

The **MUSIC-BOOK** of SUFİ



HEARTSINGING
& DEVOTION

**MUSIC of Heartsongs &
from the Sufi Lovehood**

Alim Vosteen – SufiLab - One of Heart

BOOK of SUFI HEARTSINGING & DEVOTION MUSIC



INTRODUCTION

The Book of Sufi Heartsinging and Devotion is an offer of gratitude to my Murshid Musharaff Moulamia Khan for his friendship, his inspiration and his guidance on this special moment and for this sacred opportunity. It is the sediment of the remarkable events of revelation due to the grace of the Master. These songs will always be performed with affectionate respect to him, whom we fondly remember as the singer of the heart and who will be in the very heart of this singing. It is naturally dedicated to our Master Hazrat Inayat Khan, who is the Sufi Inspirer of us all. But all heartsinging and devotion is of course destined to the Master of all Masters, to the All-Beloved, in whom all devotees unite as heartsinging lovers, Praise be to Thee.

Sacred singing, or Sama, is rooted in the spiritual tradition of performing sacred music and collective exercise among the Sufis. Sacred music brings us nearer to the Beloved in the experience of the Divine Presence and of the opening of the Inner Self. Its collective practice will evoke the Spirit of Guidance and brings the devotees together in that Presence as a blessed support on the path of attainment. This heartsinging and devotions have started to link again to the tradition of music, poetry and practice expressed by our Master and Companions, themselves mystic-musicians and singers. They have carried on the Sufi Message of Love, Harmony and Beauty as a sacred song to tune our minds, to open our hearts and to unveil our souls to its Eternal Reality.

The Music-Book of Sufi Heartsinging and Devotion contains the full simple scores of many of the heart-songs for heartsinging, and the scores and instructions for the zikars, prayers, meditations and exercises as practised for Sufi Lovehood All-Beloved. The Book of Words contains only the full texts of the songs, devotions and exercises. Heartsinging and devotions are meant for enjoying the work exploit of deep feelings and for ensuring a steady inner growth. For your convenience cassette-tapes with recordings of the songs will be available for learning and practising on your own. Your devote practice of these songs and devotions will open up your mouth and mind, your heart and soul to the cosmic spirit of guidance under the protection of the masters. It will unite you as a lover of the Beloved in the human lovehood by praising, by serving, by living and realising the All-Beloved ! Enter into the blessing of the Divine Unity !

The Sufi Lovehood All-Beloved represents this ideal and unites all lovers, seekers and beggars to work, to praise, to travel, to enjoy and come together to share that blessing.

The Sufi Serai makes a home for this and forms one of the many blooming-places for all devotees on the mystical path of attainment, and is an open sanctuary of the Beloved. For information over heartsinging and special meetings of sufi lovehood, or over soul-brothers and soul-sisters here and abroad and over their activities, apply to:

Sufi Serai, Alim Vosteen
Groothertoginnelaan 148
2517 EM den Haag
Nederland.

tel. 00 31 70-346 1625;
mob.00 31 62 45 14 730;
bank NL 61 RABO 0357 6318 46 R.Vosteen;
E-mail sufilab@xs4all.nl;
Website www.sufilab.nl www.sufilab.com

"Love, Lover and Beloved Lord, Thou art our Divine Ideal".

BOOK of SUFI HEARTSINGING & DEVOTION MUSIC



CONTENTS

		page
	INTRODUCTION	1
I	LOVEHOOD for ALL	3
II	EXERCISES for LIGHT	4
III	ZIKARS for the HEART	5
IV	BREATHING for LIFE	6
V	PRAYERS for LOVE	9
VI	SONGS for the SOUL	
	INDEX HEARTSONGS	song nr. 14
A	EXERCISE	01-07; 17
B	HOMAGE	08-14; 33
C	TRADITION	15-26; 44
D	DEDICATION	27-49; 58
E	DIWAN	50-57; 96
F	DEVOTION	58-75; 110
VII	GAYATRI, CONFRATERNITY	148
	UNIVERSAL WORSHIP	151
VIII	DOST CHALOO	152
IX	ALCHEMISTICAL RULES	157
X	SUFI THOUGHTS	158
XI	SUFI PURPOSES	158

BOOK of SUFI HEARTSINGING & DEVOTION MUSIC



I

LOVEHOOD for ALL

Lovehood is a state of being for lovers of the All-Beloved.
In lovehood all lovers are united by their devotion and by their love for the Beloved.
The lover is nothing but the expression of living, of loving and of realising the innermost desire of love. It is the intense longing to be absorbed and be united with the Beloved.

God is Love and God is the Beloved, says a Sufi statement.

The lover becomes less and less by his love, and the Beloved becomes more and more.

Lovehood is the universal heart of humanity for all lovers to live in.

There is always a hearty reception in that lovehood for all who have become love and for all who have come for that love and for all who will be in need for lovehood.

This is what no organisation can merely achieve or only books or claims can bring about.
There are enough institutions, rules and beliefs to direct the lives of true believers.

But lovehood is formed by the hearts of the devoted lovers who are travelling on the Path of Attainment. They will all understand the language of the heart, they all will live the life of the spirit, they all will search for the reality and they all will be directed by the truth.
They are connected to the spiritual heritage of the Masters by their Grace and Guidance.

The work of Sufi Lovehood is but simple praying, singing, dancing, playing and living.
But it can make your whole life as a sema and a zikar to glorify the Beloved Lord.
This book of Sufi Heartsinging and Devotion contains bread and wine for a devoted life.
If you will eat and drink only a little you will become more and more hungry and thirsty.
And when your heart will enter into the singing and devotions, you certainly will melt by these zikars of love and be blessed by fruitful labour and satisfied with human wonder.
You have to find the answers on your own questions in the right place and in the right time, and you have to live up to those answers. There is place in love and there is time in life, so live it and love it and may these devotions make you a happy devotee of Love.

Pir-o-Murshid Hazrat Inayat Khan has left us his example of realisation and his blessing for our devotion and also many consoling and uplifting words of wisdom.
The next quotation is the motto for this book and forms the real reason of Sufi Lovehood.
The devotions itself will reveal their wonders in all who will share these wonders of love.

"If it is anything I ask of you it is this.

**You only in the world know of the Voice that comes to the ears of my heart,
for it is this Voice which has brought you closer to me.**

It is this Voice which holds you with me.

You know whose voice it is, though it is expressed in my words.

I wish this Voice to reach to the end of the world.

I wish this Voice to be spread wide,

**I wish this Voice to become audible to the hearers and visible to the readers
who may be ready to hear it and to read it".**

**God is happiness, the soul is happiness, and spirituality is happiness.
So there is no place for sadness in the kingdom of God.**

ALL WILL BE WELL, DO NOT WORRY, ALL WILL END IN PERFECTION !

BOOK of SUFI HEARTSINGING & DEVOTION MUSIC



II

EXERCISES for LIGHT

The music for some of the exercises is given in the scores of the concerning heartsong. The practice of most of the exercises is separately described on their following pages.

The **EXERCISES for LIGHT** of Sufi Lovehood may consist in the following practices:

VOCAL EXERCISES	separate description.		
SUFI PRAYER PRACTICE	separate description.		
BREATHING PRACTICE	description, score	EXERCISE	nr.02b.
ELEMENT-SINGING, with	score:	EXERCISE	nr.02.
ELEMENT-WALKS			
AFFIRMATION MEDITATION	score:	EXERCISE	nr.04.
ELEMENT ZIKAR-SINGING	score:	EXERCISE	nr.06.
HINDU CHANT	score:	TRADITION	nr.26.
NATURE MEDITATIONS	score:	DEDICATION	nr.27.
PHRASES FOR DEVOTEES a/b	score:	DEDICATION	nr.42/43
SPIRITUAL HEALING	score:	DEDICATION	nr.45.
SPIRITUAL HERITAGE	score:	DEDICATION	nr.49.
HEART ZIKAR ALL-BELOVED, with	score:	DEVOTION	nr.60.
ELEMENT ACTIONS,			
FERTILITY WALK ON HUMAN SOIL,			
PIETY DANCING,			
TURNING IN AND REACHING OUT,			
DERWISH WHIRLING.			

ZIKARS are special exercises as well.

HEARTSINGING, in itself a sacred exercise.

SAMA, SACRED MUSIC AND SINGING.

TALA, SACRED DRUMMING.

SEMA, SACRED DANCING.

DIFFERENT PRACTICES FROM VARIED TRADITIONS,
from the richness of the sacred inner traditions of all lovehood.

The exercises may be performed preferably within a Sacred Sama meeting in a Sufi Lovehood or in any other Lovehood with devotees and soul-friends.

They may be performed also alone for one's own benefit, or together for shared benefit, but they are always to be performed in the good Cause of God and for the benefit of all.

May the Master approve the way and goal of our devoted exercise !

BOOK of SUFI HEARTSINGING & DEVOTION MUSIC



III

ZIKARS for the HEART

The music for the zikars is given in the scores of the concerning heartsong; the practice of the zikars is separately described on their following pages.

To the practice of the **Zikars for the Heart** in a Sufi Lovehood may belong:

SUFI INVOCATION	score:	EXERCISE nr.01.
SUFI AFFIRMATION FOR ZIKAR	score:	EXERCISE nr.04.
INAYAT ZIKAR	score:	EXERCISE nr.05.
PRAYER FOR NEW LIFE	score:	EXERCISE nr.07.
ZIKAR THE REDEEMER	score:	DEVOTION nr.59.
HEARTZIKAR ALL-BELOVED	score:	DEVOTION nr.60.
MOULAMIA ZIKAR OF GRACE	score:	DEVOTION nr.70.
ISHQ ZIKAR OF LOVE	score:	DEVOTION nr.74.
GAYATRI, THE PRAYERS		
SOME HEARTSONGS		
SEMA, SACRED DANCING		
SAMA, SACRED MUSIC AND SINGING		
ZIKAR'S, PRAYERS, SONGS and SEMA'S FROM MANY TRADITIONS.		

The program for a Sacred Sama, Zikar and Sema meeting in a Sufi Lovehood may be composed of the following parts:

- **INVOCATION;**
- **PRAYER;**
- **HEARTSINGING;**
- **EXERCISES;**
- **AFFIRMATION;**
- **COMMEMORATION OF THE MASTERS;** or as a last or first item.
- **ZIKAR;** one or more Zikars.
- **SACRED DANCING;**
- **SACRED MUSIC and SINGING;**
- **PRAYER** for ending.

This may be the conclusion of the assembly or only a break for tea and some sweets before further or other devotional activities will take place.

The order and choice of the parts as well as the length and intensity may be subject to the circumstances and to the inspiration and justification of the lovehood.

The Sama, Zikar and Sema are devoted to the presence and blessing of the Masters and performed by the Grace and to the Glory of the All-Beloved .

BOOK of SUFI HEARTSINGING & DEVOTION MUSIC



C. The water element with the mystical colour green.

**O all-purifying Water,
we willingly offer our homage to Thee.**

Breathing with five times inhaling through the nose and exhaling through the mouth.

1. Inhaling through the nose: "O all-purifying Water";
2. Holding the breath for a moment.
3. Exhaling through the mouth, like blowing through a straw: "we willingly offer.."
4. Holding the breath for a moment.

The hands are held as if water-drops are shaken off the fingers when coming down.

D. The fire element with the mystical colour red.

**O all-consuming Fire,
we wholeheartedly offer our homage to Thee.**

Breathing with five times inhaling through the mouth and exhaling through the nose.

1. Inhaling through the mouth like sucking at a straw: "O all-consuming Fire";
2. Holding the breath for a moment.
3. Exhaling through the nose: "we wholeheartedly offer our homage to Thee".
4. Holding the breath for a moment.

The hands are held over-stretched with fingers spread when held up and down.

E. The air element with the mystical colour blue.

**O all-pervading Air,
we gladly offer our homage to Thee.**

Breathing with five times inhaling and exhaling through the mouth.

1. Inhaling, as sucking, through the mouth: "O all-pervading Air".
2. Holding the breath for a moment.
3. Exhaling, as blowing, through the mouth: "we gladly offer our homage to Thee".
4. Holding the breath for a moment.

The hands are waving like wings of a butterfly while moving up and down.

F. The ether element with the mystical colour grey;

**O Ether, essence of all,
we passively offer our homage to Thee.**

Breathing through the nose without noticing the breath-stream nor any rhythm.

To keep time we may repeat five times mentally the phrase: "O Ether, ..."

The hands are now held crossed on the breast left over right.

G. The Prayer for new life may be said, chanted or sung, see song nr.07.

The hands are again held open during the prayer and the Amen ends as before.

**O Thou, who abidest in our hearts, most merciful and compassionate God,
Lord of heaven and earth; we forgive others their trespasses and
ask Thy forgiveness of our shortcomings.**

**We begin new life with pure heart and clear conscience,
with courage and hope; help us to fulfil the purpose of our lives
under Thy divine guidance. Amen.**

All life long you may do this breathing practice, beneficial as it is for all periods of life. The breathings of the specific elements can also be done without being perceived on moments when we are in need for some help and inspiration. We just may sigh a little for more earth, water, air, fire or ether as desired to restore the balance in ourselves or in the situation to open new ways of progress or to change conditions.

O Elements, Servants of God, purify and revivify us !

BOOK of SUFI HEARTSINGING & DEVOTION MUSIC



SOME VOCAL EXERCISE

Vocal exercises will prove to be very helpful to mature in singing, speaking and living. These exercises are not intend, of course, to become a professional singer, for that you have to be trained professionally. But these vocal exercises will enable your own voice and your own ear to open up to your own heart.

Your voice is an essential expression of yourself and transmit some of the real self. It is necessary to purify the voice by purifying yourself and to use it in such a way that it may say and sing your innermost feelings as an expression of your divine heritage.

**" The Sufi breathes the breath of God,
so he is conscious of the honour of God "**
says our Master, Hazrat Inayat Khan.

So it is your honour and privilege to praise God in your own voice !

Some vocal exercises.

- Various tone-runs on the vowels going upwards and downwards the natural scale note by note, with a run of two, three or more notes in a breath. To be exercised for at least two octaves from F to f or whatever may be, or may become, within the range of your voice. Exercise on the vowels A= a: in fast; E= e: in face; I= i: in free; O= o: in vote; Y= y: in minute; U= u: in foot; the vowels may be separately used or combined. Never force your voice high, low, loud, long, but always seek to intensify the sound and your hearing and try to refine their qualities.
- A tone-run of four notes on the vowels e:, o:, y: and a:, these are the vowels of the Sacred Hidden Name in the Avesta.
- Trills of two, or more, natural notes, also from F to f, first intone exactly the two tones, then produce a fast trill; these make the voice pliant and strong.
- A chromatic run from F to f on each of the element-vowels, with no clear sustained notes noticeable, will make the voice flexible and the ear fine.
- Singing long sustained notes crescendo and decrescendo from F to f, will enable you to concentrate on each tone and to become conscious of the wonder and the magic effect of sound as such.
- To sing " AUM Shanti AUM " slowly upwards, note by note, and with a long sustained "AUM" note by note downwards the natural scale as a conclusion.

The use of a well-tuned piano or, still better, an (Indian) harmonium is necessary or helpful for these exercises. There will always be a need for some exercise to keep your voice in a sound condition and render your singing easiness and naturalness.

It may be helpful also to exercise together, letting everyone join, there is no barrier for anyone to sing. Heart-singing forms no choir but unites all the devotees' voices in one harmonious love-song. Everyone is welcome as a heart-singer by virtue of her/his willingness and perseverance to participate in praise and rejoicing.

Another important point is to allow the body and feelings to move on the rhythm of the music to get the heart-and body-beat of ecstasy in the heart-singing. You may also use percussion- and melody-instruments or hand-clapping as an accompaniment.

Be inspired and inspire each other while singing happily together !

BOOK of SUFI HEARTS SINGING & DEVOTION MUSIC



V

PRAYERS for LOVE

A Sufi Prayer Practice

The three Sufi-prayers are given by the inspiration of Hazrat Inayat Khan. They are meant for the spiritual benefit of every devotee and for the spiritual development and wellbeing of the whole humanity.

The prayers are said for one's own growth and for the benefit of all creation and may be performed in different ways according to the purpose, circumstance and place.

The version with the movements is meant for the devotional inclined nature and will develop a strong atmosphere of presence by the intense praying with whole the body, heart and soul together.

There are mainly five ways of performing the prayers;

1. Saying the prayers silently with no outer signs, they are kept fully inside.
2. Saying the prayers aloud without external movements; the ears of your heart may hear them in the dome of the world; whispering, chanting or singing.
3. Saying the prayers aloud with some gestures while remaining standing; this may be the common practice to pray alone or together in limited room.
4. Saying the prayers aloud with some gestures and prostration as well; this may be the more devotional and mystical practice, mostly individual.
5. Saying the prayers aloud with gestures while remaining sitting cross-legged; this may be a special way of practising the prayers in a meditation circle.

The description of the gestures are given for the common standing version 3. and for version 4. with the gestures and prostration as practised in Sufi Lovehood.

An historic version of 4 is also indicated as (4a) for the small deviations.

The full text of the prayers is given with the description of the gestures together with some reflections on what they may intend to express and will set in realisation.

In the performance of the motions you may also use your insight and feeling to find out their particular effects on your own devotion. When joining for community-prayer you may watch or ask for the local customs to adapt and harmonise to if wanted or necessary.

There are no compulsive rules in Sufism, true praying is an inner and unseen process. Before each prayer we are standing at ease, the arms hanging loose down along the body, and we concentrate for a while.

0. INVOCATION

**TOWARDS THE ONE
THE PERFECTION OF LOVE, HARMONY AND BEAUTY,
THE ONLY BEING,
UNITED WITH ALL THE ILLUMINATED SOULS
WHO FORM THE EMBODIMENT OF THE MASTER
THE SPIRIT OF GUIDANCE !**

4: just before the start the arms are raised with the palms of the hands folded flat and held just above the head during the whole invocation;

"I invoke the presence and blessing of God and the Masters".

BOOK of SUFI HEARTS SINGING & DEVOTION MUSIC



1. SAUM

Praise be to Thee, Most Supreme God,

The arms raised upwards on "praise" to ear-height, the hands open to the front;
"I raise the Ideal of God high in my estimation".

Omnipotent, Omnipresent, All-pervading,

The hands are lowered a little on "Omnipotent" and the palms are held up towards the face on cheek-height; (4a same attitude, but already kneeled down)
"I feel the presence and the power of my Ideal".

The Only Being.

The arms are lowered downwards and the hands are hanging free along the body;
(4a remain sitting on heels, hands on knees, then following 3 and 4)
"I salute my Ideal and stand devote before it".

Take us in Thy Parental Arms,

A deep bow on "take us", putting the hands on the knees;
"I surrender to the will of God, for I am but little and minor".

raise us from the denseness of the earth.

Coming up on "raise us" with the arms hanging free along the body;
"I am raised by God to real life after my surrender".

Thy Beauty do we worship,

Again a deep bow on "Beauty" but with the arms sideways down and the hands spread out, coming up after "worship";
"I bow to Your Beauty and I feel inspired by that admiration".

to Thee do we give willing surrender,

For the standing version 3: again a deep bow on "Thee" with the arms sideways down and coming up after "surrender";

"My surrender is fully and I am proud of my God".

4: start bowing on "Thee", kneeling on "give" and prostrating on "willing": toes, knees, hands beside the head and the forehead touch the ground on "surrender";
"I fully surrender with my will willingly to Thy Will, O my Beloved".

Most Merciful and Compassionate God,

the Idealised Lord of the whole humanity,

3: standing straight, the hands folding on "Most", clasping right hand over the left;
4: sitting straight on heels on "most" with the hands folded, the right hand clasping over the left or held lay down on the thighs;

"I will regard the Divine Law and act accordingly".

Thee only do we worship;

3: again a deep bow on "Thee" with the hands on the knees;

4: a deep bow on "Thee" with the hands on the knees;

"I become less and less, You become more and more".

and towards Thee alone we aspire.

