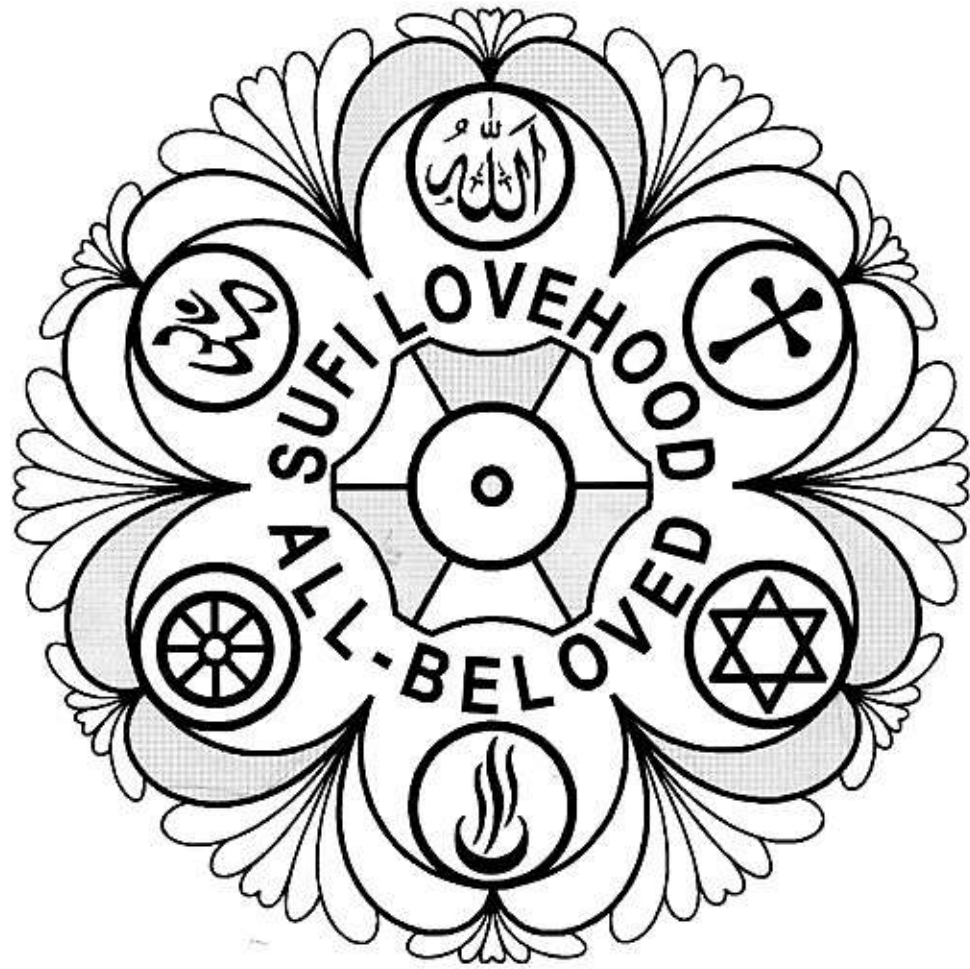


The **TEXT-BOOK** of SUFI



HEARTSINGING & DEVOTION

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

Alim Vosteen – SufiLab - One of Heart

BOOK of SUFI HEARTSINGING & DEVOTION WORDS



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 WORDS



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	
	<i>index heartsongs</i>	14
	<i>song nr.</i>	
A	EXERCISE	01-07; 17
B	HOMAGE	08-14; 18
C	TRADITION	15-26; 20
D	DEDICATION	27-49; 23
E	DIWAN	50-57; 31
F	DEVOTION	58-75; 37
VII	GAYATRI, CONFRATERNITY	46
	UNIVERSAL WORSHIP	49
VIII	DOST CHALOO	50
IX	ALCHEMISTICAL RULES	55
X	SUFI THOUGHTS	56
XI	SUFI PURPOSES	56

BOOK of SUFI HEARTSINGING & DEVOTION **WORDS**



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 WORDS



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.
HEARTZIKAR 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 WORDS



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 WORDS



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, trough 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 HEARTSINGING & DEVOTION WORDS



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 WORDS



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 WORDS



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 WORDS



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 HEARTSINGING & DEVOTION WORDS



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 HEARTSINGING & DEVOTION WORDS



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 WORDS



**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 bents 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 WORDS



