

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

DISCOURSES ON THE HEART AND
ITS STATES
(*AL-QALB WA AḤWĀLUH*)

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Imām Khomeinī

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TRANSLITERATION

Symbol	Transliteration	Symbol	Transliteration
ء	’	أ	a
ب	b	ت	t
ث	th	ج	j
ح	ḥ	خ	kh
د	d	ذ	dh
ر	r	ز	z
س	s	ش	sh
ص	ṣ	ض	ḍ
ط	ṭ	ظ	ẓ
ع	‘	غ	gh
ف	f	ق	q
ک	k	ل	l
م	m	ن	n
ه	h	و	w
ی	y	ة	ah
Long Vowels		Short Vowels	
آ	a	ـَ	a
ای	ī	ـِ	i
او	ū	ـُ	u
Persian Letters			
Symbol	Transliteration	Symbol	Transliteration
پ	p	چ	ch
ژ	zh	گ	g

At the end of Farsi words, 'eb', 'e', and 'ye' have been used.

Publisher's Note

Forty Ḥadīths is one of the invaluable works of Imām Khomeinī which is written by his eminence as detailed commentaries on forty selected *ḥadīths* of the infallible-innocent personalities. To select and expound forty *ḥadīths* has been a tradition of Muslim scholars from a very long time ago, being inspired by the celebrated Prophetic *ḥadīth* which states, “Whosoever preserves for my followers forty *ḥadīths* concerning their religious affairs God will raise him up among jurists and scholars in the Day of Judgment.” This book is entirely devoted to the inquiry of reality of some *ḥadīths* of the infallible-innocent personalities being brimful of ethical advices and mystical-philosophical points.

This book has originally been delivered by Imām Khomeinī in the form of speech and later written down by his eminence in Fārsī in 1358 A.H. (1937). Then, it was translated into English by Mahliqa Qarai and published in 2003 by International Affairs Department, The

Institute for Compilation and Publication of Imām Khomeinī's Works in collaboration with the Qum-based Ansariyan.

In order to make that invaluable book more beneficent and applicable for a wider audience, the publisher decided to categorize its *ḥadīths* and publish them in the form of some booklets. Thus, 36 *ḥadīths* were chosen on the one hand, and some formal changes were made in the book on the other: First, whereas the book has originally been delivered in the form of speech and then written down, it contains several invaluable points on Islamic knowledge which are not directly related to the topics of each *ḥadīth*. Hence, for the sake of making the work more coherent and thereby more beneficent for readers, such discussions were omitted. Secondly, chosen *ḥadīths* were divided into 9 parts (to be published in 9 booklets) as follows:

1. On the knowledge (*al-'ilm*).
2. On the heart and its states (*al-qalb wa aḥwālūh*).
3. On *taẓḥīd*.
4. On the theological Problems (*al-masā'il al-kalāmiyya*).
5. On the remembrance of God and sincerity (*dhikr Allah wa'l ikhlāṣ*).
6. On some characteristics of the faithful (*ṣifāt al-mu'minīn*).
7. On the love of mundane affairs (*ḥub al-dunyā*).
8. On the vices (*al-radḥā'il*).
9. On the virtues (*al-faḍā'il*).

The publisher hopes that readers would take the

advantage of reading these booklets for the acquisition of very high level knowledge of Islamic teachings and learning ways of purifying their souls.

Biography of the Author

Imām Rūḥullāh Mūsawī Khomeinī, the founder of the Islamic republic of Iran, was born on 20 Jumadī al-Akhir 1320/ 24 September 1902, the anniversary of the birth of Haḍrat Fāṭima, in the small town of Khumayn, some 160 kilometers to the southwest of Qum, Iran. He was the child of a family with a long tradition of religious scholarship. In Dhu'l-Ḥijja 1320/ March 1903, some five months after the Imām's birth, his father, Sayyid Muṣṭafā, was attacked and killed while traveling.

