





# The Diwan of the Darqawa



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# Transliteration note

This selection of songs from the Darqawi tradition has employed the standard transliteration characters used to communicate the Arabic letters not found in the English language.

The transliteration of the text has been employed as a means to bring the reader as close as possible to the correct pronunciation of the Arabic, as these songs are sung regularly in gatherings throughout the world. Therefore the transliteration in this text is not employed for normal reading, but is employed in an active sense, i.e. the reader is reciting the songs and litanies in the original Arabic language *via* the means of the transliteration.

To bring the transliteration as close to the original Arabic as possible we have used phonetics as well as transliteration. We have also assumed a basic understanding by the reader of the pronunciation of the unique sounds and letters of the Arabic language not found in English. In addition, the transliteration characters should be memorised for correct recitation, in order to gain full benefit from the text.

Ultimately the transliteration of the text should be seen as a stepping stone to reading and understanding the text in the original Arabic. To remove doubt about the pronunciation of certain letters and words please consult the original Arabic text or someone with a sound understanding of the Arabic language.

The table below outlines the Arabic letters with their corresponding English letters and characters:

ء	‘	A distinctive glottal stop made at the bottom of the throat. It is also used to indicate the running of two words into one, e.g. <i>bismi’llaaah</i> .
ا	a	
ب	b	
ت	t	
ث	th	Pronounced like the <i>th</i> in think.
ج	j	
ح	h	Hard <i>h</i> sound made at the Adam’s apple in the middle of the throat.
د	kh	Pronounced like the <i>ch</i> in Scottish <i>loch</i> .
ذ	d	Pronounced like the <i>th</i> in <i>this</i> .
ر	dh	
ز	r	A slightly trilled <i>r</i> made behind the front teeth which is trilled not more than once or twice.
س	z	
ش	s	
ص	ʂ	An emphatic <i>s</i> pronounced behind the upper front teeth.
ض	ɖ	An emphatic <i>d</i> like sound made by pressing the entire tongue against the upper palate.
ط	ʈ	An emphatic <i>t</i> sound produced behind the front teeth.
ظ	<u>dh</u>	An emphatic <i>th</i> sound, like the <i>th</i> in <i>this</i> , made behind the front teeth.
ع	‘	A distinctive Semitic sound made in the middle throat and sounding to a Western ear more like a vowel than a consonant.
غ	gh	A guttural sound made at the top of the throat resembling the untrilled German and French <i>r</i> .
ف	f	
ق	q	A hard <i>k</i> sound produced at the back of the palate.
ك	k	
ل	l	
م	m	
ن	m	
ه	h	This is like the English <i>h</i> but has more body. It is made at the very bottom of the throat and pronounced at the beginning, middle and ends of words.
و	w	
ي	y	
==	aa/ee/oo	





قَصَائِدُ الشَّيْخِ مُحَمَّدٍ  
بْنِ الْحَبِيبِ (رَحِمَهُ اللهُ)

Songs of  
Shaykh Muḥammad ibn al-Ḥabib  
(May Allah show him Mercy)



أَلْحَمْدُ

**Praise**

# الْحَمْدُ

لَكَ الْحَمْدُ يَا ذَا الْحِلْمِ وَالْعَفْوِ وَالسَّتْرِ  
وَحَمْدِي مِنْ نِعْمَاكَ يَا وَاسِعَ الْبِرِّ

Lakal ḥamdu yaa dhal ḥilmi wal ‘afwi was-sitri  
wa ḥamdeeya min nu‘maaka yaa waasi‘al birri

لَكَ الْحَمْدُ عَدَّ الْقَطْرِ وَالرَّمْلِ وَالْحَصَى  
وَعَدَّ نَبَاتِ الْأَرْضِ وَالْحَوْتِ فِي الْبَحْرِ

lakal ḥamdu ‘addal qatri war ramli wal ḥaṣaa  
wa ‘adda nabaatil ardi wal ḥooti fil baḥri

لَكَ الْحَمْدُ عَدَّ النَّمْلِ وَالْجِنِّ وَالْإِنْسِ  
وَمِلْءَ السَّمَاءِ وَالْعَرْشِ وَالْكَوْكَبِ الدُّرِّ

lakal ḥamdu ‘addan namli wal jinni wal insi  
wa mil’as samaa wal ‘arshi wal kawkabid-durri

وَمِلْءَ الْفَضَاءِ وَاللَّوْحِ وَالْكَرْسِيِّ وَالشَّرَى  
وَعَدَّ جَمِيعَ الْكَائِنَاتِ إِلَى الْحَشْرِ

wa mil’al faḍaa wal lawḥi wal kursee wath-tharaa  
wa ‘adda jamee‘il kaa’inaati ilal-ḥashri.

## **Praise**

Praise is due to You, the possessor of serenity, forgiveness and veiling. My praise is part of Your blessing, oh abundant Giver.

Praise is due to You, in number as great as the drops of rain, the grains of sand, the pebbles, the plants of the earth and the fish of the sea.

Praise is due to You in number as great as the ants, jinn, and men, in quantity as great as the sky, the throne, and the stars like scattered pearls.

In quantity as great as space itself, and the tablet of forms, the footstool, the moist earth, and the number of all created beings on the day of gathering.

لَكَ الْحَمْدُ يَا رَبِّي كَمَا أَنْتَ أَهْلُهُ

فَإِنِّي لَا أُحْصِي الثَّنَاءَ مَدَى الدَّهْرِ

lakal ḥamdu yaa rabbee kamaa anta ahluhu  
fa ‘inneeya laa uḥsith thanaa’a madad dahri

لَكَ الْحَمْدُ يَا مُعْطِي الْمَوَاهِبِ بِالْفَضْلِ

وَمَا نَحَ أَهْلِ اللَّهِ بِالْفَتْحِ وَالنَّصْرِ

lakal ḥamdu yaa mu‘ṭil mawaahiba bil faḍli  
wa maaniḥa ahli laahi bil fathī wan naṣri

لَكَ الْحَمْدُ بِالْأَنْفَاسِ وَالْجِسْمِ وَالْقَلْبِ

تَفَضَّلْ عَلَيَّ عَبْدٍ تَحَيَّرَ فِي الْأَمْرِ

lakal ḥamdu bil anfaasi wal jismi wal qalbi  
tafaḍḍal ‘alaa ‘abdin taḥayyara fil amri

فَإِنِّي وَإِنْ كَانَتْ ذُنُوبِي تَعُوقِنِي

فَلِي فِيكَ حُسْنُ الظَّنِّ يَجْبُرُ لِي كَسْرِي

fa ‘innee wa in kaanat dhunoobee ta‘ooqunee  
falee feeka ḥusnudh-dhanni yajburu lee kasree

فَمَنْ عَلَيْنَا يَا غَفُورٌ بِتَوْبَةٍ

تَجُبُّ الَّذِي قَدْ كَانَ فِي سَالِفِ الْعُمْرِ

famunna ‘alaynaa yaa ghafooru bitawbatin  
tajubbul ladhee qad kaana fee saalifil ‘umri

Praise is due to You, oh my Lord, as You deserve it,  
for I cannot praise You fittingly to the full extent of time.

Praise is due to You, oh endless Giver of gifts,  
the One who grants opening and triumph to the people of  
Allah.

Praise is due to You with every breath with the body and the  
heart. Look kindly on a slave who is perplexed by the  
command.

If my wrong actions weigh me down, I still have a good opinion  
of You that You will mend my broken spirit.

Oh Forgiving! Grant a turning away [from wrong action] to us  
which will undo what happened in our early years.

وَزِدْنَا مِنَ النَّعْمَاءِ وَالنُّورِ وَالْكَشْفِ  
وَمَكَّنَّا فِي الْإِرْشَادِ بِالْإِذْنِ وَالسِّرِّ

wa zidnaa minan na'maa'i wan noori wal kashfi  
wa makkinnaa fil irshaadi bil idhni was sirri

وَأَيَّدْنَا فِي أَقْوَالِنَا وَفِعَالِنَا

وَيَسَّرْنَا لَنَا الْأَرْزَاقَ مِنْ حَيْثُ لَانْدُرِي

wa ayyidnaa fee aqwaalinaa wa fi'aalinaa  
wa yassir lanal arzaaqa min haythu laa nadree

فَهَا نَحْنُ فِي بَابِ التَّفَضُّلِ وَاقِفٌ

وَمُنْتَظِرٌ عَطْفَ الْحَبِيبِ بِلَا عُسْرِ

fahaa nahnu fee baabit tafadduli waaqifun  
wa muntadhirun 'atfal habeebi bilaa 'usri

فَأَنعِمْ عَلَيْنَا يَا مُجِيبُ بِسُرْعَةٍ

فَإِنَّكَ أَهْلُ الْجُودِ وَالْمَنِّ وَالْخَيْرِ

fa'an'im 'alaynaa yaa mujeebu bi sur'atin  
fa'innaka ahlul joodi wal manni wal khayri

فَفَضِّلْكَ مَوْجُودٌ بِغَيْرِ وُجُودِنَا

وَجُودُكَ مَسْدُولٌ عَلَيْنَا بِلَا نُكْرِ

fa fadluka mawjoodun bi ghayri wujoodinaa  
wa jooduka masdoolun 'alaynaa bilaa nukri



Increase us in blessing, light and unveiling,  
and strengthen us in guidance, with idhn and with the  
secret.

Support us in our words and deeds, and  
make our provision easy for us from where we know not!

Here we are standing at the door of favour,  
waiting without hardship for the Beloved to turn to us.

Swiftly send us Your ease, Oh Answerer, for You  
are the possessor of generosity, liberality and goodness.

Your Bounty exists without our existence,  
and Your Generosity pours down on us, undenied.

وَوَفَّقْنَا لِلشُّكْرِ الَّذِي هُوَ لِأَزْمٍ

عَلَيْنَا وَيَسْتَدْعِي الْمَزِيدَ بِلَا خُسْرٍ

wa waffiqnaa lish-shukril ladhee huwa laazimun  
'alaynaa wa yastad'il mazeeda bilaa khusri

وَأَخْرَجْنَا مِنْ سِجْنِ الْجُسُومِ وَرَقْنَا

لِحَضْرَةِ أَرْوَاحِ ثَوَابًا عَلَى الشُّكْرِ

wa akhrijnaa min sijnil jusoomi wa raqqinaa  
lihadhrati arwaahin thawaaban 'alash shukri

وَأَشْهَدُنَا مَعْنَى الذَّاتِ فِي كُلِّ مَظْهَرٍ

لِيَقْوَى شُهُودِي فِي الشَّدَائِدِ وَالْيُسْرِ

wa ash hidnaa ma'nadh dhaati fee kulli madh harin  
liyaqwaa shuhoodee fish-shadaa'idi wal yusri

وَأَفْنَانَا عَنَّا وَابْقِنَا بِكَ دَائِمًا

لِنَلْحَقَ أَهْلَ الْإِرْثِ مِنْ حَضْرَةِ السِّرِّ

wa 'afninaa 'anna wa-'abqinaa bika daa'iman  
linalhaqa ahlal irthi min hadratis sirri

فَأْمُرُكَ لِلْأَشْيَاءِ فِي قَوْلٍ كُنْ تَكُنْ

فَكُونْ لَنَا الْأَشْيَاءَ عَزْمًا بِلَا مَكْرِ

fa amruka lil ashyaa'i fee qawli kun takun  
fakawwin lanaal ashyaa'a 'azman bilaa makri

Give us success in the thankfulness which is our duty and  
which itself calls for increase from You without loss to us.

Free us from the prison of our bodies and raise us up to the  
presence of the spirits as a reward for our gratitude.

Let us see the meaning of the Essence in every manifestation in  
order to strengthen our witnessing both in times of ease and  
trouble.

Annihilate us to ourselves and give us going on in You always,  
so that we may join the people who have inherited the  
presence of the secret.

