ISLAMIC LITURGY

KORAN: CALL TO PRAYER, ODES, LITANY

Recorded by JOHN LEVY, Annotated by MARTIN LINGS
SURATU 'R-RAHMAN
(Quran 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 'Maghrib)
a) ALLAHU AKBAR
b) AL-FATIHAH (Quran, Ch. 1)
c) SURAT AL-KAFIRUN (Quran, Ch. 109)
   RUHU, SUJUD, etc.,
   SURATU L-IMAN (Ch. 112)

AFTER THE PRAYER:
a) THE THRONE VERSE
   (Quran II, v. 255)
b) LITANY OF SUBHANA 'LLAH
c) SUPPLICATIONS

SURATU 'L-WAQI AH
(Quran, Ch. LVI, vv. 1-40)
a) THE SHAHADAH
b) LITANY OF PRAISE FOR THE
   PROPHET
c) QURAN, XXXIII v. 56

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

END OF THE MAWILID
a) END OF THE TARHIB
b) INVOCATION OF THE DIVINE NAME
   (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 Qur'an, 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 Qur'an 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

Aṣadhu bi Ḥiṣn-i mina Ḥṣ-shaṭān Ḥṣ-rajīm.

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

Sūratu Ḥṣ-Raḥmān (The Chapter of the All-Merciful, Qur'an Ch. LV). vv. 1-16.

Bismi Ḥiṣn-i Ḥṣ-Raḥmānī Ḥṣ-Raḥīm. Ar-Raḥmān (1) Ḥallama Ḥṣ-Qur'dān (2) khalq a Ḥṣ-insān (3) Ḥallama-hu Ḥṣ-bayān (4) ash-shamsu wa Ḥṣ-qamaru bi-ḥusbān (5) waḥn-rajmu wa Ḥṣ-shajaru yasjūdān (6) wa Ḥṣ-samā'ra ṭa Ḥṣ-wāda'ā Ḥṣ-mīzān (7) allā taqghāru Ḥṣ-mīzān (8) wa-Ḥṣ-aqīmu Ḥṣ-waznā bi Ḥṣ-qistī wa-Ḥṣ-tubāṣī ru Ḥṣ-mīzān (9) wa Ḥṣ-ardāa ṭa Ḥṣ-wāda'ā Ḥṣ-aḥā Ḥṣ-annā (10) fi-hā Ḥṣ-fakhātu wa Ḥṣ-nakhu Ḥṣ-dhātu Ḥṣ-akmām (11) wa Ḥṣ-ḥabbu ħu Ḥṣ-ḥsifi wa Ḥṣ-raihān (12) fa-bi-ayyi Ḥṣ-Qīrāt-i Ḥṣ-Rabbi-kumā ṭukadhdhibān (13) khalaqa Ḥṣ-insān min ṭalḥālāt ka Ḥṣ-fakikhār (14) wā-khalaqa Ḥṣ-jānā min mārjijim min nār (15) fa-bi-ayyi ħu Ḥṣ-Rabbi-kumā ṭukadhdhibān (16)

In the Name of God, the All-Merciful, the Bestower of Mercy. The All-Merciful (1) hath taught the Qur'an (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).
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 Āḥmad al-alawī. Traditional Melody. The song opens with the Shahadah, that is, the ritual formula La ilāha illā-ālāh (repeated here 3 times) Muḥammadun rasūlu ʿālīhām.

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

Bushrā-kumu kullānī bi ʿālīhām wa-tašānī;
jam ʿu-kum fi ḍamānī mā dumtum fī ḍīsī ʿālīhām.

La ilāha etc.
Bushrā-kumu sādatī. Bushrā-kum aḥībahti, Bashshartu-kum bi ʿālīhām antum fī rahmati ʿālīhām. La 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 Āḥmad al-alawī, with reference to the establishment of a secular non-Islamic (and therefore non-Qurānic) state in Turkey.