Imām Khomeinī began his education by memorizing the Qur'ān at a *maktab* operated near his home, then embarking on the study of Arabic grammar, syntax, and literature. In 1339/1920-21, Sayyid Murtaḍā, the eldest brother, sent the Imām to the city of Arāk, an important center of religious learning because of the presence of Āyatullāh 'Abd al-Karīm Ḥā'irī (d.1936), one of the principal scholars of the day, in order for him to benefit from the more ample educational resources available there. There, the Imām commenced learning logic and jurisprudence. Then, following immigration of

Āyatullāh‘Abd al-KarīmḤā’irī to Qum, he moved to that city and started receiving all his advanced spiritual and intellectual training. From his early days in Qum, the Imām showed an exceptional interest in subjects that not only were usually absent from the *madrasa* curriculum, but were often an object of hostility and suspicion: philosophy, in its various traditional schools, and Gnosticism (*‘irfān*).

Gnosis and ethics were the subject of the first classes taught by the Imām. It proved popular to the extent that the townsfolk of Qum as well as the students of the religious sciences attended it, and people are reported to have come from as far cities as Tehran and Isfahan simply to listen to the Imām. While teaching ethics to a wide and diverse audience, Imām Khomeinī began teaching important texts of gnosis such as *Fuṣūṣ al-Hikam* and *Manāzil al-Sa’irīn*.

As for the earliest writings of the Imām, they also indicate that his primary interest during his early years in Qum was gnosis. In 1928, for example, he completed the *SharḥDu‘ā’ al-Saḥar*, a detailed commentary on the supplicatory prayers recited throughout Ramaḍān by Imām Muḥammad al-Bāqir. Two years later, he completed *Miṣbāh al-Hidāyaila ‘l-Khilāfa wa ‘l-Wilāya*, a dense and systematic treatise on the main topics of gnosis. Another product of the same years of concentration on gnosis was a series of glosses on Qayṣarī’s commentary on the *Fuṣūṣ*.

In a brief autobiography written for inclusion in a book published in 1934, the Imām wrote that he spent most of his time studying and teaching the works of Mullā Ṣadrā; that he had for several years been studying gnosis with Āyatullāh Shāhābādī; and that at the same time he was attending the classes of Āyatullāh Ḥā'irī on *fiqh*.

The sequence of these statements suggests that *fiqh* was also among his concerns. However, gnosis was for the Imām never simply a topic for study, teaching, and writing. It remained an integral part of his intellectual and spiritual personality, and as such infused many of his ostensibly political activities in later years with an unmistakably gnostic element.

In 1946, the Imām began teaching *uṣūl al-fiqh* at the *khārij* level, taking as his text the chapter on rational proofs from the second volume of the *Kifāyat al-uṣūl* of Ākhūnd Muḥammad Kāzīm Khurāsānī (d. 1329/1911). Initially attended by no more than thirty students, the class became so popular in Qum that five hundred were in attendance the third time it was offered.

According to the reminiscences of some of those who took the class, it was distinguished from other classes taught in Qum on the same subject by the critical spirit the Imām instilled in his students, as well as his ability to connect *fiqh* with all the other dimensions of Islam - ethical, gnostic, philosophical, political, and social.

The emphases of the Imām's activity began to change with the death of Āyatullāh Burūjirdī, the great *marja'*

itaqlīd, on March 31, 1961, for he now emerged as one of the successors to ĀyatullāhBurūjirdī's position of leadership. This emergence was signaled by the publication of some of his writings on *fiqh*, most importantly the basic handbook of religious practice entitled, like others of its genre, *Tawdīh al-Masā'il*. He was soon accepted as *marja' itaqlīd* by a large number of Iranians.

The Imām continued teaching *fiqh* and *uṣūl al-fiqh* at the highest level and wrote several invaluable books on those two fields most of which being still treated as very high level references for the highest level students of *fiqh* and *uṣūl al-fiqh* at different Islamic seminaries (*hawza*). Although the Imām was forced to leave Iran and go to exile in Turkey and Iraq, he pursued his both political and scholarly activities there and contributed an invaluable literature to *fiqh* and *uṣūl al-fiqh* as well as political sciences.

Finally, the Imām passed away on 4 June 1989 in Tehran while being respected by Millions of people throughout the world as the great religious-political leader of Iran.

ḤADĪTHS
AND
COMMENTARIES

١. عن زرارة، قال: سألت أبا عبد الله عليه السلام عن قول الله عز وجل "فطرة الله التي التي الناس عليها." قال: "فطرهم جميعاً على التوحيد."