3: coming straight on "Thee", the hands hanging down;

4: again a full prostration on "Thee" with the forehead to the ground and coming to sitting or kneeled position after "aspire"; (4a only bowing)

"I am realising myself that there is no one to bow for except Thee".

Open our hearts towards Thy Beauty,

3-4: right hand is put on "open" against left side of the breast near the heart;

"I affirm that the heart is the temple of God, of the Beloved".

illuminate our souls with Divine Light,

3-4: left hand is put crosswise over the right hand on the breast on "illuminate";

"I affirm that my soul comes from the divine Source".

BOOK of SUFI HEARTS SINGING & DEVOTION MUSIC



After this sentence you make a sign of the cross with your right hand;
3: with the full hand from the left shoulder to the right shoulder and from the forehead downward to the belly;
4: with the fore-and middle finger of the right hand, the thumb against them and the ring- and little finger bent in the hand:
from the left shoulder to the right shoulder, from the forehead downward to the belly and then to the heart, to the mystical rose of the cross;
"This is not my body, not myself, this is the temple of God".
4: You come straight on knees and remain kneeled till "pour upon us"(or rise).

O Thou, the Perfection of Love, Harmony and Beauty!

The arms are raised on "O Thou" with the hands held up to the front on ear-height, the head looking upwards;

"I salute my ideal of Love and I will receive and reflect it".

All-powerful Creator, Sustainer, Judge and Forgiver of our shortcomings,

The palms of the hands are joined on "Creator" before the breast;

"I realise that I am both body and soul and I put them before You".

Lord God of the East and of the West,

The head is looking to the right and then left on "east" and "west";

"I will recognise Thee in the east and in the west".

of the worlds above and below,

The head is looking up and then down on "above" and "below";

"I will search Thee in the heavens and in the hells".

and of the seen and unseen beings,

The eyes are held open and then closed on "seen" and "unseen";

"I will realise Thee in this world and meet Thee in the other worlds".

pour upon us Thy Love and Thy Light,

The arms are spread out on "pour" with hands held up on eye-height;

4: coming from kneeling to standing position with arms spread wide out.

"I ask for Your blessing and Your wisdom".

give sustenance to our bodies, hearts and souls.

"I ask You for a complete life".

Use us for the purpose that Thy Wisdom chooseth,

"I ask You for devout service".

and guide us on the path of Thine Own Goodness.

"I ask You for right guidance from above".

Draw us closer to Thee every moment of our life,

The open hands are joined with the sides together on "draw" as an empty cup on the height of the solar plexus near the body;

"I am as an empty cup to receive Thee for being united".

Until in us be reflected Thy Grace, Thy Glory, Thy Wisdom, Thy Joy and Thy Peace.

4: the hands are raised and held to look in like a mirror on "reflected";

"You are within me and I hold You constantly conscious before mine eyes".

Amen. 4: The "amen" may be a sustained vocal with three emphasises in it.

The hands are moving meanwhile sideways over the head, may touch slightly the head, the face and the neck and move full length downward along the body.

The hands are held side-wards horizontally open to the earth, the head and upper body bends in reverence and are kept in that position for a moment.

"I bring the exaltation of the prayer to my body in the temple of my heart".

BOOK of SUFI HEARTS SINGING & DEVOTION MUSIC



2. SALAT

Most gracious Lord,

The arms are raised head-height on "most", hands open to front;
"I call on the Mercy of God".

Master, Messiah, and Saviour of Humanity,

4: arms a little downwards on "master", hands on shoulder-height;
"I stand before the Master in respect and recognition".

we greet Thee with all Humility.

3: the hands are folded on "Thee", clasping the right hand over the backside of the left and are held before the breast; the head bents a little only during this sentence; this position with head up is held till "in the future";

"I will regard the Divine Law given by the Masters".

4: a full prostration with the toes, knees, hands flat beside the head and the forehead touching the ground. Then coming up sitting on the heels, the hands are laid loose on the thighs or held folded, clasping the right hand over the backside of the left, this is kept till "in the future";

"I surrender to the Divine Will before the Masters".

Thou art the First Cause and the Last Effect, the Divine Light and the Spirit of Guidance, Alpha and Omega.

**Thy Light is in all forms, Thy Love in all beings;
in a loving mother, in a kind father, in an innocent child,
in a helpful friend, in an inspiring teacher.**

**Allow us to recognise Thee in all Thy holy names and forms;
as Rama, as Krishna, as Shiva, as Buddha.**

**Let us know Thee as Abraham, as Solomon, as Zarathustra,
as Moses, as Jesus, as Mohammed,
and in many other names and forms,
known and unknown to the world.**

**We adore Thy past; Thy presence deeply enlighteneth our being,
and we look for Thy blessing in the future.**

3a: now the hands are joined with palms flat against each other on breast-height on "O Messenger and kept that way till "devotees";

4: again prostrating from the sitting position on "we look for", then rise to the standing position again, the hands are held with joined palms on breast-height;
"I will devote my life to the Divine Message".

O Messenger, Christ, Nabi, the Rasoul of God!

Thou whose heart constantly reacheth upward,

Thou comest on earth with a message,

as a dove from above when Dharma decayeth,

and speakest the Word that is put into Thy mouth,

as the light filleth the crescent moon.

Let the Star of the Divine Light shining in Thy heart

4: both hands may be laid on the breast, the right hand on the heart and the left hand over it, on "Star";

"I will make my heart as a mirror for Thy Light of Truth".

be reflected in the hearts of Thy devotees.

May the Message of God reach far and wide,

3-4: The hands spread wide open on "may" from the heart onwards, the hands are held open to the front on head-height;

"I will unwrap the dark veils of ignorance from my heart to spread the Message".

BOOK of SUFI HEARTSINGING & DEVOTION MUSIC



IV BREATHING for LIFE A Sufi Breathing Practice

For heart-singing it is as necessary to develop and control your breath as it is for your bodily wellbeing in general and essential for your spiritual clarity. This Sufi breathing practice is both simple and effective as well sacred and mystic. It will develop balance and control and will offer you concentration and devotion. It will always be a joy to perform and a priceless blessing to may practise.

This element-breathing practice consists of breathing in and out through the nose respectively the mouth, along with certain movements of the arms and hand-gestures together with the mental concentration on the elements. This will create a balance between the beneficial creative element forces in our being, on which our moods, our health, our thoughts and our deeds depend so much. May these breathings make your life healthy and a singing glorification of the Creator.

Before doing this breathing practice collectively, first the element-singing may be performed, as to intensify mental concentration and to invigorate the effect.

The breathing practice proceeds as follows:

We start by standing at ease and in balance, the air and atmosphere around must be as pure as possible, preferably in open air or near a window with not too cold fresh air.

A. The Nayaz Prayer for Purification is said, chanted or sung, see song nr. 03;

The hands are held open before the breast:

Beloved Lord, Almighty God!

through the rays of the Sun, through the waves of the Air,

through the All-pervading Life in space,

purify and revivify me, and, I pray,

heal my body, heart and soul. Amen.

With Amen both hands are moved over the head as in the Sufi Prayer Practice.

The hands are held open on breast-high or held up on shoulder-high during all the element-phrases of the exercise. The invocation is said with hands held folded.

The invocation is first attentively said or sung with a moment silence after that:

We invoke the presence of God.

B. The earth element with the mystical colour yellow.

The element-phrase for the earth is said, chanted or sung, see song nr. 02/02b.

O all-productive Mother Earth,

we humbly offer our homage to Thee.

Breathing with five times inhaling and exhaling through the nose.

1. Inhaling through the nose, in five beats, the arms move from loose down to circling upward with the hands open to heaven, as to receive the vitality of the earth meanwhile mentally repeating during this movement: " O all-productive Mother Earth ".

2. Holding the breath for a moment and looking up, the hands held open upwards.

3. Then exhaling through the nose, also in five beats, with the arms going downwards, crossing before the breast to a bowed posture with the hands sideways outstretched open to the earth to connect and exchange the Earth energy through ourselves to all; we may repeat meanwhile mentally: " we humbly offer our homage to Thee ".

4. Holding the breath for a moment while standing bowed in devotion.

The hands are held firmly stretched open up and down and act perceptible as connectors for the earth-magnetism.

We continue the practice for the other elements in a similar way.

BOOK of SUFI HEARTS SINGING & DEVOTION MUSIC



**illuminating
and making the whole humanity
as one single Brotherhood
in the Fatherhood of God.**

The arms move circling towards each other and are held with joined palms just before the face, on: "one single Brotherhood";

"I will be the lovehood for all the beloved one's of God".

The folded hands touch the forehead on: "in the Fatherhood of God"

"I will bring my God-ideal to the highest realisation".

Amen. 4: as already described.

"I bring the exaltation of the prayer to my body, heart and soul".

3. KHATUM

O Thou, Who art the Perfection of Love, Harmony and Beauty,

3: Standing with the hands held open on breast-height during the prayer;

4: standing with hands open, the head is held upwards a little;

"I salute my Ideal and open myself"

the Lord of heaven and earth,

4: the head bends down a little;

"I stand before my Ideal in all respect".

open our hearts,

that we may hear Thy Voice,

which constantly cometh from within.

4: the right hand is put on the heart with the left over it on "open our hearts";

"My ears will listen to my heart that will hear Thee".

Disclose to us Thy Divine Light,

which is hidden in our souls,

that we may know and understand life better.

4: then a star is draw with the bent fingers of the hands joined from the position of the heart on "dis-" to the forehead on "-close to us", then with the right hand to the right shoulder and the left to the left shoulder on "Thy", and both to the heart on "light", and with the two hands separate to the side of the ribs on "hidden" and back to the heart again on "souls", or you draw that star after this sentence;

"I will free my soul by reflecting the star of divine light".

Most Merciful and Compassionate God,

give us Thy great Goodness;

teach us Thy loving Forgiveness;

4: the hands are held again open on breast-height on "most";

"I am ready to become Love and to receive Thee".

raise us above the distinctions and differences which divide men;

4: both hands are raised a little to shoulder-height on "raise";

"I will look with the eyes of Truth for Unity".

send us the Peace of Thy Divine Spirit,

4: both hands are raised to ear-height on "send";

"I will live according to Thy Harmony".

and unite us all in Thy Perfect Being.

4: hands are folded with palms joined and held to he forehead on "unite";

"I will love all and I will share all in Love".

Amen. 4: as already described.

"I bring the exaltation of prayer to my body in the temple of my heart".

BOOK of SUFI HEARTSINGING & DEVOTION MUSIC



VI INDEX

HEARTSONGS for the SOUL

NR. TITLE:

A EXERCISE

- 01 Sufi Invocation
- 02 Elementsinging
- 02b Element-Phrases
- 03 Nayaz Prayer for Purification
- 04 Sufi Affirmation for Zikar
- 04b Sufi Affirmation for Meditation
- 05 Inayat Zikar
- 06 Element Zikarsinging
- 07 Prayer for new life

B HOMAGE

- 08 God is love
- 09 Towards the One
- 10 Prayer of Peace
- 11 Ya Allah Hu
- 12 Who is in my heart?
- 13 Always Allah's Love
- 14 Blessing of God

C TRADITION

- 15 Sufi Moulud
- 16 O God my Master
- 17 O Hazrat Inayat, Beloved Sufi Master
- 18 Indian Moulud
- 19 Thy wish
- 20 You are my life
- 21 Heavenly Father
- 22a Singing Procession
- 22b Spirit of Guidance
- 23 Song to the Sun, Bhibas
- 24 Place of Peace
- 25 Nazar prayer of Grace
- 26 Hindu Chant

D DEDICATION

- 27a Nature meditations
- 27bcd It is Thee
- 27efg Thou art the ocean
- 28 Confession of Faith of Islam
- 29 Jesus Prayer
- 30 In the Name of God, Bismillah
- 31 My thoughtful self
- 32 I am Thine, Beloved
- 33 I look to Thee, o Lord
- 34 God is Great, Allah Ho Akbar
- 35 You Only One

NR. FIRST LINE:

A

- 01 Towards the One
- 02 We invoke the Presence
- 02b Invocations for Breathing Practice
- 03 Beloved Lord, Almighty God
- 04 This is not my body
- 04b This is the temple of God
- 05 La ilaha il Allah Hu
- 06 A - O - I - Y - U
- 07 O Thou, who abidest

B

- 08 Ishq Allah, Ma'bud Allah
- 09 Towards the One
- 10 Send us Thy Peace, O Lord
- 11 Ya Allah Hu
- 12 Who is in my heart?
- 13 Always Allah's Love
- 14 May the blessing of God

C

- 15 Ya Nabi Salam
- 16 O God my Master
- 17 O Hazrat Inayat Beloved
- 18 Ya Nabi Salam
- 19 Let Thy wish become
- 20 You are my life
- 21 Heavenly Father, in Thy mercy
- 22a Thou who art the Spirit
- 22b Spirit of Guidance
- 23 Of all light the centre
- 24 There is a place of beauty
- 25 O Thou, the Sustainer
- 26 AUM, AUM, AUM

D

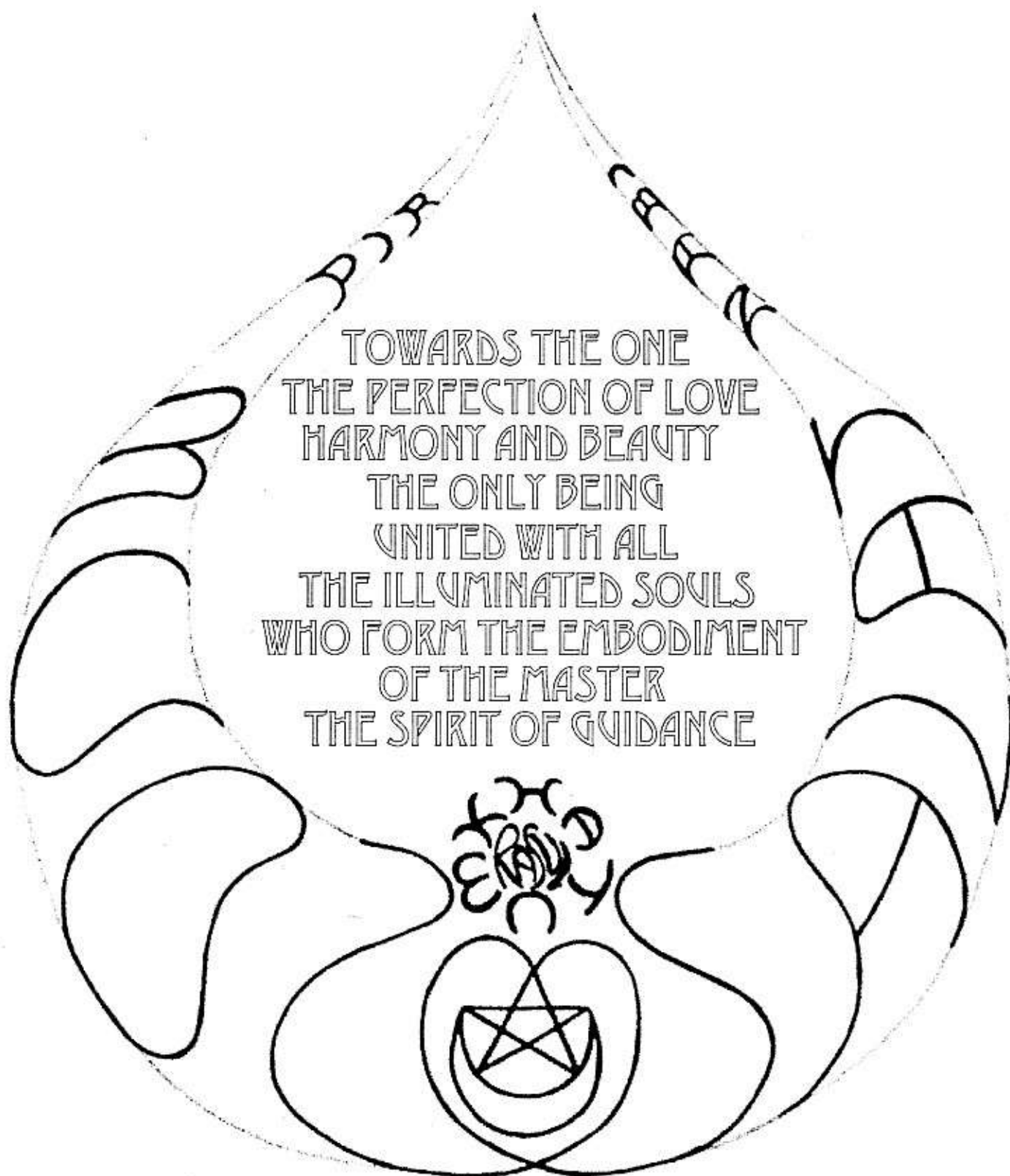
- 27a Unfold Thy secret
- 27bcd It is Thee I see
- 27efg The presence of
- 28 La ilaha il Allahu
- 29 Lord Jesus Christ
- 30 Why have I two eyes
- 31 My thoughtful self
- 32 Why was I born, o Lord
- 33 I look to Thee, o Lord
- 34 Riding on the horse of hope
- 35 Thy light has illuminated

BOOK of SUFI HEARTSINGING & DEVOTION MUSIC



VI INDEX cont. HEARTSONGS for the SOUL

NR.	TITLE:	NR.	FIRST LINE:
36	Glory to God, Subhan Allah	36	In the swinging of the branches
37	God is Truth, Allah Haqq	37	When thou didst sit
38	Thou Ever-Life, Ya Hayy	38	I have loved in life
39	Oh You the Opener, Ya Fattah	39	I will soar higher
40	Dowa Prayer for Protection	40	Save me, my Lord
41	Render Light, Ya Nur	41	Master is he who masters
42	Phrases for devotees	42	Awake to the message of God
43	Phrases for trustees	43	Bless Lord my life
44	Murshid's blessing	44	May your heart be filled
45	Spiritual Healing	45	Ya Shafi, Ya Kafi
46	Blessings from Murshid	46	God granth you:
47	The Religion of the Sufi	47	What is the religion
48	Blessing for Servitude	48	God bless you
49	Spiritual Heritage	49	My thoughts I have sown
E	DIWAN	E	
50	The Dream of Life	50	I hold that life is
51	Saki	51	Give me a cup, O Saki
52	The Sufi Fakir	52	No more can pain or sorrow
53	O save me	53	O save me from the ocean
54	The nargis	54	Once in the place of Tombs
55	The lion's cub	55	A lion old and wise
56	To my Murshid Madani	56	O Murshid, blessed light
57	Alhamdulillah, to Murshid Madani	57	Thou art my salvation
F	DEVOTION	F	
58	Religion of Love, Ishq Allah	58	Veda, Avesta, Bible, Al-Koran
59.1	Zikar the Redeemer	59.1	Mutu qabla an tamutu,
59.2	Fatihah	59.2	Bismi Llah ir-Rahman ir-Rahim
59.3	Dhikr	59.3	La ilaha illa Allahu
59.4	Salaam	59.4	As salam-u alaykum
59.5	Commemoration	59.5	Ya Hazrat
60	Heartzikar All-Beloved	60	There is no God than God Only
61	Hu, Hu Allah Hu, the Heart	61	The heart has its head
62	Allah Hayy, Allah Haqq, the Truth	62	The face of truth is open
63a	Ya Batin, Oh You Hidden One	63a	What I may not see
63b	Ya Zahir, Oh You Manifested One	63b	Let him not see me
64	Ya Ahad, Ya Samad, Ya Habib	64	Every form I see
65	Ya Hazrat Inayat	65	Some did say
66	Beloved	66	Enter unhesitatingly
67	Ya Muta'ali, Ya Qayyum	67	Do I call Thee my soul
68	Ya Allah, You my Lord	68	Before you judge
69	Ya Ali, Ya Majid	69	Let Thy wish
70	Moulamia Zikar of Grace	70	La ilaha illa Allahu
71	Reveal Thy Message	71	Divine Beloved
72	Derwish Derwish Derwish	72	Many followers, but rare it is
73	The end of the world	73	Murshid, can you tell me
74	Ishq Zikar of Love	74	Allah, Allah, All-Beloved
75	Sufi Lovehood	75	All will be well, do not worry
(76)	Dervish Dergah Ilahisi	(76)	Alim Babanin bir Dergahi var



TOWARDS THE ONE
THE PERFECTION OF LOVE
HARMONY AND BEAUTY
THE ONLY BEING
UNITED WITH ALL
THE ILLUMINATED SOULS
WHO FORM THE EMBODIMENT
OF THE MASTER
THE SPIRIT OF GUIDANCE

SUFI INVOCATION given by
Pir-o-Murshid Hazrat Inayat Khan
for the
SUFI MESSAGE of SPIRITUAL LIBERTY
LOVE, HARMONY and BEAUTY

01 SONGS for the SOUL

SUFI INVOCATION TOWARDS THE ONE

01



Invocation given by
Hazrat Inayat Khan

SUFI HEARTSINGING:
OPENING, nr. 01

1 drone f

TO - WARDS THE ONE,
THE PER - FEC - TION OF LOVE HAR - MO - NY AND
BEAU - TY, THE ON - LY BE - ING, U -
NI - TED WITH ALL THE IL - LU - MI - NA - TED SOULS WHO
FORM THE EM - BO - DI - MENT OF THE MA - STER, THE
SPI - RIT OF GUI - DANCE I

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

With this invocation Hazrat Inayat Khan used to open his inspiration for the Only One and for all the Masters.