Your command to things is in the word “Be and it is!”  
So shape things for us with firm intention and without  
deception.

وَصَلِّ بِأَنْوَاعِ الْكَمَالَاتِ كُلِّهَا

عَلَى أَحْمَدَ الْهَادِي إِلَى حَضْرَةِ الطُّهْرِ

wa ṣalli bi anwaa‘il kamaalaati kullihaa

‘ala aḥmadal haadee ilaa ḥaḍratih ṭuhri

وَالِهِ وَالصَّحْبِ الْكِرَامِ وَمَنْ دَعَا

لِنَاظِمِ هَذَا النَّظْمِ بِالشَّرْحِ لِلصَّدْرِ

wa aalihi waṣ ṣaḥbil kiraami wa man da‘aa

linaadhimi haadhan nadhmi bish sharḥi liṣ ṣadri

وَيَارَبُّ بِالْهَادِي الرَّؤُوفِ مُحَمَّدٍ

أَنْلَنَا عُلُومًا تَنْفَعُنَا يَوْمَ النَّشْرِ

wa yaa rabbi bil haadir ra’oofi Muḥammadin

‘anilnaa ‘ulooman tanfa‘unaa yawman nashri

وَقَوْنًا بِالْأَنْوَارِ فِي كُلِّ لَحْظَةٍ

وَتَبَّتْنَا عِنْدَ الْخَتْمِ وَالنَّزْعِ وَالْقَبْرِ

wa qawwinaa bil anwaari fee kulli laḥdhatin

wa thabbitnaa ‘indal khatmi wan naz‘i wal qabri

And bless *Aḥmad*, the guide to the presence of purity,  
with all the forms of perfection.

And his Family and noble Companions and whoever prays  
For expansion of the breast for the composer of these  
verses.

And oh Lord! Through the compassionate guide *Muḥammad*,  
grant us sciences that will benefit us on the Day of Rising.

Strengthen us with lights at every instant, and make us firm at  
the sealing, the agony of death, and the grave.



حُلَّةُ التَّقْرِيبِ

**The Robe of Nearness**

# حُلَّةُ التَّقْرِيبِ

قَدْ كَسَانَا ذِكْرُ الْحَبِيبِ جَمَالاً  
وَبَهَاءً وَرَفْعَةً وَسُرُوراً

Qad kasaanaa dhikrul ḥabeebi jamaalan  
wa bahaa'an wa rif'atan wa suroora

وَخَلَعْنَا الْعِدَارَ عِنْدَ التَّدَانِي  
وَجَهَرْنَا بِمَنْ نُحِبُّ افْتِخَاراً

wa khala'nal 'idhaara 'indaat tadaanee  
wa jaharnaa biman nuḥibbu-f tikhaara

وَسَقَانَا الْحَبِيبُ شَرِبَةَ حُبِّ  
قَدْ أزالَتْ سِوَى الْحَبِيبِ اضْطِرَاراً

wa saqaanal ḥabeebu sharbata ḥubbin  
qad azaalat siwal ḥabeebi-d tīraara

وَشَهِدْنَا الْأَكْوَانَ مَحْضَ هَبَاءٍ  
وَرَأَيْنَا الْأَنْوَارَ تَبْدُو جَهَاراً

wa shahidnal akwaana maḥḍa habaa'in  
wa ra'aynal anwaara tabdoo jihaara



## **The Robe Of Nearness**

Remembrance of the Beloved has clothed us in beauty,  
exaltation, radiance and joy.

In drawing near we threw off all restraint,  
and proclaimed the One we love proudly.

The Beloved gave us a draught of love to drink,  
which forced all but the Beloved to vanish.

We saw created beings as pure particles of dust  
and we saw the lights openly appear.

وَرَجَعْنَا لِلْخَلْقِ بَعْدَ انْمِحَاقٍ

وَفَنَاءٍ فِي خَمْرَةٍ تُعْطِي نُورًا

wa raja'naa lil khalqi ba'dan mihaaqin  
wa fanaa'in fee khamratin tu'tee-noora

فَبِفَضْلٍ مِّنَ الْإِلَهِ بَقِينَا

وَكَتَمْنَا الَّذِي نُحِبُّ اصْطِبَارًا

fa bi faḍlin minal ilaahi baqeeynaa  
wa katamnal-ladhee nuhibbu-ṣ ṭibaara

كَمْ نَظَرْنَا فِي سَالِكٍ فَتَرَقَّى

لِمَقَامِ الَّذِينَ خَاضُوا الْبِحَارَا

kam nadharnaa fee saalikin fa taraqqaa  
limaqaamil ladheena khaaḍul-bihaara

وَشَفَيْنَا الْقُلُوبَ مِمَّا عَرَاهَا

بِلَطِيفِ الْعُلُومِ ذَوْقًا فَطَارَا

wa shafaynal qulooba mimmaa 'araahaa  
bi lateefil 'uloomi dhawqan faṭaara

وَهَمَمْنَا بِالشَّيْءِ سِرًّا فَكَانَا

وَأَتَانَا الَّذِي نُحِبُّ اخْتِيَارًا

wa hamamnaa bi-sh shay'i sirran fakaana  
wa ataanal ladhee nuhibbu khtiyaara

After having been obliterated and annihilated in an  
enlightening wine, we returned to creation.

By the bounty of Allah we were given going on,  
and with patience we concealed the One we love.

How often have we looked upon a wayfarer and thus he has  
risen to the stations of those who have plunged into the  
seas!

We have healed the hearts of what had taken possession of them  
by sciences subtle in taste, then (the wayfarer) flew.

We concerned ourselves with something secretly, and so it was,  
and the One we have chosen to love has come to us.

وَسَمِعْنَا مِنْ حَضْرَةِ الْغَيْبِ سِرًّا  
أَنْتَ مَحْبُوبٌ عِنْدَنَا كُنْ شَكُورًا

wa sami'naa min ḥaḍratil ghaybi sirran

anta maḥboobun 'indanaa kun shakoora

وَأُذْنَا بِسَقْيٍ مَنْ جَاءَ شَوْقًا

لِلِّقَانَا وَلَمْ يَكُنْ ذَا اخْتِبَارَا

wa udhinnaa bi saqyi man jaa'a shawqan

li liqaanaa wa lam yakun dha-kh tibaara

وَإِذَا كَانَتْ الْمَوَاهِبُ فَضْلًا

فَتَعَرَّضَ لَهَا وَكُنْ ذَا افْتِقَارَا

wa idhaa kaanatil mawaahibu faḍlan

fa ta'arraḍ lahaa wa kun dhaf tiqaara

وَتَذَلَّلْ لِأَهْلِهَا تُسَقِ مِنْهُمْ

وَتَقَرَّبْ لَهُمْ وَلَا تَخْشَ عَارَا

wa tadhallal li-ahlihaa tusqaa minhum

wa taqarrab lahum wa laa takhsha 'aara

وَتَجَرَّدْ مِنْ كُلِّ عِلْمٍ وَفَهْمٍ

لِتَنَالَ الَّذِي نَالُوهُ الْكِبَارَا

wa tajarrad min kulli 'ilmin wa fahmin

litanaalal ladhee naalooahul kibaara

We heard a secret from the presence of the Unseen;  
“You are Our Beloved so be thankful.”

We have been given permission to quench the thirst of whoever  
comes to us longing for the encounter with us and not  
seeking to test us.

If talents are gifts make yourself available to them by  
humbleness.

Humble yourself before the people of giving, you will be given  
the drink, and draw near to them and have no fear of  
disgrace.

Strip yourself of every knowledge and understanding  
in order that you may obtain what the great have obtained.

وَأَبْدُلِ النَّفْسَ يَا مُحِبَّ الْوِصَالِ

وَاتَّبِعِ الشَّيْخَ فِي الَّذِي قَدْ أَشَارَا

wabdhuli nafsa yaa muhibbal wiṣaali

watba'ish-shaykha fil ladhee qad ashaara

وَأَشْهَدِ الْحَقَّ فِيهِ ذَاتًا وَقَلْبًا

وَأَفْنِ فِيهِ تَكُنْ بِهِ ذَا انْتِصَارَا

wa sh-hadil ḥaqqā feehi dhaatan wa qalban

wafna feehi takun bihi dhan tiṣaaraa

فَهُوَ نُورُ الرَّسُولِ مِنْ كُلِّ وَجْهِ

وَهُوَ طِبُّ الْقُلُوبِ سِرًّا وَجَهْرًا

fa huwa noorur rasooli min kulli wajhin

wa huwa ṭibbul quloobi sirran wa jahraa

فَالْحَظَنَةُ وَعَظْمَنُهُ كَثِيرًا

وَأَذْهَبَنَّ عِنْدَهُ وَكُنْ ذَا انْكِسَارَا

fal ḥadhanhu wa 'adh-dhimanhu katheera

wadh haban 'indahū wa kun dhan kisaara

وَصَلَاةٌ عَلَى النَّبِيِّ وَآلِ

وَصِحَابٍ وَمَنْ لَهُ قَدْ أَشَارَا

wa ṣalaatun 'alan nabeeyi wa aalin

wa ṣiḥaabin wa man lahu qad ashaara

Offer up yourself, oh lover of union,  
and follow the Shaykh in what he has advised.

Witness the truth in him, in essence and heart, annihilate  
yourself in him, and you will be victorious through him.

He is the light of the Messenger in every way,  
and he is the medicine of hearts, openly and in secret.

So observe him and exalt him much.  
Go to him and be humble.

Prayers be upon the Prophet and his Family  
and Companions and whoever has directed people to him.

وَسَلَامٌ بِكُلِّ مِسْكٍ وَطَيْبٍ

وَجَمَالٍ وَرَفْعَةٍ لَا تُجَارَا

wa salaamun bi kulli miskin wa ṭeebin

wa jamaalin wa rif'atin laa tujaara



And peace, fragranced with musk and every scent,  
And beauty and unrivalled sunblimity.



# أَنْشَاءُهَا تَجَاهَ النَّبِيِّ

Song Written before the Prophet

# أَنْشَأَهَا تَجَاهَ النَّبِيِّ

نَحْنُ فِي رَوْضَةِ الرَّسُولِ حُضُورٌ

طَالِبِينَ الرَّضَى وَحُسْنَ قَبُولِ

Naḥnu fee raw ḍatir rasooli ḥuḍoorun

ṭaalibeenar riḍaa wa ḥusna qabooli

جِئْنَا يَا خَيْرَ مَنْ إِلَيْهِ الْمَلَاذُ

بِانْكِسَارٍ وَذِلَّةٍ وَذُهُولِ

ji'naa yaa khayra man ilayhil malaadhu

bin kisaarin wa dhillatin wa dhuhooli

فَاسْأَلِ اللَّهَ فِينَا كُلَّ عِنَايَةٍ

لِنَنَالَ الْمُنَى فِي وَقْتِ الْحُلُولِ

fas'alil laahaa feenaa kulla 'inaayah

li nanaalal munaah fee waqtil ḥulooli

لَكَ قَدْرٌ عَظِيمٌ لَيْسَ يُضَاهِي

وَرِسَالَةٌ تَفُوقُ كُلَّ رَسُولِ

laka qadrin 'adheemun laysa yuḍaahaa

wa risaala tafooqu kulla rasooli

## **Song Written Before the Prophet**

We are present in the garden of the Prophet,  
seeking acceptance and welcome.

We have come, oh best of refuges!  
bowed, in humility and bewilderment.

Ask Allah to give us every help,  
so that we may attain our desire at the time debts fall due.

You have a vast power which is beyond compare,  
and a message greater than every messenger.