Al-Imām al-Ṣādiq (A.S.) was asked regarding the words of God, "God's creation (*fiṭrah*) upon which He originated mankind" (30:30). The Imām (A.S.) answered: "He originated mankind upon *tawḥīd*".¹

The Meaning of Fiṭrah

It should be known that *fiṭrat Allāh*, as the condition and state in which God fashioned mankind, refers to the essential condition of their existence. It is something which is present in the very essence of their creation and is inextricably kneaded into the very substance of their nature. God's *fiṭrah* is one of His favours with which He has endowed the human species out of all creatures. Other creatures are either altogether without these attributes, or have been endowed with a weaker degree of

1. Al-Kulaynī. *al-Uṣūl min al-Kāfī*, vol. II, chapter. 12. ḥadīth No. 2.

them. It should be remembered that though in this tradition, as in some other *ḥadīths*, the word *Fiṭrah* is interpreted as a natural inclination towards *tawḥīd*, but this amounts to mentioning one from among a host of correlatives, or to describing the most significant component of something. This is characteristic of the expositions and interpretations handed down from the Imāms (A.S.). Often they cite one of the several meanings that apply to a verse in accordance with the propriety of a context and occasion. A proof of that is the present case. In the above-mentioned verse, *Dīn*, which is equated to *fiṭrat Allāh*, is inclusive of the doctrine of *tawḥīd* and other religious teachings as well. In the *ṣaḥīḥ* tradition of ‘AbdAllāh ibnSinān, "*fiṭrah*" here has been interpreted as *al-Islām*; in the *ḥasan ḥadīth* narrated by Zurārah from AbūJa‘far (al-Imām al-Bāqir)(A.S.) it is defined as *ma‘rifah* (knowledge of God); and in the well-known *ḥadīth*: (Every child is born on the *fiṭrah*), *fiṭrah* is placed in opposition to *tahawwud* (being a Jew), *tanaṣṣur* (being a Christian), and *tamajjus* (being a Zoroastrian). From this it becomes obvious that *fiṭrah* does not exclusively mean *tawḥīd*; rather it includes all the true teachings which God Almighty has ingrained in the nature of His slaves.

The Laws of Human Nature

We know that there is not a single soul outside the laws of nature, for they are the essential conditions of human

existence and the elemental forms which are innate to human nature and creation. No one escapes them; the ignorant and the learned, the barbarian and the civilized, the dwellers of cities and the inhabitants of deserts-all share it equally. None of the factors, such as diversity of customs, religious traditions and ways, can affect them or interfere with their working. The differences of geographical region, climate, association, opinion, which affect everything- even rational verities - and create disparity and diversity of all sorts, have no effect whatsoever on the essentials of nature. The disparity of intelligence and the strength and weakness of understanding do not affect it. Anything that is not such, is not a law of nature and it should be excluded from the realm of nature. Hence the *āyah* states: '*He originated man kind in accordance with it*', that is, no specific group or race is meant. The verse further says: '*There is no changing God's creation*'. It is not changed by anything, like other factors which change according to habit and custom and other such things.

Let it be known that among God-given instincts one is the belief in the existence of the Sacred and Sublime Source of everything; the second is the belief in It's Unity, i.e. *tawḥīd*; the third is the innate belief that that Sacred Being encompasses all perfection; the fourth is the instinctive belief in the Day of Resurrection; and the fifth is the innate faith in *nubuwwah* (prophethood); the sixth is the instinctive belief in the existence of angels, of

holy spirits, in the revelation of scriptures and the path of Divine guidance. Some of the above-mentioned are laws of nature and some others are their necessary corollaries. The faith in God, the belief in angels, the belief in the revelation of Scriptures, in God-sent Apostles, in the Day of Resurrection, and in the *Dīn*—which is firm, stable and straight—is a truth which underlines the entire life of the human species.

