

# ISLAMIC LITURGY

KORAN: CALL TO PRAYER, ODES, LITANY

Recorded by JOHN LEVY, Annotated by MARTIN LINGS

لَقَدْ فَتَحَ اللَّهُ لَنَا فِي هَذِهِ السَّاعَةِ  
 تَقَاتُ مِمَّا نَسْتَعِذُّ بِكَ وَمَا أَقْدَحُ وَيَتَمَّ  
 لَيْتَ وَيَتَمَّ لَيْتَ لَيْتَ لَيْتَ لَيْتَ لَيْتَ  
 مَجْ وَيَتَمَّ لَيْتَ لَيْتَ لَيْتَ لَيْتَ لَيْتَ  
 هُوَ الْيَتَامَى نَزَّ السَّكِينَةُ فِي  
 هَذِهِ السَّاعَةِ لَيْتَ لَيْتَ لَيْتَ لَيْتَ لَيْتَ

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# ISLAMIC LITURGY

SURATU 'R-RAHMAN  
(Qoran Ch. LV. vv 1-16)

ODE BY SHU AIB ABU MADYAN (d. 1198)

ODE BY GHAZALI (d. 1111)

ODE BY AHMAD AL-ALAWI (d. 1934)

ODE BY AHMAD AL-ALAWI (Shahadah)

ODE BY AHMAD AL-ALAWI

- a) THE CALL TO PRAYER (Adhan)
- b) BLESSINGS ON THE PROPHET

SUPPLICATIONS FOR MERCY – SECOND  
CALL TO PRAYER (Iqamah)

THE SUNSET PRAYER (Salatu l'Maghrib)

- a) ALLAHU AKBAR
- b) AL-FATIAH (Qoran, Ch. 1)
- c) SURAT AL-KAFIRUN (Qoran, Ch. 109)  
RUKU, SUJUD, etc.,  
SURATU L-IKHLAS (Ch. 112)

AFTER THE PRAYER:

- a) THE THRONE VERSE  
(Qoran II, v. 255)
- b) LITANY OF SUBHANA 'LLAH
- c) SUPPLICATIONS

SURATU 'L-WAQI AH  
(Qoran, Ch. LVI, vv. 1-40)

- a) THE SHAHADAH
- b) LITANY OF PRAISE FOR THE  
PROPHET
- c) QORAN, XXXIII v. 56

MAWLID (Ode in honour of the Prophet)  
by Muhammad al-'Azab

END OF THE MAWLID

- a) END OF THE TARHIB
- b) INVOCATION OF THE DIVINE NAME
- c) THE SACRED DANCE  
(Al-Hadrah – The Presence)

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# ISLAMIC LITURGY

## Song and Dance at a Meeting of DERVISHES

NOTES, TRANSCRIPTIONS AND TRANSLATIONS BY DR. MARTIN LINGS

RECORDED IN LONDON BY JOHN LEVY

Islam is centered upon the Qoran, which was transmitted to the Prophet Muhammad by the Archangel Gabriel. Its verses have been faithfully preserved throughout the centuries, even as regards some minute points of pronunciation, in the form in which they were first received, and their recitation constitutes an essential part of Islamic liturgy.

All the orthodox schools of Islam are in agreement that the Qoran is the uncreated Word of God, and that no translation of it has any ritual value whatsoever.

According to Islamic theology the Prophet has two natures, human and spiritual: "the Spirit of Muhammad" is the name given to the first creation which came into existence at the Divine Command and from whose substance the other creatures were made. In his spiritual nature Muhammad thus contains the whole of creation and at the same time marks its summit, as the gate through which all things come from God and through which they must all make their return to God. The invocation of Blessings upon Muhammad, which will be heard so frequently throughout this record, is for the Moslem mystic what the Ave Maria is for the Christian Mystic, above all an aspiration to share in the perfection which is being extolled.

### SIDE 1, Band 1

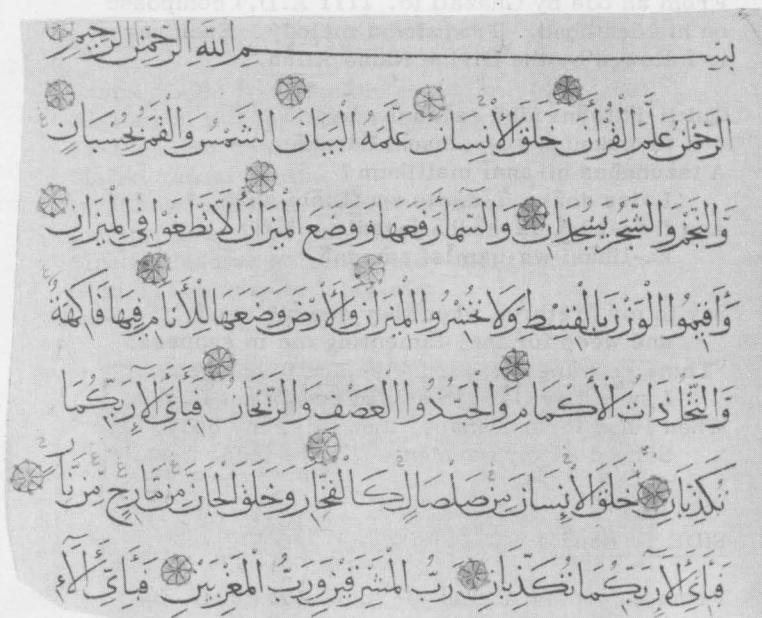
A'ūdhu bi 'Llāhi mina 'sh-shaitāni 'r-raġīm.

I take refuge in God from Satan the stoned one (this formula usually precedes a recitation from the Qoran).

