

SUFI SPIRITUAL TECHNIQUES

(Translated by J.G. Bennett, originally published in “*Systematics*” January 1970)

Introduction to the translation

Many books have been published presenting aspects of Sufi teaching and method to Western readers. There are also excellent translations of Sufi poetical, philosophical and theological works. It is not so easy to find descriptions of Sufi method written by Sufis for Sufis. The following translation has been made from a small pamphlet in Osmanli Turkish published in Istanbul and long out of print. It is used as a manual by Dervishes of the Naqshabandi Order of Sufis. The various spiritual exercises described are mostly taken from Persian manuscripts of the 15th and 16th centuries, the translation of which into Turkish became very popular during the 19th century and had a fresh vogue after the partial relaxation of restrictions upon the practice of Sufism in Turkey after the death of Kemal Ataturk.

The pamphlet is in two parts: the first is an account of the Life and Acts of Khwâja Bahauddin Naqshaband of Bokhara, one of the great Sufi saints and reformers of the 15th century¹. Translations of the *Risalati Bahaiyye* and the *Maqamat-i Muhammad Bahauddin Naqshband*, have appeared elsewhere and the abridged life given in the pamphlet adds little to our knowledge of Bahauddin of Bokhara. The collection of spiritual exercises, practical maxims and instructive anecdotes that forms the second part has been thrown together with little attention to the sequence of ideas or methods. Since the aim of publishing the translation is to give Western readers an opportunity of reading an unexpurgated account of the Naqshabandi method, no editing or rearrangement has been attempted. The collection is certainly far from complete. It does not describe for example how the *Hafs-i dam* or breath control exercises are performed. These were probably first introduced from India, but applied by the Sufis in a very different way from the Prânayama techniques used by Indian Yogis insofar as the latter have been described in published work. Also, rather surprisingly, no reference is made to the meditation upon death and the tomb which is taught by most Sufi masters of the Near East. The creation of mental images that is both transitive (*tasvir*) and intransitive (*tasavvur*) is often referred to, but the technique itself is evidently handed down by personal contact. It cannot be adequately described in words probably because the transmission requires some kind of telepathic communication between teacher and pupil. The same applies to *zikr* or meditation which is usually based upon repeating one of the Names of God while seated in a special posture that is quite distinct from the Yogi postures (*Âsanas*) well known from many pictures that have been published in the West. In spite of such omissions, the document is an interesting indication of the extent to which the Naqshabandi Sufis especially those of Turkey and Syria, adhere to religious orthodoxy. The present writer has been present at the meetings of several Naqshabandi Khalqas (spiritual circles) and can confirm that the recitations and genuflexions described are practiced for one or two

¹ Presumably a misprint in the original publication – Bahauddin Naqshband was actually born in 718 AH/a.d. 1318 and died in 791 AH/a.d. 1389

hours at their regular Thursday night ceremonies. Most Sheikhs insist upon performance of the five religious obligations as a condition of entry to the path.

In the following, where Arabic, Persian or Turkish words are given, the transliteration is mostly in the modern Turkish alphabet. No attempt has been made to be consistent in transliteration. Most of the invocations are in Arabic. In the text they are written in Turkish form. Arberry in his "Sufism" (pp. 130-133) gives a summary of the *Tanwir al-qulûb*, which clearly refers to the same group of Sufi Techniques.

TRANSLATION OF PART II OF THE TEXT

The way by which the Seeker is brought to the Truth.

Our Blessed Lord the Prophet made known at Gar to the Excellent Abu Bakr the Faithful, the secret prayer. He praised Abu Bakr for his devotion and attachment to the Essence (*Zât*). Abu Bakr, according to his wont, opened to a few of his companions the way thus shown him by the Glory of the World. They in their turn showed it to their successors and in this manner it reached the Excellent Bahauddin. This way is called the Path of Attraction and the Essence Link. Those who follow this path develop by way of spiritual attraction (*jazbeh*).

To reach Reality by this path, there is need for a perfect guide. Until with his help, Reality is attained, it is necessary to obey the rules of Morality (*Shari'at*). It is right to teach the disciples the shortest way, and to protect the followers against the wiles of Satan.

