

This epistle comprises five foundations (basic ideas), dedicated to my blessed son Yamîn al-DînMubâarak - may he have the grace to build the foundations of religion.

All praise be to God who has laid down indispensable duties for his slaves. We praise Him Who manifests the five pillars of Islam (confession of Faith or *kalimah*, fasts, prayers, purifying alms or *zakat* and *ġajj*).

Quatrain (Arabic):

I pray for my son, the luster of my eyes, who has brought me abundant
honor As destined by God on the day of Eternal beginning
I hope that God makes him
the builder of the pillars of Islam, through his endeavour's.

So long as Islam is based on five pillars, and the five daily prayers are based on six components, may my son Yamîn al-DînMubâarak work for the establishment of five daily prayers, and the four other pillars (confession of faith, fasting, purifying alms and *ġajj*). May the blessings emanating from his five daily prayers unite the lights of the six dimensions, i.e., of the spatial universe, and may the virtuous power of the six components of his obligatory prayers and the four elements (the creatures composed of them) be testifiers of the unity of God,

Hemistich:

By the gracious influence of the Prophet, who enjoined on us five daily prayers.

I (Khusrau, the eager father) regard the optional (*naġil* prayer) as necessary (*wâġib* prayer) and the *Sunnah* as obligatory (*farad* prayer) for my son. With extreme humility I offer salutations (*tahġyât*) that bring glad tidings in the sitting posture (*qadâ*, in prayer) with my dear son, and also the greetings of (*salâm*, said at the end of every prayer) to fulfill the prayer I had vowed for meeting him.

I would like to intimate my son, that by the grace of God my actions for prosperity and fulfillment of the desires of life are getting executed smoothly according to the reasonable laws of the *Sunnah*, and that tokens of happiness and signs of prosperity are coming forth like arguments of the discerning persons. In my affairs the revolving stars show greater accommodation than what prelates in the assembly of the *Imġms*, and in gathering pleasures luck and fortune are more in agreement than the conformity in Islamic jurisprudence as held by the two *Imġms*.¹

¹ Refers to two *Imġms* of ᵂanafġFiqh (*Imġm*Abû Yusuf and *Imġm*MuġammadShaibânġ) who are called *Sahġbġin = Sabġhai*.

The heavenly river has washed out calamities of my present circumstances and the fabricator of marvels and disintegrator of assemblies, has removed the difficulties in the achievement of my aims.

Couplet:

Desires approach the door of fulfillment without any solicitation or endeavor on my part
Like the inspired divine knowledge does, without any labor, in the hearts of the inspired ones.

Despite all this fulfillments I am discontented because the desire of beholding the face of my son remains unfulfilled, which is so massive that still even the minutest part of it cannot be described, as such.

Since I keep on repeating the name of my dear son in my late night studies in the lamp of my heart, the dense smoke of this lamp has so filled me that in order to describe my burning separation, I can compile ten books like *FaiwâSirâj* and *Miîbâî al-Dujâ*.

May the command of the all knowing God that binds up the 'great' and the 'small' (*kabîr* and *îaghîr*, which are also titles of books) bind through the bonds of blood relationship "this blood of my desires" (my son), which is one of the many scattered pieces of my being - and without the volume of my existence is as disorderly as the bag of a school going child is.

Verse (Arabic):

May the bonds of friendship of our friends remain
As tightly bound up as the folds of a turban are.

The letter of my son has been received and read, whose words are like wonderful gems, every word of this beautiful writing is highly beneficial to my life. It has given me pleasure similar to that a polemist gets from the accusation of a scholar, eliciting a confession of his inability.

Verse:

I could not fully hold the contents of this letter out of joy
As small covers cannot hold a book of many leaves.

My worried heart acquired the same composure that a Friday or 'ôd prayer congregation brings forth by the news that the protection of God rescued my dear son from disputes, just as the argument of an able student is from the insensible bullying of a stupid turban-wearer.

He wrote to me that day in and day out he is so absorbed in the black and white business of writing that he remains unaware of the blackness of night and the whiteness of day. This produced an image of such happiness in my eye that it cannot be described even if the blackness of night is used for ink and the whiteness of day for paper.

Verse (Arabic):

May God teach thee such sciences
That may perplex both black and white (sciences of East and West).

I have a feeling that my dear son will make my name always remembered after my death. In my early morning prayers, which entail the virtue of God's spirit, I blow my head in sending blessings to the child: Mehdî (Mehdî, the 'guided one', is also the name of *Imâm* who will have a second birth and) God, the knower of secrets, will accord him the mysterious knowledge of *Khiṭr*.

Verse (Arabic):

Through him may the garden of spiritual truths remain ever-green among
the people
And the religion of Muḥammad remain everlasting.

Again, it was deemed that he would like to take lessons from the book *QudĒrī* from *Maulânâ Sirâj Öiyâ*. This would be like attempting to cook a cauldron on the flame of a lamp (*sirâj* means lamp) for *Sirâj* possesses abundant heat of tongue with less maturity, with the result that his student is likely to remain immature.

Verse (Arabic):

He who puts the cauldron on the flame of a lamp
Heats up his own burning hunger in the cauldron.

It is evident that due to its excessive heat, a burning lamp cannot stand a puff of breath, but keeps standing inactive in a niche - this implies that *faḷâwâ-i-sirâjî* (a collection of juristic rulings) has nothing to do with the warmth of love and compassion. It is a lamp that remains ignorant of the rising day because it is put out with the appearance of dawn.

Rather than going to the *faḷâwâ-i-sirâjî* one must have access to some other sources,² such as the one entitled *minâr* to receive enlightenment from a more enlightened person.

²*MahĒr*; also the title of a small treatise on principles of Islamic jurisprudence by Nasafî.

May, the lamp of my son's spirit, light up the lamp of knowledge by its fiery nature.

Hemistich (Arabic):

So that others obtain light from thy lamp.

In my opinion he shall better go to *Maulânâ* ×îîmFaraiî and takes lessons from the book ×uîâmî. to learn more from him.