Sūratu 'r-Raġmān (The Chapter of the All-Merciful, Qoran Ch. LV). vv. 1-16.

Bismi 'Llāhi 'r-Raġmāni 'r-Raġīm. Ar-Raġmān (1)  
'allama 'l-Qur'ān (2) khalaqa 'l-insān (3)  
'allama-hu 'l-bayān (4) ash-shamsu wa 'l-qamaru  
bi-ḥusbān (5) wa'n-najmu wa 'sh-shajaru  
yasjudān (6) wa 's-samā'a rafa'a-hā wa-wada'a  
'l-mizān (7) allā tatghau fi 'l-mizān (8) wa-aqimu  
'l-wazna bi 'l-qisti wa-lā tukhsiru 'l-mizān (9)  
wa 'l-arda wada'a-hā li 'l-anām (10) fī-hā  
fākihātun wa 'n-nakhlū dhātu 'l-akmām (11) wa

'l-ḥabbu dhu 'l-'aṣfi wa 'r-raiḥān (12) fa-bi-ayyi  
ā'ā'i Rabbi-kumā tukadhdhibān (13) khalaqa  
'l-insāna min ṣalsālin ka 'l-fakhkhār (14) wā-  
khalaqa 'l-jānna mim mārijim min nār (15) fa-  
bi-ayyi ā'ā'i Rabbi-kumā tukadhdhibān (16)



In the Name of God, the All-Merciful, the Bestower of Mercy. The All-Merciful (1) hath taught the Qoran (2). He hath created man (3) and taught him speech (4). The sun and the moon have their span (5), and both star and tree bow their heads in worship (6). The heaven hath He raised aloft, and established the measure (7) that ye transgress not therein (8). But set the scale aright, and come not short of the measure (9). The earth hath He established for mankind (10). Therein is fruit and the sheathed palm (11), the husked grain and the scented herb (12). Which is it, of the favours of your Lord, that ye twain (men and jinn) deny? (13) Man hath He created of clay like the potter's, (14) and the jinn hath He created of smokeless fire (15). Which is it, of the favours of your Lord, that ye twain deny? (16).

SIDE 1, Band 2

From an ode by Shu'aib Abū Madyan (d. 1198).  
Traditional melody.

Ahlu'l-maḥibbatibi 'l-maḥbūbi qad shughilū,  
wa-fī maḥibbatī-hi arwāḥu-hum badhalū.  
Wa-kharabū kulla mā yufnā wa-qad 'amarū  
mā kāna yabqā fa-yā ḥusna 'lladhī 'amilū  
Lam tulhi-him zinatu 'd-dunya wa-zukhrufu-hā  
wa-lā janā-hā wa-lā ḥulyun wa-lā ḥulalū

The people of love are busied with their Beloved  
Unto whose Love their spirits are utterly given.  
They have left in ruins all that passeth away  
and made the Eternal their haunt. Well have  
they done!  
The pomp of the world, its ornaments of gold  
its fruits, jewels and richest robes entice  
them not.

SIDE 1, Band 3

From an ode by Ghazālī (d. 1111 A.D.) composed  
on his deathbed. Traditional melody. Each verse  
is followed by the Divine Name Allāh.

Qul li-ikhwāni idhā ra'aunī mayyitā  
fa-bakaunī wa-rathaunī ḥazanā:  
A taẓunnūna bi-annī maitikum?  
Laisa dhāka 'l-maitu wa 'Llāhi anā.  
Ana fi 's-šūrī wa-hādhā jasadi  
ka-libāsī wa-qamīsī zamanā

Say to my brethren when they see me dead,  
and weep for me, lamenting me in sadness:  
"Think ye I am this corpse ye are to bury?  
I swear by God, this dead one is not I.  
When I had formal shape, then this, my body,  
Served as my garment. I wore it for a while."

SIDE 1, Band 4

From an ode by Aḥmad al-'Alawī (d. 1934), the  
founder of this particular branch of the  
Shādhilī Order of Dervishes, or Sufis as they  
are called in Arabic. Traditional melody.

Fa-lau ra'aita makānī  
fi 'l-ḥadrati 'l-aqdasiyyā  
Tarānī thumma tarānī  
wāḥidan bi-lā ghairiyya,  
Lakinna 'l-ḥaqqā kasānī;  
lā yaṣil baṣaru-ka ilayyā.  
Tarānī wa-lā tarānī,  
li-anna-ka ghāfil 'alayyā.  
Ḥadid baṣara 'l-īmānī  
wa 'nzur naẓratan ṣafiyyā,  
Fa-in kunta dhā iqānī  
'asā-ka ta'thur 'alayyā.

If thou couldst look to where I am  
in the All-Holy Presence, thou  
Wouldst see Me One, nor any other;  
But Truth hath given me a cloak,  
nor can thy sight to me attain.

Thou seest me, yet thou seest me not,  
giving but a heedless glance.  
Sharpen thy faith's eye, and look  
with a look of purest vision.  
Then if thy faith prove certainty  
it may be thou wilt light upon me.

SIDE 1, Band 5

From an ode by Aḥmad al-'Alawī. Traditional  
Melody. The song opens with the Shahādah, that  
is, the ritual formula La ilāha illa 'Llāh  
(repeated here 3 times) Muḥammadun rasūlu  
'Llāh.

There is no God but God.  
Muhammad is the Messenger of God.  
(This is repeated throughout as a refrain.)

Bushrā-kumu khillānī bi 'l-qurbi wa 't-tadānī;  
jam 'u-kum fi amāni mā dumtum fi hizbi 'Llāh.

Lā ilāha etc.  
Bushrā-kumu sādātī. Bushrā-kum aḥibbatī.  
Bashshartu-kum bi 'l-ātī: antum fi rahmati 'Llāh.  
Lā ilāha etc.