If the seeker wishes to reach the goal more or less easily, he must carry out the behests of the expert (*Ustad*). When a seeker approaches a perfected one, that expert orders the seeker to perform the act of divination while he himself does likewise. This is done by the examination of dreams. If the two dreams correspond, the expert orders the seeker to carry out a complete ritual ablution, in the manner that our Blessed Lord ordered for those who repent of their sins. After the ablution, the seeker performs two prayers with genuflexion (*rekaat*). After the prayers he repeats seventy times "*Estagfuru'llah elazizun*" (I ask pardon of the beloved) and a hundred times "*Subhanellahi ve behamdiki*" (Glory to God and Praise unto Him), uttering the Exalted Name and so approaches the teacher. The teacher then calls on him to repent of all the sins he has wittingly or unwittingly committed. If he owes a debt to any person he sends him to pay it or at least to promise to do so. He then takes him by the right hand and recites the sacred invocation: "Lo! Those who swear allegiance unto thee (Muhammad) swear allegiance only unto Allah. The hand of Allah is above their heads." Then the teacher and the seeker recite three times the Fatiha – the opening chapter of the Qur-an. The teacher then places the seeker's hands upon his knees and tells him to close his eyes. He then initiates the seeker by the heart contact into the mystery of the Exalted Name. The seeker repeats the

words three times as shown by the teacher. After that the teacher prays to God for a blessing and the seeker replies: “Amen”. Then they both pass the palms of their hands over their eyes.

The initiation into the Word of Union is similar to that of the Exalted Name except that it is accompanied by the retention of breath, (*hafs-i dam*). The seeker cannot attain Reality without a guide. If there is no valiant one to show the way, who could teach the Truth unless there were a guide? How is God to be found without a Prophet? Do not imagine that all who wish to do so may enter this path, unless they be summoned from the Exalted Seat of Truth. Does a man enter the path to please another? Unless he has a companion and one to show the way, how can he enter the presence of a perfected Sheikh? O you vagabond, do not wander off. Hold fast to the Perfected One, upon this path this alone will avail you.

The human soul has six spiritualised points (*latife*). Of these five come from the World of Will and one from the World of Creature.

The spiritualizations of the World of Will are:

<i>Ekhfâ</i>	most hidden
<i>Khafâ</i>	hidden
<i>Sirr</i>	secret
<i>Rûh</i>	soul
<i>Qalb</i>	heart or spirit

The spiritual point of the creaturely world is the rational self. The spiritual points of the World of Will are loftier than that of the Creaturely World.

The spiritual points have their location in the physical body of man.

The place of *Ekhfâ* is in the centre of the breast.

The place of *Khafâ* is on the right side of the breast.

The place of *Sirr* is on the left of the breast and that of *Rûh* is beneath the right nipple.

The place of the rational self, which belongs to the world of creature is in the mid-brain. The significance of these locations arises from way in which they are connected together.

The followers of this path are taught to strengthen the soul (*Rûh*) and bring the rational self under its control. In other paths the rational self is given training so that it can become master of the soul.

In this path, the heart (*Qalb*) is first purified. Afterwards the *Rûh* and the *Sirr*, then *Khafâ*, and the *Ekhfâ* and the rational self is left to the last.

The repetition of the Exalted Name with the heart (*Qalb*) is performed as follows.² The seeker represents to himself the Exalted Name – that is the noble name of Allah – written in letters of light under the nipple of his left breast. Holding his attention upon the meaning and significance of the Exalted Name, he begins to repeat it silently. He continues to do so until he sees a red light surrounding it. Then, with his teacher's permission, he transfers the repetition to the place of the *Rûh*, which is below the right breast. He pictures to himself the Exalted Name written there in light. He continues his prayer until he sees a yellow light appear. When the yellow light is established, it signifies that the *Rûh* has been purified and restored to its essential state. Then the guide tells him to pass on to the *Sirr*, the place of which is the left breast. There, in the same manner, he represents the Exalted Name to himself. He continues the repetition until a white light makes its appearance. Then he passes to the *Khafâ*. The *Khafâ* is on the right side of the breast, and he continues there until he sees a green light. From there, again with permission, he passes to the *Ekhfâ*. The *Ekhfâ* is in the centre of the breast. There he works until a black light appears. Sometimes the light seen on the breast is white, the black light which is seen in the place of *Ekhfâ* is, in reality, that of man's own body. The true colour of *Ekhfâ* itself is white. Whichever of these two lights is seen, it signifies that *Ekhfâ* has returned to its essential form. Then, always with permission, the seeker transfers his repetition to the intellectual self, which is in the head. The light of the intellectual self is seen as bright blue. When this is seen, the teacher shows him how to repeat the Word of Union – *La ilahe ilallâh* – with the retention of breath.

The purpose of repeating the Word of Union is to arouse the state of longing and thereby to prepare for deep meditation. With the Exalted Name, only the state of substantial longing is obtained. With the Word of Union there arises a yearning of the Self-Existent One; and from this meditation ensues of itself. Meditation leads to total annihilation of self. And in this manner the seeker attains Reality.

