

# **The Cup at Dawn**

**(On dawn prayer blessings)**

**Karim Mahnood Haghighi**

**Translated by : Abdolhossein Hanaee**

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ساغر سحر (در نیایش و آداب نماز شب)

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**IN HONOR OF HIS HOLINESS SAYYED  
ABDOLHASAN DASTGHEIB, THE FATHER OF  
TWO MARTYRS, TWO LOVERS. I HUMBLY  
DEDICATE THE BOOK TO HIS DIVINE SOUL.**

**KARIM MAHMOOD HAGHIGHI**

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## Introduction

Man's soul is constantly in search of something he has lost. Ignorant of what it is, he mistakes what comes his way as his real beloved. However, having reached it, he comes to realize that it is not what he was in search of. He was told:

"Nothing quenches your soul's thirst unless you find that Beloved".

Contemplate "nature". Ponder over your "self". Just these two lead to his attainment. In the cup of "nature" and "self", you can well keep watching the Beloved's picture. The more you watch these two cups, the more you enjoy the picture which motivates hundred desires in you, and attractions of familiarity with the Beloved flourish. It is, however, no place to stop since what you saw was a picture, not the Beloved. Be careful not to be content with the picture, and live in vain hope.

In the cup mirror, as Your Picture fell, Wine smile made the Sufi build castles in the air.

With the Splendor that in the mirror, the beauty of Your  
face made, all this Picture into the mirror of fancy fell.  
All this reflection of wine and varied picture that have  
appeared is a splendor of the face of the Saki, into  
cup fell.

Hafez

Well as you have realized that you came "from Him",  
you should find your peace of mind and quiet in "to Him we  
shall return". Otherwise, no matter what direction you take,  
there comes no peace, no rest, and your life cup remains  
devoid of divine wine.

O heart, if He does not call you, you can not find His house  
without His guidance, how can you reach Him?

Not going to Him, tell the truth, where can you go? No  
matter which direction you take, it is His Kingdom.

You might busy yourself in pursuit of life-long wishes  
which, when reached, turn out to be merely in vain, as one  
mistakes mirage for water.

But those who disbelieve, their deeds are like a  
mirage in a desert which a thirsty man takes it for water,  
but when he comes near it, he finds there is nothing.

An-Nur, 39

Thirst not satisfied, peace of mind not reached, and  
wishes not fulfilled, life comes to an end in futile chase and  
loss. Hands are empty of pious deeds, passage perilous, home  
far far away.

It is said the way to heaven passes through the hell, the world.  
You never reach that destination unless you, like Ibrahim, the  
prophet, leave the furnace behind untouched.

The hell is lying on the way to ambush you and is  
opening its mouth wide open to swallow you. However,  
keeping your eyes on the Beloved, you can put out its fire



with your light, and the warmth of your vigorous love mocks its heat.

Some may gradually stop short of pursuing the path to heaven, and become oblivion of the promise they made to worship God, and thus forget their divine soul, the Self. All this is caused by forgetting their eternal Beloved.

They forgot Allah's Remembrance, so Allah caused them to forget themselves.

Al-Hashr, 19

Remember the time when you, like a fly, were about to embark on your life journey. God said to you:

"Am I not your Creator and Nurturer?"

You replied: "yes, I do bear witness."

Al-Araf, 172

Then you came down to this transient world after He ordered "Get down." Although you were supposed to sustain and strengthen your familiarity with Him as the aim of your life, the corporeal world entangled and mocked you so as to forget both your already made promise and future visit.

Unaware that:

We have not come to this door (to this world) for rank and position, but taken refuge here due to unfortunate happening.

We have come from the desert of nothingness, and are on our way to the house of love.

To reach the land of existence, we have come all this way.

In the land of existence, we have seen your green line (of love). To seek "the plant of love", we have come here.

Hafez

Oh dear, "the plant of love", in the above-mentioned poem, is His qualities and Names. One who met " the plant of love" would fall in love. Understanding His Qualities and Name leads you to love Him which itself increasingly grows deeper and deeper since you have achieved your goal, and embraced everlasting salvation. In addition, in the rose garden of intuitive knowledge, you meet nothing save His manifestation. Imam Ali (A.S) said:

Glory to God Who revealed His manifestations to people through His creatures.