Good tidings are yours, my Friends, of nearness.  
Him ye approach, and He approacheth you. Safe  
is your gathering together, so long as ye are God's  
confederates. (Refrain).

Good tidings are yours, my lords. Good tidings  
my beloved ones. I give you good tidings of the  
life to come. Ye are in the Mercy of God. (Refrain).

SIDE 1, Band 6.

From an ode by Aḥmad al-'Alawī, with reference  
to the establishment of a secular non-Islamic  
(and therefore non-Qoranic) state in Turkey.

Ayā Rabbi bi-luṭfi-ka yā murtaajā  
'ltuf bi-nā wa-hayyi la-nā farajā.  
Sa'alnā-ka yā Rabbi bi 'l-Qur'ānī  
wa-mā fī-hi wa-bi 's-sab'i 'l-mathānī  
Wa-bi 'lladhi atā bi-hi wa-baththa-hu  
wa-bajjala āyāti-hi wa-ḥabba-hu  
Wa-amara bi-ḥubbi-na 'l-Qur'āna  
fa-kāna atyab la-nā mimmā kānā.  
Nazzalta-hu wa-bi-jam 'i-hi amartā  
fal-taḥfaẓ-hu yā Mawlānā ka-mā qultā.  
Fa-qad ḥāwala 'l-ghairu 'alā tarki-hi;  
wa-hal tasmaḥ yā Maulānā bi-fi 'li-hi.  
Fa-lā narḍā bi-tarki-nā 'l-Qur'ānā  
li-anna-hu 'd-dīnu ma'a 'l-īmānā  
Fa-qadru-hu 'inda-nā lā yusāwī-hi  
kullu 'l-wujūd wa-mā 'htawā 'alay-hi.  
Fa 'l-Qur'ān huwa 'ainu 'l-ḥakīkah  
wa 'sh-sharī'ah wa 'l-'urwatu 'l-wuthqā  
Anta ta'lam bi-ḥubbi-nā 'l-Qur'ānā  
wa-kaifa ḥalla 'l-qalba wa 'l-lisānā  
Fa'mtazaja bi-dami-nā wa-laḥmi-nā  
wa-bi 'l-'urūqi wa 'l-'izāmi wa-mā fī-nā.



O Lord, in Thine All-Penetrating Loving-Kindness, O Thou our Hope, be kind to us, and vouchsafe us comfort, we beseech Thee, O Lord, by the Qoran and all that it containeth, by the seven oft repeated verses (i.e. the Fātiḥah, see band 9 (B) ), and by him who brought it to us, and spread it abroad and extolled its verses, and loved it, and bade us also love it, so that it was yet dearer to us than before. Thou didst reveal it, and didst order its piecing together. Protect it then, O Lord, as Thou hast promised, for one hath sought to make men abandon it. Wilt Thou allow him, Lord, to work his will? To forsake the Qoran we consent not, for it is our religion and our faith. Its precious worth for us not even the sum of all existing things could equal, for the Qoran is the Truth itself, and the Law, and the Firm-Handhold. Thou knowest our love for the Qoran, and how it hath taken up its dwelling in our hearts and on our tongues, and is mingled with our blood and our flesh, our veins and our bones and all that is in us.

#### SIDE 1, Band 7

- (a) The Call to Prayer (Adhān) made from the Minaret.

Allāhu Akbar (4 times). Ashhadu an lā ilāha illa 'llāh (twice). Ashhadu anna Muḥammadan Rasūlu 'llāh (twice). Hayya 'ala 's-salāh (twice) Hayya 'ala 'l-falāḥ (twice). Allāhu akbar (twice). Lā ilāha illa 'llāh.

God is most Great. I testify that there is no god but God. I testify that Muhammad is the Messenger of God. Come unto the Prayer! Come unto prosperity! God is most Great. There is no god but God.

- (b) Blessings on the Prophet (also from the Minaret).

Inna 'llāha wa-mala'ikata-hu yuṣallūna 'ala n-nabī. Yā ayyuha 'lladhīna āmanū ṣallū 'alay-hi wa-ṣallimū taslīmā (Qoran, XXXIII, v. 56). Aṣ-salātu wa 's-salāmu 'alay-ka yā sayyidī ya ḥabība 'llāh. Al-Fātiḥah.

Verily God raineth Blessings, and His Angels pray for Blessings, upon Muhammad. O ye who believe, pray for Blessings and Peace upon him!

Blessings and Peace upon thee, O my liege-Lord, O beloved of God! The Opening!

This last ejaculation means: "Recite the opening Chapter of the Qoran!" The Muezzin and those who hear him then recite it silently to themselves.

#### SIDE 1, Band 8

Supplications for Mercy and another invocation of Blessings upon the Prophet followed by the Second Call to Prayer (Iqāmah), made inside the Mosque. Verbally this is the same as the call

from the Minaret, but with less repetitions and with the addition of the words Qad qāmati 's-salāt (the time for the prayer hath come), at which the worshippers all rise to their feet. One of them, who is to make the responses can be heard echoing the call, with added injunctions and orisons as he assembles the others into lines behind the Imam, who leads the Prayer.

#### SIDE 1, Band 9

The Sunset Prayer (Sālātu 'l-Maghrib). The Islamic Ritual Prayers are prayed at sunset, after night-fall, at dawn, at noon, and at mid afternoon. The movements are:

- Raising the hands on either side of the head and saying Allāhu Akbar.
- Clasping the hands across the breast, or lowering them to the sides and reciting Al-Fātiḥah (Qoran, Ch. 1) followed by other verses from the Qoran to be chosen at will.