They say that some books of jurisprudence by *Maulânâ* Imâm al-Dîn ×âfið were received from uplands (perhaps Transoxiana). Indeed, they appear to have the status of a revelation. People gather knowledge from them, just as people collect clean water from the uplands in their garments so that the pure water may wash off the dirt of their ignorance. My son must have a copy of this book, for guidance in his affairs through the fine writings of Imâm al-Dîn ×âfiz, which are as trustworthy to follow as to follow an *Imâm-i-×âfiz* (in daily papers).

I must now reveal an important truth which remains hidden from my son, namely, that knowledge of religion is like collyrium for human eyes, something that gives vision as well as beauty. If my son who is 'the luster of my eyes' desires this light and beauty he shall go in for this collyrium.

Verse (Arabic):

The blind person who turns to using the collyrium of knowledge
Can see what lies beyond the stars.

As regards books and studies, I hope that my son will be able to carry the burden of spiritual truths, if he is not given to idleness, and that he must translate to action, or else he become a mere porter, "Like the ass that carries a burden of books."³

Verse:

Or like the washer man's donkey pressed down by a burden of clothes
Or like the reed, of a pen in account keeping.

He should put the oyster shell of his ear before a teacher who is bountiful as a cloud to rain down the drops of rain of his learning into it so that his able mind may infuse knowledge into him,

Hemistich:

And that in his oyster shell this drop may turn into a pure pearl

³ The Qur'ân (102:5).

He must also keep the oyster shell of his ear open to his old father, so that he may pour into it the spiritual medicine which his spiritual mentor (*shaikh*) had prepared - by the price of sifting and dissolving - in the dispensary of 'we send down through the Qur'an that which is a cure and mercy for believers.'

I will pour it in such a way that its sweetness gets distilled into the mind of my child who so much loves sweet meat.

Verse (Arabic):

It is likely that God who cures every ailing heart
May cure thee too from the ailment of hearts.

I will like to conclude by saying that a few words of poverty (*faqr*) approving jurisprudence shall be impressed, in accordance with the road to ØEfic perfection (*larīqat*), on the conscience of my son, and that this auspicious impression shall be as permanent as a stone set in a ring. But should it happen that this impression is like the one made on water or air, which gets undone as soon as it is made, then the impression of *Tirman* (disappointment) with one more dot be added to it (to make it *kharmEn* or 'ass-like' and 'he will not only meet with disappointment but will also make an ass of himself). The purchasers of the treasures of Khusrau's goods will never dwindle in number.

Verse (Arabic):

I have showered on thee the wealth of wisdom
It is proper for a sensible person (if thou art one) not to throw it away.

Hemistich:

This is *fiqh* (jurisprudence); and the ØEfic path is like this:

God Almighty has said: "O ye people! Adorn your Guardian Lord Who created you." This properly arranged writing of the Qur'an is seen on the lofty countenance of human beings and whoever reads (it) shall know that the nature of human frame (of water and clay) laid on divine worship rests on firm columns. The foundation of Islam is based on five pillars -at the time of destruction, the foundation of human frame (of water and clay) may not be destroyed and the body made of clay, which is used as clod for cleaning after easing demands nature (*kulEkh-i-istinja*), will be reduced to pieces but by mixing the water of *Shari'ah* and trampling it under firm feet it shall -turn into a plaster to plug the hole of Satan.

Hemistich:

So that the path of Faith is protected from the thieves.

As securing the firmness of the foundation of the five pillars of Islam is among the essential duties, the mode (*sunna*) of the customary jurists shall not be adopted. They take the teaching manual as the canon of their affairs, and depend on paper alone and not engage themselves in repairing the real foundations. The example of one who only casually but not whole-heartedly engages himself in the religious sciences is,

Hemistich (Arabic):

Like the one who tries to cross a river on a paper boat.

When a master engineer draws up a plan on paper in accordance with the rules of engineering with his own ability and skill and completes it he constructs a firmly strong roof. And if an engineer fails to construct the arch, the cupola, and the canopy.

Verse:

No one shall get protection from the rain and the heat of the sun under such a roof.

⁴ The Qur'an (17:82).

THE FIRST OF THE FIVE PILLARS

The First Pillar of Islam is the confession of faith (*kalimah*). From the word *IÉ* in *kalimah-i-shahâdat* one must learn to bear witness *kalimah-i-shahâdat*. For this word (in its orthographic shape) has two tongues with which it testifies the non-existence of all other gods, and the existence of the One God, the Creator of all and negates all others taken as gods. (As the word *La* is shaped like a pair of scissors, it clips all other gods), and is in such a state of wonder that the mouth is wide open and never shut.

Verse (Arabic):

I affirm the Oneness of God with my whole being
like the word la in the *kalimah-i-shahâdat* with its two tongues.

The word *illa* in the *kalimah* shall be pronounced in such a way as to bring out the meaning of the *kalmiah*: *LÉ IIÉhâIII-AalÉh* (There is no deity except God). The *tashdîd* (orthographic sign for doubling of a consonant) on the *IÉm* of *illa* holds the secrets of Divine Mystery. One shall hold on to this *tashdîd*, for thereby one can get to the mystical meaning of "man is my mystery, and my mystery is my attribute."

The *tashdîd* on the *IÉm* of Allah is indicative of the letter that is embedded in Allah. Hold on to the letters of Allah with all the strength of faith.

Hemistich:

May be, thou findest the Letter

The word *illah* has also the aspect of 'AIE' or warning. It warns us that all other gods are false except the One God. So *illa* shall be recited in a way as to warn the heart against the false gods and to make the heart discard them.

Verse (Arabic):

Heed this warning. He who recites "There is no deity except God
But prostrates before the other gods, is one of the infidels."

That in the *kalimah-i-shahâdat* there is nothing between Allah and Muí ammadε carries a subtle point, namely that *kalimah-i-shahâdat* itself bears witness to the truth that nothing can intervene between Allah and Muí ammadε,

Hemistich:

Not even a small letter

And this too implies a warning. That is to say that where the name of Allah is taken the name of Mu'ammadε shall also be taken so that one may come near to God. It is that nearness to God cannot be attained if the name of Mu'ammadε, is not also taken along.