أَنْتَ بَابُ الْإِلَهِ فِي كُلِّ خَيْرٍ

مَنْ أَتَى فَازَ بِالرِّضَى وَالْوُصُولِ

anta baabul ilaahi fee kulli khayrin

man ataa faa za bir riḍaa wal wuṣooli

كُلُّ سِرٍّ فِي الْأَنْبِيَاءِ قَدْ أَتَاهُمْ

مِنْ عُلَاكُمْ مُؤَيَّدًا بِنُقُولِ

kullu sirrin fil anbiyaa qad ataahum

min 'ulaakum mu'ay-yadan bi nuqooli

قَدْ تَشَفَّعْتُ فِي أُمُورِي إِلَهِي

بِالنَّبِيِّ الْمَشَفَّعِ الْمَقْبُولِ

qad tashaffa'tu fee umooree ilaahee

bin nabbeeyil mushaffa'il maqbooli

كُلُّ مَنْ حَطَّ رَحْلَهُ بِكَرِيمٍ

نَالَ أَقْصَى الْمَنَى وَكُلَّ السُّؤْلِ

kullu man ḥaṭṭa raḥlahu bi kareemin

naala aqṣal munaa wa kullas-sooli

قَدْ شَكَرْنَا الْإِلَهِ فِي كُلِّ وَقْتٍ

حَيْثُ مَنْ بَزُورَةٍ لِلرَّسُولِ

qad shakarnal ilaaha fee kulli waqtin

ḥaythu manna bi zawratin li rasooli

You are the door to Allah in every good thing,  
whoever comes to you gains acceptance and union.

Every secret which came to the prophets is from your sublimity,  
confirmed through transmission.

I have looked to the Prophet to plead with Allah in my affairs,  
for he is the accepted intercessor.

All whose journey ends at the house of a generous host,  
get what they ask for, even their most extreme desires.

We have given thanks to Allah for every time that  
He has given us the gift of a visit to the Messenger

وَكَذَٰكَ لِكُلِّ مَنْ فِي بَقِيعٍ

مِنْ صِحَابِ كَذَٰكَ نَسْلُ الْبُتُولِ

wa kadhaaka li kulli man fee baqee'in  
min šihaabin kadhaaka naslul batooli

وَكَذَٰكَ لِكُلِّ زَوْجٍ وَبِنْتٍ

وَإِبْنٍ مُنْجِي الْأَنَامِ يَوْمَ الْحُلُولِ

wa kadhaaka li kulli zawjin wa bintin  
wabni munjil anaami yawmal hulooli

وَكَذَٰكَ لِكُلِّ مَنْ فِي أُحُدٍ

مِنْ شَهِيدٍ كَذَٰكَ عَمَّ الرَّسُولُ

wa kadhaaka li kulli man fee uḥudin  
min shaheedin kadhaaka 'ammur rasooli

قَدْ طَلَبْنَا بِهِمْ تَمَامَ السَّلَامَةِ

فِي مَسِيرِ لَأَرْضِنَا وَالِدُخُولِ

qad ṭalabnaa bihim tamaamas-salaamah  
fee maseerin li arđinaa wad-dukhooli

وَطَلَبْنَا النَّجَاةَ فِي يَوْمِ حَشْرٍ

وَسَلَامًا مِنْ كُلِّ فَظٍّ جَهُولٍ

wa ṭalabnan-najaata fee yawmi ḥashrin  
wa salaaman min kulli fadh-dhin jahooli



And a visit to all those in *Baqi*,  
the Companions and the offspring of *Batool* (Lady Faṭīma)

And a visit to every wife and daughter, and  
son of the deliverer of mankind on the day debts fall due.

And a visit to every martyr in Uḥud,  
and the uncle of the Messenger.

We have asked by them perfect peace for us,  
on our journey to our land and when we enter it.

We have sought deliverance on the day of gathering,  
and safety from the ignorant.

رَبِّ صَلِّ عَلَى النَّبِيِّ وَآلِهِ

وَصَحَابِهِ وَتَابِعِيهِ بِشُمُولٍ

rabbi ṣalli ‘alan-nabeeyi wa aalin

wa ṣiḥāabin wa taabi‘in bi shumooli

Our Lord, bless the Prophet and his Family,  
and Companions and the followers.



# الغَيْبَةُ فِي شُهُودِ الذَّاتِ

Withdrawal into the Perception  
of The Essence

# الغَيْبَةُ فِي شُهُودِ الذَّاتِ

قَدْ بَدَأَ وَجْهَ الْحَبِيبِ

لَا حَ فِي وَقْتِ السَّحَرِ

Qad badaa wajhul ḥabeebi  
laaḥa fee waqtis saḥar

نُورُهُ قَدْ عَمَّ قَلْبِي

فَسَجَدْتُ بِانْكِسَارٍ

nooruhu qad ‘amma qalbee  
fasajadtu bin kisaar

قَالَ لِي ارْفَعْ وَاسْأَلْنِي

فَلَکُمْ کُلُّ وَطَرٍ

qaala lirfa‘ was’alnee  
falakum kullu waṭar

قُلْتُ أَنْتَ أَنْتَ حَسْبِي

لَيْسَ لِي عَنْكَ اصْطِبَارٌ

qultu anta anta ḥasbee  
laysa lee ‘ankaṣṭibaar

## **Withdrawal into the Perception of The Essence**

The face of the Beloved appeared,  
and shone in the early dawn.

His light pervaded my heart,  
so I prostrated myself in awe.

He said to me: Rise! - and ask of Me!  
You will have whatever you desire.

I replied: 'You. You are enough for me!  
Away from You i cannot live!

قَالَ عَبْدِي لَكَ بُشْرَى

فَتَنَعَّمُ بِالنَّظَرِ

qaala ‘abdee laka bushraa  
fatana‘am bin nadhar

أَنْتَ كَنْزٌ لِعِبَادِي

أَنْتَ ذِكْرِي لِلْبَشَرِ

anta kanzun li ‘ibaadee  
anta dhikraa lil bashar

كُلُّ حُسْنٍ وَجَمَالٍ

فِي الْوَرَى مِنِّي انْتَشَرَ

kullu ḥusnin wa jamaalin  
fil waraa minnin tashar

بَطْنَتْ أَوْصَافُ ذَاتِي

وَتَجَلَّتْ فِي الْأَثَرِ

baṭanat awṣaafu dhaatee  
wa tajallat fil athar

إِنَّمَا الْكَوْنُ مَعَانٍ

قَائِمَاتٌ بِالصُّورِ

innamal kawnu ma‘aanin  
qaa’imaatun biṣ-ṣuwar



He said: My slave, there is good news for you,  
so enjoy the vision.

You are a treasure to My slaves  
and you are a dhikr to mankind

Every good and every beauty  
in man has spread from Me.

The attributes of My Essence were hidden, and they  
were manifested in the existence-traces.

Truly created beings are  
meanings set up in images.

كُلُّ مَنْ يُدْرِكُ هَذَا

كَانَ مِنْ أَهْلِ الْعِبَرِ

kullu man yudriku haadhaa

kaana min ahlil 'ibar

لَمْ يَذُقْ لَذَّةَ عَيْشٍ

الَّذِي عَنَّا أَنْحَصَرَ

lam yadhuq laddhata 'ayshin

alladhee 'annan ḥaṣar

رَبَّنَا صَلِّ عَلَيَّ مَنْ

نُورُهُ عَمَّ الْبَشَرَ

rabbana ṣalli 'alaa man

nooruhu 'ammal-bashar

All who grasp this are  
among the people of discrimination.

The one who is cut off from Us  
has not tasted the sweetness of life.

Our Lord, bless the one whose  
light has spread through all mankind



الِاسْتِغْفَارُ

Asking Forgiveness

# الِاسْتِغْفَارُ

أَسْتَغْفِرُ اللَّهَ إِنَّ اللَّهَ ذُو كَرَمٍ

وَرَحْمَةٍ لِلَّذِي قَدْ تَابَ مِنْ زَلَلٍ

Astaghfiru llaha inna llaha dhoo karamin  
wa rahmatin lil ladhee qad taaba min zalali

أَسْتَغْفِرُ اللَّهَ مِنْ ذَنْبٍ وَمِنْ زَلَلٍ

وَمِنْ خَطَايَا وَمِنْ وَهْمٍ وَمِنْ أَمَلٍ

astaghfiru llaha min dhanbin wa min zalalin  
wa min khataayaa wa min wahmin wa min amali

أَسْتَغْفِرُ اللَّهَ مِنْ كِبْرٍ وَمِنْ حَسَدٍ

وَمِنْ رِيَاءٍ لِأَهْلِ الْمَالِ بِالْعَمَلِ

astaghfiru llaha min kibrin wa min hasadin  
wa min riyaa'in li ahlil maali bil 'amali

أَسْتَغْفِرُ اللَّهَ مِنْ ظَنٍّ قَبِيحٍ بَدَا

مِنْ رُؤْيَاةِ النَّفْسِ عَجْبًا مِنْهَا بِالْحُلَلِ

astaghfiru llaha min dhannin qabeehin badaa  
min ru'yatinn nafsi 'ajban minhaa bil-hulali

## Asking Forgiveness

I ask forgiveness of Allah Truly Allah possesses generosity  
and compassion for the one who turns to Him after his errors.

I ask forgiveness of Allah for wrong actions and mistakes,  
and for errors, illusion and hope.

I ask forgiveness of Allah for pride and envy,  
and for hypocritical behaviour towards the rich.

I ask forgiveness of Allah for ugly ideas which emerge  
from seeing the self, and admiring its form.

أَسْتَغْفِرُ اللَّهَ مِنْ غِلٍّ وَحِقْدٍ وَمَا

أَضْمَرْتُ فِي سَالِفِ الْأَعْمَارِ مِنْ عِلَلٍ

astaghfiru llaha min ghillin wa hiqdin wa maa  
admartu fee saalifil a'maari min 'ilali

أَسْتَغْفِرُ اللَّهَ مِنْ نُطْقٍ بِفَاحِشَةٍ

وَمِنْ سُكُوتٍ عَنْ غَيْبَةٍ وَعَنْ خَلَلٍ

astaghfiru llaha min nuṭqin bi faahishatin  
wa min sukootin 'an gheebatin wa'an khalali

أَسْتَغْفِرُ اللَّهَ مِنْ زُورٍ وَمِنْ كَذِبٍ

وَمِنْ غُرُورٍ يَجْرُؤُ النَّفْسَ لِلْكَسَلِ

astaghfiru llaha min zoorin wa min kadhibin  
wa min ghuroorin yajurrun nafsa lil kasali

أَسْتَغْفِرُ اللَّهَ مِنْ ذَنْبٍ بِجَارِحَةٍ

وَمِنْ حُقُوقٍ أَتَتْ لِلنَّاسِ مِنْ قِبَلِي

astaghfiru llaha min dhanbin bi jaarihatin  
wa min huqooqin atat lin-naasi min qibalee

أَسْتَغْفِرُ اللَّهَ مِنْ عِلْمٍ أَزِيغُ بِهِ

عَنْ الصِّرَاطِ الْقَوِيمِ الْمُفْضِي لِلْوَجَلِ

astaghfiru llaha min 'ilmin azeeghu bihi  
'anis shiraatil qaweemil mufdee lil wajali



I ask forgiveness of Allah for malice and spite and for the defects I concealed in my earlier years.

I ask forgiveness of Allah for saying dreadful things and for passing over in silence accusations against others and injury done to them.

I ask forgiveness of Allah for dishonesty and lying and for fantasy which leads the self to indolence.

I ask forgiveness of Allah for wrong actions in anything I've done and concerning my obligations to other people.

I ask forgiveness of Allah for being drawn to a false knowledge which would turn me from the straight path that leads to fear.