#### Al-Fātiḥah

Bismi 'llāhi 'r-Raḥmāni 'r-Raḥīm  
Al-Ḥamdu li 'llāhi Rabbi 'l-'ālamīn  
ar-Raḥmāni 'r-Raḥīm  
Mālikī yawmi 'd-dīn.  
Iyyāka na'budu wa-ıyyāka nasta'in  
Ihdi-na 's-sirāta 'l-mustaqīm  
Sirāta 'lladhīna an'amta 'alay-him  
Ghairi 'l-maghḍūbi 'alay-him  
wa-la 'd-dāllīn. Āmīn.



In the Name of God the All-Merciful,  
the Bestower of Mercy,  
Praise be to God, the Lord of the Worlds,  
The All-Merciful, the Bestower of Mercy,  
the Sovereign of Doomsday.

Thee we worship, and in Thee we seek refuge.  
 Guide us upon the straight path,  
 The path of those unto whom Thou art Gracious,  
 Not of those who are astray nor of those upon  
 whom Thine Anger hath fallen.  
 Amen.

Sūrat al-Kāfirūn (The Chapter of the Disbelievers,  
 Qoran, Ch. 109)

Qul yā ayyuha 'l-kāfirūn  
 Lā a'budu mā ta'budūn  
 Wa-lā antum 'ābiduna mā a'bud  
 Wa-lā ana 'ābidum ma'abattum  
 Wa-lā antum 'ābidūna mā a'bud  
 La-kum dīnu-kum wa-li-ya dīn

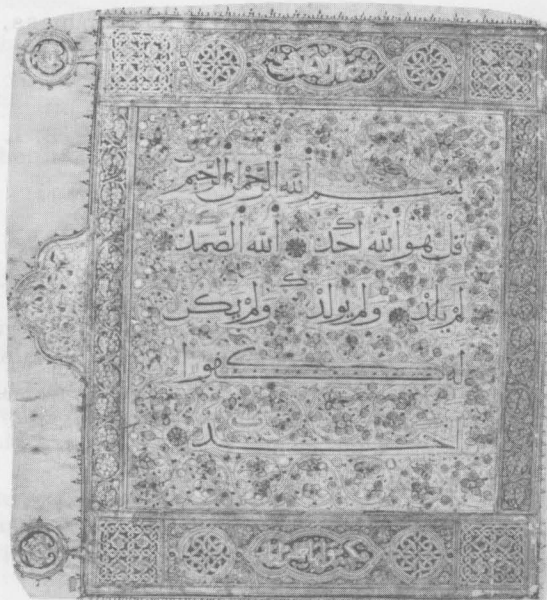


O ye disbelievers!

I worship not that which ye worship,  
 Nor worship ye that which I worship,  
 Nor shall I worship that which ye worship,  
 Nor will ye worship that which I worship,  
 For you your religion, and for me mine.

- (c) An obeisance (Rukū'), with hands on knees and back horizontal. This and all the other movements except (d) are made to the words Allāhu Akbar.
- (d) Standing up, while the Imam says: Sami'a 'Llāhu li-man ḥamida-h (God heareth him who praiseth Him), to which the response is: Rabba-nā wa-la-ka 'l-ḥamd (Our Lord, unto Thee be Praise!)
- (e) A prostration (Sujūd), made by kneeling and placing the forehead on the ground, with the hands, palm downwards, on either side of the head.
- (f) Rising to a sitting position.
- (g) A second prostration.

The worshippers then stand up and go through the same cycle of movements, with a change of verses after the Fatiḥah. On this occasion the Imam recites the Sūratu 'l-Ikhlās (The Chapter of Whole-Heartedness, Qoran, Ch. 112):



Bismi 'Llāhi 'r-Raḥmāni 'r-Raḥīm  
 Qul Huwa 'Llāhu Aḥad  
 Allāhu 's-Samad  
 Lam yalid wa-lam yūlad  
 Wa-lam yakul la-hu kufuwan aḥad.

In the Name of God, the All-Merciful, the  
 Bestower of Mercy

Say:

He, God, is One.  
 God, the Eternally Sufficient unto Himself.  
 He begetteth not, nor was begotten,  
 And none may be compared with Him.

At the end of this second cycle of movements the worshippers sit back after (g) for a silent orison. It is at this point that the recording of the prayer fades out.

The prayers consist of two, three or four cycles. The Sunset Prayer consists of three, but whether the recitations of the first two cycles are made aloud, as when the sun is below the horizon, or silently as when the sun is up, recitations which come after the second cycle are always silent.

SIDE 1, Band 10 After the Prayer

(a) Qoran II, v. 255 (The Throne Verse)

Allāhu lā ilāha illā Huwa 'l-Ḥayyu 'l-Qayyum  
 Lā ta'khudhu-hu sinatun wa-lā naum.  
 La-hu mā fi 's-samāwāti wa-mā fi 'l-ard.  
 Man dha 'lladhī yashfa'u 'inda-hū illā  
 bi-idhni-h.

Ya 'lamu mā baina aidī-him wa-mā khalfa-hum,  
 Wa-lā yuhīṭuna bi-shai'im min 'ilmi-hi illā  
 bi-mā shā'.

Wasi'a kursiyyu-hu 's-samāwāti wa 'l-ard,  
 wa-lā ya'udu-hu ḥifzu-humā, wa-Huwa 'l-'Alīyyu  
 'l-'Azīm.



خَرَجَهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أُولَئِكَ هُمُ الظَّالِمُونَ  
خَرَجُوهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ  
هُوَ فِيهَا خَالِدٌ ذَرْبًا إِلَى الذَّرْبِ جَاغٍ لِبُرِّهِمْ فِي رَيْبِهِ  
أَنَّهُ أَنَّى يَأْتِيهِم رَحْمَتُ اللَّهِ يُخَيِّبُ وَنَجِّبُ  
قَالَ نَا حَيٍّ وَمَيِّتٍ قَالَ لِبُرِّهِمْ فَإِنَّ اللَّهَ يَأْتِي بِالسَّمْسِ  
مِنَ الْمَشْرِقِ فَأْتِيهِم بِالْغَرَبِ فَهُمْ فِي رَيْبٍ كَذِبٍ  
يَهْدِي الْقَوْمَ الظَّالِمِينَ أَوَكَلَّيْكَ قُوَّةٌ عَلَى قُوَّةِ قَوْمِهِ  
خَاوِيَةً عَلَى عُرُوشِهِ قَالَ لِي خَيِّبُ هَؤُلَاءِ اللَّهُ يَعْلَمُ مَوْتَهُمْ  
فَأَمَّا اللَّهُ فَمَا لَهُ عَامِرٌ يُعَذِّبُهُ قَالَ كَيْفَ لِي بِتِلْكَ الْقَوْمِ  
يَأْتِي يَوْمَ يُبْعَثُونَ وَلَا خَلَّةٌ وَلَا سَفَلَةٌ وَالْكَافِرُونَ هُمُ  
الظَّالِمُونَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ  
وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ  
عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ  
بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ  
وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ  
لَا إِلَهَ إِلَّا اللَّهُ فِي الدِّينِ قَلِيلٌ مِنَ الَّذِينَ فِي الْغَيْبِ يَكْفُرُونَ  
بِالطَّاغُوتِ وَيُؤْمِنُونَ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى  
لَا انْقِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا

God! There is no god but He, the Living, the Sustainer. Slumber o'ertaketh Him not, nor sleep. All that the heavens and the earth contain is His. Who intercedeth with Him but by His Leave? He knoweth what is before them and what is behind them, while they comprehend naught of His Knowledge save what He will. His Throne encompasseth the heavens and the earth, and their keep wearyeth Him not, and He is the Sublime, the Infinite.

(b) A Litany of Subhāna 'Llāh (Glory be to God),

Al-Hamdu li 'Llāh (Praise be to God), and Allāhu Akbar, each repeated 33 times.

(c) Supplications for the living and the dead.

## SIDE II

The Sacred Dance with which this side culminates is more simple and less spectacular than the better known one practised by the "Whirling Dervishes", although the purpose of both dances is the same - to produce a state of contemplation.

In this particular rite the dancers form a circle and take hands, interlocking the fingers. To begin with, breathing slowly and deeply as one man, they lean sharply forwards at each out-breath, and return to the upright at the in-breath, while a singer starts up a rhythmic chant. Later the movement changes, becoming altogether vertical, to the rhythm of quicker and lighter breathing: without raising their feet from the ground, they move down and up, slightly bending and then straightening their knees at the out-breath and the in-breath respectively, with their bodies upright.

Many different aspects of the mystic path are concentrated into these simple movements. In the violence of its opening phases the dance is a mode of what the Prophet called "the Greater Holy War", that is, the war against one's own soul. It is at the same time a sacrifice - the sacrifice of the various individual rhythms to the single great rhythm of the dance through which the soul is de-individualized and universalized. This aspiration is echoed in the words of the song here chanted (Band 5 c (1) ) in praise of Muhammad who is the norm of universality, "Universal Man" as he is called; but since beyond his fullness he stands for utter emptiness in the face of God, the soul aspires above all to extinction, through him, in the Divine Plenitude. The dance might therefore be described as a ritual death agony, and the breathing of the dancers does in fact recall the breathing of a man at the point of death. But the "death" in question is a willing one, for it is the creating of a void to receive the Divine Presence. That is why the dance is named Al-Hādrah, "the Presence", and it is in this respect a dance of Love. The Dervishes quote with reference to its movements, the saying of the Prophet: "Ignoble is he who quivereth not nor shaketh at the mention of his Beloved". This aspect of the dance is stressed, as we shall see, by the words which are here chanted during the second part of it. Its highest aspect lies in the breathing itself which is no less than the Divine Name Huwa or Hū, "He", - the Name which expresses the Absolute Oneness of God to the exclusion of all other than Himself.

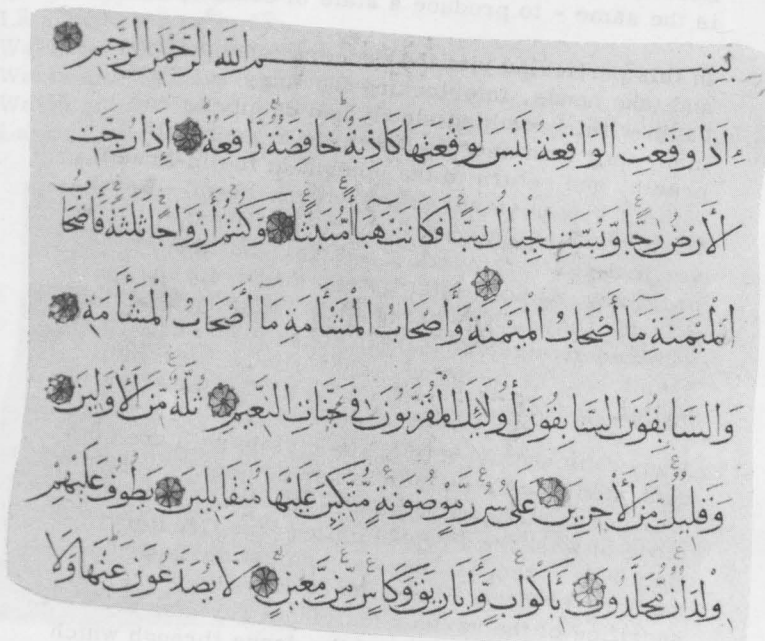
The phases of the dance are often prepared for, as here, by a Mawlid, that is, a song of praise for the Prophet and of rejoicing at his birth, followed by a chant of welcome to him which leads up the invocation of the Divine Name Allāh.