A) To understand that the belief in the existence of the Sublime and Supreme Source is innate in human nature, one needs to understand certain preliminaries. One of the qualities innate in human nature is the love and yearning for perfection. It is something which pervades the entire chain of humanity's generations and not a single individual in the entire human species can be found without it. No custom or tradition, religious or legal institution can transform or obstruct this tendency. The natural inclination to seek perfection is so universal that if all the eras of human existence are probed and each of human individuals, no matter to what group or nation he may belong, is questioned, a love of perfection will be found to be part of his nature and his heart will be found to be pulled towards it, although people vary regarding their identification and understanding of perfection, and although there is the greatest conceivable variance in what they regard as perfect and whom they regard as the beloved, yet each of them, having perceived his beloved in something and

deeming it his ideal; turns his attention towards it. But it should be remembered that in spite of it all, their infatuation and obsession is really not for those ideals or objects which they imagine to be their beloved. The object of their love and the *ka'bab* of their hopes is not that which they have fancied. For, if he were to ponder over his nature, he will realize that to whatever object his heart is devoted, if he attains something superior to it his heart turns away from the original ideal and towards another, a higher one. And when he attains that higher one, he turns towards one which is higher and more perfect, and the fire of eagerness grows more intense day by day and his heart does not settle down at any one of the stages. A man who seeks perfection in domination, power and expansion of territories and develops eagerness for such things, if he is given the possession of one country, he will turn towards another; when that too comes under his domination, he will desire for some more territory. If the whole planet is brought under his domination, he will contemplate about the possibility of expanding it to other spheres of the cosmos as well. His heart views the celestial spheres with the desire of conquest: "O that man could fly towards those worlds, that I could annex them to my empire." Similar is the case of men of science and craft and that of the entire human species. Whatever the activity and field of their concern, their eagerness grows with achievement and is directed towards the higher degrees of perfection. The more they

progress and advance, the more their eagerness grows for the higher degrees of perfection; its fire is never extinguished and becomes more intense every day.

Thus, this light of nature guides us to the fact that the hearts of all the members of human species, from the people inhabiting far-flung regions of the world to the dwellers of civilized countries, from believers in materialism to the followers of various religious creeds, all yearn by nature and from the core of their hearts to attain immaculate perfection. They long for an absolute beauty and perfection which has no defect, for a knowledge that has no trace of ignorance in it, for a power and domination that is not accompanied with impotence and weakness, for a life that has no death, and, ultimately, the Absolute Perfection that is the beloved of everyone. All the existents and the entire human species declare unanimously with one heart and in eloquent and lucid terms: We are lovers of Absolute Perfection; we are enamoured to Absolute Beauty and Majesty; we are in search of Absolute Knowledge and Absolute Power. Does anyone know of any being in the entire realm of existence, or in the spheres of fancy and imagination, or in the realm of rational abstractions, which possesses the attributes of absolute perfection and absolute beauty, except the Sacred Essence of the Supreme Majestic Source of the cosmos? Does anybody know of any absolute, immaculate beauty, except that of the Absolute Beloved?

Thus, this actual love of yours seeks the Actual Beloved. It cannot be an imaginary beloved of your fancy, since every imaginary thing is imperfect, and your nature yearns for perfection. Thus an actual lover and an actual love is not possible without an actual beloved. And there is no other beloved except the Perfect Being, towards whom human nature is directed. Hence the prerequisite for the love of absolute perfection is the existence of the Absolutely Perfect Being. And, as mentioned earlier, the laws of nature and their necessary correlatives are the clearest, the most self-evident and the most obvious of prepositions. Hence it has been said:

*... Can there be doubt concerning God the
Creator of the heavens and the earth?! (14:10)*

B) That the belief in the unity of the Divine Essence is innate and so is the belief that the Divine Being encompasses all the attributes of perfection became known in the above section; here we shall prove this in a different manner.

It should be known to you that one of the characteristics of the nature upon which God has fashioned mankind is a loathing for imperfection. Man is by nature averse to everything he perceives as defective and faulty. Thus imperfection and defectiveness are repulsive to human nature, for it is inclined towards absolute perfection. Now, the pole of attraction of human nature should be one and unique, because everything capable of plurality and everything made up

of parts is imperfect and defective. Plurality is always associate with finitude, (which is a defect), and everything that is defective is repelled by human nature, which is not attracted towards it. The presence of these two natures-that is, the nature of attraction towards perfection and the nature of repulsion towards defectiveness-not only posits the principle of *tawḥīd*, it also pits that the Being of God encompasses every perfection and that It is free from every defect.

C) The innateness of the belief in Resurrection (*al-ma'ād*) as something ingrained in human nature, like other beliefs dealt with in the previous sections, can be proved in a number of ways. Here we shall mention only some of them.