Verse (Arabic + Persian):

No doubt, by pronouncing both these names together one may attain timely nearness to God.

THE SECOND PILLAR

The second pillar is prayer which the Prophet Mu'ammadε has called the Pillar of Religion. It implies that this pillar shall be established firmly, so that it reaches the region beyond the heavens and becomes a ladder for ascending to this region of exaltation. Prayer so established will affirm the saying, "Prayer is the believer's means of ascension (*Mir'āḡ*)."

The polluted hidden dress is cleansed, by means of prayer, as the mortal body gets cleaned by soap and water.

Verse:

Let the light of prayer come from the light of righteousness.
And its water from the source of chastity and purity.

Again, the call for Prayer is a heavenly call which, with its loud voice, awakens the sleeping persons on the earth. He who does not wake up in response to this call,

Hemistich (Arabic):

"Is counted by the Ever-Living God among the dead".

The *mu'adhdhin* (who calls for prayer) pronounces the word Allah. By doing so he induces us to pronounce "Allah" in a manner that the heart gets drawn towards God. The bar at the end of *akbar* bears a subtle significance, that simply the saying of *Allaho Akbar* does bear fruit as "bar" in Persian means "fruit." And the word *akbaris* a raining cloud (*abr*) of blessing. Whoever desires blessing shall keep the

oyster-shell of his ear eagerly turned towards this cloud for the drop of blessing which will create a pearl of spiritual truth,⁵ namely a pearl of belief reinforced,

Hemistich (Arabic):

Costly enough to purchase the paradise of Eden.

Furthermore, it must be borne in mind that the worth of prayer, as well as of all good deeds, depends on ones intention – “All worthy deeds proceed from true intentions.”⁶

Intention is that what is basically built up in the heart, and this has to be absolute, resolute and firm. In other words, the coins of deeds shall not be counterfeit and not bear the image of hypocrisy, or else the intention shall be a pseudo-intention and the deeds shall be counterfeit coins. Thus fruits can be obtained by mere intention: but the intention shall be far from selfish desires which lie piled upon one another like bunches of banana⁷ in a stack. Similarly, light can be obtained from a mere deed in the heart; but this deed shall have the brightness of truth that renders it the flame of fire. It follows naturally that the mirror of intention shall be cleansed with the water of purity in order that it reflects no other image except the image of God:

Couplet (Persian + Arabic):

A thousand praises are for the bossom That contains such a mirror, he
Prophet ε has said, “indeed, ablutions are the weapons of a believer.”

The ablution (*wuḷĒ*) serves like a sharp sword to wage religious war (*jihad-i-akbar*) against ones desiring soul. Washing some parts of body thrice in ablutions is like putting on it a three tier armor of protection against the infernal flames. As the religious warriors arm themselves in fighting a religious war, one shall arm oneself suitably for fighting the war of life against evil,

Verse (Arabic):

He who does not wear an armor in a religious war
Risks being cut into pieces by the enemy.

⁵Khusrau, draws on the belief that a pearl is formed when a drop of spring rain falls into an oyster-shell.

⁶ It is a *xadith*.

⁷The Qur’ān (56:29) (*alĪ-i-manġūd*).

Weapons and armor are necessary for a religious war (*jihād*), and similarly, ablutions are necessary in the great religious war (*jihād-i-akbar*) of life. Since my son has learnt ablution as ordained in *Sharī'ah* (religious law) by a learned teacher, let him learn the ablutions of *īarīqat* (ØĒfistic or mystical way of purification and illumination) from me, namely his father. Let him splash the water of 'wash' (ritualistic wiping in ablution) up to his ears so that like *masāh* he shall exalted among the saintly,

Hemistich (Arabic):

By the grace of God who is Glorious and Great.

For the ablutions o *īarīqat* he shall first lighten the burden of worldliness, from his soul which is nothing but filth. He shall then understand the meaning of the saying: "The carriers of light burdens get saved and those with heavy burdens get destroyed." For cleansing after urination he shall use a *sang-i-istanjā* (toilet-clod). The word Sang has three letters (*sīn, nūn, gāf*), and so also the words *mĒl* (goods), *sim* (silver) and *diram* (*dĒl, rĒ, mĒm*) (money). For cleansing himself by the ablutions of *īarīqat* he shall use the *sang-i-istanja* of *sang*. After that cleansing he shall walk a few paces. So, (in the way of *īarīqat* or mystical purification and illumination) he shall stride two paces to seek the wayfarers of righteousness and come close to them. But by his own slowness if he is not able to approach them, he shall think that:

Couplet:

In this dusty world, it suffices if one
Walks a few paces with pure intention.

After these preliminary requirements of general cleanliness have been gone through to the extent possible he shall start ablutions significant not only on the level of *Sharī'ah* or religious law but also on that of *īarīqat* or the way of mystical purification and illumination. The cleansing of hands shall be done in a manner as to involve cleansing in both the ways - the way of religious law as well as the way of mystical purification and illumination, signifying the cleansing in both the worlds, the phenomenal as well as the spiritual one.

While taking a bath one hand is rubbed against the other signifying that the hand is cleaned of evident filth and thus washing the body implies cleanliness by washing out the filth. Further, one lets the ablutionary water drip from the tips of fingers, to be collected as a pearl of spiritual reward in the treasure house of deeds. In the ablutionary ritual of passing the fingers of one hand through those of the other, one actually twists the powerful hand of the Satan to defeat his diabolical

moves. One shall make ablutionary water reach the space between the fingers, so that no portion even that of the size of a sesame grain, be left out to save it from going into the hell.⁸

One shall allow the *miswāk* (a twig toothbrush) to hold sway in the mouth so that the self-growing and self-acting teeth are disciplined⁹ by this rod of *miswāk*. The pure water coming out of the *miswāk* cleanses the dirty yellowish particles of food that lie in the dental cavities and crevices. If the teeth are merely washed with pure water the cleansing effect is not as thorough as done by a *miswāk*. That is why the holy Prophet ρ has said, "the *miswāk* causes purity." The *miswāk* speaks of the fragrance of the holy Prophet's ρ mouth.

