thereby the ugly sayings, such as tale-bearing, slander, and broadcasting

bad statements. So may your rinsing be with reciting the Qur'ān and dhikr of God, and restoring harmony after discord, and commanding the good and negating the bad. He *exalted* said, *God does not like bad to be broadcast in discourse*; and He said, *A slanderer, going about with tale-bearing*; and He said, *There is no good in most of their private talks; except for one who exhorts to charity, justice, or reconciliation between the people* - and what is similar.

al-nisā' 4:148
al-qalam 68:11
al-nisā' 4:114

This is a ṭahārah of your mouth. I have opened for you the gate. A reward for your ablution and your ghusl and your tayammum for your limbs is in this method, and it is what the True seeks from you. We have exhaustively treated the discussion of this ṭahārah in the *Tanazzulāt al-Mawṣilīyah* (The Descents Sent down in Mosul), so look at her there, in prose and verse; and I have flung you onto the path!

May you discharge this ṭahārah in its full completeness in everything you are tasked to do, because everything tasked in you is commanded through all the worship acts - all of them, such as a purity for prayer, alms, fasting, pilgrimage, and jihād, and others than these of behaviors set by Law. And everything tasked in you is discharged in these worships, commensurate with how much you seek its truth. *God does not task any soul beyond what He has given her (to discharge it)*; and *He has given each thing its character-creation* - that is, He has explained how you should use them.

al-ṭalāq 65:7
ṭā-hā 20:50

They are eight kinds - no more, but they may be less for some persons - and they are the following: the eye, ear, tongue, hand, stomach, opening (private parts), foot, and heart - no more in the human being. But they may be deficient in some persons in this human kind, such as the blind, the mute, the deaf, and people with bodily defects. So whatever remains of these places tasked in you, the task is assigned to it.

Part of the Lawgiver's tasking is that you recognize the entirety of what is connected to each of these limbs with regard to being obligated. They are like the tools for the soul tasked to manage this body, and you are the one responsible to them for establishing just balance in them. Indeed, Messenger of God ﷺ 'when he was separated a large distance from his sandal, he removed the other one so as to be balanced and fair to his two feet, and he would not walk in one sandal'. We have explained her in her fullness,

and what she has of lights and graces and stations and mysteries and *tajalliyāt*, in our book called *Mawāqī' al-nujūm* (The Twilight of the Stars). No one has gone ahead of me, to my knowledge, in this path, in arranging it by root. I wrote it in eleven days, in the month of Ramaḍān, in the city of Almeria in the year 595. The book requires no teacher; in fact, the teacher has need of it, because in teachers there is one elevated, and one more elevated - and this book is at the most elevated level the teacher could be at, beyond it no level in this *sharī'ah* through which we worship. So whoever gets it, let him be supported by God's success, because it is greatly beneficial. He did not have me inform you of its level except that I saw the True in a dream twice and He said to me, 'Counsel My slaves!' And this is one of the greatest counsels I could counsel you with. And God gives success, and in His hand is the guidance - and there is nothing we have of the matter at all!

See Glossary

In fact, a statement of the liar Iblīs was affirmed by Messenger of God ﷺ when he met him once, and Messenger of God ﷺ said to him, 'What is it?' Iblīs said, 'I only want to know, O Messenger of God: in fact, God created you for guiding, and in your hands you have no guidance at all; and in fact God created me in order to tempt and misguide, but I have in my hands no tempting misguidance at all.' He did not add to that anything and left. Then the angels interposed between him and Messenger of God ﷺ.

Link

Humanity addressed in its entirety

After I have alerted you to what we have been alerting you to, which will occasion for you benefit, then learn that God addresses the human being in one's entirety; and He did not single out one's outward from one's inward, nor one's inward from one's outward. Yet, the greater attention of the people, most of them, is toward understanding the principles of the Law in their outward physicality; and they neglect the principles of the Law in their inwardness - except for a few people. They are the people of the path of God, and they dig deeply in that, outwardly and inwardly. There is no ruling established by the Law for their outwardness unless they see that the ruling has a connection to their inwardness, taking in

this way the entirety of the rulings of the Laws; so they worship God through what they have outwardly and inwardly. They are succeeding where the majority are losing.