Let it be known that one of the God-given innate tendencies that are ingrained in the nature of the entire human species is the love of comfort. If all the epochs of human existence—from civilized existence to barbarian subsistence, from eras of piety to that of pagan rebellion—are studied and if all the different kinds of individuals—from the learned to the ignorant, from the noble to the mean, and from the savage to the urbanized—are questioned as to the aim of all their various attachments and pursuits and their diverse desires, and if they are asked about the purpose of their hardships and labours, all will unanimously answer in one voice with the unambiguous tongue of nature that whatever we desire is for the sake of our comfort. They will say that the

ultimate goal and the purpose underlying all their aspirations and hopes is absolute comfort, untainted with labour, toil and distress. But such an absolute comfort is not to be found in any part of this world of ephemeral existence, nor is such an undisturbed peace and rest possible here. All the bounties and blessings of this world are mixed with tiresome effort and exhausting toil. All the pleasures of the world are surrounded with unnerving pains. Pain and agony, anguish and sorrow, anxiety and grief prevail all over the world. Throughout the entire history of human existence, not a single individual is to be seen whose pains and sufferings are equal to his comforts and whose joys and blessings are equal to his sorrows, distresses and toils, let alone the possession of untainted comfort and undisturbed rest.

Accordingly, the ultimate human goal is not to be found in this world, and no natural, inherent and actual love-and that too a love which pervades the entire species-is possible without the existence of an actual beloved. Hence, there should exist such a world in the realm of existence where comforts will not be adulterated with labour and pain, whose ease and repose be absolute and pure, unmixed by pain, whose joys should be pure, unmarred by grief and suffering. That world is the House of Divine bounty (*dār al-na'īm*), the world of the manifestation of His magnanimity.

That world can also be posited by means of the freedom-loving nature of man and the insistence of the

human will, which are ingrained in the nature of every human individual. Since the material forces of this world and the conditions therein, with its impediments and restrictions, are opposed to human freedom and contrary to the human will, there should be a world in the realm of existence where man's will can be influential and whose material forces are not opposed to the dictates of the human will. Man would be there a free actor, accomplishing the aspirations of his sovereign will, a sovereignty which is demanded by his nature. Thus the aspects of the innate love of comfort and love of freedom are two natural tendencies that have been embedded by God in the unchanging nature of the human being. They are the two wings with which man flies towards the higher kingdom of heaven and into the Nearness of God.

٢. عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ ذَكَرْتُ لِأَبِي عَبْدِ اللَّهِ عَ رَجُلًا
 مُبْتَلَىٰ بِالْوَضُوءِ وَ الصَّلَاةِ وَ قُلْتُ هُوَ رَجُلٌ عَاقِلٌ فَقَالَ أَبُو عَبْدِ
 اللَّهِ وَ أَيُّ عَقْلٍ لَهُ وَ هُوَ يُطِيعُ الشَّيْطَانَ فَقُلْتُ لَهُ وَ كَيْفَ يُطِيعُ
 الشَّيْطَانَ فَقَالَ سَلُهُ هَذَا الَّذِي يَأْتِيهِ مِنْ أَيِّ شَيْءٍ هُوَ فَإِنَّهُ يَقُولُ
 لَكَ مِنْ عَمَلِ الشَّيْطَانِ

Al-Imām al-Şādiq was asked about a man who was troubled by *waswās* in his wuḍūʿ and ṣalāt, the questioner having added that the person was a man of intelligence. Imām (A.S.) said: “What kind of intelligence has he, when he obeys Satan?” the questioner said: “How does he obey Satan?” The Imām replied: “Ask him regarding its cause and he will tell you that it is a work of Satan.”¹

You should know that *waswasah* (or *waswās*, pl. *wasāwis*; means satanic insinuations, obsessions and suggestions), doubt, lapse of faith, *shirk* and the like pertain to satanic insinuation and devilish promptings, which Satan puts into the hearts of people. So also, certainty, conviction,

1. Al-Kulaynī., *al-Uṣūl min al-Kāfi*, vol. I. "kitāb al-ʿaql wa al-jahl," ḥadīth. No. 10.

tranquillity, steadiness and sincerity of the heart and the like are caused by divine inspiration (*ifādāt-e raḥmāniyyah*) and angelic suggestions (*ilqā'āt-e malakiyyah*). To explain this with brevity, the human heart is a subtle reality that is interjacent to the realms of *mulk* and *malakūt*, the realms of the world (*dunyā*) and the Hereafter. One of its aspects faces the realm of *mulk* and the (mundane) world, and it is with this aspect that it pursues the corporeal aspect of life. The other aspect faces the realm of Hereafter, *malakūt* and *ghayb*, and with that it pursues its spiritual (*malakūtī*) life.