This side of the record consists of extracts from what would be, if given in its entirety, one un-interrupted sequence. The dance itself (Band 5C) sometimes continues for hours on end.

# SIDE II, Band 1 Sūratu 'l-Waqi'ah

(The Chapter of the Event of Doom, Qoran, Ch. LVI), vv. 1-40. (for opening formulae see Side 1, Band 1.)



Idhā waqa'ati 'l-wāqi'ah (1) laisa li-waq'ati-hā  
kādhībah (2) khāfidatur rāfi'ah (3) Idhā rujjati  
'l-arḍu rajjan (4) wa-bussati 'l-jibālu bassan (5)  
fa-kānat habā'am mumbaththan (6) wa-kuntum  
azwājan thalāthan (7) Fa-aṣḥabu 'l-maimanati  
ma aṣḥabu 'l-maimanah (8) wa-aṣḥabu 'l-mash  
'amati mā aṣḥabu 'l-mash'amah (9) wa  
's-sābiqūna 's-sābiqūn (10) ulā'ika 'l-muqarrabūn  
(11) fi jannāti 'n-na'im (12) thullatum mina  
'l-awwalīn (13) wa-qalīlum mina 'l-ākhirīn  
(14) 'alā sururim mawḍūnah (15) muttaki'ina  
'alay-hā mutaḥābilīn (16) yatūfu 'alay-him  
wildānum mukhalladūn (17) bi-akwābin wa-  
abāriqa wa-ka'sim mim ma'in (18) lā  
yusadda'ūna 'an-hā wa-lā yunzifūn (19) wa-  
fākihātīm mim-mā yatakhayyarūn (20)  
wa-laḥmi tairim mim-mā yashtahūn (21)  
wa-Ḥūrun 'in (22) ka-amthali 'l-lu'lu'i  
'l-maknūn (23) jazā'am bi-mā kānū ya'malūn  
(24) lā yaṣma'ūna fi-hā laghwan wa-lā ta'thīmā  
(25) illā qilan salāman salāmā (26) wa-aṣḥabu  
'l-yamīni mā aṣḥabu 'l-yamīn (27) fi sidrim  
makhdūd (28) wa-talḥim mandūd (29) wa-ḥillim  
mamdūd (30) wa-mā'im maskūb (31) wa-  
fākihātīm kathīrah (32) lā maqtū'atīn wa-lā  
mamnū'ah (33) wa-furushim marfū'ah (34)  
Innā ansha'nā-hunna inshā'a (35) fa-ja'alnā-  
hunna abkārā (36) 'uruban atrābā (37) li-aṣḥābi  
'l-yamīn (38) thullatum mina 'l-awwalīn (39)  
wa-thullatum mina 'l-ākhirīn (40).

When there befalleth the event of Doom (1) - there is no denying that it will befall (2) - the Doom that abaseth and exalteth (3), when the earth is shaken with a shock (4) and the mountains are crushed into powder (5) and become dust that is scattered on the wind, (6) and when ye are in three groups (7), then those on the right - what of those on the right? (8) And those on the left - what of those on the left? (9) And the foremost, the foremost? (10) These are they who shall be brought nigh unto God (11) in the Gardens of Delight, (12) many from the first generations, (13) and a few from the later generations. (14) On inlaid couches (15) they recline face to face (16), while immortal youths go round about them (17) with goblets and flagons and a chalice of wine (18) whereat their heads grow not heavy, nor are they bemused (19), and fruit according to their choice (20) and flesh of fowls that they desire (21) There too are Houris, with dark eyes (22) like hidden pearls, (23) a meed for what they did day after day (24). No vain talk hear they therein, nor aught that inciteth to evil (25), but they hear the saying: "Peace, Peace!" (26) And those on the right - what of those on the right? (27) Amid thornless lote-trees they, (28) and clustered plantains (29) and spreading shade (30) and gushing water (31) and fruit in plenty, (32) unfailing, unforbidden (33), and high-raised couches (34). Consorts have We created, a new creation, (35) and We have made them virgins, (36) utterly loving and perfectly matched, (37) for those on the right (38). Many from the first generations (39) and many from the later generations (40).

## SIDE II, Band 2

- (a) The Shahādah (see Side 1, Band 5).
- (b) A Litany of praise for the Prophet.
- (c) Qoran, XXXIII, v. 56 (see Side 1, Band 7b).

## SIDE II, Band 3 Mawlid

(Ode in honour of the Prophet) by Muhammad al-'Azab.

I'lam bi-anna 'Llāha qaddara sābiqan  
takwīna-hu hādihā 'l-janāba 'l-mufradā  
idh qāla jalla li-qabḍatim min nūri-hi  
kūni bi-qudrati-na 'l-ḥabība Muḥammadā.  
Fa-huwa 'l-ḥabību 'l-mujtabā qidman ka-mā  
qad saḥḥa hādihā bi 'd-dalīli wa-usnidā.  
wa-'alay-hi fi 'l-azali 'n-nubuwwatu ufrighat  
wa-la-nā bi-hi 'l-Mawla 'l-Mu'aẓẓamu as'adā.  
wa-bi-wajhi Adama lāha hādha 'n-nūru idh  
kharrat malā'ikatu 'l-Muḥaimini sujjadā  
wa-li-sā-iri 'l-aṣlābi min-hu munaqqalun  
hatta 'staqarra bi-wāliday-hi wa-uyyidā  
wa-ḥama 'l-Llāhu mina 's-sifāh usula-hu  
wa-'alaw bi-hi sharafan athīlan amjadā  
wa-li-wāliday-hi 'r-Rabbu qad aḥyā ka-mā  
qad jā'a hādihā fi 'l-ḥadīthi wa-uyyidā.  
Qad āmanā ḥaqqan bi-hi fa 'stawjabā  
kulla 'n-najāti wa-bi 'l-jināni takhalladā



Fa-humā yaqīnan nājiyāni wa-man yaqul  
bi-khilāfi-nā dālla 's-sabīla wa-ub'ida....  
Akrim bi-hi nasaban bi-'iqdi nizāmi-hi  
wa-hulā mafākhiri-hi 'l-wujūdu taqalladā.