Three groups remain, misled and misleading others. The ruling Law is taken and the rules are discharged in their insides, but they leave nothing of the Law for their outsides at all. They are called the *bāṭiniyah*, and they are in that in different schools. Imām Abū Ḥāmid al-Ghazālī in his book *al-Mustaẓhiri* (dedicated to Caliph al-Mustaẓhir), which refutes them, mentions something of their schools and explains their errors there. Happiness is rather with the people of the outward, and they are the extreme opposite compared with the people of the inward. But happiness, all happiness, is with the third group, who combine the outer and the inner - and they are the ones who know God and His rulings.

The full title is 'The Infamies of the Baṭiniyah and the Virtues of the Mustaẓhiriyah.'

It is my hope, if God will extend my lifespan, that I will write down a large book, settling in it all of the Law cases just as they come in their outward contexts. I would settle them, and when I was finished with a Law case in the outward rule, I would start to put at its side its ruling for the inside of the human being; and the ruling force of the Law would flow through the outward and the inward. Indeed, the people of the path of God, even if this is their aim and their intent - not every one of them has God opening up for them their understanding such that they will recognize the scales of that ruling in their insides.

We have intended for this book the general case of the worship acts; and they are *ṭahārah*, prayer, charity, fasting, pilgrimage, and pronouncing 'no god but God, Muḥammad is a messenger of God.' I concentrated on these five because of their being part of the basic principles of Islam upon which Islam is built up. They are like the pillars of a house. Faith is the house itself and its wholeness. The doorway of the house which one enters through is this door, and it has two door panels. They are the pronouncing of the two testimonies (no god but God, Muḥammad is a messenger of God). The pillars of the house are four, and they are prayer, charity, fasting, and pilgrimage.

We release grace in raising up this house so we may settle therein, protected from the freezing breath of Jahannam and her heat also. The Prophet ﷺ said, 'The Fire complained to her

Lord and said, "O Lord, part of me is eating another part." So He allowed her two breaths (winds): the breath (wind) in winter and the breath (wind) in summer.' Whatever heat or hotness there is, is from her breath; and whatever cold and freezing there is, is from her breath; so people take to houses to protect themselves from the heat of the Sun and the cold of the wind.

It is therefore appropriate for the wise one that he erect for himself a house which will shelter him on the Day of Arising, against these two breaths on that day - because Jahannam on that day will bring forth her wind, leading them to the halt *seething, almost bursting in fury* against the enemies of God. So whoever is in this kind of house, God protects him from her disaster and her assault. *al-mulk 67:8*

As *ṭahārah* is a condition for the validity of the *ṣalāt* - we will give her a chapter for her alone - we placed it before the chapter on the *ṣalāt*. Then we followed her with *zakāt* (charity), then *ṣawm* (fasting), then *ḥajj*. Enough for this book is this amount of the worships. I follow along the matrices of the issues in each of their chapters, and I settle them by a whole determination by their name nominally in the outward; then I transfer to the ruling of this issue, her core, in the inward - until I finish with them. God supports and helps.

Explication and Clarification

First, before that, is her name *ṭahārah*. We have cited this in the first part of the chapter, outward and inward. So let us start, God willing, with her principles. It is that we consider her obligation. And upon whom is she obligatory? And when is she obligatory? And about her acts? And with what are the acts done? And about her being made deficient (e.g. when does someone become unclean?). And about the description of things which are done for her sake. All this is just as do the scholars of the *sharīah* and as they establish her in their books. But they are fenced in concerning this matter of *ṭahārah*, while we will consider that outwardly and inwardly. Indeed, I will advance it outwardly so far that the scholar studying *ṭahārah* will not need the books of the legal scholars, and what we cite about it will more than suffice. We will not be concerned with the proofs that belong to the scholars in establishing this ruling from the Book or the Sunnah or

consensus or analogy - in the school which argues by analogy. In pursuit of the general meaning, they look between what the text has articulated and what the text has passed over in silence. I will not concern myself with the principles of jurisprudence, nor with demonstrated proofs. It is not the lot of the general population to consider proof. We, we shall cite the matrices of the branches of the rulings, and the schools and legal positions of the people about them - such as 'obligatory' and 'not obligatory'.