The seeker should know that these lights are not the Divine Light. They are only the covering that hides the Divine Light. He who clings to them cannot attain Reality.

The manner of repeating the Word of Union is as follows: *La ilahe* is thrown from the right side to the left and *ilallâh* is imprinted on the heart. First think about *la* (there is none) directed towards *ilallâh* (but God) the meaning of which is that our entire yearning must be directed to God alone. Those who advance upon this path ascribe three meanings to the Word of Union.

1. There is none to be worshipped save God alone. This meaning is taught to beginners.
2. There is none to be wished for save God alone.
3. There is none existent save God alone.

Meditation.

² This section is taken from the *Risalat-i Bahaiyye* and the *Miftâh ul Qulûb*.

There are two kinds of meditation. The first is *avâm* that is the meditation of the common folk. The other is *khawas* which is the meditation of the elect.

The Common Meditation. The person who is God's servant performs all that Almighty God has commanded, and in all that he does, and in all his states, remembers that God sees and knows. He must believe with a firm faith that God is eternally self-subsistent.

The Higher Meditation. The seeker after Reality sees in all things the Secret Oneness of God and continually cognizes this presence with Attraction and Love.

The first meditation is called the Faith of Vision, and the second is called the Faith of Reality. The seeker who aspires to perform the second meditation should withdraw to a lonely place apart from people and cleanse himself. He must represent to himself that the entire existence of the revolving world from firmament to the uttermost depth is nothing at all. He must empty himself of all rules and conditions and think of himself as alone in the Presence of God. If this meditation takes root with him, the seeker whoever he may be, becomes aware of the Perfection of God. In order to attain this state, he must drive out of his heart everything that is not reality – that is God. The prayer taught us by our Prophet is in this wise – “O my Lord let me not be occupied with the things that Thou hast forbidden and show me the reality of things.” We are taught to ask for God's forgiveness in the words: “O my Lord, I beg for forgiveness, pardon me and let no harmful things enter my mind.”

In this meditation, it is necessary to picture oneself turned towards God from all directions. A sacred verse says this:

Within and without – He is there
And God has turned all things to him.
The seeker must needs believe that he is with God in his soul.
Within and without – He is there.
He must meditate as if he were beholding God in every place.
If the seeker does not reach a certain rank
It means that his longing only goes so far.

There are six foundations - or pillars of the Naqshabandi Path. These are:

<i>First.</i>	Repetition (<i>zikr</i>)
<i>Second</i>	Meditation (<i>murakebe</i>)
<i>Third</i>	Hear Consciousness (<i>qalb-i vukuf</i>)
<i>Fourth</i>	Keeping contact (<i>hifz-i nisbet</i>)
<i>Fifth</i>	The Bond of Love
<i>Sixth</i>	Converse with the Sheikh (<i>Sheikh ile sohbet</i>)

If any of these six conditions is lacking, the seeker cannot fully master the secret of this path. We have already treated of repetition and meditation and we shall now describe heart consciousness.

Consciousness of the heart means to turn away from all rules and regulations and all knowledge or any other content of the mind and from all illusions or imaginings and with complete confidence turn towards the heart. Then, with discerning eye, gaze into the reality of the heart and continue to do so waiting for the Divine Secret to become manifest.

God has written each man's truth upon his won heart. Afterwards, that truth became covered over by the forms of self-hood (*sifat-i-nefsani*). If a man will cleanse from his heart all the personal form of self-hood and put his confidence in his heart, he will come to know his own reality and from that he will know his Lord. There is a tradition of the Prophet that says: "He who knows himself knows his Lord." The "self" referred to in this tradition is to be understood as the man's own reality, which God has marked upon his heart. If a man persists in observing his own heart, he will become conscious of his own reality. If he comes to know his reality, he will understand the secrets of God. Such a man has become worthy of knowing both the Essence and the Names of God.

"If thou O Sufi, makest clean
The mirror in thy heart
A door shall open to thee
The Radiance of God shall shine upon thee."

The heart must incessantly strive to allow nothing but the Reality, none but the Beloved, to enter. If the seeker succeeds in this, the Truth will become manifest in his heart and he will attain Reality.

Keeping Contact means that the seeker must cleave to his master and never disobey him. Whatever his master may say he must accept as Divine Truth. He must incessantly hold before his eyes the oath of allegiance that he has taken. If any state arises in him, he must go to his Sheikh and ask him to explain it. More precisely: that is the way his thoughts should run. However lofty a rank or station he may attain, he must never forget that he has attained them by the gracious help of his master and his own acts of service. It is further necessary for the seeker to avoid meeting any other master but his own. This is because every physician has his own remedy. Another doctor does not know what medicine has been given and prescribes one of his own. Taking the two of them the sick man gets worse not better. It is likewise with the states of the heart. Those who wish to succeed on this path must keep their hearts firmly established in the place to which they have bound it. If they do so, they make progress on the path, and in a short space of time they will reach the goal: only they must not forget to tell their guide about any kind of state that may arise in them, so that he can prescribe the appropriate remedy.