أَسْتَغْفِرُ اللَّهَ مِنْ حَالِ أَصُولٍ بِهِ

وَمِنْ مَقَامٍ أَدَّى لِلْخَوْفِ وَالْخَجَلِ

astaghfiru llaha min haalin aṣoolu bihi

wa min maqaamin addaa lil khawfi wal khajali

أَسْتَغْفِرُ اللَّهَ مِنْ فِعْلِ بِلَا نِيَّةٍ

وَمِنْ ذُهُولٍ أَتَى لِلْقَلْبِ عَنْ عَجَلٍ

astaghfiru llaha min fi'lin bi laa niyyatin

wa min dhuhoolin ataa lil qalbi 'an 'ajali

أَسْتَغْفِرُ اللَّهَ مِنْ دَعْوَى الْحُلُولِ وَمِنْ

دَعْوَى اتِّحَادٍ أَدَّى لِلزَّيْغِ وَالْفَشَلِ

astaghfiru llaha min da'wal-ḥulooli wa min

da'wa-tiḥaadin addaa liz-zayghi wal fashali

أَسْتَغْفِرُ اللَّهَ مِنْ دَعْوَى الْوُجُودِ وَمِنْ

إِثْبَاتِ شَيْءٍ سِوَى الْمَوْجُودِ فِي الْأَزَلِ

astaghfiru llaha min da'wal wujoodi wa min

ithbaati shay'in siwal mawjoodi fil azali

أَسْتَغْفِرُ اللَّهَ مِنْ عَقَائِدٍ طَرَأَتْ

قَدْ خَالَفَتْ مِنْهَجَ الْمُخْتَارِ وَالرُّسُلِ

astaghfiru llaha min 'aqaa'idin ṭara'at

qad khaalafat minhaajal mukhtaari war rusooli

I ask forgiveness of Allah for any state which overpowers me,  
and for any station that leads to terror and shame.

I ask forgiveness of Allah for any act done without intention  
and for dismay which flows quickly into the heart.

I ask forgiveness of Allah for claiming incarnation and  
for claiming fusion, as these claims lead to deviation and  
failure.

I ask forgiveness of Allah for claiming existence, and for  
affirming anything other than the Existent in before-endless-  
time.

I ask forgiveness of Allah for beliefs that have occurred contrary  
to the path of the Chosen One and the Messengers.

أَسْتَغْفِرُ اللَّهَ مِنْ جَهْلٍ وَمِنْ سَفَاهٍ

وَمِنْ فُتُورٍ أَتَى لِلنَّفْسِ عَنْ مَلَلٍ

astaghfiru llaha min jahlin wa min safahin

wa min futoorin ataa lin nafsi 'an malali

أَسْتَغْفِرُ اللَّهَ مِنْ فِكْرٍ أَجُولُ بِهِ

بِلا اَعْتَبَارٍ جَرَى فِي الْعُلُوِّ وَالسُّفْلِ

astaghfiru llaha min fikrin ajoolu bihi

bilaa' tibaarin jaraa fil 'ulwi was sufuli

أَسْتَغْفِرُ اللَّهَ مِقْدَارَ الْعَوَالِمِ مِنْ

عَرْشٍ وَكَوْحٍ وَعُمْرٍ سَائِرِ الدُّوَالِ

astaghfiru llaha miq daaral 'awaalimi min

'arshin wa lawhin wa 'umri saairid-duwali

أَسْتَغْفِرُ اللَّهَ وَهَابَ الْعَطَايَا لِمَنْ

قَدِ اتَّقَاهُ بِلا حَوْلٍ وَلَا حِيَلٍ

astaghfiru llaha wah haabal 'ataayaa liman

qadit taqaahu bi laa ḥawlin wa laa ḥiyali

أَسْتَغْفِرُ اللَّهَ مُعْطِي مَنْ يُلُوذُ بِهِ

مَعَارِفًا بِطُرُقِ الْعِلْمِ وَالنَّحْلِ

astaghfiru llaha mu'tee man yaloodhu bihi

ma'arifan biturooqil 'ilmi wan niḥali

I ask forgiveness of Allah for ignorance and folly  
and for languor that comes from a listless self.

I ask forgiveness of Allah for any thought be it high or low,  
that has occupied me while without awareness.

I ask forgiveness of Allah by the measure of the worlds, of the  
throne and the tablet of forms and the duration of every  
dynasty.

I ask forgiveness of Allah, the Giver of gifts,  
for all who fear Him, being themselves unreservedly  
powerless.

I ask forgiveness of Allah who grants gnoses in the paths of  
knowledge, and gifts to whoever takes refuge in Him.

أَسْتَغْفِرُ اللَّهَ رَحْمَانَ الْخَلَائِقِ مِنْ

جِنِّ وَإِنْسٍ وَأَمْلَاكِ وَكُلِّ عَالِي

astaghfiru llaha rahmaan al khalaaiqi min

jinnin wa insin wa amlaakin wa kulli 'aalee

رَبِّ بِأَحْمَدَ كُنْ لِأَمْرِنَا وَوَلِيًّا

وَمُرْشِدًا لِتَبَاعِ أَقْوَمِ السُّبُلِ

rabbi bi ahmada kun li amrinaa waliyyan

wa murshidan lit tibiaa'i aqwamis subuli

عَلَيْهِ أَزْكَى صَلَاةِ اللَّهِ مَا هَطَلَتْ

غَيْثٌ وَمَا قَدْ سَرَى فِي الْأَرْضِ مِنْ بَلَلٍ

'alayhi az kaa shalaatil lahi maa hataalat

ghaythun wa maa qad saraa fil ardi min balali

كَذَلِكَ أَلْكَ وَالصَّحْبُ الْكِرَامُ وَمَنْ

قَدْ اقْتَفَى إِثْرَهُمْ مِنْ مُتَّقٍ وَوَلِي

kadhaaka aaluka wa shahbul kiraamu wa man

qadiq tafaa ithrahum min muttaqin wa walee

I ask forgiveness of Allah Who has compassion on all the creatures, the jinn, men, angels, and the exalted ones.

My Lord, by *Aḥmad*, be the Master of our affair and be the Guide to those who follow the straightest of paths.

May the purest of Allah's blessings be upon him as long as abundant rain pours down and waters flow in the earth.

And upon the Family and noble Companions and all who have fear of Allah, and every wali who follows in their footsteps.





إِرْتِحَالُ الْوَهْمِ

The Departure of Illusion

# إِرْتِحَالُ الْوَهْمِ

كَانَ لِي وَهْمٌ فَلَمَّا أَنْ رَحَلَ

أَشْرَفَ الْقَلْبُ عَلَى نُورِ الْأَزَلِّ

Kaana lee wahmun fa lammaa an raḥal  
ashrafal qalbu ‘alaa nooril azal

رَكِبَ الشَّوْقَ الَّذِي طَارَ بِهِ

فَدَنَا مِنْ حَبِّهِ حَتَّى اتَّصَلَ

rakibash shawqal ladhee ṭaara bihi  
fadanaa min ḥibbihi ḥattaat taṣal

شَاهَدَ الْكَوْنَ خَيَالًا زَائِلًا

وَأَنْمَحَى رَسْمَ الْوُجُودِ وَأَفَلَ

shaahadal kawna khayaalan zaa’ilan  
wanmaḥaa rasmul wujoodi wa afal

ثُمَّ رُدَّ لِلْبَقَاءِ مُثْبِتًا

جَمِيعَ الْكَوْنَ الَّذِي عَنْهُ انْعَزَلَ

thumma rudda lil baqaa’i muthbitan  
jamee‘al kawnil ladhee ‘anhun‘azal

## **The Departure of Illusion**

I had an illusion. When it departed,  
the heart looked upon the light of eternity.

It rode upon the desire which flew with it, so the heart drew near  
to its Beloved until there was unification.

It saw created beings as fleeting imaginations;  
and the form of existence was obliterated and vanished.

Then it was returned to going-on, acknowledging all of the  
created-forms from which it had withdrawn.

جَمَعَ الضُّدَّيْنِ فِي مَشْهَدِهِ

وَحَدَّ اللَّهُ وَقَامَ بِالْعَمَلِ

jama‘a diddayni fee mash hadihi

wah-ḥadal laaha wa qaama bil ‘amal

حَازَ سِرًّا وَصِرَاطًا سَوِيًّا

قَلَّ مَنْ ذَاقَهُ مِنْ أَهْلِ الْكَمَالِ

ḥaaza sirran wa ṣiraatan ṣawiyyan

qalla man dhaaqahu min ahlil kamaal

رَبَّنَا صَلِّ عَلَى النُّورِ الَّذِي

كُلُّ عَبْدٍ أُمَّهُ حَازَ الْأَمَلَ

rabbanaa ṣalli ‘alan nooril ladhee

kullu ‘abdin ammahu ḥaazal amal

وَأَرْضَ عَنِ آلِهِ هُمْ أَهْلُ النَّهْيِ

وَصِحَابٍ مَعَ قُطْبٍ وَبَدَلِ

warda ‘an aalihi hum ahlun nuhaa

wa ṣiḥaabin ma‘a quṭbin wa badal

It gathered the two opposites in its vision,  
it unified Allah and undertook action.

It obtained a secret and a path of balance.  
Few of the people of perfection have tasted it.

Our Lord, bless the light –  
every slave who goes to it attains his desire.

And be pleased with his family: they are the people of  
perception, and the companions including the *qutb* and the  
*badal*.



الشُّهُودُ وَالْعِيَانُ

**The Eye Witness**

# الشُّهُودُ وَالْعِيَانُ

يَا مَنْ يُرِيدُ حَضْرَةَ الْعِيَانِ

إِرْقَ عَنِ الرُّوحِ وَالْأَوَانِي

Yaa man yurid haḍratal ‘iyaani  
irqa ‘anir-rooḥi wal awaanee

وَالْعَدَمَ الْأَصْلِيَّ إِزْمَنَّهُ

وَكَانَ كَأَنْ لَمْ تَكُنْ يَا فَانِي

wal ‘adamal aṣliyyal zamanhu  
wa kun ka’an lam takun yaa faanee

تَرَى بِسِرٍّ وَجُودًا حَقًّا

سَرَاتٍ مَعَانِيَهُ فِي كُلِّ آنٍ

taraa bi sirrin wujoodan ḥaqqan  
sarat ma’aaneehi fee kulli aani

فَلَمْ يُعَدِّدْ ذَا الْفِعْلِ شَيْئًا

مِنْ صُورِ الْفِعْلِ وَالْكِيَانِ

fa lam yu‘addid dhal fi‘ili shay’un  
min ṣuwaril fi‘li wal kiyaani



## **The Eye-Witness**

Oh you who desire the presence of clear witnessing,  
rise above the spirit and the forms.

Cling to the original void -  
and be as if you were not, oh annihilated one!

You will see true existence by a secret,  
whose meanings have spread in every age.

Forms of action and being,  
do not multiply the actor in any way.

فَمَنْ تَرَقَّى عَنْ كُلِّ فَاَنِ

رَأَى وُجُوداً بَغَيْرِ ثَانِ

faman taraq-qaa'an kulli faanin

ra'aa wujoodan bi ghayri thaani

يَا فَوْزَ مَنْ قَدَّغدا يُشَاهِدُ

رَبًّا عَطُوفًا حَلِيمًا دَانِي

yaa fawza man qad ghadaa yushaahid

rabban 'aṭoofan ḥaleeman daanee

يَقْبَلُ مَنْ قَدَّ أَتَى فَقِيرًا

قَدَّ تَابَ مِنْ حَالِهِ الظُّلْمَانِي

yaqbalu man qad ataa faqeeran

qad taaba min ḥaalihidh-dhulmaanee

فَتَوْبَةُ الْعَبْدِ تَصْطَفِيهِ

لِحَضْرَةِ الْحَبِّ وَالتَّدَانِي

fa tawbatul 'abdi taṣṭafeehi

li ḥadratil ḥubbi wat tadaanee

وَذِكْرُهُ مَعَ شُهُودِ فَضْلِ

يُحَصِّلُ الْوَارِدَ النُّورَانِي

wa dhikruhu ma'a shuhoodi faḍlin

yuḥaṣṣilul waaridan nooraanee

So whoever rises above every vanishing thing,  
sees existence without, duality.