VI index

SONGS for the SOUL

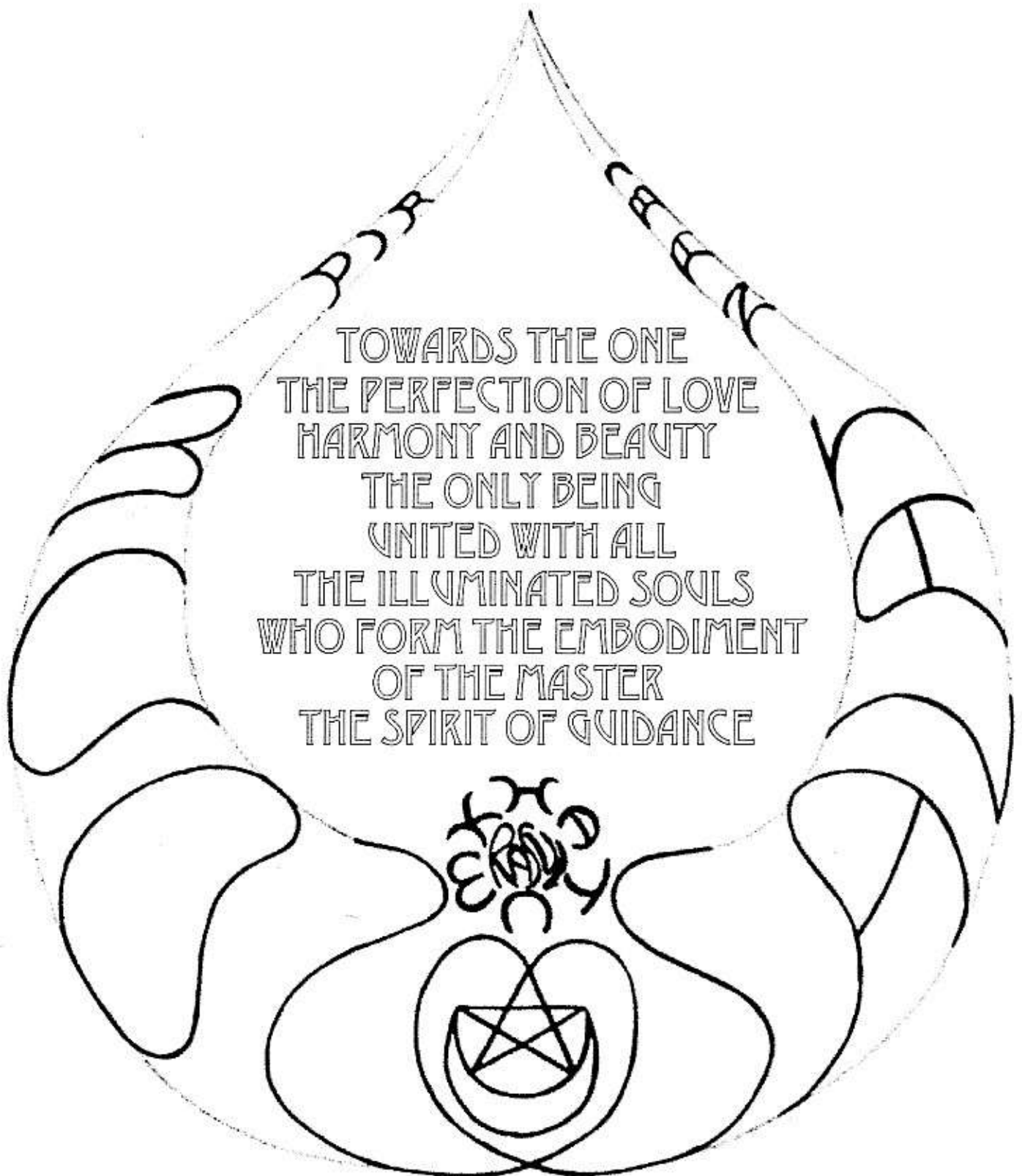
NR.	TITLE:	NR.	FIRST LINE:
A EXERCISE		A	
01	Sufi Invocation	01	Towards the One
02	Elementsinging	02	We invoke the Presence
02b	Element-Phrases	02b	Invocations for Breathing Practice
03	Nayaz Prayer for Purification	03	Beloved Lord, Almighty God
04	Sufi Affirmation for Zikar	04	This is not my body
04b	Sufi Affirmation for Meditation	04b	This is the temple of God
05	Inayat Zikar	05	La ilaha il Allah Hu
06	Element Zikarsinging	06	A - O - I - Y - U
07	Prayer for new life	07	O Thou, who abidest
B HOMAGE		B	
08	God is love	08	Ishq Allah, Ma'bud Allah
09	Towards the One	09	Towards the One
10	Prayer of Peace	10	Send us Thy Peace, O Lord
11	Ya Allah Hu	11	Ya Allah Hu
12	Who is in my heart?	12	Who is in my heart?
13	Always Allah's Love	13	Always Allah's Love
14	Blessing of God	14	May the blessing of God
C TRADITION		C	
15	Sufi Moulud	15	Ya Nabi Salam
16	O God my Master	16	O God my Master
17	O Hazrat Inayat, Beloved Sufi Master	17	O Hazrat Inayat Beloved
18	Indian Moulud	18	Ya Nabi Salam
19	Thy wish	19	Let Thy wish become
20	You are my life	20	You are my life
21	Heavenly Father	21	Heavenly Father, in Thy mercy
22a	Singing Procession	22a	Thou who art the Spirit
22b	Spirit of Guidance	22b	Spirit of Guidance
23	Song to the Sun, Bhibas	23	Of all light the centre
24	Place of Peace	24	There is a place of beauty
25	Nazar prayer of Grace	25	O Thou, the Sustainer
26	Hindu Chant	26	AUM, AUM, AUM
D DEDICATION		D	
27a	Nature meditations	27a	Unfold Thy secret
27bcd	It is Thee	27bcd	It is Thee I see
27efg	Thou art the ocean	27efg	The presence of
28	Confession of Faith of Islam	28	La ilaha il Allahu
29	Jesus Prayer	29	Lord Jesus Christ
30	In the Name of God, Bismillah	30	Why have I two eyes
31	My thoughtful self	31	My thoughtful self
32	I am Thine, Beloved	32	Why was I born, o Lord
33	I look to Thee, o Lord	33	I look to Thee, o Lord
34	God is Great, Allah Ho Akbar	34	Riding on the horse of hope
35	You Only One	35	Thy light has illuminated