Hemistich:

Nothing is comparable to the fragrance of the holy Prophet's mouth.

He who does not use the wooden key of the *miswāk* for opening the pearl casket of mouth, shall certainly remain deprived of the pearls of spiritual wealth offered by the holy Prophet's ε *Sunnah* or model life, for the use of *miswāk* was part of the holy Prophet's ε *Sunnah*. Thus, the pearls of teeth get polished by the polishing *miswāk* in such a manner that every pearl-like tooth becomes a mirror reflecting a hundred aspects of purity. Nay, if a tooth of malice remains hidden inside, the *miswāk* breaks it and purges it to leave one's inside completely pure.

The importance of *miswāk* has been rather over-emphasized. But this was done in view of the fact that most of the elderly *Sunnīs* (those who profess to follow the mode of life and traditions of Prophet Mu'ammad ε do neglect such easy *sunnahs* of the holy Prophet ε. But, the ØĒfis are an exception. They follow this *sunnah* with devotion and care, as it imparts splendor to the pearls of their personalities both outwardly and inwardly.

Through a dry twig, which the *miswāk* is, the teeth of wisdom get the needed fruit.

Verse (Arabic):

Ye who desire a fruit by the twig of piety
Hold on to it as you strive, and you will get the fruit.

⁸ This paragraph has various figures. *Murā'āt al-Naḥīr* in *ghusal*, *tathīr*, *taqātur*, *palīdī*, *āb*, *angusht*, etc. In *qavibazu* in relation with *panja*, the Figure is *Øhām*. In *kunjud* and *kunjud* the Figure is *Tajnīs*.

⁹ In *chĒb-i-adab*, in relation to *miswāk*, the Figure is *Øhām*.

(After this, we come to subsequent rituals in ablutions), one shall rinse the mouth and the nose with water, to achieve the honor and glory spoken of: "He who says prayers exchanges secrets of love with God."¹⁰ One shall allow the water into one's nose with a sense of righteousness, that this water goes to extinguish the infernal fire that God refers to in the Qur'ân.¹¹ The nose shall be squeezed in such a manner that all redundant matters are squeezed out of the mind. The face should be washed in such a manner that the black face referred to in the verse:¹² "On the Day some faces will be (in the gloom of) black"¹³ gets changed into "white and beaming face" referred to in the verse "Some faces shall be (lit up with) white." One shall also make the water reach the hair above the forehead and hold it like the hands that would seize one by the forelock on the Day of Judgment:¹⁴ "And they would be seized by their forelock and their feet" (for being dragged into Hell) may slip off.

In combing the beard with fingers, during ablutions, one shall infuse into the fingers a sense of righteousness such that each finger becomes an embodiment of virtue.

One shall then wash the wrist and the elbow in such a way that the full hand, from the finger down to the elbow, gets wet.

In the ablutionary wiping (*masî*) of the head one's mind shall be filled with thoughts of devotion only and banishing all other thoughts may seem easier than the ablutionary wiping of the head.

In performing ablutions the right foot shall be washed in a manner that the water shall splash above the ankle. This has a subtle significance. The religious law or *Shari'ah* is as profound as an ocean and ordinary men cannot fathom its depth, as the praying person is only ankle-deep. It follows that the feet shall be washed cleanly, to make the whole foot worthy of walking over the water, such that.

Verse (Arabic):

If the praying person walks on the Tigris
Its waters, do not reach above his ankles.

In combing the beard one shall place the hand of good intention on the comb (or *shânâ* which also means shoulder) so that the teeth of the comb become tongues of praising every hair, testifying the saying, "I praise Him who has adorned men by giving them beards."

¹⁰ This is a *ḥadīth*.

¹¹ The Qur'ân (68:16): "Soon shall we brand the beast on the snout".

¹² The Qur'ân (3:106).

¹³ In the text *wujûhâhûn* is used for "faces", while in the Qur'ân in both cases it has *wujûhâhû*.

¹⁴ The Qur'ân (55:41).

Verse (Arabic):

Performing the ablutions properly you have armed yourself with weapons,
to wage the Holy War against the enemy.

As regards bathing the whole body after nocturnal ejaculations the proposition of the *Sharî'ahis* that with the private parts becoming unclean because of semen, ejaculation the whole body becomes unclean, and it does not become clean unless all other parts get washed according to the ritual of *ghusl*(washing the whole body). But the proposition of the *îariqat* or way of ØËfistic illumination is that if any part of the body, be it private or otherwise, becomes unclean because of semen (implying sensualism) your whole body becomes unclean,

Hemistich:

You cannot become clean unless you are put into the fire.

To get this fire extinguished, you shall shed a flood of tears of repentance from your eyes today to surge beyond the Day of Judgment to drown the Hell itself, and,

Hemistich:

Give its inhabitants a wash.

In case of corporal uncleanness, one shall wash himself with the waters from a stream. But in the case of the uncleanness of the heart one shall bathe oneself in the stream of one's tears of repentance.

Verse:

Indeed, nothing washes off the uncleanly-ness of the inner soul
Except the stream of your tears.

If my dear son is not able to wash off the uncleanly-ness of his inner soul with the holy water of his tears, let him at least get outward cleanliness through the water of *Sharî'ah*,

Hemistich (Arabic):

So that the people may have a good opinion of you.

Cleanliness of the body may not result in cleanliness of the heart, but nevertheless it is cleanliness in outward appearance, as wiping with water the chips used in bandaging a broken limb is not the washing of that limb.

Hemistich:

And yet it signifies washing.

After the ritualistic ablutions or *wuḥū* are performed a clean place is needed for saying a prayer. For this purpose one needs a ground which is neat airy and exposed to sunlight. But for prayer in its inward sense one needs the ground of one's own self made clean by the light of piety and the desire of the divine essence. This ground cannot be made clean except by this sun and air. After it has thus been made clean, it draws the heart into the real state of prayer.