With this invocation he opened also the hearts of the audience for that spiritual Truth of Universal Guidance.

This invocation is always said to start Sacred Readings or Activities or Universal Worship in the Sufi Movement.

Chanting this invocation together will connect us to that same source of Unity and Inspiration to come to understanding and realisation of Truth. It may start the heartsinging as well and any part of the sema or zikar. For other purposes the monotone version or free chanting can be used.

"The sufi recognizes the Master in all beings of the world, and is ready to learn from young and old, educated and uneducated, rich and poor, without questioning from whom he learns.

Then he begins to see the light of Risalat, the torch of truth which shines before him in every being and every thing in the universe.

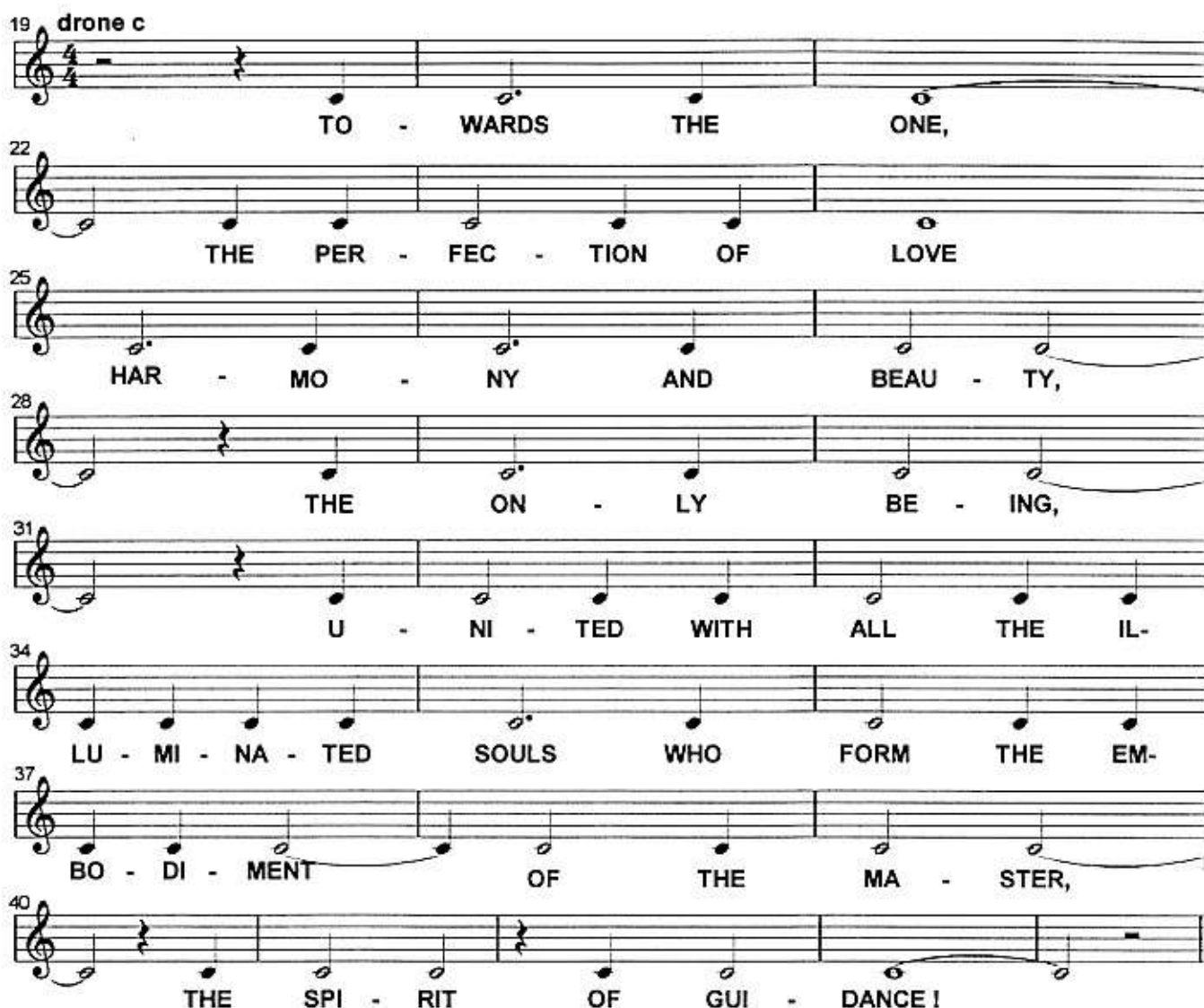
Thus he sees Rasul, his Divine Message Bearer, a living identity before him

Thus the Sufi sees the vision of God, the worshipped deity, in His immanence, manifest in nature, and life now becomes for him a perfect revelation both within and without".

SUFI INVOCATION

MONOTONE VERSION

19 drone c



TO - WARDS THE ONE,

THE PER - FEC - TION OF LOVE

HAR - MO - NY AND BEAU - TY,

THE ON - LY BE - ING,

U - NI - TED WITH ALL THE IL -

LU - MI - NA - TED SOULS WHO FORM THE EM -

BO - DI - MENT OF THE MA - STER,

THE SPI - RIT OF GUI - DANCE !

*"As there is only one God and one Religion,
there is only one master and one truth.*

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

*When a person is living in his mind,
he is living through the darkness of the night.
The moment he rises above his mind and awakes in the light
of the soul he becomes spiritual.
Spiritual realisation is called the truth.
There are many facts but only one truth.
The facts can be put into words, but not the truth,
for God is truth, the soul is truth, the real self of man is truth.
God is seen in him who glorifies Him.
The Master has always been present, but man knew him not.
Through whichever instrument He chooses, God gives His Message.
In point of fact God Himself is the Messenger.
It is not the solid wood that can become a flute, but the empty reed.
It is the blessed soul whose heart is empty of self,
who is filled with the light of God".*

Hazrat Inayat Khan in the Unity of Religious Ideals.(vol.IX p.233-sel.)

ELEMENTSINGING
WE INVOKE THE PRESENCE OF GODPhrases given by
Hazrat Inayat Khan

SUFİ HEARTSINGING:

EXERCISE, nr. 02

1 drone f
WE IN - VOKE THE PRE - SENCE OF GOD; 5 times

9 drone c
O ALL - PRO - DUC - TIVE MO - THER EARTH, WE HUM - BLY
to sing 3 times sustain long

15
OF - FER OUR HO - MAGE TO THEE: -AAA(a:)-

21 drone es
O ALL - PU - RI - FY - ING WA - TER, WE WIL - LING-
3 times sustain long

27
LY OF - FER OUR HO - MAGE TO THEE: -OOO(o:)-

34 drone fis
O ALL - CON - SU - MING FIRE, WE WHOLE - HEART - ED-
3 times sustain long

40
LY OF - FER OUR HO - MAGE TO THEE: -III(i:)-

47 drone a
O ALL - PER - VA - DING AIR, WE GLAD - LY
3 times sustain long

53
OF - FER OUR HO - MAGE TO THEE: -YYY(y:)-

59
O E - THER, ES - SENCE OF ALL, WE PAS - SIVE-
3 times sustain long

65
LY OF - FER OUR HO - MAGE TO THEE: -UUU(u:)-

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

We invoke the presence of God.

O All-Productive Mother Earth, we humbly offer our homage to Thee; A - a:!

O All-Purifying Water, we willingly offer our homage to Thee: O - o:!

O All-Consuming Fire, we wholeheartedly offer our homage to Thee; I - i:!

O All-Pervading Air, we gladly offer our homage to Thee; Y - y:!

O Ether Essence of All, we passively offer our homage to Thee, U - u:!

We invoke the presence of God and of all His obedient servants !

ELEMENTSINGING

ELEMENT-TONES, ELEMENT-WALK

72 **Element-tones and vowels:** 5 times

80 **Element-tones together:** long sustained, end.

Protective Male Energy, 4 steps;

86 right foot 1 left 2 right 3 left 4 beside right;

Earth, 2 steps;

90 right foot 1 left 2 beside right; start left 1 right 2 beside left;

Water, 3 steps;

94 right foot 1 left 2 right 3 beside left; start left foot on 1

Fire, 5 steps;

97 right foot 1 left 2 right 3 left 4 right 5 beside left;

Air, 6 steps;

102 right foot 1 left 2 right 3 left 4 right 5 left 6 beside right foot;

Ether, 7 steps;

right foot 1 left 2 right 3 left 4 right 5 left 6 right 7 beside left;

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

The elements are the Servants of the Creator and the Secrets of Creation.
The law of creation can be fulfilled by observing the right activity and balancing the right harmony of the elements in all aspects of life.
Hazrat Inayat Khan has given these phrases to use in a ritual way for awakening consciousness and co-operation in the process of transformation.
The sound, the rhythm, the movement, the colour, the intent will bring about the alchemical result of esoteric science and magical love.
The practice of element-singing and element-walk is described on page 3.

O Elements, servants of God, we offer our homage to Thee !

THE PRACTICE OF THE SINGING AND WALK

The elements are the obedient Servants of the Creator and the Secrets of the Creation. The law of creation can be fulfilled by observing the right activity and in balancing the right harmony of the elements in all aspects of our life.

Hazrat Inayat Khan has given these phrases to use in a ritual way to awaken consciousness for and to enable co-operation in the process of transformation. The sound, the rhythm, the movement, the colour, the intent will bring about the alchemical result of esoteric science and magical love.

ELEMENTSINGING

The practice of the element-singing consists in repeating rhythmically the element-phrases on a certain tone and ending with a long sustained element-vowel.

It is a harmonising and healing practice for it invigorates and debilitates the working of certain elements for certain results in the body, the mind, the heart and the soul.

The practice can be intensified by visualising the element-colours and energy-forms by using coloured crystals to concentrate upon.

A crystal form may be used in bright element-colours or with coloured light shining out.

Earth:	a yellow pyramid of four sides;	vowel a:	tone c;
Water:	a green cube of six sides;	vowel o:	tone es;
Fire:	a red octaeder of eight sides;	vowel i:	tone fis;
Air:	a blue dodecaeder of twelve sides;	vowel y:	tone a;
Ether:	a gray icosaeder of twenty sides;	vowel u:	tone c'.

The invocation is first repeated 5 times on its tone.

The element-phrases are then repeated 3 times on its tone and are concluded with a long sustained element-vowel.

Then the element-vowels on its tones are repeated upwards and downwards.

This is concluded with a long sustained accord of all the element-tones together.

ELEMENTWALK

Elementwalk consists in walking anticlockwise in a circle on the element-steps and saying or singing the element wazifah, the shortened element-phrase.

A proper rhythm with drumming, clapping and/or singing makes it easy to give way to the beneficial working of the elements on our whole system for some time.

The steps are indicated in the scores: for the Invocation, meant for protective male energy, 4 steps; for the creative female energy of Earth 2 steps; for Water 3 steps; for Fire 5 steps; for Air 6 steps and for the harmonising capacity of Ether 7 steps.

We start always with the right foot and the last step is always a half one with a toe put beside the other foot. A little nick in the knee of the standing leg may be made on the last but one beat. The foot that is toeing on the last beat always starts again going on with the new cycle of steps on beat one.

So a nick may come on: One and two; one-two and three; one-two-three and four, etc. The element-ritual has acquired different workout forms to participate in, with coloured clothing, postures of the hands, dances and certain ceremonies. But practising these simple fundamental steps will prove to be very effective and beneficial for the aspiring devotee on the way of attainment.

See also the practice of the element zikarsinging nr.06.

02b

SONGS for the SOUL

ELEMENT-PHRASES

INVOCATIONS

02b



Chanting the Element Phrases
for Sufi Breathing Practice

SUFI HEARTSINGING:
BREATHING EXERCISE

1 drone e

WE IN - VOKE THE PRE - SENCE OF GOD;
O ALL - PRO - DUC - TIVE MO - THER EARTH, WE
HUM - BLY OF - FER OUR HO - MAGE TO THEE;
O ALL - PU - RI - FY - ING WA - TER, WE
WIL - LING - LY OF - FER OUR HO - MAGE TO THEE;
O ALL - CON - SU - MING FIRE, WE
WHOLE - HEART - ED - LY OF - FER OUR HO - MAGE TO THEE;
O ALL - PER - VA - DING AIR, WE
GLAD - LY OF - FER OUR HO - MAGE TO THEE;
O E - THER, ES - SENCE OF ALL, WE
PAS - SIVE - LY OF - FER OUR HO - MAGE TO THEE;

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

The Phrases may be chanted during the Sufi Breathing Practice.
The Sufi Breathing Practice is described in the part: Breathing for Life.
The Phrases may also be used for meditative purpose with more repetitions.
A monotone way of chanting or free chanting may also be used for praying.
See also the Practice Elementsinging nr.02 and Element Zikar-Singing nr.06.

O Elements, Servants of God, purify and revivify us !

SONGS
for the
SOUL

BELOVED LORD, ALMIGHTY GOD !



Gayatri from the Gayan
by Hazrat Inayat Khan

SUFI HEARTSINGING:
EXERCISE, nr. 03

o drone e

BE - LO - VED LORD, AL - MIGHT - Y GOD !

THROUGH THE RAY - S OF THE SUN, THROUGH THE

WA - VES OF THE AIR, THROUGH THE ALL - PER - VA - DING LIFE IN SPACE,

PU - RI - FY AND RE - VI - VI - FY ME AND I - I PRAY:

HEAL MY BO - DY, HEART AND SOUL !

A - A - MEN.

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

Beloved Lord, Almighty God,
through the rays of the sun,
through the waves of the air,
through the all-pervading life in space,
purify and revivify me and I pray:
heal my body, heart and soul !
Amen.

This Nayaz prayer for purification, given by Hazrat Inayat Khan brings us nearer to the life eternal, where-in is all healing energy . Devotional singing together will spread this feeling to all present; we can sing it then in the plural form, using: us, we and our. When sung for those who are not present we use: her, him or them and their. This Nayaz prayer can also be sung after the elementsinging nr.02 and before the collective breathing exercise or your own morning-exercises.

Heal my body, heart and soul !

SUFİ AFFIRMATION FOR ZIKAR

THIS IS NOT MY BODY



Sufi affirmation given
by Hazrat Inayat Khan

SUFİ HEARTSINGING:
EXERCISE, nr. 04

1 drone d Sufi affirmation for the zikar 7x

THIS IS NOT MY BO - DY, THIS IS THE TEM - PLE OF GOD;

9 7x

THIS IS NOT MY BO - DY, THIS IS THE TEM - PLE OF GOD;

17 7x

THIS IS NOT MY BO - DY, THIS IS THE TEM - PLE OF GOD;

25 7x

THIS IS NOT MY BO - DY, THIS IS THE TEM - PLE OF GOD;

33 7x

THIS IS NOT MY BO - DY, THIS IS THE TEM - PLE OF GOD;

41 conclusion end.

THIS IS NOT MY BO - DY, THIS IS THE TEM - PLE OF GOD;

49 04b Sufi affirmation for meditation: 33x

THIS IS THE TEM - PLE OF GOD, AL - LAH HU;

57 conclusion

THIS IS THE TEM - PLE OF GOD, AL - LAH HU, AL - LAH end.

63

HU, AL - LAH HU.

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

Affirmation for the Zikar:

**This is not my body,
this is the temple of God !**

04b Affirmation for meditation:

**This is the temple of God,
Allah Hu !**

The sufi affirmation may be exercised before the beginning of the zikar.

The practice of this affirmation in the Lovehood is described on page 2.

This is not my body, this is the temple of God !

" God is living in the heart of man, " says Hazrat Inayat Khan.

To be aware of that truth and to respect the human feelings and live that love is a great principal of conduct. This Sufi affirmation by Hazrat Inayat Khan makes us aware of its meaning and its realisation by our conscious repetition and devout exercise.

The negation " This is not my body " frees us from the ego-identification with the body, frees us from illusion and separation, placing our self before us with open eyes.

The affirmation " This is the temple of God " creates a living place for the All-Beloved to dwell in our home-garden as welcome and as flourishing as our love can offer.

This singing version of the affirmation may be exercised before the Inayat Zikar or performed as a separate meditation with some more attention to the second part.

We may sit cross-legged in a circle and have some heartsinging and praying before. Movements of the body and the arms intensify the practice.

AFFIRMATION FOR THE ZIKAR

This is/ not my /bo-dy,-/-/ this is the/ tem-ple of/ God/-/;

1 on This, the upper body bends to the left, the right hand touches the left shoulder with fore- and middle finger, the thumb bent over the bent ring- and little finger;

2 on not, the upper body bends to the right, the right hand touches the right shoulder;

3 on bo-dy, the upper body is in the middle and the fingers of the right hand touches the breast in the centre, this position is held for the two measures 3 and 4;

5 on this, the upper body moves a little backward and the fingers of the right hand touches the centre of the forehead;

6 on tem-ple, the upper body moves a little forward and the fingers of the right hand touch the centre of the belly;

7 on God, the upper body is again in the middle and the fingers of the right hand touches the centre of the breast, this position is held for the two measures 7 and 8.

The right hand draws the horizontal and the vertical of the cross, and comes back to the crosscentre of the heart. Here the mystical sufi rose may flourish in the garden of Allah, see also the description of the cross in the Moulamia Zikar of Grace, nr.70.

The left hand may rest on the knee or held flat on the heart or held open.

AFFIRMATION MEDITATION 04b

This is the/ tem-ple of/ God,/ Al-lah/ Hu/-/-/-/;

1 on this, the upper body bends backward and the fingers of both hands, held bent with the outside against each other, touch the centre of the forehead;

2 on tem-ple, the upper body bends forward and the fingers of both hands touch the centre of the belly.

3 on God, upper body is in the middle and the fingers of both hands touch the breast;

4 on Al-Lah, upper body moves forward, both hands open as in prayer;

5 on Hu, upper body moves backward, the hands right over left held on the breast for four measures 5-6-7-8. Or on Hu both fists may knock very gentle on the heart, the body moves to and fro. For conclusion 4-5 is repeated three times in two measures.

The number of repetitions may be 21 for the affirmation for the Zikar, 4x5+1, and 33 times for the affirmation meditation, but you may forget counting numbers when you are absorbed in the exercise for some time.