Oh the victory of one who has come to witness a Lord,  
who is compassionate, persevering and near.

He accepts whoever comes as a poor one,  
who has turned in recourse from his state of darkness.

So the turning away (from wrong action) of the slave,  
designates him for the presence of love and drawing-near.

Remembrance of Allah while witnessing His bounty,  
brings about luminous inspiration.

مَنْ كَانَ مِنْ نَفْسِهِ فِي أَمْنٍ  
كَانَ مِنَ الْخَلْقِ فِي أَمَانٍ

man kaana min nafsihi fee amnin  
kaana minal khalqi fee amaani

فَخَالَفَ النَّفْسَ فِي هَوَاهَا

وَصَاحِبِنَ عَارِفًا رَبَّانِي

fa khaalifin nafsa fee hawaaha  
wa shaahiban 'aarifan rabbanee

يُرِيكَ مِنْ عَيْبِهَا الْخَفِيِّ

يُعَالِجَنَ بِالدَّوَا الرُّوحَانِي

yureeka min 'aybihaal khafeeya  
yu'aalijan bid dawaar roohaanee

يَسْأَلُكَ بِالرِّفْقِ فِي الْمَسِيرِ

يَرْحَمُ أَهْلَ الْبَلَاءِ وَالْجَانِي

yasluku bir rifqi fil maseeri  
yarhamu ahlal balaa wal jaanee

يُفْنِيكَ بِالذِّكْرِ فِي الْحَقِيقَةِ

يُذَكِّرُ الْقَلْبَ بِالْقُرْآنِ

yufneeka bi dh-dhikri fil haqeeqah  
yudhakkirul qalba bil qur'aani

Whoever is safe from his own self,  
is safe from creation.

So oppose the self in its desires,  
and seek the company of a gnostic of Allah.

He will show you the hidden faults of the self,  
he will heal you with a spiritual remedy.

He acts gently towards you on the journey and has compassion  
for the people of trial and those who lose direction.

He will annihilate you through dhikr in the reality;  
and he reminds the heart with the Qur'an.

يُرَوِّحُ الرُّوحَ بِالْإِشَارَةِ

فَتَنْجَلِي عِنْدَهَا الْمَعَانِي

yurawwiḥur rooḥa bil ishaarah  
fatanjalee ‘indahal ma‘aanee

يَا يَارَبِّ صَلِّ عَلَى النَّبِ

مَا تُلِيَتْ سُورَةُ الْمَثَانِي

yaa rabbi ṣalli ‘alan nabeeyyi  
maa tuliyyat suratul mathaanee

وآلِهِ وَالصَّحَابِ طُرًّا

مَا رَبِحَ النَّاسُ بِالْإِيمَانِ

wa aalihi waṣ ṣihaabi ṭurran  
maa rabiḥan naasu bil eemaani

وَأَطْلُبُ الْحَقَّ فِي السَّعَادَةِ

لِكُلِّ مَنْ ضَمَّهُ زَمَانِي

wa aṭlubul ḥaqqā fis sa‘aadah  
li kulli man ḍammahu zamaanee

He will refresh the spirit with instruction,  
so that meanings are manifested in it.

Oh Lord, bless the Prophet,  
as long as the *Suratul Mathani* is recited.

And his Family and Companions,  
as long as people profit by *Iman*.

I ask of the Real, bliss and contentment –  
for all whom my era encompasses.





# وَحْدَةُ الْفِعْلِ وَالْوُجُودِ

## The Oneness of Action and Existence

# وَخَدَّةُ الْفِعْلِ وَالْوَجُودِ

سَأَلْتُ قَلْبِي عَنْ قُرْبِ رَبِّي

فَقَالَ لَا شَكَّ هُوَ حَاضِرٌ

Sa'altu qalbee 'an qurbi rabbee

faqaala laa shakka huwa ḥaaḍir

فَقُلْتُ مَا لِي لَا أَرَاهُ

فَقَالَ هُوَ فِيكَ ظَاهِرٌ

fa qultu ma leeya laa' araahu

faqaala lee huwa feeka dhaahir

فَقُلْتُ هَذَا الْأَمْرُ عَجِيبٌ

فَكَيْفَ يَخْفَى وَالنُّورُ بَاهِرٌ

fa qultu hadhal amru 'ajeebun

fa kayfa yakhfaa wan nooru baahir

فَقَالَ وَهَمُّهُ هُوَ الْحِجَابُ

وَهُوَ لِكُلِّ الْأَنَامِ قَاهِرٌ

fa qaala wahmun huwal ḥijaabu

wa huwa li kullil anaami qaahir

## **The Oneness of Action and Existence**

I asked my heart about the nearness of my Lord,  
so it said: There is no doubt that He is present.

So I said: What is wrong with me that I do not see Him?  
And it said to me: He is manifest in you.

I said: This is astonishing,  
how can He be hidden if light is brilliant?

It said: Illusion is the veil,  
and it overpowers all men.

لَكِنَّ مَنْ كَانَ ذَا اجْتِبَاءٍ

غَابَ عَنِ الْوَهْمِ بِالسَّرَائِرِ

laakinna man kaana dhaj tibaa'i  
ghaaba 'anil wahmi bis saraa'ir

وَصَارَ رُوحًا بَغَيْرِ جِسْمٍ

وَشَاهَدَ الرَّبَّ بِالْبَصَائِرِ

wa şaara rooḥan bi ghayri jismin  
wa shaahadar rabba bil başaa'ir

فَغَايَةُ الْفَتْحِ فِي الشُّهُودِ

لِحَضْرَةِ مَالِهَا مِنْ سَاتِرٍ

fa ghaayatul fathi fish shuhoodi  
li ḥaḍratin maa lahaa min saatir

فَلَيْسَ فِعْلٌ وَلَا وُجُودٌ

لِغَيْرِ رَبِّي عِنْدَ الْأَكَابِرِ

fa laysa fi'lun wa laa wujoodun  
li ghayri rabbee 'indal akaabir

فَكُلُّ مَنْ بَاَحَ بِاخْتِيَارٍ

مِنْ غَيْرِ إِذْنٍ لَهُ الزَّوَاجِرِ

fa kullu man baaha bikhtiyaarin  
min ghayri idhnin lahuz zawaajir

However, the one who is chosen,  
withdraws from illusion through his secrets.

And he becomes a spirit without body  
and directly sees the Lord with inner sight:

So the goal of openness in direct seeing  
is a presence that has no veil.

Among the great there is neither action nor existence  
from other than my Lord.

Whoever divulges the secret by choice,  
without idhn, has restrictions placed on him.

يَا رَبِّ افْتَحْ لَنَا الْبَصَائِرَ

وَنَوِّرِ الْقَلْبَ وَالسَّرَائِرَ

yaa rabbi iftah lanal baṣaa'ir

wa nawwiril qalba was saraa'ir

ثُمَّ الصَّلَاةُ عَلَى النَّبِيِّ

مَا جَدَّ حِبُّهُ وَسَارَ سَائِرُهُ

thummaṣ ṣalaatu 'alan nabeeyi

maa jadda ḥibbun wa saara saa'ir

وَأَلِهِ وَالصَّحَابِ جَمْعًا

مَا طَارَ شَوْقًا لِلَّهِ طَائِرُهُ

wa aalihi was ṣiḥaabi jam'an

maa ṭaara shawqan lillaahi ṭaa'ir

Oh Lord! Open our inner sight for us  
and illumine our heart and secret.

Then bless the Prophet as long as there  
is a lover serious in his love and a wayfarer journeying.

And his Family and Companions altogether,  
as long as there is one who flies to Allah with longing.





أَلْفَنَاءُ فِي اللَّهِ

Annihilation In Allah

# أَلْفَنَاءُ فِي اللَّهِ

يا طَالِبَ الْفَنَاءِ فِي اللَّهِ  
قُلْ دَائِمًا اللَّهُ اللَّهُ

Yaa taalibal fanaa fil lah  
qul daa' iman Allah Allah

وَوَغِبْ فِيهِ عَنْ سِوَاهُ

وَاشْهَدْ بِقَلْبِكَ اللَّهُ

wa ghib feehi 'an siwaahu  
wash had bi qalbika Allah

وَاجْمَعْ هُمُومَكَ فِيهِ

تُكْفَ بِهِ عَنْ غَيْرِ اللَّهِ

wajma' humoo maka feehi  
tukfa bihi 'an ghayril lah

وَكَُنْ عَبْدًا صِرْفًا لَهُ

تَكُنْ حُرًّا عَنْ غَيْرِ اللَّهِ

wa kun 'abdan şirfan lahu  
takun ħurran 'an ghayril lah

## **Annihilation In Allah**

Oh seeker of annihilation in Allah,  
say all the time: Allah – Allah

And withdraw into Him from other-than-Him  
and with your heart - see Allah.

Gather your concerns in Him and  
He will be enough in place of other-than-Allah.

Be a pure slave to Him and  
you will be free from other-than Allah.

وَإِخْضَعْ لَهُ وَتَذَلَّلْ

تَفُزْ بِسِرِّ مِنَ اللَّهِ

wakhḍa‘ lahu wa tadhallal  
tafuz bi-sirrin minal-lah

وَأَذْكُرْ بِجِدِّ وَصِدْقِ

بَيْنَ يَدَيْ عَبِيدِ اللَّهِ

wadhkur bi jiddin wa ṣidqin  
bayna yaday ‘abeedi-llah

وَأَكْتُمْ إِذَا تَجَلَّى لَكَ

بِأَنْوَارٍ مِنْ ذَاتِ اللَّهِ

waktum idhaa tajalla lak  
bi anwaarin min dhaati-llah

فَالْغَيْرُ عِنْدَنَا مُحَالٌ

فَالْوُجُودُ الْحَقُّ لِلَّهِ

fal-ghayru ‘indanaa muḥaal  
fal-wujoodul ḥaqqu lil-lah

وَوَهْمَكَ إِقْطَعْ دَائِمًا

بِتَوْحِيدِ صِرْفِ لِلَّهِ

wa wahmakaq-ṭa‘ daa’iman  
bi tawḥeedin ṣirfin lil-lah

Submit yourself to Him and be humble  
and you will win a secret

Invoke Him with gravity and sincerity  
in the presence of the slaves of Allah.

Conceal it when He is manifested to you  
with lights from the essence of Allah.

With us, other is impossible,  
for existence belongs to Allah.

Constantly cut through your illusion  
with a pure *tawḥid* to Allah.

فَوَحْدَةُ الْفِعْلِ تَبْدُو

فِي أَوَّلِ الذِّكْرِ لِلَّهِ

fa waḥdatu fi'li tabdoo  
fee awwalidh dhikri lil-lah

وَوَحْدَةُ الْوَصْفِ لَهُ

تَأْتِي مِنَ الْحُبِّ فِي اللَّهِ

wa waḥdatul waṣfi lahu  
ta'tee minal ḥubbi fil-lah

وَوَحْدَةُ الذَّاتِ لَهُ

تُورَثُ الْبَقَا بِاللَّهِ

wa waḥdatu dhaati lahu  
tuwwarithul baqaa bil-lah

فَهَنِئًا لِمَنْ مَشَى

فِي طَرِيقِ الذِّكْرِ لِلَّهِ

fa hanee'an liman mashaa  
fee ṭareeqi dhikri lil-lah

مُعْتَقِدًا شَيْخًا حَيًّا

يَكُونُ عَارِفًا بِاللَّهِ

mu'taqidan shaykhan ḥayyan  
yakoону 'aarifan bil-lah

So the oneness of action appears  
at the beginning of dhikr of Allah.

And the oneness of attribute  
comes from love of Allah.

And the oneness of His essence  
gives going-on with Allah.

Joy to the one who walks  
on the path of *dhikr* of Allah.