On twelve of the paths, the so-called Bond of Love consists in the affection that unites the seeker to his master. If this state does not arise, the seeker can gain no benefit from his guide; but there is more than this to be discovered.

On the Naqshabandi path, the bond is of four kinds:

1. The seeker pictures in his heart, the face of his master and annihilates himself in it. As the lover sees the face of his beloved in his own face and loses himself in it, so does the seeker look upon his master. Through the bond they made, he takes on the very being of his master. The seeker's soul is lighted up and shines with the light of his master. If the seeker perseveres in this way, in a short time he becomes a perfected man like his sheikh.
2. He fixes his attention lovingly upon the spirituality of his master. He ascribes so exalted a rank to him that he separates him from the rest of creation. At this moment, the spirituality of the master manifests interiorly within the seeker. It raises the seeker above the creation. Slowly, slowly the seeker begins to acquire the state of the sheikh.
3. The seeker represents, in his mind's eye, the spirituality of his guide as a circle of light and pictures himself in the centre of that circle. Such an ecstasy takes possession of him that he goes out of himself. At that moment, the spirituality of his sheikh is reflected in the light of the heart. From this reflection, a light appears in the heart of the seeker and draws him on towards perfection.
4. The seeker seats himself as though he were in the presence of his master. He brings an image of his master before his eyes. But here the seeker must know that the spirituality of the master never separates from his image and whenever and wherever he call son it that spiritual image will help him. If the seeker, coming into the presence of the master, annihilates his own self-hood and binds himself to that presence, the master can in a single instant raise him to the degree of Illumination.

All these bonds are given by love to those who love. The beloved is the Real Man. The one Beloved is in truth the Glory of the World. Love of the Prophet is Love of the Reality.

He is the mirror of this world
All things in Reality
By gazing upon Muhammad
Allah is always to be seen.

In the mirror of the Prophet, the Creation is visible. His manifestations are the manifestations of Reality, his essence is the Essence of Reality. He who loves a true guide, loves the Prophet also. Why? Because such a guide has no separate existence; his existence has been swallowed up in that of the Prophet of God.

Those who are on this path, in certain of their stages, can make progress only through meetings and conversation with the guide. The Holy Prophet – on whom be peace – once

summoned a follower to a meeting and that person sent back a message to say: "I have to perform my ritual prayers (*nimaz*) as soon as I have finished I will come." He completed his prayers and went into the presence of the Glory of the World. The Holy Prophet asked him: "Why did you come late?" He replied: "I said my prayers and that is why I was late." The noble Prophet rebuked him saying: "It was more necessary to come when I invited you than to perform the prayers. There is always an opportunity for prayer but not always an opportunity to come to my meeting."

As the conversation of the Enlightened Ones gives joy and well-being, so also can their very glance cause a man to progress.

The speech of the People of God is a mighty elixir
With one glance they perform transmutation
To the Secrets of Reality they are privy
And yet their face is not revealed
Do not look with scorn upon the Dervishes
Nor upon the Enlightened Ones in their cloaks worn out
The Heirs of the Prophets they have been called
They bring dead hearts to life.

Those who seek Reality are obstructed in two ways. Veils cover the object of their search and these veils are of two kinds.

First kind: the Dark Veils. These veils are those of the bad characteristics such as envy, pride and wrath. The seeker removes these veils by mortification as the bad habits of an animal are removed, and by submission and prayer to God.

Second kind: The Light Veils. Such are chastity, humility and lowliness of heart. The seeker must divest himself of these also by ascribing them to God.

If the seeker can go beyond these light and dark veils he reaches the rank of Lower Sainthood. From this he ascends to the degree of spiritual communion with God (*Mukyashefe*) and so stage by stage attains the three gradations of union, namely, union of action, union of essence and union of person. When the last is attained he has reached the rank of Higher Sainthood.

Bahauddin pronounced some precious words concerning the way:

1. Repeat the Words of Union (*la ilahe ilallâh*) with retention of breath. This purifies our minds. The mind returns to its essential nature. Repetition is the polisher of hearts. The Word of Union is composed of negation and affirmation (*Nef-y ve isbat*).
2. When repeating the Words of Union with retention of breath count up to twenty-one heart beats.
3. When doing the repetition you should put your mind on the invocation: "O Lord. My aim and my aspiration are toward Thee and Thy Will. Grant me this." If a

seeker keeps this in mind, nothing else will enter it. With this invocation, Almighty God will grant his prayer.