(Refrain)

Yā Rabbi 'attir bi 's-salāti dārīha-hu  
wa-adim 'alay-hi salāma Dhāti-ka sarmadā.

Hādhā wa-lammā an arāda Ilāhu-nā  
izhāra-hu 's-sirra al-masūna 'l-as 'adā  
ikhtašša Āminata 'r-riḍā ummal la-hu  
wa-la-hā bi-hi amma al-hanā wa-ta'abbadā.  
Ĥamalat bi-jawhari-hi 'sh-sharīfi wa-mā shakat  
thiqlan wa-mā wahnal la-hā tūla 'l-muddā  
wa-hawātifu 'r-Rahmāni qad hatafat bi-hā  
wa-bi-sā 'iri 'l-akwāni qad sumiā 'n-nidā  
wa-taqūlu yā bushrā-ki qad nilti 'l-munā  
wa-ḥamalti khaira 'l-mursalina 'l-amjadā.  
Wa-bi-lailati 'l-ḥamli 'l-mu'azzami futihat  
jannātu Firdawsin wa-tābat mawridā  
wa 'l-mulku wa 'l-malakūtu fi-hā 'uttirā  
wa 'l-unsu wāfā wa 's-surūru tajaddadā.  
wa-bi-'āmi-hā qad 'amma khišbun fi 'l-warā  
min ba 'di jadbin li 'l-bariyati ajhadā.  
Wa-tabāsharat bi 'sh-sharqi wa 'l-gharbi 'l-wuhūshu  
wa-bi 's-safā tairu 'l-masarrati gharradā  
wa-uhaylu shirkin asbāḥat asnāmu-hā  
mankūsaton wa-hawānu-hā lan yujhādā.  
wa-bi-'āmi fathil laqqabū dha 'l-'āma idh  
kam min futūḥātīn bi-hi lan tu'hadā  
wa-jamī 'u aḥbārin rawat akhbāra-hu  
wa-zahā bi-hā wajhu 'z-zamāni tawarrudā  
wa-taqūlu ḥāna žuhūru badri 's-sa 'di min  
ufuqi 'l-'alā li-nara 'l-ḥabība wa-nus 'adā.  
Fi 'āmi-hi kullu 'n-nisā 'i karāmatan  
li 'l-Muštafā ḥamalat dhukūrar rushshadā  
wa-la-kum zaharat 'ajā 'ibu jammatun  
'an-hā laqad dāqa 'n-nitāq ta'addudā.

Know that God pre-ordained that He should bring  
into being this single presence, when He said  
All Majesty be His! - unto a cluster of His Light:  
"Be, we ordain it, Muhammad the beloved."  
Thus he the beloved is, the chosen from of old,  
ever as it is reported, on sound authority,  
And Prophethood was his alone ere time began;  
through him the Infinite Lord prepared our  
happiness.

It was his light that shone in Adam's face,  
when the Angels of the Guardian bowed  
prostrate before him.

And so it passed from loin to loin, till in his  
parents  
it found its final abode and was confirmed.

His ancestors God guarded against iniquity,  
and they through him were high and glorious  
in honour.

The Lord gave him life (not only for us but) for his  
parents also

Tradition tells us this, and doth confirm it.  
They truly believed in him, thus meriting salvation's  
full need. Immortal in Paradise they dwell.  
They are saved in truth, and whosoever saith  
other than this, hath strayed far from the path...  
How noble his lineage in its sequence of strung pearls,

with whose splendours existence is adorned  
as with a garland.

(Refrain)

O Lord, make fragrant his shrine with the  
shower of Thy Blessings upon it,  
and prolong the Peace of Thine Own Self  
upon him for ever and ever!

So be it! And when God willed that He should reveal  
the most happy guarded secret, His Good  
Pleasure

Chose Āmina as mother of the child  
through whom came everlasting Grace to her.  
His noble essence she conceived, and she  
complained not  
of its burden, nor wearied, throughout her  
pregnancy.

Unseen the Angels of the All-Merciful addressed her,  
and their speech was heard throughout the  
universe,

As they said: "Good tidings! Thou hast gained what  
all desired,  
and hast conceived the best and most glorious of  
God's messengers."

In the night of his great conception the Gardens of  
Paradise  
were opened: wondrous it was at their fountains  
to drink,

And this world and the next that night were perfumed,  
and the old intimacy came back between them,  
And gladness was renewed. That year throughout  
the world,  
after an all-oppressive dearth, abundance  
spread.

The animals from East to West voiced the good tidings  
one to another, and the bird of joy sang of the  
blessing.

The idols of the idolaters were all o'erthrown  
and none hereafter shall deny their baseness.  
Men named that year "the Year of Victory", for  
therein

innumerable victories of all kinds were won.  
Every divine proclaimed its tidings, and the face  
of the time took on the brightness of flowers,  
as they said:

"Now is the moment for the full moon of happiness  
to show

on heaven's horizon that seeing the beloved we  
may rejoice."