Link

The obligation of purification

Then we say, First, the Muslims have together agreed, certainly with no disagreement, upon the obligation of *ṭahārah* upon each one on whom is required the *ṣalāt* when the moment for her has entered. She is obligatory on the one who has developed to puberty and is rational. The people disagree whether Islam is a condition for her obligation or not (e.g. whether one who is not a Muslim is obligated with *ṭahārah*). This is the outward ruling. As for the inward about this - she is the inner *ṭahārah*. And we say, Indeed, the inner *ṣalāt* and her spirit is the intimate conversation with the True - as He said, 'I divided the prayer between Me and My slave into two halves'; the *ḥadīth* continues.

He spoke of the intimate conversation. It is the creature saying this and God saying that. When the creature wants a conversation with its Lord, in whatever action it may be, designated for you is a *ṭahārah* of your heart from everything that expels you from a conversation with your Lord during that action. And when you are not described with having this *ṭahārah* for the moment of your conversation, you do not converse with Him, or you will have shown bad manners. Such a person is more suited for expulsion. I will cite, concerning the actions to be performed, the divisions of this *ṭahārah* with the ruling principle - God willing.

As for the statement of the scholars, that it is obligatory on the mature, rational (by consensus, but disagreement about being a Muslim) - it is like this with us. This *ṭahārah* is obligatory on the rational, and he is the one who understands from God His *Do* and *Do not*, and what has been cast to him in his insides; and he differentiates between the thought-notions of his heart: what

is from God and what is from his lower self, or what is from the gathering of angels and what is from the gathering of satans - this is the human being (having all these different states). If he has reached maturity in understanding differences to this extent and understands rationally from God what He wants of him, and he has heard the statement of God, 'vastly spacious enough for Me is the heart of My slave' - then obligatory on him based on that are the practices of this *ṭahārah* in his heart and in each limb connected to him, to the extent set down by Law.

Thus, *ṭahārah* of the sight, for example, in the inward is the considered looking at things by the principle of lessons to be learned, and by one's essential eye so one will not send one's sight capriciously. Something like this will not be for anyone but someone who verifies for himself through putting into operation the *ṭahārah* set by Law *f* in all her contexts. He *exalted* said, *In this is a lesson for the ones having sight* - and He made the lesson to be for the sight; but the expressed lesson is rather for the insight. He spoke of the sight because it is a reason for leading into the inward, to be a lesson learned there by the eye of insight. In this way, it is for the entirety of the limbs - all of them.

Āl-i-'Imrān 3:13
The *baṣar* and *baṣā'ir* correspond in English to sight and insight.

As for the statement of the scholars about this *ṭahārah*: whether a condition for her obligation is Islam - it is their question whether the disbelievers are addressed by the branches of the *shari'ah*. And then for the hypocrite when he performs ablution: whether he has fulfilled the obligation or not. It is an issue of disagreement that generalizes over the entirety of the principles of the Law.

Our position is that the entirety of people, everyone - the believer, the disbeliever, and the hypocrite - are sites of obligation, addressed by the root of the *shari'ah* and her branches. They will be held accountable on the Day of Arising, in the roots and the branches. This is why the hypocrite is in the lowest step of the Fire, and that is the inner Fire. The hypocrite is tormented in the Fire which *rises over the hearts* - as the rule of the Law set down came into this world in an obvious form, such as the pronounced testimony, and a display that showed the truthfulness of the messengers, and outward behaviors; but in the hypocrites in their insides there was no faith, not the weight of an atom. So by this measure, they are distinguished from the disbelievers; and it

al-humazah 104:7