Verse (Arabic):

On the ground of thy purified soul thy devotion-filled heart offers a
Prayer in such a way that the spiritual elderly
Become simply imitators of thy prayer (join your prayer),
Surely, this is by virtue of the piety thy prayer imbibes.

Spreading the prayer-mat one shall first put the right foot on it, which implies that one steps on the prayer-mat in a spirit of righteousness. Think, the prayer-mat gets trampled under your feet that you may not trample on its right. The right of the prayer-mat is that a prayer be offered for love of God and not for any reward. The prayer-mat very humbly kisses the feet of the person who offers his prayer for God only. But for one who performs the ritual of prayer for other ends:

Verse:

The poor prayer-mat has no other option but
To fold itself around' his feet.

One who intends praying shall stand facing the direction of the *qiblah* so gracefully that the breeze flowing from the direction of *qiblâ* makes the flower of the cheek bloom with the glad tidings conveyed by the Qur'ânic verse: "Some faces that day will be beaming with blooming freshness and beauty."¹⁵ For the *takbîr-i-ta'îrîmah* (magnifying God by raising hands and saying *Allahu Akbar* at the beginning of prayer) one shall raise his hands in such a way as to smite, hard with the back of his

¹⁵ The Qur'ân (75:22).

hands, the false gods, so hard as to throw them into the abyss of nothingness, with just one stroke.

In *qayâmm* namely the standing posture of prayer one shall stand in strict discipline as if one is standing in court of God. In folding one's arms in this posture one shall put the right hand over the left one with a sense of righteousness that shall make the deeds of the companions of the right hand¹⁶ - who shall go to the Paradise on the Day of Judgment - prevail over the deeds of the companions¹⁷ of the left hand - who shall go to the Hell on that day.¹⁸

One shall put one's hand over the heart in such a spirit of humility that makes one realize one's nearness to the Divine by finding oneself placed just below the Throne of God.

One shall put the hand over ones stomach with a pressure that signifies subjugation of the stomach (i.e. the lower faculties).

One shall place one's hand down by the side of the abdomen with such an authority of rectitude that whatever lies below the abdomen (the organs of sex) never rebels.

In the kneeling posture (*rukĒ'*) one shall bend so as to take the orthographic shape of the letter *Īm*, which establishes its relation with the first letter of Allah, i.e. *alif*. The kneeling posture shall be indicative of the fact that one's head is empty of all pride and haughtiness.

One shall prostrate oneself before God with such a sense of adoration that from one's own forehead, goes to the Preserved Tablet the Qur'anic message: "On their faces are their marks being the traces of their prostrations."¹⁹

In the squatting posture one shall sit so reverently as one sitting in the very presence of God Almighty²⁰ does.

The salutations (*salâm*) at the end of the prayer shall be pronounced in a spirit of humiliation and devotion such as to make the angels say in reply:

Verse (Arabic):

God's peace be on you, the best of Creation.

May you see the face of the Lord of all creation by virtue of your good deeds.

One shall have the habit of rising early for the morning prayer²¹ and shall be so steadfast in this habit as to outdo even the early rising sun.

¹⁶ The Qur'ân (56:38).

¹⁷ The Qur'ân (56:41).

¹⁸ The Qur'ân (56).

¹⁹ The Qur'ân (48:29).

²⁰ The verse is *fi maqa'dîsidqinindamalîkinmuqtadirin*

For the afternoon²² (*Duhr*) prayer one shall be present with the readiness of one advancing towards the Holy Mosque after the sun passes the zenith.

For the mid afternoon²³ (*'aîr*) prayer one shall present oneself with the steadfastness that indicate: that one is not going to miss this prayer till the sun of his own life sets.

One shall offer the sunset²⁴ (*maghrib*) prayer with such a sense of his summoning before God as if one sees with his one's own eyes the lamp mentioned in the Qur'ânic verse: "God is the Light of the heavens and the earth."²⁵

By offering the night²⁶ (*'îshâ*) prayer one shall radiate such a light of blessedness in the presence of God that it may change the declining phase of the moon into the rising phase.

One must observe night vigils in such a way that in bringing²⁷ life to the night the life of the day may pass out. Happily, if one's eyes are closed in sleep, let the state of sleep too be a state of prayer²⁸ (*'ibâdat*) and not a state of (*iyâdat*) visiting the invalids.

In falling into the final sleep (the sleep of death) one shall maintain such a wakefulness of soul that after closing one's eyes upon the world (in death) one clears triumphantly all the hurdles of the Hereafter –

Verse (Arabic):

And the eyes shall not again open upon anything except
The face of the Benevolent, the Merciful and the Powerful One (God).

Since the holy Prophet ε has pronounced that²⁹ "there is no genuine prayer without the 'presence or consciousness of the heart before God,'" the prayer which is without the present-ness of the heart before God is like a hollow pillar which cannot be relied upon for supporting the roof of religion. The prayer beset with doubts is like a moth-eaten pillow on the inside not strong enough for support:

Verse:

When your roof is massive and you are sitting under it you must ascertain

²¹ In Persian *namâz-i-bamdâd*.

²² In Persian *namâz-i-pishin*.

²³ In Persian *namâz-i-digar*.

²⁴ In Persian *namâz-i-shâm*.

²⁵ The Qur'ân (24:35).

²⁶ In Persian *namâz-i-khuftan*.

²⁷ The idiom *shabzindahdâshtan* means waking throughout the night.

²⁸ In *ibâdat* and *iyâdat* the Figure is *Tajnîs*.

²⁹ It is a *xadîth*.

Whether the pillars are strong enough, otherwise you know what shall happen.

The state of present-ness in prayer is described by the phrase: *kainnakatarÉhu*³⁰ - "as though you were seeing Him." The two *kafsof kainnaka* are so to say, the two ends³¹ of a mountain which meet the *qâfof qurb*(i.e) nearness to God. Hence, at one stride the exaltation of the praying person goes beyond the two ends of a mountain and reaches the spring of *taraho*(you are seeing Him). If you do not attain this exaltation you shall maintain relationship with the two ends of the bastion of *kainnaka*. It is quite likely that through them you reach the letter of *kamâl-i-kibriyâ* (perfection) of magnificence. But if your understanding fails to reach up to this state, then at least you shall have the realization that "He is seeing you."