Believing in a living *Shaykh*  
who is a gnostic of Allah.

وَلَا زَمَ الْحُبَّ لَهُ

وَبَاعَ نَفْسَهُ لِلَّهِ

wa laazamal ḥubba lahu  
wa baa‘a nafsahu lil-lah

وَقَامَ فِي اللَّيْلِ يَتْلُو

كَلَامَهُ شَوْقًا لِلَّهِ

wa qaama fil layli yatloo  
kalaamahu shawqan lil-lah

فَنَالَ مَا يَطْلُبُهُ

مِنْ قُوَّةِ الْعِلْمِ بِاللَّهِ

fanaala maa yaṭlubuhu  
min quwwatil ‘ilmi bil-lah

وَفَيْضًا مِنْ نَبِيِّ

سَيِّدِ مَخْلُوقَاتِ اللَّهِ

wa fayḍunaa min nabeey-yin  
sayyidu makhloo-qaatil-lah

عَلَيْهِ أَزْكَى صَلَاةٍ

عَدَدَ مَعْلُومَاتِ اللَّهِ

‘alayhi azkaa ṣalaatin  
‘ada-da m‘aloo maatil-lah



He holds constantly to His love,  
and sells his self to Allah.

He rises in the night to recite His word,  
longing for Allah.

And so gets what he seeks,  
of the power of knowledge in Allah.

Our gifts are from a Prophet  
who is the master of the creatures of Allah.

May the purest of blessings be upon him  
in a quantity as great as the knowledge of Allah.

وَآلِهِ وَصَحْبِهِ

اللَّهُ وَكُلِّ دَاعٍ إِلَى

wa aalihi wa ṣahbihi

wa kulli daa'in ilal-lah

And his Family and Companions  
and everyone who calls to Allah.



أَلْغِيَةُ عَمَّا سِوَى اللَّهِ

Withdrawal From All That Is  
Other-than-Allah

# أَلْغَيْبَةُ عَمَّا سِوَى اللَّهِ

رُوحِي تُحَدِّثُنِي بِأَنَّ حَقِيقَتِي

نُورُ الْإِلَهِ فَلَا تَرَى إِلَّاهُ

Rooḥee tuḥaddithunee bi'anna ḥaqeeqatee  
noorul ilaahi fa laa taraa illaahu

لَوْ لَمْ أَكُنْ نُورًا لَكُنْتُ سِوَاهُ

إِنَّ السَّوَأَ عَدَمٌ فَلَا تَرْضَاهُ

law lam akun nooran lakuntu siwaa'ahu  
innas siwaa 'adamun fa laa tarḍaahu

وَإِذَا نَظَرْتَ بَعَيْنِ سِرِّكَ لَمْ تَجِدْ

غَيْرَ الْإِلَهِ فِي أَرْضِهِ وَسَمَاهُ

wa idhaa nadḥarta bi 'ayni sirrika lam tajid  
ghayral ilaahi fee arḍihi wa samaahu

لَكِنْ تَوَهُّمٌ غَيْرِهِ يَخْفَى بِهِ

فَانْبُذْ هَوَاكَ إِذَا أَرَدْتَ تَرَاهُ

laakin tawahhumu ghayrihi yakhfaa bihi  
fanbudh hawaaka idhaa aradta taraahu

## **Withdrawal From All That Is Other-than-Allah**

My *Ruh* speaks to me and says: My reality is the light of Allah,  
so do not see other-than-Him.

If I were not a light I would be other-than-Him. Indeed  
Otherness is nothingness, so do not be content with it.

If you look with the eye of your secret you will not find  
other- than-Allah in this earth or heaven.

But the illusion of other-than-Him hides Him.  
So shed your desires if you wish to see Him.

وَأَرْكَبُ سَفِينَةَ سُنَّةٍ تَنْجُو بِهَا  
وَأَسْأَلُكَ سَبِيلَ رَأْسِهَا فِي هَوَاهُ

warkab safeenata sunnatin tanjoo bihaa  
wa sluk sabeela ra'eesihaa fee hawaahu

وَصَلِّ الشَّرَابَ بِكَأْسِهَا وَأَفْنِ بِهِ  
تَحْزِزِ الْبَقَاءَ بِسِرِّهِ وَعُلَاهُ

wa şili sharaaba bi kasihaa waf naa bihi  
taħuzil baqaa'a bi sirrihi wa 'ulaahu

وَأَشْهَدُ بَعَيْنِ بَصِيرَةٍ تَوْحِيدَهُ

وَالْفَرْقُ شِرْعَتُهُ فَلَا تَنْسَاهُ

wash-had bi 'ayni başeeratin tawħeedahu  
wal farqu shir'atuhu fa laa tansaahu

وَأَجْعَلْ هُمُومَكَ وَاحِدًا تُكْفِي بِهِ

كُلَّ الْهُمُومِ وَتَدْخُلَنَّ فِي حِمَاهُ

waj'al humoomaka waahidan tukfaa bihi  
kullal humoomi wa tadkhulan fee ħimaahu

وَأَنْزِلْ أُمُورَكَ بِالَّذِي أَدْرَى بِهَا

فَهُوَ الْخَبِيرُ بِقَلْبِنَا وَمُنَاهُ

wanzil umooraka bil ladhee adraa bihaa  
fahuwal khabeeru bi qalbina wa munaahu



Board the ship of the *sunna* and you will be rescued in it,  
and travel the path of its captain in his love.

Unite the wine with the goblet and be annihilated by it,  
and you will obtain going-on by His secret and sublimity.

See His *tawhid* with the eye of inner sight,  
but separation is His shariat so do not forget it!

Make your concerns one, and by Him all your needs will be met,  
and you will enter into His protection.

Hand over your affairs to the One who knows best,  
for He is the Knower of every heart and every desire.

يَا رَبِّ صَلِّ عَلَى النَّبِيِّ مُحَمَّدٍ

سِرِّ الْوُجُودِ وَأَصْلِهِ وَسَنَاهُ

yaa rabbi ṣalli ‘alan nabeeyi Muḥammadin

sirril wujoodi wa aṣlihi wa sanaahu

Oh Lord, bless *Muhammad*,  
the secret of existence and its source and splendour.



التَّجَلِّي

The Manifestation of the Essence

# التَّجَلِّي

أَشْمَسُ بَدَا مِنْ عَالَمِ الْغَيْبِ ضَوْؤُهَا  
أَمْ أَنْكَشَفَتْ عَنْ ذَاتِ لَيْلَى سُتُورُهَا

Ashamsun badaa min 'aalamil ghaybi daw'uhaa  
am inkashafat 'an dhaati layla sutooruhaa

نَعَمْ تِلْكَ لَيْلَى قَدْ أَبَاحَتْ بِحُبِّهَا  
لِخِلِّ لَهَا لَمَّا تَزَايَدَ شَوْقُهَا

na'am tilka layla qad abaaḥat bi ḥubbihaa  
li khillin lahaa lammaa tazaayada shawquhaa

فَأَضْحَى أَسِيرًا فِي مُرَادِ غَرَامِهَا  
وَنَادَتْ لَهُ الْأَشْوَاقُ هَذِي كُؤُوسُهَا

fa adḥaa aseeran fee muraadi gharaamihaa  
wa naadat lahul ashwaaqu haadhee ku'oosuhaa

فَمَا بَرِحَتْ حَتَّى سَقَتْهُ بِكَأْسِهَا  
فَلَا لَوْمَ فَاشْرَبْ فَالشَّرَابُ حَدِيثُهَا

fa maa bariḥat ḥattaa saqathu bika'sihaa  
fa laa lawma fashrab fash-sharaabu ḥadeethuhaa

## The Manifestation of the Essence

Has the light of the sun appeared from the world of the Unseen,  
or have the veils of *Layla* been lifted from Her essence?

Yes. The longing of *Layla* for Her beloved friend has grown,  
until She has revealed Her love,

So that he has become a captive of Her ardent desire,  
and the longings which are Her goblets called out to him.

She did not leave until She had given him a drink from  
Her goblet. There is no blame. Drink!  
For the wine is Her speech.

وَمَا هِيَ إِلَّا حَضْرَةٌ الْحَقِّ وَحَدَّهَا

تَجَلَّتْ بِأَشْكَالٍ تَلَوَّنَ نُورُهَا

wa maa hiya illa ḥaḍratul ḥaqqi waḥdahaa  
tajallat bi ashkaalin talawwana nooruhaa

فَأَبَدَتْ بَدِيعَ الصُّنْعِ فِي طَيِّ كَوْنِهَا

فَلَا حِظُّ صِفَاتِ الْحَبِّ فِيكَ ظُهُورُهَا

fa abdat badee‘a ṣun‘i fee ṭayyi kawnihaa  
fa laahidh ṣifaatal ḥibbi feeka dhuhooruhaa

فَوَاللَّهِ مَا حَازَ السَّعَادَةَ كُلَّهَا

سِوَى مَنْ بَدَأَ عَبْدًا ذَلِيلًا يَوْمُهَا

fa wal lahi maa ḥaazas sa‘aadata kullahaa  
siwa man badaa ‘abdan dhaleelan ya‘ummuhaa

فَغَطَّتْ قَبِيحَ الْوَصْفِ مِنْهُ بِوَصْفِهَا

وَلَا حَتَّ لَهُ الْأَنْوَارُ يَبْدُو شُعَاعُهَا

faghaṭṭat qabeeḥal waṣfi minhu bi waṣfihaa  
wa laaḥat lahul anwaaru yabdoo shu‘aa‘uha

فَغَابَ عَنِ الْحِسِّ الَّذِي كَانَ قَاطِعًا

وَعَانَقَ مَعْنَى لَا يَحِلُّ فِرَاقُهَا

faghaaba ‘anil ḥissi lladhee kaana qaaṭi‘an  
wa ‘aanaqa ma‘nan laa yaḥillu firaaquhaa



And She is naught but the presence of Truth, alone, who manifests Herself through forms whose every light varies.

She has manifested the unique beauty of the form design in the depth of Her being. Look at the attributes of the Beloved manifested in you.

By Allah none have attained complete bliss except the one who becomes a humble slave and seeks Her out.

And thus, She immersed the ugliness of his nature in the beauty of Hers, and lights shone from him, their rays appearing.

So that he withdrew from the sensory which was a barrier and embraced a meaning from which it is unlawful to separate.

فَحَرَّرَ أَخِي قَصْدًا وَأَعْرَضَ عَنِ السُّوَى

يَهْبُ عَلَى الْأَحْبَابِ مِنْكَ نَسِيمُهَا

fa ḥarrir akhee qaṣḍan wa a'rid 'anis siwaa

yahubbu 'alal aḥbaabi minka naseemuhaa

وَتَفْتَحُ سَمْعًا لِلْفُؤَادِ مِنْ سَالِكِ

لَأَنَّ لَطِيفَ الْعِلْمِ مِنْهَا دَلِيلُهَا

wa taftaḥu sam'an lil fuaadi min saalikin

li'anna lateefal 'ilmi minhaa daleeluhaa

فَمَنْ عَلَيْنَا دَائِمًا بِوَصَالِهَا

وَعَيَّبْنَا عَنْ حَسِّ الْمَوْجُودَاتِ كُلِّهَا

famunna 'alaynaa daa'iman bi wiṣaalihaa

wa ghayyibnaa 'an ḥissil mawjoodaati kullihaa

Therefore let your goal be to commit yourself, oh my brother,  
and avoid otherness and Her gentle breeze will waft over  
the beloved ones from you.

You will open the hearing of the wayfarers heart,  
because the subtle knowledge of Her is Her proof.

Grant us union with Her always,  
and cause us to withdraw from every sensory existence.