To Hafez from Shiraz, the aim of creation is for man to exclusively enjoy His manifestations:

What is our purpose in watching the world garden? It is to pick flowers from Your face through the pupil of the eye.

Another flower picker from Shiraz, Saadi, the poet, was already thinking of his friends when he got to that rose garden, but confessed: "As I reached the garden flowers, I decided to take a lapful of flowers as souvenirs for my friends. However, I was so deeply impressed by the fragrance that I thoroughly forgot it."

O, Nightingale, learn love from the butter-fly who died of getting burnt, but makes no noise (of complaint).

These claimants assuming to be in search of Him are ignorant. One who was informed is not seen any more.

Pitifully they did not bring us any gift since the greatness and splendor they experienced struck them dumb, and the beauty they saw made them totally unaware of others.

Here come the words of one who experienced the spiritual splendor so rigorously that his poem fell short of rhyme and rhythm.

## Introduction

I am thinking of rhymes, and my Sweetheart says to me "Do  
not think of anything except vision of Me.  
Sit at ease, My rhyme- meditating (friend)  
In My presence, you are rhymed with (attached to) felicity.  
What can I say, there is no conscious cell in me.  
I describe a Beloved Who is unique and unmatched.  
My praise itself is no praise at all, Since it shows my  
existence which is imaginary and wrong.  
You are over the words and letters of me.  
Down with me and picture of me.

Molavi

When this poet was asked: Now that you can not  
describe in detail, speak a bit of His beauty and glory that you  
saw, speak of His mole, he replied:

No word can describe His beauty. What are both worlds, a  
picture of His mole.

If I breathe a word of His beauty-spot, speech will tear my  
body apart.

Like an ant in the crops, I am happy to take more than what  
I need.

The Prophet, Muhammad, the lord of creation, the  
master of lovers, who has joined the sea of astonishing and  
intuitive knowledge said:

I do not know you as much as the core of Your essence  
is concerned.

Although his cup was as enormous as the whole world  
of existence, he was so deeply thirsty of love that just a single  
moment of going without that cup made him say at praying  
time:

O Balal, the caller of prayer, save and release me.

However, as a messenger of God who lived with people to lead them, he had to attend to their affairs. That is why he asked Ayesha, his wife, to say everyday words to him to return to normal life.

O dear, the path of love is endless; to reach the sea is possible, but there the permanent journey to explore the mountainous sea of wisdom starts.

It is said that as the sincere followers of The Holy Prophet greet him by uttering "Peace be upon Him and His Progeny.", along with each greeting, exceeding thousands every day, he moves higher and higher in closeness to God. Now this has been going on steadily for over a thousand years. He still goes ahead on this never-ending way. Are we followers, who kiss his threshold in respect, going on, too?

Some took a sip from the cup of nature, and became drunk for the rest of their lives; some others went deep into contemplation over their souls which had them attain what they desired. However, happy and blessed is the wise and clever one who keeps watching Him in every single bit of the existent world. In other words, he is the one who has found Him since he indeed left both the corporeal world and his carnal self. The story of these three groups appear in the following word of revelation:

In the near future, We will show them Our Signs throughout the universe as well as in their own souls to prove that He is the Truth. Is it not sufficient that Allah is the witness over all things.

Fussilat,53

Contemplating the above word of revelation, you come to distinguish three approaches to join the rose garden, that is, to incorporate into Oneness, pantheism. The herald of God, The Holy Quran, calls here and there:

O, you who believe, give your response to Allah and His Messenger when you are invited to that which will give you life.

Al-Anfal,24

A call for life, one which is, of course, eternal. It is very mean and inferior of man not to accept that invitation, not to stop spiritual death in order to join and enjoy spiritual life. I do hope, dear reader, that a spark of divine love makes you warm and vigorous so that you never give up trying to go ahead. Being eager for that spark, consider the following word of revelation:

Verily, for those who believe and do good deeds, The Merciful will appoint love.

Maryam,96

That rose garden belongs to another aspect of the world. In the green garden of love which is endless, In addition to sorrow and happiness, there grows other various fruits.

Love is superior to these two (sorrow and happiness), Without spring and fall, it is green and fresh.

Molavi