Hence the heart is like a two-faced mirror. One of its sides is turned toward the world of *ghayb*, and in it the *ghaybī* forms are reflected. The other side faces the world of *shahādah*, and in it the *mulkī* and worldly (mundane) forms are reflected. The mundane forms find their reflection in the outward senses and some of the inner cognitive faculties such as *khayāl* and *wahm*(imagination). The hereafterly forms find their reflection in the inward intellect and the inner core (*sirr*) of the heart. Should the worldly aspect of the heart preponderate and its attention be wholly absorbed by the pursuit of the mundane, becoming its sole concern, the hidden side of *khayāl* becomes attuned to the realm of lower *malakūt* (*malakūt-e suflā*) which is the dark reflected image of the world of *mulk* and corporeal nature (in the realm of *malakūt*)-the realm of the *jinn*, devils and evil spirits. The suggestions induced

in it due to this attunement (with the realm of lower *malakūt*) are satanic insinuations, which are the source of baseless thoughts and unwholesome imaginings. The soul develops an eagerness for these unfounded fancies due to its absorption with the mundane, and its will and faculty of decision-making also become subject to them. As a result, all one's spiritual and bodily conduct becomes satanic in character, as is the case with *waswās*, doubt, uncertainty, unfounded thoughts and hallucinations. As the will in its bodily activity becomes attuned to them, bodily actions too assume the character of the inward forms; for one's acts are the image of one's will, which in turn is the image of one's thoughts, which are a reflection of the heart's orientation. Hence, when the heart be oriented toward the satanic realm, the suggestions it receives are of a satanic character, involving compound ignorance. As a result, *waswās*, doubt and ambiguities emerge from the inner core of one's being and pervade to the domain of the body.

In accordance with the same analogy, if the heart be oriented toward the pursuit of the Hereafter and the higher truths, its attention is directed towards the world of *ghayb* and it acquires an attunement with the higher *malakūt*, the realm of the angels and blessed and pure spirits, which is a luminous image of the world of nature. The knowledge imparted to it, then, is of a divine and angelic character, as constituted by true

doctrine, and its thoughts are induced by divine inspiration, being free from the contamination of doubt and *shirk*. As a result, a state of stability and bliss is created within the soul. Its desires and inclinations fall into conformity with that knowledge, and its will into conformity with those inclinations, and, as a result, its inward and outward, spiritual and bodily conduct takes shape in accordance with the criteria of reason and wisdom. Some of the noble traditions, like the following one, bear out the validity of what has been said:

Al-Imām al-Ṣādiq (A.S.) said: "The Messenger of Allāh (S) said: 'There is no believer whose heart does not have two ears: an angel whispers into one of them and into the other the Slinking Whisperer (*al-waswās-al-khannās*). God confirms the believer with the means of the angel and that is what is meant by this statement of Him, "And He confirms them with a spirit from Him.'"¹(58:22)

That *wasāwis* and acts resulting from them are a handiwork of Satan, insinuated by that accursed creature, and that there is therein no religious or pious motive involved-although the person afflicted may mistakenly believe that he possesses it-is borne out by their being contrary to the laws of the *Shari‘ah* and the traditions.

Thus, in this case, the ignorant man afflicted

1. Ṭabrisī, *Majma‘ al-Bayān*, Vol. X, 571.

with *waswās* washes the parts ten times during *wuḍū'*, every time drawing water over the whole part washed most meticulously, or rather he first wets the whole part so well that water spreads thoroughly and a valid washing is achieved, and then repeats this action again and again. On what criterion is his action based? To which tradition and to what *fatwā* of a jurist does it conform? Should something that is opposed to *mutawātir* explicit dicta (*nass*) and consensus of the '*ulamā*' be considered as perfect personal purity and piety or a work of Satan?!

Now that it is known through reason and tradition that these are satanic *wasāwis* and that these obsessions are a handiwork of *Iblīs* that invalidate our works and turn our hearts away from God, the Exalted, beware of them, for this *waswās* may not remain confined to your acts and may affect your belief and creed and thus expel you from the religion of God. By making you uncertain in your faith in God and Resurrection it may lead you into everlasting wretchedness. Hence, take steps for its remedy by all means and through any kind of exercise that may be necessary.