4. As you breathe in – be with God. As you breathe out – let it be with God. This thought should always be with you.
5. Preserve your mind from dwelling upon memories and from paying attention to external objects. Sometimes it is Satan the Tempter who places temptation in the mind, sometimes it is angels who place illuminations in it. Visions and imaginings fill the mind. It is necessary for the seeker to preserve his mind from all these things. For the most part, notions enter the mind by way of the eyes and ears. For this reason, the seeker should turn his attention towards his Master, who will direct him as to the manner in which he should put out of his mind all that can give rise to concern or doubt.
6. *Mental Awareness.* The mind should constantly turn again towards the Real – that is God.
7. You should meditate constantly upon the omnipresence of God in every place and in everything. If, while following this way, anything enters your thoughts, you should bring this thing well and clearly before your inner vision until the Real becomes manifest in it and then you see in it the Divine Secrets and the appearance is annihilated in the Real.
8. Draw your gaze back into yourself, and do not search the far horizons.³
9. Inwardly be occupied with the Real, outwardly with people.
10. The seeker of God must advance in the path. Until a seeker has transformed his bad qualities into good ones, until he has been transported out of the material world into the spiritual world of the Future, until he has reached to the ranks called Faith of Vision and Faith of Realization, the Proximity to the real cannot be attained. Proximity to the Real is a spiritual that belongs to the soul. The path to it is a spiritual path. Whatever degree the seeker may reach, he must not be satisfied with it but pray to God Almighty to lead him on to yet higher degrees.

II. AWARENESS OF THE MOMENT

This is to become conscious of our immediate experience. Every day when night comes, top examine one's actions and ask oneself if one has acted according to God's Will or contrary to it. If contrary, we must repent and ask forgiveness. If in conformity, we must give thanks to God. We must assess ourselves by our actions and plan accordingly to ensure our own progress.

On this road, the seeker must trust his guide and the very just requirement is that he should not depart from his guide's word. The one who shows the way (*Murshid*) has

³ *Note of Editor.* This saying has many subtle meanings. The seeker must be occupied with himself, he must purify his mind and cultivate the virtues. He must not pay attention to others saying: "that person is good or that person is bad" and so praise the one and blame the other. If the seeker learns his own existence and his own reality, he will know his Lord. He will learn the secret of "*men arefe nefsehu fakat arefe rabbeh*". In truth, as Haqq is the Existence of the Great World, so is man the existence of the small world. All that exists in the great world has its counterpart in the body of man.

himself traveled through all the paths that the seeker must follow. He knows the danger spots and the places of refuge.

The seeker who follows this path must strengthen his soul by prayer. There is a Holy Tradition which tells us that God commanded: "If one of My servants approaches Me with supplementary prayers beyond his obligations, then I shall see with that servant's eyes, hear with his ears, and speak with his tongue." Supplementary prayers can only be made after all binding duties have been fulfilled: namely the prayers and practices that have been enjoined upon us by the Prophet.

The seeker must study diligently the portions of holy scripture and spiritual writings prescribed to him by his guide. If he fails in this he will run into dark places in the course of his journey and find himself in trouble.

Here are some "supplementary" prayers:

Penitential Prayer. It is done after the evening prayer and from 6-12 prostrations may be performed. The first two prostrations are done with the invocation of Praise and the Sura *Ikhlas* (Unity) repeated thrice. The second pair have one *Ikhlas* each. The third pair are started with recitation of the *Fatiha* and the Sura *Al Fajr* (The Dawn) and the second prostration goes with the *Fatiha* and the Sura *Nas* (The People).

At the first prostration of the fourth pair, after the *Fatiha*, is recited the Sura *Baqara* (The Cow, the second chapter of the Quran) from the beginning to the 10th verse "... because they lied"; then from *ilahikum ilalium wahid* to *likawmi yakilun*, followed by 15 recitals of Chapter 115 *Ikhlas* (Unity). The second prostration is to be introduced by reciting *Aynetel kursu* as far as *halidun* and from "God in Heaven" to the last verse. Again recite Unity 15 times and make the prostration.

The fifth pair is introduced by the *Fatiha* followed, for the first prostration, by the Sura *Al Buruj* (The Stars) and for the second by the Sura *At Tarik* (He who comes by night).

The sixth pair is introduced by the *Fatiha* followed in each case by the Sura *Al Kafurun* (The Believers) repeated five times. Prayers are recited as prescribed.