ذِكْرُ رَبِّي

Remembrance of My Lord

# ذِكْرُ رَبِّي

أَهِيْمُ وَوَحْدِي بِذِكْرِ رَبِّي  
فَذِكْرُ رَبِّي هُوَ الشِّفَاءُ

Aheemu waḥdee bi dhikri rabbee  
fa dhikru rabee huwash-shifaa'u

أَحْبَبْتُ رَبًّا هُوَ إِعْتِمَادِي  
لِكُلِّ شَيْءٍ هُوَ يَشَاءُ

aḥbabbtu rabban huwa'timaadee  
li kulli shay'in huwa yashaa'u

وَكُلُّ حُبٍّ لِغَيْرِ رَبِّي  
فِيهِ الْعَذَابُ فِيهِ الشَّقَاءُ

wa kullu ḥubbin li ghayri rabbee  
feehil 'adhaabu feehish-shaqaa'u

يَا فَوْزَ فَا نِ عَنِ الْفَنَاءِ  
لَهُ الْحَيَاةُ لَهُ الْبَقَاءُ

yaa fawza faanin 'anil-fanaa'i  
lahul ḥayaatu lahum-baqaa'u

## **Remembrance of My Lord**

I am ecstatic, alone, in the dhikr of my Lord.  
The dhikr of my Lord - it is the cure.

I have loved a Lord - on Whom I can count  
in each single thing - it is He who decrees:

And in each love for what is other-than-He,  
in it is pain - in it is grief.

Oh the victory of the one annihilated beyond annihilation.  
He will have life! and going-on!

يَا رَبِّ صَلِّ عَلَى مُحَمَّدٍ

مِنْ ذَاتِهِ النُّورُ وَالضِّيَاءُ

yaa rabbi ṣalli ‘alaa Muḥammad  
min dhaatihin nooru waḍ-ḍiyaa’u

وَأَلِيهِ وَالصَّحْبِ الْكِرَامِ

لَهُمْ عُهُودٌ لَهُمْ وَفَاءُ

wa aalihi waṣ ṣahbil kiraami  
lahum ‘uhoodun lahum wafaa’u



His Family and noble Companions.  
They make the trusts! They keep them too!

Oh Lord bless *Muhammad!*  
From his essence light! Radiance too!



قَصَائِدُ الشَّيْخِ أَحْمَدَ  
بِـنِ مُصْطَفَى الْعَلَوِيِّ (رَحِمَهُ اللهُ)

Songs of Shaykh Ahmad ibn  
Muṣṭafa al-‘Alawi  
(May Allah show him mercy)



سَلَمٌ

Surrender

سَلَّمَ

يَا مُرِيدَ السِّرِّ سَلِّمْ

لَا تُنْكِرْ عَلَيْنَا

Yaa mureedas-sirri sallim  
laa tunkir ‘alaynaa

خَلَّ فَهَمَّكَ عَنِّي وَأَقْدَمَ

كَيْ تَأْخُذَ عَلَيْنَا

khalli fahmak ‘annee waqdam  
kay ta’khudh ‘alaynaa

إِنْ كُنْتَ مِنْ قَبْلِي تَعْلَمَ

لَا تَحْتَاجُ إِلَيْنَا

in kunta min qablee t‘alam  
laa tahtaaj ilaynaa

عِلْمُنَا وَاللَّهِ يَعْظُمُ

لَا يَهُونُ عَلَيْنَا

‘ilmunaa wallahi ya‘dhum  
laa yahoon ‘alaynaa

## **Surrender**

Oh you who desire the secret!  
Surrender and do not reject us!

Let go of trying to understand,  
and advance in order to learn from us.

If you knew before me,  
then you have no need of me.

Our knowledge is immense,  
by Allah! It is not insignificant for us.

إِنْ كُنْتَ مُرِيدًا تَزْعُمَ

فَالْمَطْلُوبُ فِينَا

in kunta mureedan taz‘um  
fal-maṭloobu feenaa

إِنْ تَرِ لَغَيْرِي مَنْجَمَ

فَاقْصِدْهُ يَكْفِينَا

in tara-li ghayree manjam  
faqṣid-hu yakfeenaa

مَنْ ذَاقَ ذَا السِّرِّ يَحْكُمُ

وَاللَّهِ عَلَيْنَا

man dhaaqa dhas-sirra yaḥkum  
wallahi ‘alaynaa

إِنِّي فِيهِ مُتَقَدِّمٌ

وَالْفَضْلُ إِلَيْنَا

innanee feehi mutqaddim  
wal-faḍlu ilaynaa

لَسْتُ فَاشِيًّا وَلَا كَاتِمٌ

بَيْنَهُمْ وَبَيْنَا

lastu faashee wa laa kaatim  
baynahum wa baynaa



If you claim to be a murid,  
the goal is in us.

If you see that other-than-I has a source,  
then direct yourself to Him.

Whoever tastes this secret rules us,  
by Allah!

I have preceded in it  
and abundance came to us.

I neither conceal nor divulge  
between them and us.

نُؤْتِي الْحِكْمَةَ وَلَا نَحْرِمُ

مَنْ حَظَّهُ فِينَا

nu'til-hikmah wa laa nahrim  
man ḥadh-dhuhu feenaa

نَرْجُو بَذَا السَّيْرِ نَسْلَمُ

وَالْمَوْلَى يَكْفِينَا

narjoo bidhas-sayri naslam  
wal-mawlaa yakfeenaa

شَرُّ النَّفْسِ كَمَا يَعْلَمُ

لَا تُصَرِّفُ فِينَا

sharrun-nafsi kamaa ya'lam  
laa tuṣarraf feenaa

صَلِّ يَا رَبِّ وَسَلِّمْ

عَلَى رُوحِ نَبِينَا

ṣalli yaa rabbi wa sallim  
'alaa rooḥ nabeenaa

وَعَلَى كُلِّ مُحْتَرَمٍ

مِنْ أَهْلِ الْمَدِينَا

wa 'alaa kulli muḥtaram  
min ahlil-madeena

We give wisdom and we do not deprive  
him whose portion is in us.

We hope to be safe by this journey,  
and the Master is enough for us.

The evil of the self, as is known,  
does not swerve us.

Oh Lord, bless and grant peace  
upon the *ruh* of our Prophet

And on every respected one  
among the people of Madinah.



أَقْدِمُ

Advance

أَقْدِمُ

أَقْدِمُ يَا مُعْنَى

إِنْ رُمْتَ الدَّوَا

Aqdim yaa mu‘annaa  
in rumta d-dawaa

وَاسْأَلْ وَتَمَنَّى

عَنَّا مَا تَهْوَى

was’al wa tamannaa  
‘annaa maa tahwaa

فَمَا تَرَى مِنَّا

حَقٌّ وَسِوَى

fa maa taraa minnaa  
ḥaqqun wa siwaa

فَمَعْنَانَا مُعْنَى

بِالْكُلِّ احْتَوَى

fa ma‘naanaa ma‘nan  
bil kulli-ḥ tawaa

## **Advance**

Advance, oh you in difficulty, if you desire the remedy.

Ask and desire, what you love from us.

What you see of us is true, and other.

Our meaning is a meaning, which encircles all

جَاهِدْنَا فَكُنَّا

فَوْقَ الْمُسْتَوَى

jaahadnaa fakunnaa  
fawqal-mustawaa

فَبِالضُّعْفِ نَلْنَا

جَمِيعَ الْقَوَى

fa biḍ-ḍu‘fi nilnaa  
jamee‘al-quwaa

عَنِ الْكَوْنِ تُهْنَا

وَكُلِّ السُّوَى

‘anil-kawni tuhnaa  
wa kullis-siwaa

فَحَاشَا وَلَسْنَا

مِنْ أَهْلِ الدَّعْوَى

fa ḥaashaa wa lasnaa  
min ahlid-da‘waa

خُذِ الْحَقَّ مِنَّا

وَأَتْرِكِ الْهُوَى

khudhil-ḥaqqa minnaa  
wa trukil-hawaa



We strove, so we were above the standard

By weakness we obtained all the power

We wandered from the cosmos, and all other

Allah forbid! We are not among the people of allegation

Take the Real from us and leave passion

وَكَنْ كَمَا كُنَّا

وَمُتْ وَأَنْطَوَى

wa kun kamaa kunnaa  
wa mut wantawaa

وَعَبِّ بِنَا عَنَا

بِوَادِ طُوَى

wa ghib bina !annaa  
bi waadi tuwaa

طَابَ الْأَصْلُ مِنَّا

وَالْفَرْعُ اسْتَوَى

ṭaabal-aṣlu minnaa  
wal far'u stawaa

فَوَصَلْنَا جَنَّا

طَابَ لِلنَّجْوَى

fa waṣlunaa jannaa  
ṭaaba lin najwaa

تَهَيَّأْ لِلْحُسْنَا

وَأَشْرَبْ كَيْ تَرَوَى

taḥayyalil ḥusnaa  
washrab kay tarwaa

Be as we were, and die and vanish!

Withdraw from us by us to the Valley of *tuwa*

Our root is good, and the branch is level.

Our arrival is a Garden, pleasant for intimate conversation.

Prepare for beauty! And drink in order to be quenched

وَالْأَفْطُرُ كُنَّا

فِي حَيْزِ النَّوَى

wa'illaa fatruknaa  
fee hayzin-nawaa

إِذَا لَمْ تَجْعَلْنَا

طِبًّا لِلْجَوَى

idhaa lam taj'alnaa  
tibban lil-jawaa

كُلُّ أَمْرٍ مِّنَّا

لَهُ مَا نَوَى

kullum ree'in minnaa  
lahu maa nawaa

If not, then leave us in the distance.

If you do not make us the medicine for ardent passion.

Every man among us has what he intends.



جَنَّةُ الرَّضْوَانِ

The Garden of Delight

# جَنَّةُ الرِّضْوَانِ

رُوحٌ وَرِيحَانٌ مَا بَيْنَ الْخُلَّانِ

جَنَّةُ الرِّضْوَانِ فِي حَضْرَتِنَا

Rawḥun wa rayaan maa baynal-khullaan  
jannatur-riḍwaan fee ḥadratinaa

حَضْرَةُ الْقُدُّوسِ مَحْيَا لِلنُّفُوسِ

جَنَّةُ الْفِرْدَوْسِ تَحْتَاجُ إِلَيْنَا

ḥadratul-quddoos maḥyaa lin-nufoos  
jannatul-firdaws taḥtaaj ilaynaa

مِنْ خَمْرِ الْعِرْفَانِ سُقِينَا كِرْزَانَ

مِنْ يَدِ وِلْدَانِ مُخَلَّدِينَا

min khamril-‘irfaan suqeeynaa keezaan  
min yadi wildaan mukhal-ladeena

أَهْلُ الْحَقَائِقِ بَيْنَ الْحَدَائِقِ

عَلَى نَمَارِقِ مُتَكِينَا

ahlul-ḥaqaa’iq baynal-ḥadaa’iq  
‘alaa namaariq muttaki’eena



## The Garden Of Delight

Mercy and sweet abundance among the Friends.  
The Garden of *Ridwan* in our presence.

The presence of absolute purity giving life to the selves.  
The Garden of *Firdaws* has need of us.

We were given tankards to drink from the wine of gnosis,  
at the hands of immortal youths.

The people of the realities are among the gardens,  
reclining on couches.