INAYAT ZIKAR
LA ILAHA IL ALLAH HU

Zikar given by
Hazrat Inayat Khan

SUFI HEARTSINGING:
EXERCISE, nr. 05

1. Lovesong to the All-Beloved

1 drone f

LA I - LA - HA IL AL - LA - AH - HU;

LA I - LA - HA IL AL - LA - AH - HU;

LA - A I - LA - HA IL AL - LA - AH - HU;

LA I - LA - HA IL AL - LA - AH - HU;

25x +1

2. Calling the All-Beloved

IL AL - LA - AH - HU;

101x

3. The Coming of the All-Beloved

AL - LA - AH - HU - (AL - LA - AH-)

101x

4. The All-Beloved

HU.

101x

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

This Sufi Zikar is given as an essence by Pir-o-Murshid Hazrat Inayat Khan.
The collective practice of the zikar is described on the next pages.

Zikar is best understood through its performance.
In singing and chanting one purifies one's being, even one's mind.
Then one develops into a Zakir, who is the embodiment of Zikar,
and the vehicle of the Message of God.
The Zakir is the mureed perfected in Zikar.

The moral of Zikar is humility and in its performance the ego is absorbed
like the shadow when light is turned on it.

Zikar is important for those needing power and inspiration,
while meditation is for those desiring calm and peace.
Each are necessary for those who seek God in all forms,
and each is only of value when practised;
then each fulfill its purpose better than any explanation can give it.

Hazrat Inayat Khan, Original Texts 1923-1, p. 278.

" Verily the heart that repeateth the Sacred Name is exalted. "

INAYAT ZIKAR

THE PRACTISE OF THE INAYAT ZIKAR

Pir-o-Murshid Hazrat Inayat Khan has given this Zikar in its essence as an essence. It is the most important part of the message of spiritual liberty that he offered to the mureeds on the sufi path to realise truth and become the message themselves. This "singing" zikar is traditionally performed in the Sufi Movement and in related Sufi Circles in somewhat different versions and with somewhat different forms of practice. It is often kept secret and held rather private for members. It has been neglected and underestimated for a long time, due also to the relation with the many Islamic zikars that millions of faithful believers and sufis are doing for the same purpose for ages. In this blessed Inayat Zikar the realisation of God can be obtained by love and the self can be spiritualised by devotion and opened for God's Message. You may read all about the zikar to know its wonders. But by performing and going into it as a sacred exercise it will bring the benefit to all zakirs, uniting all sufis on the way to the Beloved. The zikar is to be exercised with heart-friends who care in lovehood and is to be performed by the grace and in the holy presence of the Master, the Spirit of Guidance. The Inayat Zikar as indicated here is practised together in Sufi Lovehood, preferably sitting cross-legged in a circle. A candle and some incense may be burned. The hands may rest preferably on the knees or held on the heart or held open and move along. The five parts of the zikar with some notes on its practice are indicated in short:

1. Love song to the All-Beloved

La il-lah-ha/ il Al-la-ah-Hu; to sing the line in one breath, inhale before the first beat. Each line is in two measures of each eight beats. The first, second and fourth line have the same melody, the third line has an upwards going melody in the first part. The head makes a continuous rotating movement together with the upper part of the body. It starts looking to the heart on "La", circling to the right on "il", then looking up to the right on "lah", looking up in the middle on "ha", then circling to the left upon "il", and circling down at the left on "Al-la-ah", and "Hu" with an emphasis directed to the heart. The rotation then continues from the heart again on "La". This rotation is a most natural and gentle one for revelation. Traditional the last line may also be directed more forceful to the heart as an arrow to its target on "il Al-la-ah-Hu", as in an exercise.

2. Calling the All-Beloved

Il Al-la-ha/ Hu; in two measures of six beats, to sing in one breath. The head keeps its continuous rotation; on the Hu there is a downfall of the head with an emphasis to the heart but the rotation moves on. The head circling up to the right on "il", looking up in the middle on "Al", circling to the left on "la-ha" and going down to the left on "hu" directed to the heart; during the "hu" the head is circling then to the right. Traditional the head may start circling from the heart on "il" coming round on "Al-la-ha" in three slow beats and directed firmly to the heart on "Hu" and held for three beats.

3. The Coming of the All-Beloved

Al-la-ha/ Hu-; in one measures of ten beats, to sing in one breath, inhale after "Hu". The head keeps its continuous joyous and dancing rotation with the Hu emphasised to the heart. With Al-lah-ha the head is then about up in the middle. Traditional in six or four beats of half speed, the head goes fast round in two beats and directed firmly down to rest for four or for two beats on the "Hu" to the heart.

4. The All-Beloved

Hu; one measure of eight beats. In one breath, inhale just before the first beat "Hu". The head keeps a smaller continuous rotation with the Hu at the first beat emphasised to the heart and then gently circling cosmically dreaming round the Universe on "Hu". Traditional in four beats, but also performed in six slow beats; on "Hu" to the heart for about $5\frac{1}{4}$ beats and a quick violent circling of the head to the heart in about $\frac{3}{4}$ beat.

5. The All

Silence within the Beloved is a most important part of the Zikar before ending. The short meditation will prove to be effective as a workout for God-consciousness and will invigorate the inner peace of the devotee.

The exercise of the zikar may start after some devotional singing together to bring about good harmony and build up a strong spiritual atmosphere of expectation. The Invocation nr.01 may be said and the Affirmation nr.04 may be first practised. For start or end a commemoration may be said for awareness and inner guidance: **"To the glory of the All-Beloved we pray for the blessing and presence of:**
 - mention the names of the Masters you are connected with- conclude with a Hu.
 For Sufi Lovehood the names of some of the united masters may be commemorated:

Murshida Shahzadi Musharaff Khan; Hu.

Murshid Musharaff Moulamia Khan; Hu.

Murshid Muhammad Ali Khan; Hu.

Sheikh Maheboob Khan; Hu.

Hazrat Pir-o-Murshid Inayat Khan; Hu.

Hazrat Muhammad Abu Hashim Madani; Hu.

All the Prophets, Messengers, Saints and Beloved Ones of God; Hu.

The prayers Pir, Nabi and Rasoul may be chanted in between the zikars with a short silence. The prayer Khatum may be chanted after the last Silence for Meditation.

It is essential for zikar to hold to a steady tempo. Everyone can develop this "pulse" by beating time with the right hand on the thigh along with experienced drummers. The rhythm of zikar 1 may be kept by clapping on the beat 1-3-5.6.7-9-11-13.14.15-; of zikar 2 on the beat 1-3-5.6.7-9.10.11-; of zikar 3: 1-3-5.6.7-9.10; of zikar 4: 1-3-5.6.7-9.10; of zikar 5: 1-3-5.6.7-9.10.11-; of zikar 6: 1-3-5.6.7-9.10.11.12-; of zikar 7: 1-3-5.6.7-9.10.11.12.13-; of zikar 8: 1-3-5.6.7-9.10.11.12.13.14-; of zikar 9: 1-3-5.6.7-9.10.11.12.13.14.15-; of zikar 10: 1-3-5.6.7-9.10.11.12.13.14.15.16-; of zikar 11: 1-3-5.6.7-9.10.11.12.13.14.15.16.17-; of zikar 12: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18-; of zikar 13: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19-; of zikar 14: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20-; of zikar 15: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21-; of zikar 16: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22-; of zikar 17: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23-; of zikar 18: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24-; of zikar 19: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25-; of zikar 20: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26-; of zikar 21: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27-; of zikar 22: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28-; of zikar 23: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29-; of zikar 24: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30-; of zikar 25: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31-; of zikar 26: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32-; of zikar 27: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33-; of zikar 28: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34-; of zikar 29: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35-; of zikar 30: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36-; of zikar 31: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37-; of zikar 32: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38-; of zikar 33: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39-; of zikar 34: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40-; of zikar 35: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41-; of zikar 36: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42-; of zikar 37: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43-; of zikar 38: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44-; of zikar 39: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45-; of zikar 40: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46-; of zikar 41: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47-; of zikar 42: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48-; of zikar 43: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49-; of zikar 44: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50-; of zikar 45: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51-; of zikar 46: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52-; of zikar 47: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53-; of zikar 48: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54-; of zikar 49: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55-; of zikar 50: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56-; of zikar 51: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57-; of zikar 52: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58-; of zikar 53: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59-; of zikar 54: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60-; of zikar 55: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61-; of zikar 56: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62-; of zikar 57: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63-; of zikar 58: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64-; of zikar 59: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65-; of zikar 60: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66-; of zikar 61: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67-; of zikar 62: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68-; of zikar 63: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69-; of zikar 64: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70-; of zikar 65: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71-; of zikar 66: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72-; of zikar 67: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73-; of zikar 68: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74-; of zikar 69: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75-; of zikar 70: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76-; of zikar 71: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77-; of zikar 72: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78-; of zikar 73: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79-; of zikar 74: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80-; of zikar 75: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81-; of zikar 76: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82-; of zikar 77: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83-; of zikar 78: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84-; of zikar 79: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85-; of zikar 80: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86-; of zikar 81: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87-; of zikar 82: 1-3-5.6.7-9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77



Zikarmelody given by Hazrat Inayat Khan

SUFI-HEARTSINGING: EXERCISE, nr. 06

[illegible]

To sing the element vowels on the zikar-melody.

1.A(a:) earth; 2.O(o:) water; 3.I(i:) fire; 4.Y(y:) air; U(u:) ether.

For the practice of the element zikar-singing see page 2.

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

THE PRACTICE OF THE ELEMENT ZIKAR-SINGING

The practice of the element zikar-singing consists in singing the vowels of the elements on two lines of the melody of the Inayat Zikar. Those two lines are sung chromatically raised and flattened within one octave.

The element zikar-singing is meant as an exercise for the voice and the breath.

It is also a concentration and a purification practice of five of the body centres.

The concentration is focussed on each of the five elements in turn, on their vowels, on their colours and on the effects in the corresponding body-centres.

The used element-vowels, colours and centres are:

1. **A** (a:), **EARTH** element;
 YELLOW colour,
 BELLY centre;
2. **O** (o:), **WATER** element;
 GREEN colour,
 HEART centre;
3. **I** (i:), **FIRE** element;
 RED colour;
 THROAT centre;
4. **Y** (Y:), **AIR** element;
 BLUE colour;
 FOREHEAD centre;
5. **U** (u:), **ETHER** element;
 GRAY colour;
 CROWN centre.

You may stay or sit free and relaxed on a chair or cross-legged on the floor.

The practice is to sing each musical line in one breath, first listen well to the pitch of the current keynote. An Indian harmonium or a piano for tuning may be used or a tape with the accompaniment for the singing.

The tones and vowels when sung may resonate in relation to the body centres.

This can be amplified and noticed by keeping the right hand just above that centre.

The eyes may be focussed on the coloured crystal forms or on coloured balls.

See also the practice of the Element-Singing Exercise nr. 02.

The singing of each element cycle will take about 6 minutes, you can practise also one or two elements at a time. Between the five parts of the elements there may be a short interval of reflecting.

The element zikar-singing is an exercise in itself but may be seen a preparation for the practice of the Inayat Zikar. The exercise will enable you to open up more easily to the Divine Forces of Nature and to become harmonised and tuned to the Great Creation and to the Creator.

Serve the Purpose of Nature and of Humanity !



Prayer given by
Hazrat Inayat Khan

SUFI HEARTSINGING:
EXERCISE, nr. 07

1 drone e to hold for some time

O THOU,
O THOU,
WHO A-BI-DEST IN OUR HEARTS,
MOST MER-CI-FUL AND COM-PAS-SIONATE GOD,
LORD OF HEA-VEN AND EARTH; WE FOR-GIVE
O-THERS THEIR TRES-PAS-SES AND ASK THY FOR-GIVE-NESS OF
OUR SHORT-CO-MINGS. WE BE-GIN NEW LIFE WITH PURE HEART AND
DAY, YEAR,
CLEAR CON-SCIENCE WITH COU-RAGE AND HOPE.
HELP US TO FUL-FIL THE PUR-POSE OF OUR LIVES
UN-DER THY DI-VINE GUI-UI-DANCE.
A - A - MEN.

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

O Thou, who abidest in our hearts,
Most Merciful and Compassionate God,
Lord of heaven and earth;
we forgive others their trespasses
and ask Thy forgiveness of our shortcomings.
We begin new life with pure heart and clear conscience,
with courage and hope.
Help us to fulfil the purpose of our life
under Thy Divine Guidance. Amen.

This prayer is given by Hazrat Inayat Khan for New Years Eve.
Praying it every new day and every new life as every new year
will always give you the benefit and blessing on the spiritual path.
We may sing it after the morning exercises or the element ritual or sema.
So we may sing it when the feeling of new day, new year, new life is there!



Traditional sufi statement
in all heart-languages

SUFI HEARTSINGING:
HOMAGE, nr. 08

1 drone f. 3x 3x 3x

ISHQ AL - LAH, MA' - BUD AL - LAH, ISHQ AL - LAH, MA' - BUD AL - LAH,

5 3x 3x

ISHQ AL - LAH, MA' - BUD AL - LAH, ISHQ AL - LAH, MA' - BUD AL - LAH,

9 3x

ISHQ AL - LAH, MA' - BUD AL - LAH, ISHQ AL - LAH,

12 3x 3x

MA' - BUD AL - LAH, ISHQ AL - LAH, MA' - BUD AL - LAH, ISHQ AL - LAH,

16 3x

MA' - BUD AL - LAH, ISHQ AL - LAH, MA' - BUD AL - LAH,

19 3x conclusion end. 3/4

ISHQ AL - LAH, MA' - BUD AL - LAH, ISHQ AL - LAH.

a. variation 3/4; b. men's voices only b. women's voices only and so on.

ISHQ AL - LAH, MA' - BUD AL - LAH,

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

Ishq Allah, Ma'bud Allah means: God is Love and God is the Beloved;
it is God who is Love, Lover and Beloved.

This is the greatest principal of sufism.

The devotional repetition brings awareness of this truth.

This statement can sung whole-heartedly by every religion in any language.

It can be realised in every breathing and every heartbeat and every deed.

The number of repetitions are free, but recommended are 3, 5 or 11 each.

The rhythm is strict but the tempo is free, the 4/4 measure may become 3/4

When singing together the men may sing the first line and keeping last tone
while the women sing only the second line for a variation.

Use your own heart and own language to intensify this thought and feeling.

God is Love, God Beloved;
Dieu Amour, Dieu Amant;
Gott ist Liebe, Gott Geliebte;

God is Liefde, God Geliefde;
Bog Lubov, Bog Lubimyi;
in your own heart-language:

" Ishq Allah, Ma'bud Allah !"

From the prayers given
by Hazrath Inayat KhanTOWARDS THE ONE
TOWARDS THE ONESUFI-HEARTSINGING:
HOMAGE, nr. 09

1 drone e start and refrain a

5 TO - WARDS THE ONE, TO - WARDS THE ONE,

9 TO - WARDS THE ONE, TO - WARDS THE ONE, TO - WARDS THE ONE,

15 THE PER - FEC - TION OF LOVE HAR - MO - NY AND

21 BEAU - TY, THE ON - LY BE - ING, U - NI -

27 TED WITH ALL THE IL - LU - MI - NATED SOULS,

34 WHO FORM THE EM - BO - DI - MENT OF THE to refrain a

41 MA - STERS, THE SPI - RIT OF GUI - DANCE;

47 AL - LOW US TO RE - COG - NIZE THEE

54 IN ALL THY HO - LY NAMES AND FORMS;

61 AS 1. RA - MA, RA - MA, RA - MA to refrain b

68 RA - MA, RA - MA, RA - MA; refrain b

72 OUR GOD IS ONE, OUR GOD IS TRUTH, to 2-10

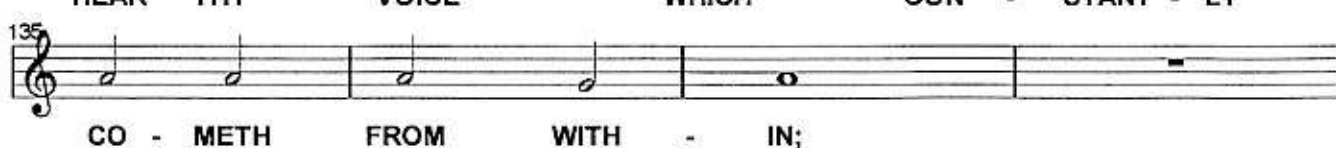
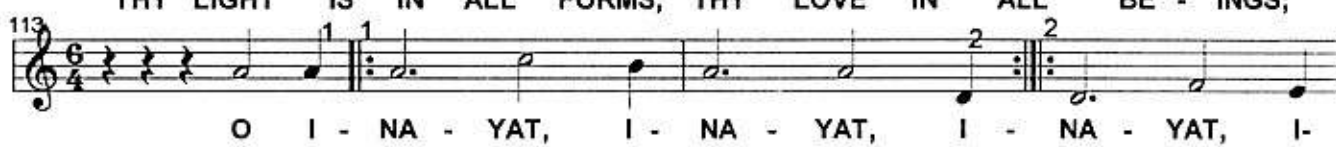
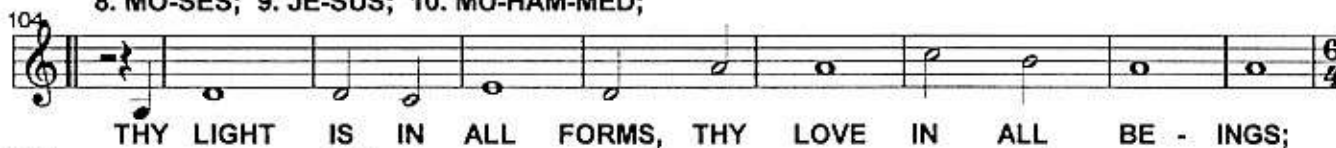
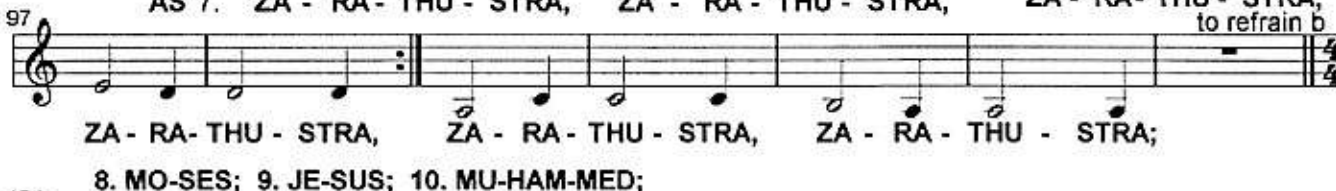
OUR GOD IS ONE, OUR GOD IS TRUTH, OUR GOD IS ONE,

AS 1. RA-MA; 2. KRISH-NA; 3. SHI-VA; 4. BUD-DHA;

The lines that mention the prophets are followed by the refrain b.

" Our God is One, our God is Truth, our God is One !"Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

76. drone e



" Disclose to us Thy Divine Light !"

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

144 drone e

148 SEND US THE PEACE OF THY DI - VINE SPI - RIT,

152 AND U - NITE US ALL IN THY PER - FECT BE - ING; 7x or more

157 MAY THE MES - SAGE OF GOD REACH FAR AND WIDE;

163 IL - LU - MI - NA - TING AND MA - KING THE

170 WHOLE HU - MA - NI - TY AS ONE SING - LE BRO - THER - HOOD,

176 IN THE FA - THER - HOOD OF GOD;

180 TO - WARDS THE ONE, TO - WARDS THE ONE,

185 TO - WARDS THE ONE, TO - WARDS THE ONE, TO - WARDS THE ONE ONE,

191 ONE ONE; ONE ONE; ONE ONE; end.

ONE ONE; ONE.

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

**Towards the One, the Perfection of Love, Harmony and Beauty,
the Only Being, united with all the illuminated souls
who form the embodiment of the Master, the Spirit of Guidance !**

Towards the One, towards the One, towards the One !