Hemistich:

Think that "He is seeing you,"³²

It is evident that the Light of God shines on every one alike, and the servant of God shall begin his work with a prayer, so that he may be worthy of the saying: "God's eye is upon thee" unlike the saying that, "The devil's eye is upon thee". What a squint-eyed business it shall be,

Verse (Arabic):

If thou hast set thy face on the worship in service of God but thy heart is all set on a pleasure trip to Baghdad and China.

THE THIRD PILLAR

The third pillar is fasting as the "keeping of the fasts is compulsory." If one intends to fast he expresses his intention by saying: "I fast," one shall take the food, (called *saÍar* or *saÍarî*)³³ a little before the dawn with the following thought: "I have been with my Lord all night long, and it is He who gives me food and drink." From the blessing of this thought one must obtain one's daily bread, He must properly use

³⁰ It is a *×adith* of the *SiÍaÍ-i-Sittah* narrated by *×adrat 'Umar*.

³¹ The one *kâfis* at the beginning and the other at the end of the word.

³² The word *qalb* suggests that the word *kÉre* is to be read transversally as *yaraka*, "he is seeing you".

³³ The phrase is *gurgrubÉ'idhanab al-saÍarî*: which means the first dawn.

the tooth-pick in order to remove bits of the food of greed from the crevices of one's teeth.

One must guard one's fast by the weapons of *wuḥuor* ablutions for all the prayers of the day so that Satan's weapon may not make a dent in your shield as spoken of in the saying: "The fast is the shield against the fire of Hell."³⁴ Indeed, the Satanic self finds ingress only through the way of Paradise.

In breaking³⁵ your fast let not your mouth become the mouth of a crocodile³⁶ caught in the net of two month's penitential fasting.

Do not think that the fast is broken only by eating meat or a little food. In fact the fast thus broken is the fast of the gluttons. But there are extremely delicate fasts also, so delicate that they are broken by a single word. The holy Prophet ε has said that "slandering speech breaks one's fast." Hence, one must abstain from slandering, be it small as the eye of a needle. Rather, with this needle one must have one's lips sewed so that the affliction of slanderous speech may not tear the skirt of fast to make it look like the torn skirt of a lover.

Verse:

The distressed lovers who make their break by love
Are also humans attiring themselves with garments of love.

The lovers of slander fall in love with their own speech, because of their passionate lustful tongue.

Verse:

They break their fast through slander and put it on their bodies
Beware! thoushouldst not break
Thy fast lest thou findest thyself
Naked on the Day of Judgment.

Let us see what the Qur'ân says in this regard. "Do not speak slanderously of one another; Would any one of you eat the flesh of his dead brother?"³⁷ It shall be abominable to break one's fast by eating anything forbidden, then how much more abominable shall it be to have it broken by eating anything unlawful, moreso eating a dead brother's flesh. When the penitence for breaking fast by eating anything lawful and clean in two month's hard fasting, the penitence for breaking fast by eating

³⁴ In *jannat* and *junnat*, the Figure is *Tajnîs*.

³⁵ It refers to breaking fast during the day time before the actual time of the breaking.

³⁶ In *nehang*, *shast*, *mâhî*, the Figure is *Murâ'ât al-Naḏîr*.

³⁷ The Qur'ân (49:12).

anything unlawful and unclean must be as severe as the, severity of denying God shall be for a non- believer in this world and in the world hereafter.

Couplet:

But God does not lay a burden
Beyond one's endurance.

Since the eyes and the pupils of the eye are liable to get blackened by the collyrium of adultery if my son has an eye on secret love, he must be more cautions in the month of *Ramaīān*. If severe punishment is pleaded for breaking fast through legitimate coitus, imagine what wrath of God shall invoke, if one looks at other women with lustful eyes.

Verse:

For having a sight of what transgresses the limits the nails of *Sharī'ah* Shall
be grilled into both the eyes of the victim.

During *Ramaīān*, which is the month of fasting many people indulge in the forbidden game of the gambling. Some persons prepare the meat for breaking a fast, with the bony pieces of chess. Some persons invest in playing fourteen games all their lawful earning in the forbidden game of throwing the dices.

Through the thirty pieces of *nard* some throw the thirty pieces of their fasts (also the thirty vertebrae of the backbone, i.e. basic principles) into the six-shelves drawer (*shashdarah*) or place of no return, remaining ignorant of the Tradition which says:

(Arabic):

"He who has played the game of *nard* has immersed his hands in the pig's blood."

Blessed is the fast, which does not end with the *ifīār* (repast for breaking a fast) of pig's blood. I wish my son to keep his hands unsoiled by *nard* and chess in the month of *Ramaīān*.

Verse:

Let him not carve and eat pig's meat
with the unclean bone of the elephant (of chess)

The above advice is offered for those who keep the fast of the stomach. Those who keep the fast of the heart are different people. They think that the whole

worldly life of a man is like one day, and for this one-day they are on fast. The way for their fasting is that if any thought of *masiwâ-i-Allah* - or anything other than God - recurs to them the fast is broken. The phrase *masiwâ-i-Allah* indicates the mystery of their state as follows. The word *ma* is indeed water, which is taken first in *iftâr*. The next element is *sîn* and *yĒ* (= *sĀ*) which is the figure of thirty. Then *wallâh* is an oath - which means that we swear by God Himself that in respect of things other than God:

Verse:

We keep a fast, which is like one of the thirty fasts of *Ramaġân*.

In short, the fast (we are now talking about) is the fast of the eloquent persons, which cannot be kept by the infants (or those who are immature).

But since the compulsory fasts of *Ramaġân* cannot be left out, one must keep these fasts in order to save oneself from regret and repentance.