Ayā Rabbi bi-luṭ-fī-ka yā murtajā
uluf bi-nā wa-hayyī, la-nā farajā.
Saʿālānā-ka yā Rabbi bi ʿālīhām
wa-mā fī-hi wa-bi ʿs-sāḥī, ʿālīhām
Wa-bi ʿālīhāt ātā bi-hi wa-bāththā-hu
wa-bajjala ʿayātī-hi wa-hāba-hu
Wa-amara bi-hubbī-ka ʿālīhām
fī kānā atyab la-nā mimmā kānā.
Nazzaltu-hu wa-bi-jamʿī-hi amartā
fī taḥāf-fī-hu yā Mawālīnā ka-nā quṭā.
Fa-qad fāwālā ʿālīhām fī-tarkī-hi,
wa-hal tasmālī yā Mawālīnā bi-fi ʿil-hi.
Fa-lā nāra bi-taṣkī-nā ʿālīhām
li-annā-hu ʿalī-δυνα ma-a ʿālīhām
Fa-qadr-hu ʿinda-nā la yūsawī-hi
kullu ʿālīhām wa-mā ṣawā ʿalay-hi.
Fa ʿālīhām an huwa ʿainū ʿālīhām
wa ʿs-hārīyī ah wa ʿi-urwāt ʿi-wuṭqā
Anta taʿlam bi-hubbī-nā ʿālīhām
wa-kaifā hāli ʿi-qulba wa ʿi-līśānā
Fa-māʿaṣiha bi-dāmi-nā wa-lāṣī-nā
wa-bi ʿi-burqū ʿalīhām wa-mā ʿi-liśānā.
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 Quran and all that it containeth, by the seven oft repeated verses (i.e. the Fatihah, 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 forswake the Quran 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 Quran is the Truth itself, and the Law, and the Firm-Handhold. Thou knowest our love for the Quran, 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 (Adhân) made from the Minaret.


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).


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 Quran!" 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 (Iqâmah), 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 qâmati AlâÂlît (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 Sûdât Prayer (Sâlihât-Maghrib). The Islamic Ritual Prayers are prayed at sunset, after nightfall, at dawn, at noon, and at mid afternoon. The movements are:

(a) Raising the hands on either side of the head and saying Allâhu Akbar.

(b) Clasping the hands across the breast, or lowering them to the sides and reciting Al-Fatihah (Quran, Ch. 1) followed by other verses from the Quran to be chosen at will.

Al-Fatihah

Bismi Îlihî Îr-Rahmânî Îr-Rahîm
Al-Îhmâdu lî Îlihî Rabbi 'Îlamîn
ar-Rahmânî Îr-Rahîm
Mâliki yawni 'îd-dîn.
Iyyâka na'bîdu wa-îyyâka nasta'în
Îhdi-ne Îr-sîrîn Îr-mustâqîm
Îdirî-nÎlaâhu an-Îmâta Îlay-him
Ghâirî 'Î-maghâthi Îlay-him
wa-la Îr-dâllîn. Âmîn.

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-Kāfīrūn (The Chapter of the Disbelievers, Qoran, Ch. 109)

Qul yā ayyuhu ʾl-kāfīrūn
Lā a ḏudū mā taʿbudūn
Wa-lā antum ʾabdūn mā aʿbud
Wa-lā anaʾabdūm mā ʾabattum
Wa-lā antum ʾabdūn mā aʿbud
La-kum dīnu-kum wa-llī-yā 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 (Rukūʾ), with hands on knees and back horizontal. This and all the other movements except (d) are made to the word Allāhu Akbar.

(d) Standing up, while the Imam says: Samīʿa ʾllāhu bi-man ʾhamīda-h (God heareth him who praiseth Him), to which the response is: Rabba-nā wa-la-ka ʾl-ḥamdu (Our Lord, unto Thee be Praise!)

(e) A prostration (Suṣūd), 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 Fatiha. On this occasion the Imam recites the Sūrat ʾl-ʾIkhlaʾs (The Chapter of Whole-Heartedness, Qoran, Ch. 112):

Bismī ʾl-Mīkān ʾl-Rahmān ʾl-Rahīm
Qul Huwa ʾllāhu ʾAfad
Allāhu ʾṣ-Samād
Lam yālid wa-lam yālid
Wa-lam yakul la-hu kufuwan ʾafad.