Allow us to recognize Thee in all Thy holy names and forms:

**as RAMA, as KRISHNA, as SHIVA, as BUDDHA, as ABRAHAM,
as SOLOMON, as ZARATHUSTRA, as MOSES, as JESUS, as MUHAMMED,
Our God is One, our God is Truth, our God is One;**

Thy Light is in all forms, Thy Love in all beings: O INAYAT, INAYAT.

Pour upon us Thy Love and Thy Light !

**Open our hearts that we may hear Thy Voice
which constantly cometh from within.**

Disclose to us Thy Divine Light !

**Send us the peace of Thy Divine Spirit,
and unite us all in Thy Perfect Being.**

**May the Message of God reach far and wide -
illuminating and making the whole Humanity as one single Brotherhood
in the Fatherhood of God. Towards the One !**

10 SONGS for the SOUL

PRAYER OF PEACE SEND US THY PEACE, O LORD

10



Prayer given by
Hazrath Inayat Khan

SUFI HEARTS SINGING:
HOMAGE, nr. 10

1 drone e start and refrain 3x

SEND US THY PEACE, O LORD;

6

1. WHICH IS PER - FECT AND E - VER - LAST - ING, to refrain

12 THAT OUR SOULS MAY RA - DI - ATE PEACE;

19

2. THAT WE MAY THINK, ACT AND SPEAK to refrain

23 HAR - MO - NIOUS - LY;

28

3. THAT WE MAY BE CON - TEN - TED AND THANK- to refrain and line 4.

34 FUL FOR THY BOUN - TY - FUL GIFTS;

Send us Thy Peace, O Lord,

1. which is perfect and everlasting,
that our souls may radiate peace;

Send us Thy Peace, O Lord,

2. that we may think, act and speak harmoniously;

Send us Thy Peace, O Lord,

3. that we may be contented and thankful for Thy bountiful gifts;

Send us Thy Peace, O Lord,

4. that amidst our worldly strife we may enjoy Thy Bliss;

Send us Thy Peace, O Lord,

5. that we may endure all and tolerate all,
in the thought of Thy grace and mercy;

Send us Thy Peace, O Lord,

6. that our lives may become a divine vision,
and in Thy light all darkness may vanish;

Send us Thy Peace, O Lord,

7. our father and mother, that we, Thy children on earth,
may all unite in one brotherhood;

" Send us Thy Peace, O Lord. Amen !"

PRAYER FOR PEACE

41 drone e

4. THAT A - MIDST OUR WORLD - LY STRIFE WE

47 MAY EN - JOY THY - Y BLISS; to refrain

54 5. THAT WE MAY EN - DURE ALL AND TO - LE - RATE ALL,

62 IN THE THOUGHT OF THY GRACE AND MER - CY; to refrain

69 6. THAT OUR LIVES MAY BE - COME A DI - VINE VI - SION, AND

77 IN THY - Y LIGHT ALL DARK - NESS MAY VA - A - NISH; to refrain

87 7. OUR FATH - ER AND MOTH - ER THAT WE,

93 THY CHILD - REN ON EARTH, MAY ALL U - U - NITE

101 IN ONE BRO - THER - HOOD;

110 ending 7x or 3x7x

SEND US THY PEACE, O LORD;

114 conclusion end

A - A - MEN.

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

This prayer will evoke peace in all the planes of our existence.
It helps us to realise a living and active peace within and around.
We can also direct this peace to all other places and persons with
the intention to share the blessing of peace with all in this world.
The refrain may be repeated at the end 7 times and is becoming softer,
or may be repeated 3x7 times for meditation while each part becomes softer.

"That we, Thy children on earth, may all unite in one Brotherhood!"



Traditional melody from
Paramahansa Yogananda

SUFI HEARTSINGING:
HOMAGE, nr. 11

1 drone c

YA AL - LAH HU AL - LAH HU AL - LAH HU; (AL - LAH) (optional)

5 x to conclusion for ending.

Y - A AL - LAH HU AL - LAH HU AL - LAH HU;

9 YA AL - LAH HU AL - LAH HU AL - LAH HU;

13 to repeat many times

YA AL - LAH HU AL - LAH AL - LAH AL - LAH HU;

17 conclusion slowing down

AL - LAH AL - LAH HU AL - LAH HU.

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

YA ALLAH HU means: You Only One;

or: Thee God Alone, You Only You and can also be sung as such.

This heartsong is freeing yourself from your self,

carrying yourself to your real self on the inner sound and thought

for the Beloved Holy One: none and nothing exist save He !

The Love of the All-Beloved is the ideal life for the devotees !

When singing together the men may sing only: Ya-Hu-Hu-Hu,

and the women only: Allah-Allah-Allah-Allah for a while.

Then they may sing Allah as well in the measures 4, 8, 12 and 16.

None and nothing exist save the All-Beloved !

SONGS
for the
SOUL

WHO IS IN MY HEART?



Music inspired by
Paramahansa Yogananda

SUFI HEARTSINGING:
HOMAGE, nr. 12

1 drone d for ending to conclusion 3x

WH - O IS I - N MY HEA - RT ?

5 ALL YOUR LOVE IS OPEN - ING MY - SELF,

9 ALL YOUR LIGHT DIS - CLOSE THY - SELF,

13 LONE - LI - NESS LIKE DARK - NING CLOUDS

17 PAS - SES A - WAY, YES PAS - SES A - WAY,

21 IG - NOR - ANCE LIKE DARK - NING CLOUDS

25 PAS - SES A - WAY, YES PAS - SES A - WAY; 7x or more

29 conclusion slowing down end.

WH - O IS I - N MY HEART I

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

Who is in my heart ?

All Your Love is opening myself,

all Your Light disclose Thyself,

loneliness like darkning clouds passes away, yes passes away,

ignorance like darkning clouds passes away, yes passes away;

Who is in my heart ?

Our gratitude to Paramahansa Yogananda for this lightsong.

We will sing it as a lovesong that opens body, heart and soul
by creating love and light within and around.

The darkness of loneliness and ignorance passes away by
opening the centers of whole our being, being aware of
the divine Love and the divine Beloved.

The lover is no more being taken by the divine Love of the Beloved.

It is a lovesong of all the lovers of lovehood for the All-Beloved.

The Beloved is coming in, open up, open up, open up !

ALWAYS ALLAH'S LOVE

ALWAYS ALLAH'S LOVE



Traditional melody from
Paramahansa Yogananda

SUFI HEARTSINGING:
HOMAGE, nr. 13

1 drone e intro

AL - WAYS AL - LAH'S LOVE LO - O - VE,
AL - WAYS AL - LAH'S JOY JO - O - Y,

3 LO - VE LO - VE LOVE LOVE, AL - WAYS AL - LAH'S LOVE, LO - O - VE,
JO - Y JO - Y JOY JOY, AL - WAYS AL - LAH'S JOY, JO - O - Y,

7 ending retard after love to bar 1 for joy end.
LO - VE LO - VE LOVE LOVE, AL - WAYS AL - LAH'S LOVE, LO - O - VE,
JO - Y JO - Y JOY JOY, AL - WAYS AL - LAH'S JOY, JO - O - Y,

9 LO - VE LO - VE LOVE LOVE, AL - WAYS AL - LAH'S LOVE, LO - O - VE,
JO - Y JO - Y JOY JOY, AL - WAYS AL - LAH'S JOY, JO - O - Y,

13 13 to bar 3 to repeat many times
LO - VE LO - VE LOVE LOVE, AL - WAYS AL - LAH'S LOVE, LO - O - VE,
JO - Y JO - Y JOY JOY, AL - WAYS AL - LAH'S JOY, JO - O - Y,

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB allm vosteem.

**Always Allah's Love,
Always Allah's Joy !**

This heartsong brings you near the love and joy of God,
making it real and always yours in sharing it together.

It can also be sung as: always God's love and always God's joy,
or original: ever new joy, whatever is more appealing to you;
the outpouring and becoming of love and joy is the same.

The song may be repeated as many times in any tempo and loudness;
the second line, always Allah's joy is accelerated according the feeling.

The song becomes a happy lullaby by prolonging the first beat,
keep swinging this birthcradle of love and joy!

You can of course move and dance and clap your hands
in a joyful proof of the happy life and love of the All-Beloved!

Slow and soft it sings deeper inwardly as a tuning for meditation.

May ever new love and new joy be your blessing!

BLESSING OF GOD

MAY THE BLESSING OF GOD



**Blessing as given
by Hazrat Inayat Khan**

**SUFI HEART SINGING:
HOMAGE, nr. 14**

1 drone c

MAY THE BLES - SING OF GOD REST UP - ON YOU,

5 MAY HIS PEACE A - BIDE WITH YOU,

9 MAY HIS PRE - SENCE IL - LU - MI - NATE YOUR HEARTS,

13 to sing 3X or more

NOW AND FOR E - VER - MORE !

17 conclusion

NOW AND FOR E -

22 end.

VER - MORE !

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

May the Blessing of God rest upon you,
may His Peace abide with you,
may His Presence illuminate your hearts,
now and for evermore !
Amen.

With this heart-song you will receive and pass on the blessing of God
in union with the Master and in accordance to his innermost wish.

It is a joyful and dancing song to spread the feeling of spiritual
engagement and the feeling of everlasting bliss.

This blessing is also given to the attendance of the Universal Worship.

May it convey that love at all occasions of festivity and anniversary.

It may be directed to someone standing in the middle of a circle of friends
turning counterclockwise looking to all and then change place.

It can end as well the heartsinging or sema meeting.

For singing together we may use also: us and our, instead of: you and your.

This heartsong is dedicated to Murshida Shahzadi Musharaff Khan - de Koning
on her 80th birthday in 1988 and will remember her as being this blessing.

May the blessings of God rest upon her !



Sufi commemoration
by the Companions

SUFI HEARTS SINGING:
TRADITION, nr. 15

1 drone f

1. YA NA - BI - - I SA - LAM A - LAY - - - KA,
YOU BE - LO - - VED MAS - TER THE BL - ES - SING OF GOD,
YA RAS - SU - - UL SA - LAM A - LAY - - - KA,
YOU BE - LO - - VED PRO - PHET THE BL - ES - SING OF GOD,
YA HA - BIB SA - LAM A - LAY - - - KA,
YOU ARE NEAR AL - WAYS THE BL - ES - SING OF GOD,
SA - LA - VA - - AT aSA - LAM A - LAY - - - KA;
E - VER - LA - - STING GUI - DANCE THE BL - ES - SING OF GOD; 3+1+1X

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

1. Ya Nabi Salam Alayka, Ya Rassul Salam Alayka,
Ya Habib Salam Alayka, Salamat aSalam Aleyka;
2. Teri chatir chalq paida, do jahan main ho waida,
ye dzjeman haitum se sjaida, wa hidayat tum se paida;
3. Ba'ase zahur alam, faqr djinn malik o adam,
shan anbia o azam, tu shafi kafi mukaram;
4. Tu hai raz'arifonka, tu hai mashoq mashonka,
rahabar hai tu maronka, tu siraj salkonka,
5. Hai shafa'at tera saiya, tere dar jo han se aiya,
wo zarur fe se paiya, donon 'alon ko tu bhaiya;
6. Bekasson ka tu wassila, 'ashq on ka tu sjabila,
haq shana son ka rasila, dindaronka tu hila;
7. Gunagar hun Mohammed, sharmsar hun Mohammed,
parnisar hun Mohammed, tuj par za rahun Mohammed;
8. Aisaba salam ledzjana, dargah sho par paonchana,
sardaron se isko dana, rokar shaonko sonana; or: rokar shaidiko sona;
9. Tera hozar Inayat, tera talib hidayat,
sarnagun basar sidaqat, hega 'asiye shefayat.

This sacred song was sung by Hazrat Inayat Khan and his Companions at the occasions of commemoration and remembrance in the prayers. For simple singing only the first couplet may be repeated a few times; three times the arabic, then the english version and concluding in arabic.

" You are near, always, the Blessing of God !"

O GOD MY MASTER
O GOD MY MASTER

Words and music by
Musharaff Moulamia Khan

SUFI HEARTS SINGING:
TRADITION, nr. 16

1 drone e

O GOD MY MA - STER, THOU ART THE MER - CI - FUL,
AY ME - RE MOU - LA TU HAI RA - HE - E - M

5
THY GRACE I - S BOUND - LESS AND HAS NO END.
TE - RI RA - H MAT - KA HAI - NAH SHU - MAR

POUR THOU THY ME - R - CY ON THY CR - E - ATION,
KAR TU RA - HE - MA - TE TE - RE J - A - HAN - ME

13
I AM THY SER - VANT A LI - MI - TED BE - ING.
BAN - DA HU - N GU - NA GAR - HUN ME TE - RA.

THY GUI - DING SP - I - RIT IS IN M - Y HEART,
TE - RI HI - DA - YA - TE HAI ME - R - E DIL - ME

21
FULL IS THE WORLD OF THY GRACE ALL THE TI - ME.
HAI HA - R - DAM RAH - MAT - IL A - LA - ME - EN

OH FOR THE SAKE OF THY BLES - SED RA - S - SOUL,
TE - RE R - AS - SUL - KE SA - D - K - E S - E

29
BRING MY BOAT SAFE - LY TO THE UL - TI - MATE SHORE.
M - E - RA B - E - RA TU P - U - R - KAR.

33
OH GOD OUR MA - STER, THOU ART THE MER - CI - FUL,
AY ME - RE MOU - LA TU HAI - RA - H - E - EM,

37
THY GRACE I - S BOUND - LESS AND HAS NO END.
TE - RI RA - H - MAT - KA HAI NAH SHU - MAR.

to sing 3X or more

Murshid Musharaff Moulamia Khan accompanied his brother Hazrat Inayat Khan and carried on the work for the Sufi Message in the western world.

This song is as an prayer and the expression of his dedication to the cause and of his love and devotion to him he never forgets to live and to share.

When he was called to the responsibility for the Sufi Movement he was inspired to this song and he remembered it every day since then for the blessing of the work and the guidance from above.

O God my Master. Thou art the Merciful !

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

**SONGS
for the
SOUL**



**Words and music by
Musharaff Moulamia Khan**

**SUFI HEARTS SINGING:
TRADITION, nr. 17**

1 drone g start, refrain and ending. to sing all 3x or more.

O HAZ - RAT I - NA - Y - AT BE - LO-
O HAZ - RAT I - NA Y - AT O PYA-

5 VED, SU - FI MAS - TER AND SU - F - I CROWN.
RE SU - FI ON - KE TUM - HO SI - R - TAJ.

9 YOU ARE DEAR TO HEARTS O - F M - A - STERS,
WA - LI ON - KE WA - LI KEH L - A - YE refrain

13 YOU ARE DEAR TO A - LL MA - N - KIND.
A - RIF ON - KE DIL ME SE - MA Y - E;

17 YOU HAVE GI - VEN THE WIS - DOM OF IN - DI - A
HIN - DE KE TU - M GHYA - NI KE - LA - A - YE, refrain

21 TO THE WEST - ERN SEE - KERS AF - TER TRUTH.
MA - GHRIB ON - KE RAH - BAR ME - NA - Y - E.

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

O Hazrat Inayat Beloved, Sufi Master and Sufi Crown.

You are dear to hearts of Masters,
You are dear to all mankind.

O Hazrat Inayat Beloved, Sufi Master and Sufi Crown.

You have given the wisdom of India
to the western seekers after truth.

O Hazrat Inayat Beloved, Sufi Master and Sufi Crown.

This is a joyful and deep lovesong from Murshid Musharaff Moulamia Khan
to his beloved brother and revered Master Hazrat Inayat Khan.

Sing this song over and over again in understanding and in thankfulness!

We are blessed to have such a Master with such a Brother !



Indian sufi commemoration
as sung at Nizammuddin Aulia.

SUFI HEARTSINGING:
TRADITION, nr. 18

1 drone g

YA NA - BI SA - LAM A - LAY -
ALL OUR HEART DO LOVE THE MAS - TERS OF

KA, YA RAS - SUL SA - LAM A - LAY -
GOD, ALL OUR BREATH DO PRAISE THE PRO - FETS - OF

KA, YA HA - BIB, SA - LAM A - LAY -
GOD, ALL OUR SOULS WILL FIND EN - LIGHT - EN-

KA, SA - LA - VAT SA - LAM A - LAY -
MENT, ALL OUR LIFE RE - CEIVES THE BLES - SING OF

KA, SA - LA - VAT SA - LAM A - LAY - - - KA;
GOD, ALL OUR LIFE RE - CEIVES THE BLES - SING OF GOD;

Ya Nabi Salam Alyaka,
Ya Rassul Salam Aleyka,
Ya Habib Salam Alayka,
Salavat Salam Alayka.

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

All our heart do love the Masters of God,
All our breath do praise the Prophets of God,
All our souls will find enlightenment,
All or life receives the blessing of God.

This song is a joyful Indian version of the more traditional Moulud and is heard singing at the revered dargah of Nizam-ud-din Aulia in Delhi India. The tombe of our Master Hazrat Inayat Khan is situated beside this dargah. Since that time, when the dargah of Hazrat Inayat Khan had to be unlocked, this song was destined also to be sung in the heartsinging abroad. The song is for qawwali-singing when a saint or prophet is commemorated. An english line is added for the heart-singing at the symbolic tombe of the ever living masters and prophets of God.

All our life receives the blessing of God !

LET THY WISH BECOME MY DESIRE



Raga from the Vadan
by Hazrat Inayat Khan
Music by Maheboob Khan

SUFI HEARTS SINGING:
TRADITION, nr. 19

1 drone e

LE - T THY WISH BE - CO - ME MY DE - SIRE, LET THY

4 WILL BE - COME MY DEED, LET THY WORD BE - COME MY

7 SPEECH, BE - LO - VED, AND LET THY LO - VE BE - COME MY CREED. LET MY

10 PLANT BRING FORTH THY FLO - WERS, LET MY FRUITS PRO - DUCE THY

13 SEED, LET MY HEART BE - COME THY LUTE BE - LO - VED AND MY

16 BO - DY THY FLUTE OF REED. to sing 3x or more

18 conclusion

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

Let Thy wish become my desire,
let Thy will become my deed,
let Thy word become my speech, Beloved,
and let Thy love become my creed.

Let my plant bring forth Thy flowers,
let my fruits produce Thy seed,
Let my heart become Thy lute, Beloved,
and my body Thy flute of reed.

This song is a well-loved example of the many compositions that Maheboob Khan has made on the words of Hazrat Inayat Khan. In his inspiration to the words of the Master he is expressing many mystical experiences of his life of service to the Message of God. For many songs he wrote very beautiful piano-accompaniments as well, making this music also known in the world of art and performance. In Murshid Ali Khan he had the ideal interpreter. He was singing all these songs as the first and ideal voice with its mystical and emotional meaning. In this way the sufi tradition of musical expression of truth by singing it was carried on in the western world, linking the west to that tradition.

We are those brothers and friends inexpressable thankful for that blessing!



Gamaka from the Nirtan
by Hazrat Inayat Khan
Music by Maheboob Khan

SUFI HEARTSINGING:
TRADITION, nr. 20

1 drone f 3

YOU ARE MY LIFE IT IS IN YOU THAT I LIVE, FROM YOU I BORROW LIFE AND
YOU DO I GIVE; O MY SOU - L AND SPI - RIT
YOU I A - DORE, I LIVE IN
YOU SO DO I LIVE EV - ER MORE.
YOU ARE IN ME AND IN YOU DO I LIVE, STILL YOU ARE MY KING AND MY
SINS YOU FOR - GIVE. YOU ARE THE PRE - SENT AND FU - TURE AND PAST;
I LOST MY - SELF, BUT I FOUND YOU AT LAST.

to repeat 19/20 then to start and repeat all 2x or more.

You are my life, it is in you that I live,
from you I borrow life and you do I give;
O my soul and spirit, You I adore,
I live in You so do I live evermore.

You are in me and in you do I live,
still you are my King and my sins You forgive.
You are the present and future and past;
I lost myself, but I found You at last.

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

Also for this song Maheboob Khan wrote a beautiful piano-accompaniment. It is in these songs that the brothers of Hazrat Inayat Khan could express themselves in the west more directly and felt a more easy acceptance of this music here then for their traditional eastern music.