All women who conceived that year, conceived right-  
guided

male children - a Grace from God to honour His  
chosen one,

And for you a host of marvels were made manifest,  
past counting, beyond the space of utterance to  
relate.

SIDE II, Band 4 End of the Mawlid.

(a) Wa-li-dhikri mawlidi-hi yusannu qiyāmu-nā  
adabal laday ahli 'l-'ulūmi ta'akkadā.



At his birth's mention we are bound to rise  
in courtesy - the learned all declare it.

- (b) Blessings on the Prophet.  
Salla 'Llāhu 'alā Muhammad, salla 'Llāhu  
'alay-hi wa-sallam.

May God shower Blessings upon Muhammad,  
may God shower blessings upon him and give  
him Peace.

- (c) Welcome to the Prophet (Tarhīb)  
Yā nabī salām 'alay-ka, marhaban.  
Yā rasūl salām 'alay-ka ma'a salām.

O Prophet, Peace be on Thee, welcome!  
O Messenger, Peace be on thee, and again Peace!

## SIDE II, Band 5

- (a) End of the Tarhīb.  
(b) Invocation of the Divine Name.  
(c) The Sacred Dance (Al-Hādrāh - The Presence).

During the Hādrāh the following verses are chanted:

- (i) From an Ode in praise of the Prophet by  
by Hassān ibn Sinān al-Yamanī ash-Shādhilī.

Law lā-kā yā zīnata 'l-wujūdī  
mā tāba aishī wa-lā wujūdī,  
wa-lā tarnīmata fi salātī  
wa-lā rukū'ī wa-lā sujūdī,  
wa-lā shajā qalbī 'l-mu'annā  
šuwaitu duffin aw naqri 'ūdī.

Were it not for thee, O ornament of existence,  
there were no good in my life, my  
existence,  
Nor any vibrancy in my prayer,  
in my obeisance and prostration,  
Nor would my heart be stirred and rapt  
by sound of tambour or pluck of lute.

- (ii) From an Ode by Ahimad al-'Alawī.

Yā sukkāna 'l-hashā bi 'Llāhi mahlā  
rifqam bi-maskani-kum yā kirām  
Marhabam bi-kum ahlan wa-sahlan  
Yā man fī-kum qalbī wa 'l-'aqlu hām.

(These lines are chanted in the middle of the dance  
to a long drawn out cadence, not in rhythm with  
the breathing. They are addressed to the  
Spiritual Truths or Divine Qualities of which  
man in reality consists and which surge up at the  
impact of the dance).

O dwellers within me, gently in God's Name  
in ruth for me, your dwelling, O noble  
ones!  
Welcome, be at your ease, O ye at whom  
in heart and in intelligence I am love-  
struck.

- (iii) From an Ode by Ahimad al-'Alawī.

Danautu min hayyi Lailā  
lammā sami 'tu nidā-hā  
Yā la-hu min sawtin yaḥlū  
awaddu lā yatanāhā.

Radat an-nī jadhabat-nī  
adkhalat-nī li-himā-hā  
Anasat-nī khatabat-nī  
ajlasat-nī bi-hidhā-hā  
Qarrabat dhāta-hā min-nī  
rafa 'at 'an-nī ridā-hā  
Adhashat-nī tayyahat-nī  
ḥayyarat-nī fi bahā-hā  
Akhadhat-nī tayyahat-nī  
ghayyabat-nī fi ma 'nā-hā  
Hattā zanantu-hā annī  
wa-kānat rūhī fidā-hā.

(These lines, interspersed with the Divine Name  
Allah, are chanted to the quick rhythm of the  
last part of the dance. Laila is a woman's name  
symbolizing God in His Aspect of Beauty).

Full near I came unto where dwelleth  
Laila, when I heard her call.  
That voice is sweet beyond compare  
I would that it might never cease.  
She favoured me and drew me to her,  
took me in, into her precinct,  
With discourse intimate addressed me,  
Sat me face to face with her,  
Closer drew herself towards me,  
raised the cloak that hid her from me,  
Made me marvel to distraction,  
bewildered me with all her beauty.  
She took me and amazed me,  
and hid me in her inmost self,  
Until I thought that she was I,  
and my life she took as ransom.

- (d) The dance breaks off and the dancers sink  
to the ground at the following words of  
Blessing upon the Prophet:

Allahumma ṣalli wa-sallim 'ala sayyidi-nā  
mawla-nā Muhammad, wa-'alā āli-hi  
wa-ṣaḥbi-hi wa-sallim taslīmā  
(3 times)  
bi-qadri rahimati Dhāti-ka kulla  
waqtin wa-ḥin.


Oh God, shower Blessings and Peace upon our  
liege-lord, our patron Muhammad, and on his  
family and companions, Peace upon Peace  
(3 times) according to the measure of the  
Mercy of Thine Own Self forever and ever.

- (e) Qoran, XXXIII, v. 23.  
(for the opening formulae see Side 1,  
Band 1).

Mina 'l-mu'minīna rijālun ṣadaqū mā  
'āhadu 'Llāha 'alay-hi fa-min-hum man  
qadā nahba-hu wa-min-hum man  
yantaḥiru wa-mā baddalū tabdilā.

Of the believers are men who are true to the  
covenant they made with God. Some of them  
have paid their vow by death, and others are  
still waiting, and they change not nor waver.

(Notes, transcriptions and translations by Dr.  
Martin Lings, many of them quoted or para-  
phrased from his book on Shaikh Ahmad  
al-'Alawī, shortly to be published under the  
title of "A Moslem Saint of the Twentieth  
Century".)

LITHO IN U.S.A.  159