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

He, God, is One.
God, the Eternally Sufficient unto Himself.
He begetted 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 illāh īllā Huwa ʾl-Rayyū ʾl-Qayyūm
Lā taʿ khudhu-hu sinatun wa-lā naum.
La-hu mā fī ʾs-samāwātī wa-mā fī ʾl-ʾard.
Man dha ʾlladhī yashāʿuʾinda-hū īllā bi-idhni-h.
Yaʾlamu mā baina aḍī-him wa-mā khalī-ha-hum, Wa-lā yuhūna bi-shalʾim min ʾilmī-hū īllā bi-mā shāʾ.
Al-Ḥamdu lī ʿLāh (Praise be to God), and ʿAllāhū 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 outbreath, 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-Ḥādīrah, "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 Hu, "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 ʿAllāh.

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 wearieht Him not, and He is the Sublime, the Infinite.

(b) A Litany of Subhanā ʿLāh (Glory be to God),
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 jinâl 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, forbidden (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 Shahâdah (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

(ODE in honour of the Prophet) by Muhammad al-'Azâb.

"I am bi-anna ّLiâhâ qaddara sâbitâ sau 'Uwainâhu hadhâ ّLa-jânâba ّLa-mufrâdâ. idh qâlâu jalla li-qabâbatim min nûri-hi kâni bi-qudrati-na ّLa-habba Muflâmâmâdî. Fa-huwa ّLa-falâbi ّLa-mufrâdâ qidman ka-ma qad saflîa hadhâ bi ّLa-dâllî wa-usmi-dâ. wa-âlay-hu fi ّLa-azali ّLa-nubuwatu unfrihat wa-la-na bi-hi ّLa-Mawla ّLa-Mufrâdâ saâmamu as-sâdâ, wa-bi-wâjhi Adama liâhi liâhi ّLa-nûru idh kharrat malla' kunatu ّLa-Muâtimîn suujâdâ wa-li-iâ-iri ّLa-islîbi min-hu muñagaqal ha-ta'taqarrâ bi-âlîiday-hu wa-uyyidâ wa-rihâ ّLa-Liâhâ mina ّLa-sifâh uşulâ-hu wa-âlâw bi-hi sharafan athisân amjadâ wa-li-âlîiday-hu ّLa-Rabbu qad aîfâ-yâ kâ-ma qad jâ ّLa-hadlî fl ّLa-Rafîlî wa-uyyidâ. Qad âmanâ ّLa-aqâq bi-hi fa ّLa-tawjiyâbâ kullâ ّLa-naji-hu wa-bi ّLa-jinnîn takhalladâ"
Fa-humā yaqīnān nājīyānī wa-man yaquilib-khāli-nā hāshāla ʿa-sabīla wa-uhālidayā....
Akrīm bi-hi nasabān bi-ṣiqdī niżāmī-hi wa-nūlā mafākhiri-hi ʿl-wusṣādi tuqaddādā.