At the time of *iftâr* one must try to drink from the stream of: "To thee have We granted" for even *Kauthar* or the Mount of Abundance is something that comes after it. As for bread, one must seek it from:³⁸ "We have given them food from things lawful and good."³⁹

Hemistich:

For this bread is not granted to every one (without discrimination).

For *tarâwih* prayers (which are additional night prayers in *Ramaġân*), one must stand with sincere devotion and pure-heartedness, so that in following the night prayer one's tongue moves up and down nine times (for the nine *rakats* of the '*ishâ*prayer) and is reinforced with the five *takbîrs* (raising hands and saying "God is Great" at the beginning of every prayer) of the five canonical prayers every day:

Couplet:

Certainly, they are beating the drum of piety in heaven,
as a drum is played after *Ramaġân* on the eve of '*ûd* day.

THE FOURTH PILLAR

³⁸ The Qur'ân (17:70).

³⁹ The Qur'ân (108), called *SĒrah* "Kauthar" or abundance.

The fourth pillar is practicing regular charity out of one's goods, for God says: "And practice regular charity". One must know that the due portion of regular charity is 5 *dirams* out of every 200 *dirams*. Whoever takes these five in his "hand" (gives away five *dirams*) out of his pocket is on par with the companions of the veterans of the Way of God, going

Hemistich:

Hand in hand with them.

The above reckoning apart from an apparent look has a mysterious allusion to it. The figure 200 in Persian is written like mal (goods) and zero like five. So, for anybody who gives away from his mal a bit equal to five *dirams* it is certain that:

Hemistich:

The minister of benevolence becomes his financier.

Another point in it is that the *mĕm* of mal has the shape of "five" and mal that of "two hundred," and the one without *mĕm* the *alif* and lam of mal would signify "one thousand" which leads us to an amusing conclusion: If *mĕm* which has the shape of five (in Persian) is removed from *mĕl*, alif and lam remain, which symbolizes one thousand. The point is: when the form of five is removed from two hundred, it becomes one thousand. In conclusion one who gives away, by way of regular charity in the way of God, five *dirhams* out of every two hundred, actually gives a thousand *dirams* instead.

Verse:

It is not strange to get from God a thousand
In return for just five given in charity.

Again, the written form of mal also signifies "ten similar ones (ten times),"⁴⁰ for the *mĕm* of *mĕl* has the shape of zero and the *alif* the shape of the figure of "one," when "one" and zero are juxtaposed we get "ten." Still another point: In what lies at the end of *mĕl* (i.e. *Īĕm*, in Arabic and Persian *abjad*, has the numerical value of 9).

⁴⁰ The phrase *AshroAmsalha* occurs in the Qur'ân (6:160) which reads: "He that doeth good shall have 'ten times' as much to his credit. He that doeth evil shall only be recompensed according to his evil; no wrong shall be done unto any of them.

Hemistich:

Whatever capital you have gets cleaned, by *zakĒt*

The above is a measure of charity for "those who possess goods (*mal*) and seek rewarding results. But for "those who have hearts" the beginning of *mal* is with zero. After this, what is inside the heart, i.e. *mal* gets turned into a zero, and the heart cries out *mal* is nothing.

Now, consider this point: when you go beyond the head or the first letter of *mal*, which is *mim*, you come to *alif* which is the first letter of Allah. In other words, unless you go beyond the thought of *mal* you cannot reach even the first letter of Allah.

Such a charity is not within the means, or capacity if everyone, for many persons behave like children in this regard.

Hemistich (Arabic):

And charity is not enjoined upon children.

I have received charity from the treasure house of heart and have kept it for my son to acquire affluence (sense of sufficiency). This sense of sufficiency does not mean possessing kindling silver, fiery gold, flame-colored gems, or rubies of the color of pomegranate seeds; for it has been said: "on the Day when heat will be produced out of that wealth in the fire of Hell), and with it will be branded their foreheads, their flanks and their backs."⁴¹ Indeed, the "sense of sufficiency" means a feeling of contentment over one's own spiritual wealth, called the wealth of the dervishes or hermits.

Hemistich:

The charity levied on this wealth accrues to the amount, worth the dual worlds.

If some one comes across such a one, he becomes a perfect man. He is likely to receive some spiritual gift from him, which renders him immune to desires.

God bestows "on whomsoever He wills"⁴² May he bestow his blessing on my son in that he shall not forget his father.

Verse:

⁴¹ The Qur'ān 9:35).

⁴² The Qur'ān (57:4).

Although charity (*zakât*) does not become binding on one without any possession
Of wealth, let me have charity unconditionally, beggar that I am.

THE FIFTH PILLAR

The fifth pillar is *ḥajj*. This mode of worship depends on one's means namely: One should have enough provisions to bear the traveling expenses (and responsibilities). Let my son pray to God for having means, for equipage, expenditure etc., and hope that nothing is beyond God's munificence. May God grant him more Grace. If he wants any help from me I have only this good wish to offer: "May God increase your love for Him."

Verse (Arabic):

May he always have the horse of pure heartedness
May God make him drink the wine of pure-heartedness.

Now that Providence has provided you with material and spiritual equipage you shall have a firm determination for pilgrimage to the *Ka'bah*. This firm determination means crossing the sea of pride and the wilderness of meanness to reach the *Marw'*⁴³ (hill in Makkah) and *Øafâ* (another hill in Makkah; which also means ("pure heartedness")). After having reached there you shall cry out: "I am here my God, I am here!" with such devotion that the glad tidings of "Certainly, God has heard" be conveyed through the bodily ears to the inner ears. You shall put on *Ír'Em* or the garb of pilgrimage to put off the garb of hypocrisy. You shall uncover the head and let your hair be cut down with such care that there remains no knot and no hair signifying any worldly relationship.

On the day of *tarwiyah*⁴⁴ camels are watered. A camel asleep may look like an angel, yet it is a camel. You must put your desiring self to such a sound sleep that it may not raise its head along miles and miles of journey. Then, from the water-carrying camel (*rawiyâ*) you shall give water to your angelic nature to make it stride to the *Ka'bah* of celestial vision.