Many of these songs are fortunately preserved on home-recorded tapes. The songs by Maheboob Khan on the english text of Hazrat Inayat Khan are collected in the part Dost Chaloo of this book for the words for singing. When Hazrat Inayat Khan said to his brothers "dost chaloo", let us go, then they went with him to the unknown future, trusting God for guidance.

HEAVENLY FATHER

HEAVENLY FATHER IN THY MERCY



Words by Hazrat Inayat Khan
Music by Mohammed Ali Khan

SUFI HEARTSINGING:
TRADITION, nr. 21

1 ^{drone c}

HEA - VEN - LY FA - THER, IN TH - Y MER - CY, HEAR US,

6

WE I - M - PLO - RE, AS TH - Y WIS - DOM

10

AND TH - Y BEAU - TY W - E A - DORE;

Sufi Lovehood All-Beloved.
 C-1998 SUFI-LAB alim vosteem.

**Heavenly Father, in Thy Mercy, hear us,
 we implore, as Thy Wisdom and Thy Beauty we adore.**

Hymn often sung by Pir-o-Murshid Ali Khan in the Universal Worship before the last prayer, mostly three times repeated.

The words are the first lines of a translated poem (?) by Pir-o-Murshid Hazrat Inayat Khan.

The song may start appealing, then the second repetition may become more powerful and the third repetition may end soft and whispering.

Heavenly Father, in Thy Mercy, hear us !

22a
SONGS
for the
SOUL

SINGING PROCESSION
THOU WHO ART THE SPIRIT

22a

Music by Md Ali Khan
Words for heartsinging

SUFI HEARTSINGING:
TRADITION, nr. 22a

1 = 60 drone c

THOU WHO ART THE SPIRIT OF GUIDANCE AND OF DIVINE LOVE;
THOU ART MOTHER, THOU ART FATHER,
THOU ART LOVE OF WHOLE THE UNIVERSE, THOU
DWELLER IN OUR HEARTS; O THOU THE LOVER
AND BELOVED OF ALL SOULS;
THOU ART MOTHER, THOU ART FATHER,
THOU ART LOVE OF WHOLE THE UNIVERSE, THOU
DWELLER IN OUR HEARTS; O THOU THE LOVER
AND BELOVED OF ALL SOULS.

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

**Thou who art the Spirit of Guidance and of Divine Love;
Thou art Mother, Thou art Father, Thou art Love of whole the Universe,
Thou Dweller in our hearts;
O Thou the Lover and Beloved of all souls.**

On the original piano-arrangement of this melody by Md Ali Khan is written:
"Procession to play when the cherags enter the hall".

It was destined for the Universal Worship of the Sufi Movement
in which the unity of religious ideals are confessed.

To sing this song is an homage to Murshid Muhammed Ali Khan also
who used to praise the God Beloved with a magical and mystical voice.
May we also be connected with that healing power of compassion and love.

May we ever enter life with a devoted song in our heart of eternal truth.

SPIRIT OF GUIDANCE

SPIRIT OF GUIDANCE



Words by Hazrat Inayat Khan
Music by Mohammed Ali Khan

SUFI HEARTS SINGING:
TRADITION, nr. 22b

1 *drone, a*

SPI - RIT OF GU - I - DANCE, NEAR A - ND FAR,

5

RE - FLE - CT O - N US TH - Y RA - DIANT STAR.

to sing 3X or more

Sufi Lovehood All-Beloved,
 C-1998 SUFI-LAB alim vosteem.

**Spirit of Guidance, near and far,
 reflect on us Thy radiant star.**

Pir-o-Murshid Mohammed Ali Khan used to sing this song in
 the Universal Worship of the Sufi Movement.

This hymn may also be sung when the cherags are leaving the hall.

The song may become softer and softer when more repeated
 and may end in humming when being sung together.

A French translation of this apparent also in English translated line runs:

**Toi qui nous guides,
 Loin et tout pres,
 De ton Etoile donne nous le reflet.**

SONG TO THE SUN OF ALL LIGHT THE CENTRE



Melody as sung by
Inayat Khan and Companions

SUFI HEARTS SINGING:
TRADITION, nr. 23

1 drone cis

OF ALL LIGHT THE CEN - TRE, OF ALL LIFE THE G - I - VER, OF
JA - YA CHA - RA THA E - KA CHI - CHA - KRA PA - HI NA

ALL JOY PRO - DU - CER FOR ALL MAN, FOR A - LL MAN, BY
NO BHU - MI A - KA SHA A - DHA - RA KA - HI A -

THEE BLOOM THE RO - SES THE PLANTS GROW, THE BI - RDS SING, AND
SE - SA - RA - THI PAN - GU - LA CHYA - RA THA - SI NA -

ALL SOULS A - WA - KEN AT THY GLANCE, AT TH - Y GLANCE;
MAS - KA RA TYA SUR - YA NA - RA - YA NA - SI.

to sing 7X or more

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

This Hindu song to the Sun in the raga Bhibas for sunrise, was sung by the Murshids in concerts and also in the twenties in the Universal Worship.

The song is in the raga Bhibas using only flat notes.

Sheikh-ul-Masheikh Maheboob Khan made a simple and beautiful piano accompaniment to this song as he made to so many of his inspired compositions on the words of his brother Hazrat Inayat Khan.

In the first piano version is an English translation given to the original Hindi lines by Hazrat Inayat Khan, and a French translation as well.

The two other English versions were added also, one destined for Worship?

This song is a good example of the large musical tradition of the Murshids.

Jaya chara tha eka chichakra pahi
na no bhumi aka sha adhara Kahi
asesarathi pangula chyara thasi
namaska ra tya surya naraya nasi.

Thy smiles bring a new life to all things and beings, all
the plants spring, fruits ripen and flowers grow at Thy call.
When day breaks and birds sing and darkness of night is gone,
we all rise to greet Thee rejoicing o rising Sun!

Be Thou praised, O Mer-ci-ful Great and Su-pre-me God.
O take us in Thy arms and raise us from the de-nse earth.
O use us for the pur-pose that Thy wis-dom choo-seth,
And draw us near Thee at our lifes eve-ry mo-o-ment.

Of all light the cen-ter, of all life the gi-i-ver,
of all joy (the) pro-du-cer, for all men, for all men,
by Thee bloom the ro-ses, the plants grow, the birds sing,
and all souls a-wa-ken at Thy glance, at Thy-y glance.

PLACE OF PEACE

THERE IS A PLACE OF BEAUTY



Words and melody as sung
by Fazal Inayat Khan

SUFI HEARTS SINGING:
TRADITION, nr. 24

1 drone es

THERE IS A PLACE OF BEAU-
TY, THERE IS A PLACE OF PEACE,
THERE IS A PLACE OF HAR - MO-
NY I - N ME; to sing 7X or more

There is a place of beauty,
there is a place of peace,
there is a place of harmony
in me.

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

This song was sung by late Fazal Inayat Khan at the collective meetings of the Sufi Way of Action.

Fazal Inayat Khan was for a long time President of the International Sufi Movement and later on the founder of the Sufi Way.

He was an experienced professional psychotherapist and he gives proof of his musical and spiritual heritage with this song.

His grandfather was Pir-o-Murshid Hazrat Inayat Khan.

His father, Mursid Zade Hidayat Inayat Khan, is a renowned classical composer of an extensive oeuvre influenced by their historic sufi music.

So also this music may be inspired by the musical tradition of the family.

NAZAR PRAYER OF GRACE

O THOU, THE SUSTAINER



Prayer from the Gayan
by Hazrat Inayat Khan

SUFI HEARTS SINGING:
HOMAGE, nr. 25

1 drone e

O THOU,
THE SUS - TAIN - ER OF OUR BO - DIES,
HEARTS AND SOULS BLESS ALL THAT
WE RE - CEIVE IN THANK -
FUL - NESS, A - end.
A - MEN.

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

O Thou,
the Sustainer of our bodies, hearts and souls,
bless all that we receive in thankfulness.
Amen.

In singing this simple prayer we share the blessing of grace in gratitude.
It is also a prayer to say grace for the food we receive that we may become
more conscious of the privilege of being aware of AR-RAZZAQ,
the Sustainer of whole the creation both physical, astral and spiritual.
Search for pure sustenance of your life to be healthy and beneficial.
Be purified in your living, your doing, your thinking, your being and
be thankful to the Sustainer and Provider for that.

Be pure and grateful on the sufi way !



Traditional Hindu chant as sung
by Paramahansa Yogananda

SUFI HEARTSINGING:
TRADITION, nr. 26
repeat 12 times or more

1 drone d

A - U - M, AU - M, AU - M;

5 conclusion

SHAN - TI, SHAN - TI A - U - M; end.

AUM, AUM, AUM.
Shanti, Shanti AUM.

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

This is a traditional sacred Hindu chant as sung by Paramahansa Yogananda. The AUM or OM is considered as the basis and origin of all sounds. The intoning of AUM may traditionally end meditation or chanting. For heartsinging it may be chanted as a magic meditation in itself. The first AUM is intoned gradually with full voice; it is concentrated on the physical creation as in the human physical body. The second AUM should be sung more softly; the thought concentrated on the astral creation as in the electrical energies in the human body. The third AUM should be sung quite softly with the mind interiorized on the causal creation as in man's own power of creative thought. Repeat the chant again and again with deep attention and devotion; try always to listen to the real AUM sound which is an astral vibration and is only symbolized in the vocal sound of the AUM that you are chanting. The chanting may become softer and softer and more to the inner world. May your ears hear the sound of peace and your heart feel that blessing.

With a " PEACE, HOLY TRIAD " this AUM exercise is concluded:

SHANTI, SHANTI AUM !

NATURE MEDITATIONS

UNFOLD THY SECRET

Seven Nature Meditations
by Hazrat Inayat KhanSUFİ HEARTSINGING:
DEDICATION, nr. 27

1 drone e

a. UN - FOLD THY S - E - CRET THROUGH NA - TURE,
AND RE - VEAL THY M - Y - STE - RY
THROUGH MY HEART. 7x for start 3x for ending

b. IT IS TH - EE I SEE,
IN ALL NA - MES AND FORMS. 21x

c. LET THY SUN SHINE,
IN MY HEART. 21x

d. WHOM - E - VER I SEE, I SEE THEE IN HIS SOUL. 21x

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

- a. Unfold Thy secret trough nature, and reveal Thy mystery through my heart
- b. It is Thee I see, in all names and forms.
- c. Let Thy sun shine, in my heart.
- d. Whomever I see, I see Thee in his soul.
- e. The presence of the godly man, for me is the holy river.
- f. My life is running towards Thee, my ocean, as the river runs to the sea.
- g. Thou art the ocean, and I am the wave.

The first nature meditation a. will rouse the faculty of finding other new nature prayers for oneself; if the prayer is continued, one finds others. There is One Holy Book, the sacred manuscript of nature, the only scripture which can enlighten the reader. From the moment man opens his eyes and he begins to read the book of nature, he begins to live; and he continues to live forever;

58 **Nature itself is the Glory of God !**

49 drone e

e. THE PRE - SENCE OF THE GOD - LY MAN, 21x

54 FOR ME IS THE HO - LY R - I - VER.

59 f. MY LIFE IS RUN - NING TO - WARDS THEE, MY

64 O - CEAN, 21x

68 AS THE RI - VER RUNS TO THE SEA.

73 g. THOU ART THE O - CEAN, AND 21x

78 I AM THE WA - VE. for ending to a.3x 21x

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

The nature meditations were dictated in 1921 by Hazrat Inayat Khan and were kept then for the benefit of some of his close mureeds. As a practice these phrases are to repeat silently on the breath, the first part on the inhalation, the second part on the exhalation. The seven selected nature meditations are sung as meditative heartsongs. The first one is as the key to all the others and to the inspiration itself. The others are distinguished into two groups of three: IT IS THEE, b,c and d, the feeling and vision of the Beloved everywhere; THOU ART THE OCEAN, e,f and g, to dissolve in the waters of Love. The meditations are to repeat each seven times with a lowering voice. Open up the Book of Nature, revealing the mystical reality of Oneness. Be in this world conscious with fully open eyes of your way to Illumination.

Thou art the ocean, and I am the wave !

CONFESSION OF FAITH

LA ILAHA IL ALLAH HU



Words of the confession
of the Islamic Faith

SUFI HEARTSINGING:
DEDICATION, nr. 28

1 drone f to repeat 7x

LA I - LA IL AL - LAH;

5 to repeat 7x

LA I - LA - HA IL AL - LAH - HU;

10

LA I - LA - HA IL AL - LAH - HU WA

15 to repeat 7x

MU - HAM - MAD RA - SUL - U - AL - LAH;

21 to repeat 7x

LA I - LA - HA IL A - L - LAH - HU;

28 to repeat 3x

LA I - LA - HA IL A - L - LAH - HU (IL)

32

33 to repeat 3x end.

AL - LAH - HU

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

LA ILAH IL ALLAH means: there is nothing than God;

LA ILAHA IL ALLAHU means: there is no God then God Self.

LA ILAHA IL ALLAHU, wa MUHAMMAD RASUL- u -ALLAH means:

There is no God then God Self, and Muhammad is the Messenger of God.

The saying and repeating of this declaration makes you a Muslim by belief.

The experience and realizing of this truth will make you a Muslim by grace.

There is only One God and all the Messengers bear witness of this Truth.

This is the Confession of Islamic Faith in surrender to the Will of Allah.

Say the Confession and you will find peace in your own world.

Say Salaam with peace in your heart and you will be saved in this world.

Say the Fatihah with faith and you will be saved in the next world also.

Say the Unity of God for love's sake and you will be safe in all worlds.

Say as the whole creation is confessing for ever:

LA ILAHA IL ALLAHU; NOTHING EXISTS SAVE GOD !



Prayer of the heart from the
Eastern Orthodox Christians

SUFI HEARTSINGING:
DEDICATION, nr.29

1 drone f

LORD JE - SUS CHR - IST SON OF

5 to repeat 7x

GOD, HAS M - ER - CY ON ME, A SIN - NER;

9

LORD JE - SUS CHRIST HAVE M - ER - CY

13 to repeat 7x or more

ON ME; LORD JE - SUS CHRIST HAVE

18 3x or more end

ME - R - CY ON ME; (HAVE) A - A - MEN.

26 Jesus prayer in Church Slavonic:

GOS - PA - DI EI - SUSE HRI - STE SIN - JE BOJ - JI

31 7x

PO - MIL - LOU - I MJA, GRY - AS - NO - GO; GOS - PA - DI

36 from 35 and 38: 7x or more; end

EI - SUSE HRI - STE PO - MIL - LOU - I MJA; A - A - MEN.

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

Lord Jezus Christ, son of God, have mercy on me, a sinner.
Lord Jezus Christ, have mercy on me.
Have mercy on me. Amen.

Gospadi Eisuse Hriste, Sinje Bojji, pomilloui mja, gryasnogo;
Gospadi Eisuse Hriste, pomilloui mja;
Pomilloui mja. Amen.

A great sin is to forget God and have a breath and heartbeat without remembering, without thanking, without praising and loving the Only One.
The prayer of the heart is the secret of the Eastern Christian Tradition and worked out miracles on the pilgrimsway to the inner enlightenment.
That we may pray the prayer of the heart for the sake of love while awake, and the prayer of the heart may pray for us while we are asleep in worries.

LORD JEZUS CHRIST, HAVE MERCY ON ME !

SONGS
for the
SOUL

WHY HAVE I TWO EYES

Raga from the Vadan
by Hazrat Inayat KhanSUFI HEARTSINGING:
DEDICATION, nr.30

1 = 140 drone d start and refrain

1. BIS - MIL - LAH RACH - MAN - E - RA - HIM, BIS - MIL - LAH;

9. BIS - MIL - LAH RACH - MAN - E - RA - HIM, BIS - MIL - LAH;

17. BIS - MIL - LAH RACH - MAN - E - RA - HIM, BIS - MIL - LAH;

1. WHY HAVE I TWO EYES IF NOT TO BE-
22. 2. WHY HAVE I TWO EARS IF NOT TO HEA- to refrain

HOLD THY GLO - RI - OUS VIS - ION ?
28. EAR THY GEN - TLE WHI - IS - PER ?

3. WHY HAVE I THE SENSE OF SMELL IF NOT TO
34. BREA - THE THE ES - SENCE OF THY SPI - I - RIT ? to refrain

42. 4. WHY HAVE I TWO LIPS, BE - LO - VED, IF NOT TO
48. KISS THY BEAU - TI - FUL COUN - TE - NANCE ? to refrain and line 5

Bismillah Rachman-e-Rahim, Bismillah;

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

1. Why have I two eyes if not to behold Thy glorious vision?
2. Why have I two ears if not to hear Thy gentle whisper?
3. Why have I the sense of smell if not to breathe the essence of Thy spirit?
4. Why have I two lips, Beloved, if not to kiss Thy beautiful countenance?
5. Why have I two hands if not to work in Thy divine cause?
6. Why have I two legs if not to walk in Thy spiritual path?
7. Why have I a voice if not to sing Thy celestial song?
8. Why have I a heart, Beloved, if not to make it Thy sacred dwelling?

Bismillah Rachman-e-Rahim, Bismillah, Bismillah;

refrain means:

In the name of God Merciful Compassionate, in the name of God;

In the Name of God, Most Merciful and Compassionate,

the First and Last Word of spiritual breathing and the heartbeat of love.

Repetition of these sacred words will open the Door to the All-Beloved.

Singing this song will open the Heart for the Beloved and the Beloved Ones!

54 drone d

5. WHY HAVE I TWO HANDS IF NOT TO WORK
IN THY DI - VINE CAUSE ?

6. WHY HAVE I TWO LEGS IF NOT TO WALK
IN THY SPI - RI - TU - AL PATH ?

7. WHY HAVE I A VOICE IF NOT TO SI - NG
THY CE - LES - TI - AL SONG?

BIS - MIL - LAH RACH - MAN - E - RA - HIM BIS - MIL - LAH;
BIS - MIL - LAH RACH - MAN - E - RA - HIM, BIS - MIL - LAH;

8. WHY HAVE I A HEART BE - LO - VED, IF NOT TO
MAKE IT THY SA - CRED DWE - EL - LING ?

BIS - MIL - LAH RACH - MAN - E - RA - HIM, BIS - MIL - LAH, BIS - MIL - LAH;
BIS - MIL - LAH RACH - MAN - E - RA - HIM, BIS - MIL - LAH, BIS - MIL - LAH;

129 and from 129 3x conclusion
BIS - MIL - LAH, BIS - MIL - LAH, BIS - MIL - LAH.

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

***Why have I a heart Beloved,
if not to make it Thy sacred dwelling ?***

MY THOUGHTFUL SELF
MY THOUGHTFUL SELF

**Alankara from the Vadan
by Hazrat Inayat Khan**

**SUFI HEARTSINGING:
DEDICATION, nr. 31**

1 drone d start, refrain and conclusion

MY THOUGHT - FUL SELF, MY THOUGHT - FUL SELF, MY THOUGHT - FUL SELF, MY THOU - GHT - FUL SELF, MY THOUGHT - FUL SELF, MY THOU - GHT - FUL SELF, MY THOU - GHT - FUL SELF; end.

1. BEA - R ALL AND DO - O to refrain and lines 2,3,4

NO - THING;

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

Opening, refrain to the lines 1- 4 and conclusion:

My thoughtful self, my thoughtful self;

1. **Bear all and do nothing;**
2. **Hear all and say nothing;**
3. **Give all and take nothing;**
4. **Serve all and be nothing.**

The purpose of the whole creation is fulfilled in the attainment of that perfection which is for a human being to attain.

The saints, seers, sages, prophets and masters of humanity have all been human beings; and they have shown divine perfection in fulfilling the purpose of being human.

This heartsong reminds our thoughtful self to be humble as a devotee and to be human as a lover of the Beloved for the Beloved Ones.