BOOK of SUFI HEARTSINGING & DEVOTION WORDS



VI index, cont. SONGS 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)	Dervis Dergah Ilahisi	(76)	Alim Babanin bir Dergahı 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

BOOK of SUFI HEARTSINGING & DEVOTION WORDS



A EXERCISE SONGS for the SOUL

- 01 SUFI INVOCATION 01**
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 !
- 02 ELEMENTSINGING 02**
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:)
- 03 NAYAZ PRAYER FOR PURIFICATION 03**
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.
- 04a SUFI AFFIRMATION FOR ZIKAR 4a**
This is not my body, this is the temple of God !
- 04b SUFI AFFIRMATION MEDITATION 4b**
This is the temple of God, Allah Hu !
- 05 INAYAT ZIKAR 05**
La ilaha il Allah Hu. There is no God beside only You.
Il Allah Hu. Come only You.
Allah Hu. Only You.
Hu. You.
- 06 ELEMENT ZIKAR SINGING ON ELEMENTVOWELS 06**
A (a:)-Earth, belly, yellow; O (o:)-Water, heart, green;
I (i:)-Fire, throat, red; Y (y:)-Air, forehead, blue;
U (u:)-Ether, crown, gray.
- 07 PRAYER FOR NEW LIFE 07**
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.

BOOK of SUFI HEARTS SINGING & DEVOTION WORDS



B HOMMAGE SONGS for the SOUL

08 GOD IS LOVE 08

Ishq Allah, Mabud Allah;

God is Love, God Beloved;
Dieu Amour, Dieu Amant;
Gott ist Liebe, Gott Geliebte;
God is Liefde, God Geliefde;
Bog Lubov, Bog Lubimyj;

09 TOWARDS THE ONE 09

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; refrain between parts.

Allow us to recognise 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 MUHAMMAD..

Our God is One, our God is Truth, our God is One; refrain between names Prophets.

Thy Light is in all forms, Thy Love in all beings;

Oh 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, towards The One... One, One, One !