On the day of 'Arafât (which is the ninth day of the month of *Dhu al-ḥijjah* one shall perform the rites of *ḥajj* and other ceremonies and sacrifices with such devotion

⁴³ It is a good example of *Øhâm* in relation with *Øafâ*.

⁴⁴ The word *tarwiyah* means "wetting", moistening: the 8th of the month of *Dhu al-ḥijjah*.

that one gets the feeling that: "He who has known himself" to the acknowledgment - He has known his Lord."

One shall have his head shaved in a manner as to shave off all vain ideals. This will purify your mind thoroughly.

In Mina one shall perform the ritual of stone – throwing (*Ramy-JimÉr*) (at Satan) in such a manner that the cursed Satan is completely driven far away from him.

One shall then cross the hill of Øafâas a bearer of pure-heartedness and steadfastness.

As the hill of Marwâ looks like a dead man, one must wish for peace after death.

As regards the rites of '*Umrah* or a minor pilgrimage, one shall perform them with devotion to attain the spiritual reward of an eternal life.⁴⁵

In performing the rites of worship at the Ancient House (of God) or *Ka'bah*, one shall be the image of submission to God, and walk in the way of God with humility to liberate oneself from submission to the desiring self. And as for desiring something by way of need, let one desire for the bond of servitude to God rather than the license of freedom.

Verse:

Nobody shall desire freedom from servitude to God
Except the one who has not known the hidden value of this privilege.

One shall enter the precinct of the *Ka'bah* with such steps of sincere devotion such that if there be any scar of sin in the precincts of one's heart it gets washed away by the *Zamzam* (the holy water of Hagar's well) of repentance.

One shall circumambulate (go round) i.e. perform (*Ùawâf*) of the *Ka'bah* with such devotion as if one is among the groups of angels , who also are engaged in this practice.

As one enters the precincts of the *Ka'bah* one must know that every brick or stone in its walls is a mine of peace. "Whosoever has entered the precincts of the

⁴⁵ In '*Umrah* and '*Umr* the Figure is *Tajnîs*.

Ka'bah has found shelter and peace."⁴⁶ If a person gets contented with the peace that this treasure house of God offers, or so to say, with the acquisition of the wealth of peace, he shall strive hard for further divine treasures. It is likely that he strikes at the secluded treasure trove, described in, "I was a Hidden Treasure" (which refers to the Mysterious Essence of God).

Verse:

Indeed, wealthy are those who have access to this treasure.
The troubles one undergoes in search of it get transformed into real wealth.

On the *'ûd-al-Aÿhiyyah*, (the festival of sacrifice), one is called upon to offer a sacrifice to god. It must be remembered that no sacrifice is superior to sacrificing the lustful self in the way of God. God has thus commanded, 'fatten your sacrificial animals." I hope that my son has not starved his self; rather has fattened it by sumptuous in take of food.

Hemistich (Arabic):

Such fattened animals shall be offered for sacrifice

From the *Zamzam* well one must fetch water in a way that the sound of the water fetched beats with the Qur'ânic Verse: "And their Lord will give to them to drink of a wine pure and holy, and resounds in the glass-dome of the mind."⁴⁷ If thou hast properly performed the rites of *×ajj* then:

Hemistich (Arabic):

By the Lord of the *Ka'bah* thou hast attained proximity to Him

After performing the *Hajj* one is called upon to set forth for the pilgrimage to the tomb of the holy Prophet ε on whom the Lord of the *Ka'bah* showers peace, and he must undertake the journey from the *Ka'bah* to Madîna taking care that the Bedouins of the wilderness do not rob him. He must enter the city the king of apostles (Madîna) in absolute humility, because even the emperor of *madâyan* regards himself a beggar there.

He must rub his eyes on the sacred threshold of the holy Prophet's ε tomb in a manner that all the sinful inclinations of the eyes get removed.

⁴⁶ The Qur'ân (3:97). In *kÉna* and *kan* the Figure is *Tajnîs*.

⁴⁷ The Qur'ân (76:21).

He must rub his bosom against the ground of the precincts of the holy Prophet's ε tomb in a spirit of devotion so that all the darkness of his soul gets transformed into holy light. He must invoke the holy Prophet ε to fulfill his only wish that he may wish for nothing else except the love of God and of the holy Prophet ε himself.

He must pay a visit the tombs of the close companions of the holy Prophet ε in a spirit of pure-heartedness so that a bond of exclusive friendship with God gets established.

He must visit the inhabitants of the holy land of Madīna in his pilgrimage and see to it that none is left over.

Verse (Arabic):

Be thankful to God and praise Him when ever you visit the lofty tomb of Prophet Muḥammadεrespectfully, peace be on his progeny.

Let my son be guided from the above piece of advice, which has been extracted like a medical herb from the Spring of Islamic Principles, then boiled in the fire of sincerity and which cannot be found in the *Shifâ* of IbnSînâ,⁴⁸ or in the *Qanûn*⁴⁹ of hippocrates.⁵⁰ If my son happens to suffer from any spiritual disease, he shall be cured of it by this medicinal extract, provided he observes abstinence like a pious person,

Verse (Arabic):

May God cure thee my son of all diseases particularly, the disease in the spirit.

The completion of the description of the Five Pillars of Islam corresponds to the ending five days of the month of *Jamadi al-Ōkhir*. The year of composition can be calculated from the word *khamsah*, and

Hemistich:

Thus the year turns out to be 705 × *ijjâh*

⁴⁸Abû 'Ali known as IbnSînâ (d. 428) was one of the greatest scholars of Islam who had distinguished himself in logic, metaphysics, and other sciences. His outstanding works are *Shifa*, *Qanun*, *Najâh*, and *Danishnâma-i-Alai*.

⁴⁹*Qanun* was the name of various well known works. IbnSînâ's book was on medicine, and that of al-Birûnî was on logic.

⁵⁰ The greatest physicians of the ancient times, died around B.C 375).

From the friends and relations on the other side greetings as numerous as the propositions of the Shâî'at are being sent in reply from friends and relations on this side.