After this two more prostrations are to be made giving the *hifz-i iman* prayer (preservation of the faith). The first is made with the *Fatiha* followed by the *Aynetel kursu* and recitation of the "Lord be merciful to Thy servant" etc. invocation. The second is preceded by the Sura "The Help" and followed by salutation and a prayer of thanksgiving. The prayer is repeated twelve times seated upon the folded prayer rug (*Sejde*). The seeker implores the protection of the Almighty that he should be preserved in spirit, body and goods and that his mind should never waver in its faith.

At the late night prayer, there are four obligatory prostrations with the imam, then four independently and then two more two more following the imam. When all these are complete four supplementary prostrations should be made.

- 1st. Fatiha followed by *Aynetel kürsi* as far as *halidun*.
- 2nd. From *Allahü mafissemarat* to the end.
- 3rd. The Sura *Al Hadid* (The Iron) from the beginning as far as verse 7 (Believe in Allah and His Apostles etc.)
- 4th. The Sura *Al Hashr* (The Banishment) from verse 22 to the end.

After this two more prostrations of supererogation each preceded by three recitations of Sura *El Ikhlas*.

Having made two final prostrations with seven *El Ikhlas* each and given the salutation, fold up the prayer mat and seven times make a confession of sin and ask God's pardon. Then raising one's head recite: "O Living One, Self-existent One, Thou whose perfection is limitless now before and in the time to come: my Lord O God, worship and honour and submission to thee etc. etc." Then the night prayer (*Salat el vitri*) follows. The first prostration is preceded by the Sura *Al Alaq* (The Most High); the second by the Sura *Al Kaprun* (The Unbeliever) the third by *El Ikhlas* (Unity). After the salutation, sit on the heels and repeat ten times: "Glory and Holiness to our Lord, and the Lord of Angels and Spirits (*Subbuhün kuddusiün rabbüna wa rabbül melaihati wa ruh*). Finish with *Aynetel kürsi*. Once again repeat ten times "Glory and Holiness to Him who commands" (*Subbuhum kuddusiün ilah*). Then with the aid of the prayer beads (*tesbih*) repeat the customary prayers. Read the Suras *Kalif* (The Cave), *Yasin*, *Lokman* (Luqman) *Duhan* (The Drought) and *Mülk* (The Kingdom).

After the salutation the seeker works at his zikr and meditation.

When two thirds of the night has passed, the seeker rises from his bed and performs the *Tehejjud* Prayers, which consists of fourteen prostrations. The first two are with Fatiha and *Aynetel kürsi* and *Amer er resuli*. They are followed by the invocation:

*"Allahü ekber kebira velhamdü lillahi kesira ve subhanallahi lükreten ve asili.
Süphanallahi velhamdü lillah vela ilahe illallahü vellahü ekber ve la havle ve la kuvvete
illa billahil aliyül azim"*

and then by prayer and supplication.

The second pair of prostrations are preceded by reciting a portion of the Sura *Taka* (The story of Moses) and also the final verses of this chapter.

The third pair have the Suras *Sejde* (Adoration) and *Duhan* (Drought).

The fourth: Sura *Yasin* and *Feth* (Victory).

The fifth: Suras *Zümer* (The Companies) and *Hadid* (The Iron).

The sixth: Sura *Mülk* (The Kingdom) and *Müzzemil* (The Wrapped Up).

The seventh starts with the Sura *Kadir* (The Majesty) and the second prostration is introduced by four recitations of *Ikhlas* (Unity). After the *Tehejjud* worship, some time

must be devoted to prayer meditation and repetition. The call for pardon is made seven times and God's mercy is invoked.

Among the optional acts of worship is the *Ishrah* (Sunrise). It consists of two prostrations. The first starts with the Fatiha and the invocation *Allah nuruzemanati velard* ("God is the Light of the Heavens and the Earth"). The second takes the verse *fi büyute izmillah* ("Verily the Prophet of God"). After having performed this act of worship one should pray in terms like the following: "O Lord give me wholesome nourishment. Extirpate my defects. Enlighten my mind. Direct me towards the Good." After praying in this manner, make two prostrations of penitential devotion. The first is introduced by the Sura *Falak* (The Dawn) "Say, I take refuge in the Lord of the Dawn from the evil of what He has created, and from the evil of the utterly dark night when it comes and from those who cast evil suggestions in firm resolutions and from the evil of the envious when he envies." The second has the Sura *Ennas* (The People). "Say, I take refuge in the Lord of men etc."

After more secret prayer the Istihare (oneiromantic⁴) devotion is now made. There are two prostrations, one with the Sura *Ennas* (The People) and the other with the Sura *Ikhlas* (Unity). The prayer for revealing dreams (*istihare dua*) is now made. Following the example of the Holy Prophet the invocation is recited: "O my God reveal and make known to me and enlighten me by Thy power and grant me the Grace of thy Goodness so that I may be able to recognize and not misunderstand Thy Will and so be able to fulfill what thou hast prepared for me etc., etc."