This malady of the heart, like other diseases of the heart, can be cured very easily and simply by the means of "beneficial knowledge" and "action." But first one must know himself to be sick, for only then can he take a step to cure his illness.

As to the theory of remedy, it lies in contemplating

about these matters as mentioned. It is good for a human being that his acts and deeds be based on reflection and thought. He should think about an action that he wishes to perform for the pleasure of God, the Exalted, as to from where and from whom he has derived its details. It is known that the common people learn them from the *fuqahā'* and their *marāji' taqlīd* (authorities on Law), who derive the manner of performing an act from the Book and the Sunnah by the means of *ijtihād*. Now when we refer to the works of the *fuqahā'*, we find that they repudiate the conduct of one obsessed with *waswās* and consider some of his acts as invalid. When we refer to the noble traditions and the Book of God, we see that his conduct is ascribed to Satan and the perpetrator is considered to be devoid of intelligence. Hence when the case is such, an intelligent person should reflect and think for a while if Satan has not taken control of his mind. Then he must commit himself to setting aside this kind of conduct and correct it, for therein lies God's good pleasure.

After that one has come to know in theory that one is ill, it is necessary to take remedial action. The main point that relates to action is that he should not pay attention to the satanic *waswasah* and the whims that it insinuates. For instance, if he is suffering from *waswās* in the matter of *wudū'*, he should make use of a single handful of water despite Satan's protestation. His

Satan may say that this act is not valid. To this he should reply by saying that 'If my act is not valid, then the practice of the Messenger of God (S) and that of all the *fuqabā'* was invalid too. So if *wuḍū'* of the Messenger of God (S) and all *fuqabā'* was invalid, let mine also be such." If you ignore his insinuations several times and act contrary to his suggestions, he would take his hands off you in desperation, and it is hoped that you will obtain a definite cure of your illness, as mentioned in some noble traditions:

Al-Imām al-Bāqir or al-Imām al-Ṣādiq (A.S.) was asked about a man who had frequent doubts in his *ṣalāt*, to the extent that he wouldn't know how much he has offered and how much remain to be offered. He said, "He should repeat (the *ṣalāt*)". He was asked, 'That happens to him a lot and wherever he repeats his doubt also recurs.' The Imām said, "(In that case) he should ignore his doubt". Then he added, "(Don't let the *Evil* One get accustomed to haunting you by tempting him by breaking the *ṣalāt*. For Satan is wicked and gets accustomed to that which he is allowed to get used to. So when one of you does not pay attention to his doubt and does not break his *ṣalāt* frequently, and this is done a number of times, the doubt

will not recur to him.” Then the Imām added: “The Evil One wants to be obeyed, and when he is disobeyed he will not return to any of you”.¹

Al-Imām al-Bāqir (A.S.) said: "When *sabw* (i.e. forgetfulness, absent-mindedness, lapse of attention) occurs often to you during *ṣalāt*, disregard it, for that will make Satan leave you. Indeed *sabw* is due to Satan."²

Of course, while you oppose him you must tearfully beseech God, the Exalted, and seek the refuge of His Sacred Essence from the evil of the Accursed One and from the evil of the carnal self. Of course, He shall help you. In the following tradition of *al-Kāfī* too, we have been commanded to seek God's help against the evil of Satan:

Al-Imām al-Ṣādiq(A.S.) said: "A man came to the Messenger of Allāh (S) and said: 'O Messenger of Allāh, I complain to you concerning the *waswasah* that so troubles me during *ṣalāt* that I don't know how much of my prayer I have offered.' The Prophet said to him, 'When you enter your *ṣalāt*, strike your left thigh with the forefinger of your right hand, then say: "In

1. Al-Kulaynī, *al-Furū‘ min al-Kāfī*, vol. III, 358.

2. *Ibid*, Vol. III, 359.

the Name of God and by God, I put my trust in God, I seek refuge in God, the All-hearing, the All-knowing from Satan, the Stoned One." You will exorcize him and drive him away!'"¹

1. Al-Kulaynī, *al-Furū' min al-Kāfī*, Vol. III, 358.