**My thoughtful self:
Serve all and be nothing !**

I AM THINE, BELOVED WHY WAS I BORN



Gamaka from the Nirtan
by Hazrat Inayat Khan

SUFI HEARTSINGING:
DEDICATION, nr.32

1 drone g

WHY - Y WAS I BORN,

7 to repeat 3x

O L - ORD, IF NOT TO FIND

14

THEE - EE.

20

WHY - Y DO I DIE,

26 to repeat 3x

O L - ORD, IF NOT TO COME TO

34

THEE - EE.

40

WHY - Y: I AM THINE,

46 49. 3x from 40; 3x from 47 for ending.

BE - LO - VED !

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

Why was I born, o Lord,
if not to find Thee.
Why do I die, o Lord,
if not to come to Thee.

(Why - I am Thine, Beloved !)

This heartsong will help us to realise the answer on our innermost why.
We are the beloved ones to become the lovers of the All-Beloved.
We are the beloved ones to be the love of the All-Beloved.
We are the beloved ones to come nearer and nearer to the All-Beloved.
We are the beloved ones to be the Lovehood of the All-Beloved.

Why - I am Thine, Beloved !

I LOOK TO THEE, O LORD

I LOOK TO THEE, O LORD



Raga from the Vadan
by Hazrat Inayat Khan

SUFI HEARTSINGING:
DEDICATION, nr.33

1. drone c start, refrain and ending

1. I LOOK TO THEE, O LO - RD, I LOOK TO THEE;

8. 1. WHEN THE NOO - SE OF DEATH SEEMS UN - A-

12. to refrain

VOI - DA - BLE AND NIGH;

22. 2. WHEN WITH HEA - VY HEART I SEE

26. to refrain

MY BE - LO - VED ONES DE - PART; 3. WHEN

36. CHANGE AND LI - MIT IN THE

38. to refrain

WORLD - LY LOVE I SEE; 4. WHEN

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

This heartsong directs us in all our life's experiences to the Only One.

For opening, refrain and ending the line:

I look to Thee, o Lord, I look to Thee;

1. when the noose of death seems unavoidable and nigh;
2. when with heavy heart I see my beloved ones depart;
3. when change and limit in the worldly love I see;
4. when all that I call mine is snatched away from my hand;
5. when my boon companions turn their back in my sorrow;
6. when my hands are full with worldly strife;
7. when the higher self raises me up and the lower self weighs me down;
8. when I try to do right and it turns to wrong;
9. when all in life seems as naught to me
and I feel a yearning for something beyond;

I look to Thee, o Lord, I look to Thee, I look to Thee !

I LOOK TO THEE, O LORD

33

42 drone-c

ALL THAT I CALL MINE IS SNATCHED A-
to refrain

46 WA - Y FROM MY HAND;

5. WHEN MY BOO - N COM - PAN - IONS TURN THEIR
to refrain

62 BACK IN MY SOR - ROW;

72 6. WHEN MY HA - NDS ARE FULL WITH WORLD - LY STRIFE;
to refrain

83 7. WHEN THE HIGH - ER SELF RAI - SES ME UP
to refrain

93 AND THE LO - WER SELF WEIGHS ME DOWN;

118 8. WHEN I TRY TO DO RIGHT AND
to refrain

128 IT T -URNS TO WRONG; 9. WHEN

138 ALL IN LIFE SEEMS AS NAUGHT TO ME AND I

149 FEEL A Y - EAR - NING FOR SOME - THING BE - YOND;

183 3x for conclusion 3x from 187 for ending.

I LOOK TO THEE, O LO - RD, I LOOK TO THEE;

Sufi Lovehood All-Beloved
C-1998 SUFI-LAB alim vosteem

We are blessed devotees with such a Master who is learning all from life,
and who is teaching us the learning from life by sharing his friendship.

I look to Thee, o Lord, I look to Thee, I look to Thee !

GOD IS GREAT, ALLAH HO AKBAR

RIDING ON THE HORSE OF HOPE



Alankara from the Vadan

by Hazrat Inayat Khan

SUFI HEARTS SINGING:
DEDICATION, nr.34

1 = 140 drone d start, refrain and conclusion

AL - LAH HO A - AK - BAR, AL - LAH HO A - AK - BAR,

AL - LAH HO A - AK - BAR, AL - LAH HO A - AK - BAR,

AL - LAH HO A - AK - BAR, AL - LAH HO AK - BAR. end.

1. RI - DING ON THE HORSE OF HOPE, AL - LAH HO AK - BAR;

2. HOL - DING IN MY HAND THE REI - N OF COU - RAGE, AL - LAH HO AK - BAR;

3. CLAD IN THE AR - MOUR OF PA - TIENCE, AL - LAH HO AK - BAR;

4. AND THE HEL - MET OF EN - DU - RAN - CE ON MY HEAD, AL - LAH HO AK - BAR;

5. I START - ED ON MY JOUR - NEY TO THE LAND OF LOVE. to refrain and line 6

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

ALLAH HO AKBAR, refrain means: GOD IS THE ALL-GREAT.

1. Riding on the horse of hope,
2. holding in my hand the rein of courage,
3. clad in the armour of patience,
4. and the helmet of endurance on my head,
5. I started on my journey to the land of love.

Repetition of the sacred words Allahu Akbar will open the devotee for the All-Greatness of Allah, the One, not limited by name, form or dogma. This heartsong prepares the lover for this battle beyond the limitations of the world and the self on the way towards the perfection of the All-Beloved

" I started on my journey to the land of love "

69 drone d

6. A LANCE OF STERN F - AITH IN MY HAND, AL - LAH HO AK - BAR;

77

7. AND THE SWORD OF FIRM CON - VIC - TION BUCK - LED ON,

82

AL - LAH HO AK - BAR; 8. WITH THE KNAP - SACK OF SIN -

89

CE - RI - TY, AL - LAH HO AK - BAR;

95

9. AND THE SHIELD OF EA - RN - NEST NESS, AL - LAH HO AK - BAR;

103

to refrain and line 11

10. I AD - VANCED ON THE PATH OF LOVE.

111

11. MY EARS CLOSED TO THE DIS - TUR - BING NOISE OF THE WORLD,

116

AL - LAH HO AK - BAR; 12. MY EYES TURNED FROM ALL

122

THAT WAS CAL - LING ME ON THE WAY, AL - LAH HO AK - BAR;

129

13. MY HEART BEA - TING THE RHY - THM OF MY E - VER - RI - SING AS - PI - R - A - TION,

135

AL - LAH HO AK - BAR; 14. AND MY BLA - ZING

141

SOUL GUI - UI - DING ME ON THE PATH, AL - LAH HO AK - BAR;

149

to refrain and line 16

15. I MADE MY WAY THROUGH THE SPACE.

6. A lance of stern faith in my hand,
 7. and a sword of firm conviction buckled on,
 8. with the knapsack of sincerity,
 9. and the shield of earnestness,
 10. I advanced on the path of love.

Sufi Lovehood All-Beloved.
 C-1998 SUFI-LAB alim vosteem.

155 drone d

16. I WENT THROUGH THE THICK FO - REST OF PER - PE - TU - AL DE - SIRE,
 AL - LAH HO AK - BAR;

17. I CROSSED THE RUN -
 NING RI - VERS OF LONG - ING, AL - LAH HO AK - BAR;

18. I
 PASSED THROUGH THE DE - SERTS OF SI - LENT SUF - FE - RING,
 AL - LAH HO AK - BAR;

19. I CLIMBED THE STEEP HILLS OF CON -
 TIN - NU - AL DE - SIRE, AL - LAH HO AK - BAR;

20. FEE - LING E - VER SOME PRE - SENCE IN THE AIR I ASKED:
 "ARE YOU THERE, MY LOVE?"

21. AND A VOICE CAME TO MY EARS, SAY - ING:
 "NO, STILL FUR - THER AM I".

to refrain for ending.

Sufi Lovehood All-Beloved.
 C-1998 SUFI-LAB alim vosteem.

11. My ears closed to the disturbing noise of the world,
12. My eyes turned from all that was calling me on the way.
13. My heart beating the rythm of my ever rising aspiration,
14. and my blazing soul guiding me on the path,
15. I made my way through the space.
16. I went through the thick forest of perpetual desire,
17. I crossed the running rivers of longing.
18. I passed through the deserts of silent suffering,
19. I climbed the steep hills of continual desire.(strife).
20. Feeling ever some presence in the air, I asked:
 "Are you there, my love?"
21. And a voice came to my ears, saying,
 "No still further am I".

ALLAH HO AKBAR !

YOU ONLY ONE

THY LIGHT HAS ILLUMINATED



Raga from the Gayan
by Hazrat Inayat Khan

SUFI HEARTS SINGING:
DEDICATION, nr.35

1 drone c full refrain for start and after every 3 lines and for ending.

YOU - OU YOU ON - LY ONE,

YOU - OU YOU ON - LY ONE,

YOU - OU YOU ON - LY ONE,

YOU ON - LY ONE; 1a: THY

LI - GHT HAS IL - LU - MI - NA-

to short refrain

TED THE DARK CHAM - BERS OF MY MIND;

41 short refrain after every line to line 1b

YOU - OU YOU ON - LY ONE;

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

You Only One;

- 1a Thy light hath illuminated the dark chambers of my mind;
- 1b Thy love is rooted in the depths of my heart;
- 1c Thine own eyes are the light of my soul;
- 2a Thy power worketh behind my action;
- 2b Thy peace alone is my life's repose;
- 2c Thy will is behind my every impulse;
- 3a Thy voice is audible in the words I speak;
- 3b Thine own image is my countenance;
- 3c My body is but a cover over Thy soul;
- 4 My life is Thy very breath,
my Beloved,
and my self is Thine own being.

You Only One !

49 drone c refrain

1b THY LO - VE IS ROO - TED IN THE DEPTHS OF MY HEART;

59 full refrain

1c THINE O - WN EYES ARE THE LIGHT OF MY SOUL;

69 refrain

2a THY PO - WER WORK - ETH BE - HIND MY ACT - ION;

78 refrain

2b THY PEA - ACE A - LONE IS MY LIFE'S RE - POSE;

87 full refrain

2c THY WI - LL IS BE - HIND MY EVER - Y IM PULSE;

97 refrain

3a THY VOI - CE IS AU - DI - BLE IN THE WORDS I SPEAK;

107 refrain

3b THINE O - WN I - MAGE IS MY COUN - TE - NANCE;

116 full refrain

3c MY BO - DY IS BUT A CO - VER O - VER THY SOUL;

125

4 MY LI - FE IS THY VE - RY BREATH,

134

MY BE - LO - VED,

138 to full refrain 3x for ending.

AND MY SELF - LF IS THINE OWN BE - ING;

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vösteen.

In this mystical heartsong we can partake in the cosmic feeling of oneness
by our simple devotion and full dedication to the Beloved.

It is by the grace of our Master that we receive this spirit of guidance.

It is by the grace of the Divine Beloved we receive this beautiful truth.

It is by the grace of the Creator we may enter the door of that Reality.

Thy light has illuminated the dark chambers of my mind!

GLORY OF GOD, SUBHAN ALLAH

IN THE SWINGING OF THE



Raga from the Vadan
by Hazrat Inayat Khan

SUFI HEARTS SINGING:
DEDICATION, nr.36

1 drone c start, refrain and ending

SUB - HAN AL - LAH, SUB - HAN AL - LAH;
 1. IN THE SWING - ING OF THE BRAN - CHES, SUB - HAN AL - LAH,
 IN THE FLY - ING OF THE BIRDS, SUB - HAN AL - LAH, AND
 IN THE RUN - NING OF THE WA - TER,
 BE - LO - VED, I SEE THY
 WA - VING HAND, BID - DING ME GOOD - BYE.

to refrain and couplet 2

Sufi Lovehood All-Beloved.
 C-1998 SUFI-LAB alim vosteem.

Subhan Allah, Subhan Allah, Subhan Allah;

1. In the swinging of the branches,
 in the flying of the birds,
 and in the running of the water,
 Beloved,
 I see Thy waving hand, bidding me goodbye.
2. In the cooing of the wind,
 in the roaring of the sea,
 and in the crashing of the thunder,
 Beloved,
 I see Thee weep and I hear Thy cry.
3. In the promise of the dawn,
 in the breaking of the morn,
 and in the smiles of the rose,
 Beloved,
 I see Thy joy at my homecoming.

Subhan Allah means: The Glory of God, you may sing also: Glory to God!
 Repetition will bring the vision of the magnificence of the divine nature.

67 drone c

2. IN THE COO - ING OF THE WIND, SUB - HAN AL - LAH,

75 IN THE ROAR - ING OF THE SEA, SUB - HAN AL - LAH, AND

83 IN THE CRASH - ING OF THE THU - N - DER,

89 BE - LO - VED, I SEE THEE

95 WEEP AND I HEAR THY CRY; to refrain and couplet 3

113 3. IN THE PRO - MISE OF THE DAWN, SUB - HAN AL - LAH,

121 IN THE BREA - KING OF THE MORN, SUB - HAN AL - LAH, AND

129 IN THE SMILES OF THE RO - SE,

135 BE - LO - VED, I SEE THY

141 JOY AT MY HOME - CO - MING; to refrain and end.

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

This melody came into existence when a posthumous painting of Pir-o-Murshid Musharaff Moulamia Khan, the youngest brother of Hazrat Inayat Khan and one of his companions to the western world, was hung in the back-room of his Darbar Home in den Haag, the Netherlands. Late Murshida Shahzadi, his devoted wife, was more consoled in her grief of the separation and felt caressed and touched by this sign of homecoming. It was the experience and expression of his total spiritual responsibility for us all and for the heritage of the inner mystical tradition of sufism. This song expresses the joy of his real homecoming and our joy being blessed by that Master of Love in the Sufi Lovehood of the All-Beloved.

I see Thy joy at my homecoming, Subhan Allah !

GOD IS TRUTH, ALLAH HAQQ

WHEN THOU DIDST SIT



Raga from the Vadan
by Hazrat Inayat Khan

SUFI HEARTSINGING:
DEDICATION, nr.37

1. *drone d*

1. WHEN THOU DIDST SIT U - PON THY THRONE,
is short refrain after every line

6 *refrain*
AL - LAH HAQQ, HAQQ AL - LAH, AL - LAH HAQQ;
God is Truth, Truth is God, God is Truth; *refrain*

12
WITH A CROWN U - PON THY HEAD,

16 *refrain*
I DID PRO - STRATE MY - SELF U - PON THE GROUND

21
AND CAL - LED THEE MY LORD.

26 *long refrain after each couplet*
AL - LAH HAQQ, HAQQ AL - LAH, AL - LAH HAQQ,

32
HAQQ AL - LAH, AL - LAH HAQQ, AL - LAH HAQQ,

38 *is long refrain then to couplet 2*
HAQQ AL - LAH, AL - LAH HAQQ;

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

1. When Thou didst sit upon Thy throne,
with a crown upon Thy head,
I did postrate myself upon the ground
and called Thee my Lord.
2. When Thou didst stretch out Thy hands
in blessing over me,
I knelt
and called Thee my Master.
3. When Thou didst raise me from the ground,
holding me with Thine arms,
I drew closer to Thee
and called Thee my Beloved.
4. But when Thy caressing hands held my head
next to Thy glowing heart
and Thou didst kiss me,
I smiled
and called Thee Myself. Allah Haqq, Haqq Allah, Allah Haqq.

GOD IS TRUTH, ALLAH HAQQ

42 drone d

2. WHEN THOU DIDST STRE - TCH OUT THY HANDS, refrain

47 IN BLE - ES - SING O - VER ME, refrain

51 I KNE - LT, refrain

53 AND CAL - LED THEE MY MA - STER. long refrain

58 3. WHEN THOU DIDST RAISE ME FROM THE GROUND, refrain

63 HOL - DING ME WITH THI - NE ARMS, refrain

67 I DREW CLO - SER TO THEE, refrain

71 AND CAL - LED THEE MY BE - LO - VED. long refrain

76 4. BUT WHEN THY CA - RES - SING HANDS HELD MY HEAD, refrain

82 NEXT TO THY GLO - WING HEART, AND refrain

86 THOU DIDST KISS ME, I SMI - LED, refrain

91 AND CAL - LED THEE MY - SELF. long refrain 3x to end.

Sufi Lovehood Ali-Beloved.
C-1998 SUFI-LAB alim vosteem.

"Allah Haqq, Haqq Allah" means: "God is Truth, Truth is God".

Within the last refrain you can also sing: "God is Truth, Truth is God !"

Repetition of this Sacred Names will give oneness, realizing the true self.

ALLAH HAQQ, HAQQ ALLAH, GOD IS TRUTH, TRUTH IS GOD !

THOU EVER LIFE, YA HAYY

I HAVE LOVED IN LIFE



**Alankara from the Vadan
by Hazrat Inayat Khan**

**SUFI HEARTSINGING:
DEDICATION, nr.38**

1 drone c start, long refrain and ending

YA HAYY, YA HAYY, YA HAYY, YA HAYY, YA HAYY, YA HAYY,

YA HAYY, YA HAY - YA YA HAYY, YA HAYY YA HAY - YA YA HAYY, end.

YA HAYY YA HAY - YA YA HAYY;

1. I HAVE LOVED IN LIFE AND I HAVE BEEN LOVED,

short refrain

YA HAYY, YA HAYY, YA HAYY;

2. I HAVE DRUNK THE BOWL OF POI - SON FROM THE

HANDS OF LOVE AS NEC - TAR, AND HAVE BEEN

RAISED A - BOVE LIFE'S JOY AND SOR - ROW;

to long refrain and line 3

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

Ya Hayy, Ya Hayy, Ya Hayy, refrain means: THOU EVER LIFE ;

1. I have loved in life and I have been loved.
2. I have drunk the bowl of poison from the hands of love as nectar,
and have been raised above life's joy and sorrow.
3. My heart, aflame in love, set afire every heart that came in touch with it.
4. My heart has been rent and joined again;
5. My heart has been broken and again made whole;
6. My heart has been wounded and healed again;
7. A thousand deaths my heart has died,
and thanks be to love, it lives yet.

Repeating the wazifah Ya Hayy will give the devotee the long life of
a lover to realise the all-knowing and all-sufficient Beloved.

This heartsong gives us the blessing of Murshid's trust of understanding.

What are we waiting for if life has to be lived and love to be realised !

59 drone c

3. MY HEART, A - FLAME IN LOVE, SET A - FIRE
 53 EVE - RY HEART THAT CAME IN TOUCH WITH IT. short refrain

59 4. MY HEART HAS BEEN RENT AND JOINED A - GAIN; short refrain

65 5. MY HEART HAS BEEN BRO - KEN AND A - GAIN MADE WHOLE; short refrain

71 6. MY HEART HAS BEEN WOUN - DED AND HEALED A - GAIN;

77 7. A THOUS - AND DEATHS MY HEART HAS DIED, AND long refrain
 82 THANKS BE TO LOVE, IT LI - VES YET.

87 8. I WENT THROUGH HELL AND SAW THERE LOVE'S RA - GING FIRE, long refrain
 95 AND I EN - TERED HEA - VEN IL - LU - MINED WITH THE LIGHT OF LOVE. short refrain

104 9. I WEPT IN LOVE AND MADE ALL WEEP WITH ME; short refrain

111 10. I MOURNED IN LOVE AND PIERCED THE HEARTS OF MAN;

118 11. AND WHEN MY FIE - RY GLANCE FELL ON THE ROCKS, long refrain
 124 THE ROCKS BURST FORTH AS VUL - CA - NOES.

8. I went through hell and saw there love's raging fire,
 and I entered heaven illumined with the light of love.

9. I wept in love and made all weep with me;

10. I mourned in love and pierced the hearts of man;

11. And when my fiery glance fell on the rocks,
 the rocks burst forth as volcanoes.

YA HAYY, YA HAYY, YA HAYY!

Sufi Lovehood All Beloved.
 C-1998 SUFI-LAB alim vosteem.