(Refrain)
Yā Rabbi ʿättir bi ʾṣ-salātī ʿādīn-ha-hu wa-adim ʿalay-hi salāmā Dhiqā-ka saṃmadā.
Hādhā wa-la-mām an arāda ʿlā-nūnā ikhāra-hu ʿs-sirrā al-maḥfāza ʿl-asʿādā ikhtāsā Amināta ʿr-riḍā ummal la-hu wa-la-ha bi-hi amma al-hanā wa-taʿabbaddā.
Wa-bi-lailāti ʿl-hāmilī ʿl-muʿāzāmī futihāt jannāt Firdawsīn wa-ṭābat mawridā wa ʿl-mulka wa ʿl-malakīlu fi-hā ʿuṭirrā wa ʿl-unṣū wāfā wa ʿs-surūrū tajaddādā.
wa-bi-ʿāmī-hā qad ʿamma khiṣūb fi-ʿl-wārā min ba-di jādbin li ʿl-bariyati ajhādā.
Wa-tabāsḥarat bi ʿsh-sharqī wa ʿl-gharbī ʿl-wūḥūshū wa-bi ʿl-ṣaṭā tairu ʿl-musarrati gharaddā wa-ḥaylūlā shirkin aṣbaḥāt aṣmān-ha mānsūsatun wa-ḥawānu-ha lan yujhādā.
wa-bi-ʿāmī fatīhī laqqābī dha ʿl-ṣāma idh kam min futhātin bi-hi lan tu-ḥadād wa-jamīʿu ʿalībārīn rawat akhibbār-a-hu wa-zāhā bi-hā wajhu ʿz-zamānī tawarrūdā wa-taṣūlū ḥāna ṣūrū ṣādirū ṣī-ṣā ʿdi min ufūqī ʿl-ṣālī ṭ-nārī ʿl-habība wa-nusʿadā.
Fi ʿāmīj-hi kullū ʿn-nisāʾ kārāmatan li ʿl-Musāfa ʿlamalat dakhārī rashshādā wa-la-kum ẓaharāt ʿajāfū jummūtun ʿan-ha laqad ḥāqa ʿn-nilāq taʿaddūdā.

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, Muhammād 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 Amina 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 mawlidī-hi yusannu qiyāmu-nā adabal laday ahli ʿl-ʿulāmi taʿakkadā.
At his birth's mention we are bound to rise in courtesy - the learned all declare it.

(b) Blessings on the Prophet.
Šalla 'Lālah ala Muhammad, šalla 'Lālah 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 (Tarhib)
Yā nabi 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 Tarhib.

(b) Invocation of the Divine Name.

(c) The Sacred Dance (Al-Ḥaṣrah - The Presence).

During the Ḥaṣrah the following verses are chanted:

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

Law lā-kā yā zīnata 'l-wujūd
mā lāha ašīqī wa-lā wujūdī,
wa-lā tarīqatā fi salātī
wa-lā rukūtī fī wa-lā sujudī,
wa-lā shajā qiqī 'l-mu ‘annā
swādīqu duffin aw naqrī 'ṣīdī.

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 Ahmad al-Ṣalawī.

Yā sukkānā 'l-hašā bi 'Lālah mahlā
rifqam bi-maskani-kum yā kīram
Māribām bi-kum ahlān wa-sāhlan
Yā man fī-kum qābī wa-ḥāf idhām.

(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 Ahmad al-Ṣalawī.

Danārtī min šayyi Lailā
lammā sa'mī tu nidā-hā
Yā la-hū min šawti yahūb
awadda lā yatanāhā.

Radat an-nī jahabat-nī
adkhālat-nī li-himā-hā
Anasat-nī khaṭabat-nī
ajlasat-nī bi-nidā-hā
Qarrabat dīlā-hā min-nī
rafa'aj fī an-nī ridā-hā
Adhasbat-nī tayyarat-nī
fiyyarat-nī fī bāhā-hā
Akhdhat-nī tayyarat-nī
ghaṣwyan-bat-nī fī mā 'nā-hā
Hattā žanantu-hā min
wa-kānat rākif 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 šallī wa-sallim ʿala sayyidī-nā
mawla-nā Muḥammad, wa-ʿala ʿal-ḥi
wa-šaḥbi-hi wa-sallim tasʿīmā
(3 times)
bi-qadrī raḥmati Dhātī-ka kullā
waqṭīn wa-hīn.

Oh God, shower Blessings and Peace upon our liege-lord, our patron lord, 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 ḫalifatun mīnāna riḥlūn sadāqī mā
dhu ṣalā ḫalīf-ḥi fa-min-hum man
qāna naḥa-hu wa-min-hum man
yaṭḥiṣiru wa-mā baddalū tabālā.

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 paraphrased from his book on Shiikh Ahmad al-Ṣalawī, shortly to be published under the title of "A Moslem Saint of the Twentieth Century").