After this light-seeking devotion, the Devotion of Thanksgiving, consisting of two prostrations is performed with five recitations of the Sura *Ikhlas* (Unity). Prayers are said and then follows the Devotion of Penance. Each of the two prostrations are introduced by the Fatiha and seven recitations of the *Inna Ateym* verse.

Yet another optional act of worship (*salat*) is the *Duhan* (Haze) Devotion performed in the forenoon. From eight to twelve prostrations may be made. After every four the salutation is made. The recitations should consist of the Suras *Shems* (Sun), *Duha* (Day), *Leyl* (Night) and *Inshirah* (Expansion). Similarly, at sunset four prostrations are made at the sunset devotions. For each one of these *Aynetel kürsi* is recited four times.

The *Tesbih* (Chaplet) Devotion is another optional one consisting of four prostrations. This is a devotion of intention and it should be introduced by reciting the Act of Praise: "Glory to God and praise to God and there is none to be obeyed save God the Most High." Then one bows and repeats the Act of Praise eleven times standing upright, prostrated, kneeling, sitting and then kneeling again. Each posture corresponds to eleven beads of the chaplet.

All these acts of worship are to be performed with inner and outer purity and integrity. If this condition is satisfied and the worship is continued with perseverance, improvement and progress will certainly follow. Worship should be performed following the example

⁴ Oneiromancy: divination by dreams (BB)

of the Most Excellent Ali. Once Ali was wounded by an arrow in an engagement and the arrow remained deeply embedded in his flesh. Imam Ali gave orders saying: "I will do my worship and you draw out the arrow." He did this worship and the arrow was drawn out leaving a deep gash in his flesh, they wiped the wound with ointment. The Most Excellent Ali finished his prayer, made the salutation and asked: "Have you got the arrow out?" His entire being was so completely surrendered to God and he was so entirely immersed in his worship that he was not even aware of the arrow being cut out of his flesh.

Worship is the target of the believer.
Believers place worship on their heads like a crown.
The essence of all prayer is in the act of worship.
On him who perform one act of worship, a thousand
Degrees are bestowed.
God ordered five acts of worship for each day,
Whosoever obeys this act gains felicity
By the act of worship.
God draw the veil that conceals His Presence
And the converses with His servant.
Enter upon your worship with a pure heart
Thrust all taints away from your heart
Whosoever performs his worship
With deep and humble reverence
God bestows on him until blessings.
Perform your worship with due order
So that your worship should aim at God's Perfection.
Worship draws your hand away from
the impurity of this world
And assures you of salvation in the world to come.

Those who love the Path should not be occupied with passing the time pleasantly, but with subjugating their passions by worship, repetition, posturing, reading the Holy Book and such matters. When reading the Holy Qur'an, one must be in a state of purity, seated on one's heels and facing the direction of Mecca. There must be constant repentance and asking of pardons for one's bad characteristics. The mind must be purified. Invoking the Divine protection against the beguilements of Satan, one must open the Qur'an with reverence.

First the Fatiha is read, and then one begins to chant the chosen Suras of the Qur'an. When reciting the Qur'an each word must be separately pronounced and every effort must be made to penetrate into its sacred meaning.

III. *Some notes on the manners and customs of Bahauddin Naqshaband*

He always urged those of the Way to true poverty, modesty and self-abasement. He used to say: "Whatsoever we ourselves have found upon the path, we have found by way of poverty."

He used to have an old worn rug in his house. There was not one single rich carpet. He made it a point always to eat ritually pure food. He used to help the poor and needy. Whenever anyone brought him a present, he used to give him another present back of the same kind, or one of twice the value.

If anyone should come to his house, whether known or unknown to him, he used to come and meet him with a smiling face and to the utmost of his power he worked to make him welcome. He used to wait upon guests with his own hands. He would not let his companions do the waiting. One day a guest came to his house. The weather was cold. Taking from his bag his woollen cloak, he put it over the guest and at night he gave the guest his only blanket. He himself slept without a blanket.

Sometimes he used to be occupied with agriculture and he used to eat whatever he produced from his own land. Many of the Sheikhs who lived in those parts used to say: "Let us go and call on Bahauddin today, we are sure of eating pure food."