BOOK of SUFI HEARTS SINGING & DEVOTION WORDS



B HOMMAGE 2 SONGS for the SOUL

- 10 PRAYER OF PEACE** **10**
Send us Thy Peace, O Lord,
which is perfect and everlasting, that our souls may radiate peace.
Send us Thy Peace, O Lord,
that we may think, act and speak harmoniously.
Send us Thy Peace, O Lord,
that we may be contented and thankful for Thy bountiful gifts.
Send us Thy Peace, O Lord,
that amidst our worldly strife we may enjoy Thy bliss.
Send us Thy Peace, O Lord,
that we may endure all and tolerate all
in the thought of Thy grace and mercy.
Send us Thy Peace, O Lord,
that our lives may become a divine vision,
and in Thy light all darkness may vanish.
Send us Thy Peace, O Lord,
our Father and Mother, that we, Thy children on earth,
may all unite in one brotherhood,
Send us Thy Peace, O Lord,
Amen.
- 11 YA ALLAH HU** **11**
Ya Allah Hu, Allah Hu, Allah Hu
You Only One, Only One, Only One...
- 12 WHO IS IN MY HEART ?** **12**
Who is in my heart, who is in my heart, 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 ?
- 13 ALWAYS ALLAH'S LOVE** **13**
Love, love, love, love, always Allah's Love !
Joy, joy, joy, joy, always Allah's Joy !
- 14 BLESSING OF GOD** **14**
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.
- 25 NAZAR PRAYER OF GRACE** **25**
O Thou, the Sustainer of our bodies, hearts and souls,
bless all that we receive in thankfulness.
Amen.

BOOK of SUFI HEARTSINGING & DEVOTION WORDS



C TRADITION SONGS for the SOUL

15 SUFI MOLOUD

15

- 1 Ya Nabi Salam Alayka,
Ya Rassul Salam Alayka,
Ya Habib Salam alayka,
Salavat Salam Alayka.
- 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 mashoqq 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, shamsar 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 shaiddiko sona;
- 9 Tera hozar Inayat, tera talib hidayat,
sarnagun basar sidaqat, hega 'asiye shefayat.

You beloved Master, the blessing of God,
You beloved Prophet, the blessing of God,
You are near always, the blessing of God,
everlasting Guidance, the blessing of God.

16 O GOD MY MASTER

16

O God my Master, Thou art the Merciful,
Thy grace is boundless and has no end;

Ay mere moula, tu hai raheem,
teri rahmatka hainah shumar;

Pour Thou Thy mercy on Thy creation,
I am Thy servant, a willingly being;
Thy guiding spirit is in my heart,
full is the world of Thy grace all the time;
Oh for the sake of Thy blessed Rasool,
bring my boat safely to the ultimate shore;

kar tu rahemate tere jahanme,
banda hun guna garhun me tera;
teri hidayate hai mere dilme,
hai hardam rahmatil alameen;
tere rasulke sadke se
mera bera tu purkar;

O God my Master, Thou art the Merciful,
Thy grace is boundless and has no end.

Ay mere moula, tu hai raheem,
teri rahmatka hainah shumar.

BOOK of SUFI HEARTSINGING & DEVOTION WORDS



C TRADITION 2 SONGS for the SOUL

17 O HAZRAT INAYAT

17

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 o pyare,
sufi onke tumho sirtaj;
wali onke wali keh laye,
arif onke dil me semaye;

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 o pyare,
sufi onke tumho sirtaj;
hinde ke tum ghyani kelaye
maghrib onke rahbar menaye;

O Hazrat Inayat beloved,
Sufi Master and Sufi Crown.

O Hazrat Inayat o pyare,
sufi onke tum ho sirtaj.

18 INDIAN MOULUD

18

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

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 our life receives the blessing of God.

19 THY WISH

19

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.

20 YOU ARE MY LIFE

20

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.