130 drone c short refrain

12. THE WHOLE WORLD SANK IN THE FLOOD CAUSED BY MY ONE TEAR;

13. WITH MY DEEP SIGH THE EARTH TREM - BLED,

AND WHEN I CRIED A - LOUD THE NAME OF MY BE - L - O - VED,

I SHOOK THE THRONE OF GOD IN HEA - VEN.

14. I BOWED MY HEAD LOW IN HU - MI - LI - TY,

AND ON MY KNEES I BEGGED OF LOVE,

"DIS - CLOSE TO ME, I PRAY THEE, O LOVE, THY SE - CRET".

15. SHE TOOK ME GENT - LY BY MY ARMS AND LIF - TED ME A -

BOVE THE EARTH, AND SPOKE SOFT - LY IN MY EAR,

"MY DEAR ONE, THOU THY - SELF ART LOVE, ART

LO - VER, AND THY - SELF ART THE BE - LO - VED

WHOM THOU HAST A - DORED".

long refrain 2x for ending.

Sufi Lovehood All-Beloved.
C-1998 SUFILAB alim vosteem.

12. The whole world sank in the flood caused by my one tear;
13. With my deep sigh the earth trembled,
and when I called aloud the name of my beloved,
I shook the throne of God in heaven.
14. I bowed my head low in humility, and on my knees I begged of love,
" Disclose to me, I pray thee, O love, thy secret ".
15. She took me gently by my arms and lifted me above the earth,
and spoke softly in my ear,
" My dear one, thou thyself art love, art lover,
and thyself art the beloved whom thou hast adored ".

THOU EVER LIFE, THOU EVER LOVE, YA HAYY !



**Alankara from the Vadan
by Hazrat Inayat Khan**

**SUFI HEARTSINGING:
DEDICATION, nr.38**

1 drone e start, refrain and end

YA FAT - TAH, YA FAT - TAH, YA FAT - TAH.

9 to refrain

1. I WILL SOAR HIGH - ER THAN THE HIGH - EST HEA - VEN,

16 to refrain

2. I WILL DIVE DEEP - ER THAN THE DEPTH OF THE O - CEAN,

25 to refrain

3. I WILL REACH FUR - THER THAN THE WIDE HO - RI - ZON,

33 to refrain and couplet 5

4. I WILL EN - TER WITH - IN MY IN - NER - MOST BE - ING.

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

YA FATTAH means: OH YOU THE OPENER.

Repeating this Sacred Name will open the heart of the devotee,
and will bring victory while knocking at the door of Truth from the Beloved

1. I will soar higher than the highest heaven,
2. I will dive deeper than the depth of the ocean,
3. I will reach further than the wide horizon,
4. I will enter within my innermost being.
5. You know me but little, O everchanging life,
I will live in that sphere where death cannot reach.
6. I will raise my head high before you will turn your back to me,
7. I will close my lips before you will close the doors of your heart,
8. I will dry my tears before you will not respond to my sigh,
9. I will fly to the heavens, O world of illusion,
before you will throw me down on the earth.

Ya Fattah, Ya Fattah, Ya Fattah !

43 drone e

5. YOU KNOW ME BUT LIT - TLE O E - VER CHANG - ING LIFE,

51 I WILL LIVE IN THAT SPHERE

55 WHERE DEATH CAN - NOT REACH, to refrain

60 6. I WILL RAISE MY HEAD HIGH BE - FORE

64 YOU WILL TURN YOUR BACK TO ME, to refrain

69 7. I WILL CLOSE MY LIPS BE - FORE YOU WILL

74 CLOSE THE DOORS OF YOUR HEART, to refrain

79 8. I WILL DRY MY TEARS BE - FORE YOU WILL

84 NOT RE - SPOND TO MY SIGH, to refrain

89 9. I WILL FLY TO THE HEA - VENS, O

94 WORLD OF IL - LU - SION, BE - FORE YOU WILL

99 THROW ME DOWN ON THE EARTH. to refrain and end

Sufi Lovehood Ali-Beloved.
C-1998 SUFI-LAB alim vosteem.

YA FATTAH, OH YOU THE OPENER !

SONGS
for the
SOUL

SAVE ME, MY LORD



Prayer from the Gayan
by Hazrat Inayat Khan

SUFI HEARTS SINGING:
DEDICATION, nr.40

1 drone c

SAVE ME, MY LORD, SAVE ME, MY LORD; refrain

9

1. FROM THE EARTH - LY PAS - SIONS AND THE

12 to refrain

AT - TACH - MENTS WHICH BLIND MAN - KIND.

15

2. FROM THE TEMP - TA - TIONS OF PO - WER, FAME AND WEALTH,

19 to refrain

WHICH KEEP MAN A - WAY FROM THY GLO - RI - OUS VI - SION.

24

3. FROM THE SOULS WHO ARE CON - STANT - LY OC - CU - PIED

28

IN HUR - TING AND HAR - MING THEIR FEL - LOW - MAN

32 to refrain

AND WHO TAKE PLEA - SURE IN THE PAIN OF A - NO - THER.

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

Save me, my Lord, save me, my Lord.

1. From the earthly passions and the attachments which blind mankind.
2. From the temptations of power, fame and wealth,
which keep man away from Thy glorious Vision.
3. From the souls who are constantly occupied in hurting and harming
their fellow-man, and who take pleasure in the pain of another.
4. From the evil eye of envy and jealousy,
which falleth upon Thy bountiful Gifts.
5. From falling into the hands of the playful children of earth,
lest they might use me in their games;
they might play with me and then break me in the end,
as children destroy their toys.
6. From all manner of injury that cometh from the bitterness of my adversaries
and from the ignorance of my loving friends.

84 Save me, my Lord, save me, my Lord. Amen.

37 drone c

4. FROM THE E - VIL EYE OF EN - VY AND JEA - LOU-
to refrain

41 SY, WHICH FAL - LETH U - PON THY BOUN - TI - FUL GIFTS.

46

5. FROM FAL - LING IN - TO THE HANDS OF THE

50 PLAY - FUL CHILD - REN OF EARTH, LEST THEY MIGHT USE ME

54 IN THEIR GAMES, THEY MIGHT PLAY WITH ME AND THEN

58 to refrain

BREAK ME IN THE END, AS CHILD - REN DE - STROY THEIR TOYS.

63

6. FROM ALL MAN - NER OF IN - JU - RY THAT

67 CO - METH FROM THE BIT - TER - NESS OF MY AD - VER - SA -

71 RIES, AND FROM THE IG - NO - RANCE OF MY LO - VING FRIENDS.

77

SAVE ME MY LORD, SAVE ME, MY LORD.

85 conclusion

A - A - MEN, A - A - MEN. end

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

This prayer for protection will give us a deep insight into human nature and teaches us to how to accept the reality of human behaviour. The Divine protection and the Divine way of conduct as a Hu-Man will help us on our way of attainment to come to a deeper understanding. The grace of the Master will guide us as a prayer through this life.

Save me, my Lord, save me from myself.



Tala from the Gayan
by Hazrat Inayat Khan

**SUFI HEARTSINGING:
DEDICATION, nr. 41**

1. MA - STER IS HE, WHO MA - STERS HIM - SELF,
MA - STER IS HE, WHO MA - STERS HIM - SELF,
MA - STER IS HE, WHO MA - STERS HIM - SELF,
MA - STER IS HE, WHO MA - STERS HIM - SELF,
MA - STER IS HE, WHO MA - STERS HIM - SELF, YA
NUR, YA NUR, YA NUR, YA
NUR, YA NUR, YA NUR;

1. **Master is he, who masters himself; Ya Nur, Ya Nur, Ya Nur;**
2. **Teacher is he, who teaches himself; Ya Nur, Ya Nur, Ya Nur;**
3. **Governor is he, who governs himself; Ya Nur, Ya Nur, Ya Nur;**
4. **Ruler is he, who rules himself; Ya Nur, Ya Nur, Ya Nur.**

Ya Nur means: You All-Light, Allah is the Light of heavens and earth.

God is the light of the whole creation, making it apparent.

Repeating this Sacred Name will kindle the inner light of the devotee.

Be you lights to yourselves, says the Buddha, to see the Reality.

This heartsong may reveal what we think we are and what we can become.

In the light of knowledge we may find our way towards the mind of creation and we may see our own existence with the eyes of the heart.

RENDER LIGHT, YA NUR, YA NUR, YA NUR !

PHRASES FOR DEVOTEES

AWAKE TO THE MESSAGE OF GOD



Phrases given by
Hazrat Inayat Khan

SUFI HEARTSINGING:
DEDICATION, nr.42

1. ¹ drone e

1. A - WA - KE, A - WA - KE,

A - WA - KE TO THE

MES - SAGE OF GOD. 21X

2. O - PEN MY - Y HEART,

THAT TH - Y SPI - RIT IT MAY RE - FLECT. 21X

3. O - PEN MY - Y HEART. 21X

4. MA - KE MY HEA - RT,

THY DI - VI - NE TE - M - PLE. 21X

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

1. Awake, awake, awake to the Message of God.
2. Open my heart, that Thy Spirit it may reflect.
3. Open my heart.
4. Make my heart Thy Divine Temple.

These phrases were given by Hazrat Inayat Khan to individual mureeds to repeat in a special way for a specific purpose. To sing these phrases as wazifahs will reveal their meaning and fulfilment. It is the Love of the Master and the Grace of the All-Beloved that will fulfil the innermost longing of devotees for spiritual attainment. May our breath and bloodcells sing these phrases in devoted surrender.

The Sufi always recognizes God as the Perfection of Love, Harmony and Beauty as the Perfection of all qualities and as the Perfection of Perfections.

"Awake to the Message of God!"

SONGS
for the
SOUL

BLESS LORD MY LIFE

Phrases given by
Hazrat Inayat KhanSUFI HEARTSINGING:
DEDICATION, nr.43

1 drone e

5. BLESS LORD MY LIFE, E - VERY

7 DAY AND IN E - VER - Y WAY. 21X

13 6. GIVE ME WIS - DOM AND PO - WER

16 THAT MAY EN - A - BLE ME

19 TO SERVE IN THY - Y CAUSE. 21X

22 7. FILL THE CUP OF MY HEART WITH

27 THY DI - VI - NE SPI - I - RIT. 21X

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

5. Bless Lord my life, every day and in every way.
6. Give me wisdom and power that may enable me to serve in Thy Cause.
7. Fill the cup of my heart with Thy Divine Spirit.

If it be asked what is the purpose of Wazifa, it may be answered that as the purpose of all rain is to return to the ocean, so the purpose of every soul is to return to God. Some drops unite in little streams, to flow down the river which ultimately loses itself in the ocean. So the practice of each Wazifa may be for some particular purpose, yet all these purposes unite as the streams unite, and finally come to their destination.

Sufism is not a code of rules;
the purpose of Sufism is to bring souls to God realization.
Allah is beyond all Attributes and Qualities, being All Essence.
Understanding this every breath can become a meditation
wherein one puts full dependence upon Allah
and there will be no moment which will not be a meditation,
no moment of separateness from God.

Hazrat Inayat Khan, Original Texts 1923-1 p.273.

" Fill the cup of my heart with Thy Divine Spirit "

MURSHID'S BLESSING

MAY YOUR HEART BE FILLED

SONGS
for the
SOUL



Blessing given by
Hazrat Inayat Khan

SUFI HEARTS SINGING:
DEDICATION, nr.44

1 drone f

MAY YOUR HEART BE FILLED WITH
HEAVENLY JOY;
MAY YOUR SOUL BE ILLUMINATED
WITH DIVINE LIGHT;
MAY YOUR SPIRIT UPHOLD
THE DIVINE MESSAGE;
MAY YOU GO ON IN THE
SPIRITUAL PATH;
MAY GOD'S PEACE ABIDE WITH YOU to sing 3x or more!
FOR EVER AND EVERMORE.

May your heart be filled with heavenly joy;
May your soul be illuminated with divine light;
May your spirit uphold the divine message;
May you go on in the spiritual path;
May God's peace abide with you for ever and evermore.

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

You may sing this blessing over and over and Murshid will bless you always.
When you open up your mind, your heart and your soul, God's blessing
will be realised in you and shared in all the devotees of the lovehood.

Raise the voice of your heart !



Phrase for spiritual healing
by Hazrat Inayat Khan

SUFI HEARTS SINGING:
DEDICATION, nr.45

1 drone c healing wazifah to repeat 7x or 21x each time

6 healing phrase

11 O THOU, WHO ART THE HEA - LER

16 OF OUR BO - DIES, HEARTS AND SOULS,

20 BY THY ME - R - CY,

25 MAY SHE, HE, or THEY BE HEALED BY THY ALL - SUFF-
or NAME

FI - CIENT PO - WER OF HEA - LING;

ending after wazifah end.

OH THOU.

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

Healing Phrase and Healing Wazifah:

O Thou, who art the healer of our bodies, hearts and souls,
by Thy Mercy, may they be healed by Thy All-Sufficient Power of Healing;
Ya Shafi, Ya Kafi; means: Oh Healer, Oh All-Sufficient One.

Three Healing Prayers used in the Ceremonial Sufi Healing Activity:

Oh Thou, whose nature is mercy and compassion
and who's Being is all peace.
Father, Creator and Sustainer of our lives,
send on the whole humanity Thy peace
and unite us all in Thy Divine Harmony. Amen.

Oh Thou, the Spirit of our souls,
the Master of our minds
and the Controller of our bodies,
we humbly offer ourself to be used
as the channels of Thy Love, Light and Life
that we may be more able to serve Thee and Humanity. Amen.

Oh Thou, the Light of all souls,
the Life of all beings,
the Healer of hearts.
All-Sufficient and All-Powerful God,
the Forgiver of our shortcomings,
free us from all pain and suffering
and make us Thy instruments,
that we may in our turn free others from pain and suffering
and that we may impart to them:
Thy Light, Thy Life, Thy Joy and Thy Peace. Amen.

SONGS
for the
SOUL

GOD GRANTH YOU



Blessings from Murshid
by Hazrat Inayat Khan

SUFI HEARTS SINGING:
DEDICATION, nr.46

1 drone c

GOD GR - ANTH YOU: THOUGHT THAT EX -
P - AN - DETH, FEE - LING THAT DEE - PEN - ETH,
FRIEND - SHIP THAT LAST - ETH LONG, LOVE THAT CHANG - ETH
NOT, A TREA - SURE THAT E - VER GRO - O -
WETH, HAP - PI - NESS THAT END - ETH NOT,
FAITH THAT REA - SON CAN - NOT SHAKE, DE - VO - TION
THAT EN - DUR - ETH ALL TESTS, LIGHT THAT CON - TIN - U - A - LY
BURN - ETH, LIFE THAT LIV - EST FOR
E - E - VER.

to sing 3x

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

God granth you:
thought that expandeth, feeling that deepeneth,
friendship that lasted long, love that changeth not,
a treasure that ever groweth, happiness that endeth not,
faith that reason cannot shake, devotion that endureth all tests,
light that continually burneth, life that liveth for ever.

These words were on a printed card sent for Christmas 1925 to the mureeds.
These words were signed: "I.K. Blessings from Murshid".
This blessing will deepen our lives in friendship to bloom to its fullness.

Share that friendship and devotion that endureth all tests !

SONGS
for the
SOUL

WHAT IS THE RELIGION

Sufi characteristics
by Hazrat Inayat KhanSUFI HEARTSINGING:
DEDICATION, nr.47

1¹ drone e

1. WH - A - T IS THE RE - LI - I -
I - GION OF THE SU - FI ?
NA - TU - RAL LIFE.

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

- | | |
|--------------------------------------|-------------------|
| 1. What is the religion of the Sufi? | Natural life. |
| 2. What is the manner of the Sufi? | Simplicity |
| 3. What is the goal of the Sufi? | Self-realisation. |
| 4. What is the path of the Sufi? | Friendship. |
| 5. What is the art of the Sufi? | Humility. |
| 6. What is the charm of the Sufi? | Personality. |
| 7. What is the moral of the Sufi? | Beneficence. |
| 8. What is the attitude of the Sufi? | Forgiveness. |
| 9. What is the Beloved of the Sufi? | God. |
| 10. What is the Ideal of the Sufi? | Man. |

These are simple answers to questions of a complex nature.
The answers are from a mystic on the way of love and truth.
They will become no Belief, no Church, no Dogma, no Law,
no Ceremony, no Book, no Worship, no Authority.
They will always be examples of practical insight in our capacities.
And so simple our answers must become to may be a sufi.
There is no other way then going our way to become human.
This song makes us to realise the value of this love and its truth.

Small musical adaptations must be made for some words
on the melody, due to their number of syllables.

The religion of the Sufi is natural life .



Blessing for Servitude
by Hazrat Inayat Khan

SUFI HEARTSINGING:
DEDICATION, nr.48

1 drone c

GOD BLESS YOU,

5 IL - LU - MI - NA - TE YOU AND

9 MAKE YOUR LIFE FRUI - T - FUL

13 IN HIS SE - R - VICE, 3X

17 conclusion end.

GOD BLESS YOU.

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

God bless you,
illuminate you
and make your life fruitful
in His Service.

When we will receive this blessing for our devotion we are blessed with the best blessing of all blessings, to be of service to God and Humanity. With this heartsong we partake in the blessing of our Master, and we will be united in this life of work, dedicated to our destiny. We will be blessed and united in the Love for the Beloved and we will always be united in Lovehood with all Lovers !

Make your life fruitful in His Service !

SPIRITUAL HERITAGE
MY THOUGHTS I HAVE SOWNAlapa from the Vadan
by Hazrat Inayat KhanSUFI HEARTSINGING:
DEDICATION, nr.49

1. ^{drone b} MY THOU - GHTS I HAVE S - OWN
ON THE SOIL OF YOUR M - IND;
2. MY LO - VE HAS PE - NE - TRA -
TED YOUR HEA - RT;
3. MY W - ORD I HA - VE PUT IN -
T - O YOUR M - OUTH;
4. MY L - IGH T HAS IL - LU - MI -
NA - TED YOUR WHOLE BE - ING;
5. MY W - ORK I HA - VE GI -
VEN IN - TO YOUR HA - ND.

to wazifah's

Sufi Lovehood All-Beloved.
C-1998 SUFI-LAB alim vosteem.

1. My thoughts I have sown on the soil of your mind;
2. My love has penetrated your heart;
3. My word I have put into your mouth;
4. My light has illuminated your whole being;
5. My work I have given into your hand.

This is the Spiritual Heritage of God for the Masters,
This is the Spiritual Heritage of God for the Devotees,
This is the Spiritual Heritage of the Beloved for the Lovers of God.

SPIRITUAL HERITAGE THE WAZIFAH'S

63 drone b

1. MY THOU - GHTS I H - AVE SOWN
 ON THE SOIL OF YOUR MIND.

68

73

2. MY L - OVE HAS PE - NE-
 TRA - TED YOUR HEART.

77

82

3. MY W - ORD I HA - VE
 PUT IN - TO YOUR MOUTH.

86

91

4. MY L - IGH T HAS IL - LU - MI-
 NA - TED YOUR WHOLE BE - ING.

96

101

5. MY W - ORK I HAVE GI - VEN
 IN - TO YOUR HAND.

106

end.

Sufi Lovehood All-Beloved.
 C-1998 SUFI-LAB alim vosteem.

These wazifah's can be repeated after the singing lines or as a meditation and can then again be concluded by the singing line or by all the lines. We have to realise the message of sufism in becoming ourselves that message It is by the grace of the Master and by devotion to may reflect that Truth.

Many followers, but rare it is to find a devotee.

Many workers, but rare it is to find a trustee.

Many worshippers, but rare it is to find a lover of God.

Many students, but rare it is to find one who glorifies the Lord.

Murshid wrote these lines in a copy of the Gayan for a mureed, see song 72.

Let us be that devotee, that trustee and lover of God !

Let us glorify the Lord with love and service.

My work I have given into your hand.