When he was at meals he used to pay the closest attention to the example of the Prophet. For the most part he used to prepare the meals with his own hands, and he himself used to lay the table. He used to begin the meal with invoking the Name of God and finish it with giving thanks. If he noticed during meals that anyone present was not conforming to the counsels of the Prophet, he would wake him up and gently draw his attention. People who behaved badly at meals were not allowed to eat with him. He would never eat nor allow his followers to eat a meal that had been prepared carelessly or unwillingly or by a cook who was in a state of anger or disturbance. He used to say that meals of such a kind were poisoned. If a guest should come when he was fasting, he would bring that guest a meal, and to make him feel at home he would even break his own fast and eat with him. In this connection, he used to say: "It is more blessed to make a guest or a companion feel at home by eating a meal with him than to keep an optional fast," i.e. one that is not required as a religious duty.

Once he was seated at table with his dervishes. Someone from inside did not come to the table. Bahauddin called to him: "Why don't you come and sit with us?" "I am fasting," he replied. Bahauddin: "Come and join us," but in spite of his insistence that dervish would not come.

Then once again Bahauddin said: "I will give you the blessing that you would get from a day of Ramadan." Still that person would not give way. And then Naqshband turned to the company and said:

"That person is far from the Reality. You must quit his company. Do not speak with him," he said. And indeed, not long afterwards that person was drawn into worldly affairs and abandoned his religion.

One day Bahauddin was brought a present. He invited all those round about to a meal. They all began to eat the fruit that had been brought. One of the dervishes did not come. Bahauddin turned to him and said: "Why don't you come and eat with us?"

"I am fasting," he replied.

"Even if you are fasting come and join us. We have been made to pass through the gateway of felicity. Our duty is to conform to all the commandments of God, to keep and follow the counsels and example of our Lord the Prophet. Whoever comes and joins us must keep all these things. They are the means by which we draw close to one another. That humility and struggle with oneself is what we have ourselves carried out, but you have not got the strength to do this on your own. What you have to do is to leave your own self-will and your confidence that you know best and join with us. It is necessary for a pupil always to ask himself whether the people of God will be pleased with their actions. He must think in this sort of way. For a seeker of the truth it is very much more profitable to serve his master and to do what he asks than to perform optional prayers. Once our Lord the Prophet was in battle. His two followers, Abu Bakr and Omer came alongside of him. Both of them were fasting. Our Prophet said to them: "If you fast you will grow weak and you will not be able to serve. Leave your fast." Both of them on the Prophet's orders at once broke their fast.

The follower of the path must remember that his master is following in the footsteps of the Prophet and must give him the same obedience as if it were the Prophet himself who was commanding. If he fails to follow the counsels and example of the Prophet, he cannot be a guide on the way. The guide on the way to the Truth must conform in everything to the decrees of God and the customs of the Prophet, and he must train his pupils to do likewise. Such a man can be a true master of the way. He can take from the storehouse of remedies that is the Qur'an, the particular remedy that is required for each pupil. His eye is the eye of Truth. It is with that eye that he looks. With this eye of truth he can penetrate into the whole body of the sick person and can discover just what remedy he requires.

The Khwâja used to say: "Whoever follows this way must be able to recognize and see his own faults, confess them to God, and ask for pardon. There are some people who say that on our way there is no self-denial, but is there a greater self-denial than to purify oneself of one's self and inwardly and outwardly to make one's nature conform to the precept and example of the Prophet? This means no impulses of the passions must be allowed to manifest. If the follower succeeds in this, and God gives him some Grace, then he must be thankful to God. Whoever is able to see the hidden faults in his own nature, and take them under his control will certainly reach felicity. The follower of the way should be able to raise up his whole being in the presence of God, and test himself. In this way, he can pass from man imitated faith to the true substantial faith.

Some sheikhs adjust their behaviour towards their followers according to the capacities of the latter. If the follower is a beginner he takes his burden off his back. He even sets

himself to serve his own pupil, but from those who are more perfected he makes greater and greater demands and requires of them an ever greater perfection.

Decision, submission, self-denial all have their special meanings. Our aim in this path must be to enable those who follow to feel the attraction working spontaneously in them, but sometimes it may be necessary for us to train them by instruction. We should make use of the experience of those who are wise in the way, and should learn how to pass this experience on to others. For each follower different things are required at different times. One moment it is service, another struggle with oneself, at another moment it is meditation, and at another it is self-evaluation.

We are the means whereby the seeker can reach his aim. Our task is to provide the seeker with everything that he needs to reach his aim. A pupil must pray but he must not do so in such a way as to strengthen his own egoism. However earnestly and intelligently he may pray, he must still always see himself as full of defects. Whoever prays with confidence in himself remains far from the Truth. Hazrat Abdulhaliq Gujduvani and Muhammad Semasi were examples of humility and self-abnegation.

The seeker who has doubts should study the lives of the saints.