حَالُ الْعَارِفِينَ مُتَقَابِلِينَ

عَلَى سُرُرٍ مُسْتَبَشِرِينَ

haalul-‘aarifeen mutaqaabileen  
‘ala sururin mustab-shireena

أَبْنَاءُ الْحَضْرَةِ لَهُمُ الْبُشْرَى

مِنْ قَبْلِ الْأُخْرَى مُعَزِّزِينَ

abnaa’ul-ḥaḍrah lahumul-bushraa  
min qablil-ukhraa mu‘azzazeena

لَهُمْ إِحْتِرَامٌ فِي كُلِّ الْعَالَمِ

وَعِنْدَ الْكِرَامِ الْكَاتِبِينَ

lahum iḥtiraam fee kullil ‘aalam  
wa ‘indal kiraam-il kaatibeena

عِبَادُ الرَّحْمَانِ فِي كُلِّ زَمَانٍ

لَهُمُ الْأَمَانُ مُطْمَئِنِّينَا

‘ibaadur-raḥmaan fee kulli zamaan  
lahummul-amaan muṭma’inee na

لَهُمْ افْتِخَارٌ عَنْ كُلِّ الْبَشَرِ

فَهُمُ الْأَحْبَابُ الْوَارِثِينَ

lahum iftikhaar ‘an kullil-bashar  
fahumul-aḥbaarul-waaritheena

The state of the gnostics is that they have met each other  
and are rejoicing upon embroidered thrones.

The sons of the Presence have good news  
before the next world, esteemed in beauty.

They have respect in every world  
and with the noble scribes.

The slaves of the Merciful in every age  
have security in which they are at peace.

They are boasted above all mortals  
They are the wise men who are the heirs.

فَهُمُ الْأَبْدَالُ لَهُمُ الْإِقْبَالُ

نَوَابُ الْإِرْسَالِ فِي الْعَالَمِينَ

fahumul-abdaal-lahumul-iqbaal  
nawaabul-irsaal fil-‘aalameena

لَهُمُ الْهَيْبَةُ بِهَاءِ النَّسْبَةِ

سِمَةُ الْقُرْبَى تُرَى عَلَيْنَا

lahumul-hayba bahaa’un-nisba  
simatul-qurbaa turaa ‘alaynaa

نَحْنُ الْأَسَانِدُ لَنَا شَوَاهِدُ

كُلُّ الْفَوَائِدِ فِي صُحْبَتِنَا

nahnul-asaanid lanaa shawaahid  
kullul-fawaa’id fee şuhbatinaa

They are the *abdal*. They can approach. They are the  
representatives of the messengers in the universe.

They have gravity, radiance of affiliation.  
The mark of nearness is seen on them.

We are the chains of authorities. We have witnesses.  
All benefits are in our company.



# Appendix

## The popular refrains of the Qaṣidas

### Song 1:

Laa ilaaha illallah × 4,  
*There is no god but Allah.*



Laa ilaaha illallah × 3, Muḥammad rasoolul-laah,  
*There is no god but Allah × 3, Muḥammad is God's Messenger.*



Allah × 6, Laa ilaaha illallah × 4,  
*O' God × 6, There is no god but Allah.*



Laa ilaaha illallah, Allah, Allah, Mawlaanaa,  
Laa ilaaha illallah, Ya rabee khudh bi yadi.  
*There is no god but Allah, God, God, our Master,  
There is no god but Allah, O' Lord, take me by the hand.*



Laa ilaaha illallah × 3, Ya rabee khudh bi yadi.  
*There is no god but Allah × 3, O' Lord, take me by the hand.*



Allah × 2, Laa ilaaha illallah, Mawlaanaa,  
Allah × 2, Laa ilaaha illallah, Rabbunaa.  
*O' God × 2, There is no god but Allah, our Master.  
O' God × 2, There is no god but Allah, our Lord.*



Laa ilaaha illallah × 3, Waḥdahu laa shareeka lah.  
*There is no god but Allah × 3, Alone, no partner has He*



Laa ilaaha illallah × 3, Anta Raḥeem, Ya Allah.  
*There is no god but Allah × 3, You are Merciful, O' God.*

## Song 2:

Al madad, Al madad, Ya rasoolal-laah,  
Was qina bil madad, Ya rasoolal-laah.  
*O' Aid, O' Aid, O' Messenger of Allah,  
Pour for us aid, O' Messenger of Allah.*



Laa ilaaha illallah, Allahu, Allah,  
Laa ilaaha illallah, Jalla, Jalalah.  
*There is no god but Allah, O' God, God,  
There is no god but Allah, Majestic is His majesty*

## Song 3:

Allah × 4, Ya Mawlaanaa,  
Allah × 3, bi fadlika kullih.  
*O' God × 4, O' our Master,  
O' God × 3, By all your bounty*



Allah × 8, farahuna bi naa.  
*O' God × 8, Our joy is among us.*



Laa ilaaha illallah, Allah, Ya Mawlaanaa,  
Laa ilaaha illallah, wa jud 'alaynaa.  
*There is no god but Allah, O' God, O' our Master,  
There is no god but Allah, Be magnanimous to us.*



Allah × 4, Ya Mawlaanaa,  
Allah × 3, Laa ilaaha illallah.  
*O' God × 4, O' our Master,  
O' God × 3, There is no god but Allah.*



Laa ilaaha illallah, Allahu, Allah,  
Laa ilaaha illallah, Jalla, Jalalah.  
*There is no god but Allah, O' God, God.*  
*There is no god but Allah, Majestic is His majesty*



#### **Song 4:**

Laa ilaaha illallah × 4,  
Muḥammad rasoolul-laah, 'alayhee ṣalaatullah × 2.  
*There is no god but Allah × 4,*  
*Muḥammad is His Messenger, May God's blessings be upon him*



Allah × 6, Mawlaanaa,  
Allah × 5, Laa ilaaha illallah.  
*O' God × 6, Our Master,*  
*O' God × 5, There is no god but Allah.*



Ṣallallahu 'ala Muḥammad ×3,  
Wa 'ala aalee wa sallam.  
*May God grant blessings and peace upon Muḥammad,*  
*and also upon his family.*



#### **Song 5:**

Laa ilaaha illallah × 4,  
*There is no god but Allah.*



Laa ilaaha illallah × 3, Muḥammad rasoolul-laah,  
*There is no god but Allah × 3, Muḥammad is God's Messenger.*



Allah × 6, Laa ilaaha illallah × 4,  
*O' God × 6, There is no god but Allah.*

Laa ilaaha illallah, Allah, Allah, Mawlaanaa,  
Laa ilaaha illallah, Ya rabee khudh bi yadi.  
*There is no god but Allah, God, God, our Master,  
There is no god but Allah, O' Lord, take me by the hand.*



Laa ilaaha illallah × 3, Ya rabee khudh bi yadi.  
*There is no god but Allah × 3, O' Lord, take me by the hand.*



Allah × 2, Laa ilaaha illallah, Mawlaanaa,  
Allah × 2, Laa ilaaha illallah, Rabbunaa.  
*O' God ×2, There is no god but Allah, our Master.  
O' God ×2, There is no god but Allah, our Lord.*



Laa ilaaha illallah × 3, Waḥdahu laa shareeka lah.  
*There is no god but Allah × 3, Alone, no partner has He*



Laa ilaaha illallah × 3, Anta Raḥeem, Ya Allah.  
*There is no god but Allah × 3, You are Merciful, O' God.*

### **Song 6:**

Laa ilaaha illallah, Allah, Allah,  
Laa ilaaha illallah, jud 'alaynaa.  
*There is no god but Allah, O' God, O' God,  
There is no god but Allah, Be magnanimous to us.*



Laa ilaaha illallah, Allah, Allah, Allah, ×2  
Laa ilaaha illallah, jud 'alaynaa.  
*There is no god but Allah, O' God, O' God, O' God,  
There is no god but Allah, Be magnanimous to us.*



### **Song 7:**

Allahu, Allah, Allahu rabee × 2,  
‘Awnnee wa ḥasbee, maalee siwaa hu.  
*O’ God, God, God my Lord,*  
*My Helper, I have none other than Him.*



Allahu, Allah, Allahu rabee,  
‘Awnnee wa ḥasbee, maalee si waa hu.  
*O’ God, God, God my Lord,*  
*My Helper, I have none other than Him.*



### **Song 8:**

Allahu, Allah, Allahu rabee,  
‘Awnnee wa ḥasbee, malee see wa hu.  
*O’ God, God, God my Lord,*  
*My Helper, I have none other than Him.*



Allahu, Allah, Allahu rabee,  
Allahu, Allah, nooru Qalbee.  
*O’ God, God, Our Lord,*  
*O’ God, God, Light of my heart.*



### **Song 9:**

Allah × 4, Allah × 2, Ya Mawlaanaa.  
*O’ God × 4, O’ God × 2, O’ our Master.*



Allah × 2, Laa ilaaha illallah, Mawlaanaa,  
Allah × 2, Laa ilaaha illallah, Rabbunaa.  
*O’ God × 2, There is no god but Allah, our Master,*  
*O’ God × 2, There is no god but Allah, our Lord.*



Laa ilaaha illallah × 3, Waḥda hu laa shareeka lah.  
*There is no god but Allah × 3, Alone, no partner has He*



Allah × 8, Anta Raḥeem, Ya Allah.

*O' God × 8, You are Merciful, O' God.*

Laa ilaaha illallah × 3, Ya rabee khudh bi yadi.

*There is no god but Allah × 3, O' Lord, take me by the hand.*



### **Song 10:**

Allah × 5, Mawlana,

Allah × 3, Laa ilaaha illallah.

*O' God × 5, our Master, O' God × 3, There is no god but Allah*



Allah × 4, Allahu rabee,

Allah × 2, 'Awnee wa ḥasbi maalee siwaa hu.

*O' God × 4, God my Lord,*

*Allah × 2, I have none other than Him .*



### **Song 11:**

Allah × 4, Ya Mawlana,

Allah × 3, bi faḍlika kullih.

*O' God × 4, O' our Master,*

*O' God × 3, By all your bounty*



Allah × 6, Laa ilaaha illallah.

*O' God × 6, There is no god but Allah.*

## Song 12:

Allah × 2, Allahu rabee, Allah × 2, Allahu rabee,  
‘Awnnee wa ḥasbi malee si wa hu,  
‘Awnnee wa ḥasbi Qul huwa Allahu.  
*O’ God ×2, God my Lord, O’ God ×2, God my Lord,  
My help and sufficiency, I have none other than Him*



Allahu Allah, Allahu Rabee × 2,  
‘Ownee wa hasbi malee si wa hu × 2.  
*O’ God, O’ God, O’ God, God my Lord ×2,  
My help and my sufficiency, I have none other than Him.*



Allah × 4, Ya Mawlana,  
Allah × 4, Daawi haalee Allah.  
*O’ God × 4, O’ our Master,  
O’ God × 4, Cure my state O God.*



Allahu Allah, Allahu Rabee,  
‘Awnnee wa ḥasbi maalee si waa hu.  
*O’ God, O’ God, God my Lord,  
I have none other than Him.*



Allahu Allah, Allahu Rabee × 3,  
‘Awnnee wa ḥasbi maalee si waa hu × 2.  
*O’ God, O’ God, O’ God, God my Lord ×3,  
I have none other than Him.*

Ya rabbi ṣalli ‘ala Muḥammad,  
Allah × 2,  
Aḥmad nabeenaa nurul Medina, Allah, nurul Medina,  
Allah × 2  
*O’ Lord blessings upon Muḥammad, O’ God × 2,  
Aḥmad the messenger, Light of Medina,  
O’ God, the Light of Medina,  
O’ God × 2.*



**Song 13:**

Ṣalli ya rabbi wa sallim, ‘ala ruḥ nabeenaa,  
Wa ‘ala kulli muḥtaram min ahlil madeena.  
*Bless, O Lord, and grant peace to the spirit of our Prophet,  
And to every venerable person of Medina*



**Song 14:**

Walzim baba rabbik, watruk kulla doon,  
Wasa’lahus salaama, min daril fotoon,  
*Cling to the door of your Lord & leave all that is other,  
Ask of Him salvation, from the abode of affliction.*



**Song 15:**

Allahu Allah, Allahu Rabee,  
‘Aweene wa ḥasbi, ya sayyidee, maalee si waa hu,  
ya sayyidee, maalee si wa hu  
*O’ God, O’ God, God the Lord,  
My aid and my sufficiency, O master,  
I have none other than Him,  
O Master, I have none other than Him.*