BOOK of SUFI HEARTS SINGING & DEVOTION WORDS



C TRADITION 3 SONGS for the SOUL

- 21 HEAVENLY FATHER** 21
Heavenly Father, in Thy Mercy, hear us, we implore,
as Thy Wisdom and Thy Beauty we adore.
- 22a SINGING PROCESSION** 22a
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.
- 22b SPIRIT OF GUIDANCE** 22b
Spirit of Guidance near and far,
reflect on us Thy radiant Star.
- 23 SONG OF SUNWORSHIP - BHIBAS** 23
Of all light the Centre, of all life the Giver,
of all joy Producer, for all man, for all man,
by Thee bloom the roses, the plants grow, the birds sing,
and all souls awoken at Thy glance, at Thy glance.
- 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 Merciful Great and Supreme God.
O take us in Thy arms and raise us from the dense earth.
O use us for the purpose that Thy wisdom chooseth,
and draw us near Thee at our lifes every moment.
- 24 PLACE OF PEACE** 24
There is a place of beauty,
there is a place of peace,
there is a place of harmony
in me.
- 25 NAZAR PRAYER OF GRACE**, after song 14. 25
O Thou, the Sustainer of our bodies, hearts and souls,
bless all that we receive in thankfulness. Amen.
- 26 HINDU CHANT** 26
AUM..AUM..AUM.

BOOK of SUFI HEARTSINGING & DEVOTION WORDS



D DEDICATION SONGS for the SOUL

27 NATURE MEDITATIONS 27

27a Unfold Thy secret through nature,
and reveal Thy mystery through my heart.

IT IS THEE

27b It is Thee I see, in all names and forms.

27c Let Thy sun shine, in my heart.

27d Whomever I see, I see Thee in his soul.

THOU ART THE OCEAN

27e The presence of the godly man, for me is the holy river.

27f My life is running towards Thee, my ocean,
as the river runs to the sea.

27g Thou art the ocean, and I am the wave.

28 CONFESSION OF FAITH OF ISLAM 28

La ilah il Allah;
La ilah ha il Allah Hu;
La ilah ha il Allah Hu, wa Muhammad Rassul-u-Allah;
La ilah ha il Allah Hu;
Allah Hu;

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

29 JESUS PRAYER 29

29a Lord Jesus Christ, Son of God, have mercy on me, a sinner.
Lord Jesus Christ, have mercy on me. (on us, sinners)
Have mercy on me. Amen.

29b Gòspadi Eisùse Hristè, Sinje Bòjji, pomilloui mjä, gryàsno;
Gòspadi Eisùse Hristè, pomilloui mjä;
Pomilloui mjä. Amen.

30 IN THE NAME OF ALLAH, BISMILLAH 30

Bismillah Rachman-e-Rahim, Bismillah; refrain means:
In the Name of Allah, Most Merciful and Compassionate, in the Name of Allah;

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

BOOK of SUFI HEARTSINGING & DEVOTION WORDS



D DEDICATION₂ SONGS for the SOUL

31 MY THOUGHTFUL SELF 31

My thoughtful self; 7x for refrain

Bear all and do nothing, "
Hear all and say nothing, "
Give all and take nothing, "
Serve all and be nothing. "

32 I AM THINE, BELOVED 32

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-

33 I LOOK TO THEE, O LORD 33

I look to Thee, O Lord, -I look to Thee-,
when the noose of death seems unavoidable and night.

I look to Thee, O Lord, I look to Thee,
when with heavy heart I see my beloved ones depart.

I look to Thee, O Lord, I look to Thee,
when change and limit in the worldly love I see.

I look to Thee, O Lord, I look to Thee,
when all that I call mine is snatched away from my hand.

I look to Thee, O Lord, I look to Thee,
when my boon companions turn their back in my sorrow.

I look to Thee, O Lord, I look to Thee,
when my hands are full with worldly strife.

I look to Thee, O Lord, I look to Thee,
when the higher self raises me up and the lower self weighs me down.

I look to Thee, O Lord, I look to Thee,
when I try to do right and it turns to wrong.

I look to Thee, O Lord, I look to Thee,
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.

BOOK of SUFI HEARTS SINGING & DEVOTION WORDS



D DEDICATION: SONGS for the SOUL

34 GOD IS GREAT, ALLAH HO AKBAR

34

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

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

My ears closed to the disturbing noise of the world,
my eyes turned from all that was calling me on the way,
my heart beating the rhythm of my ever-rising aspiration,
and my blazing soul guiding me on the path,
I made my way through the space.

I went through the thick forest of perpetual desire,
I crossed the running rivers of longing.
I passed through the deserts of silent suffering,
I climbed the steep hills of continual desire.
Feeling ever some presence in the air, I asked,
"Are you there, my love?"
And a voice came to my ears, saying,
"No, still further am I."

refrain:

Allah ho Akbar,
Allah ho Akbar,
Allah ho Akbar,
Allah ho Akbar,
Allah ho Akbar.....

long refrain.

Allah ho Akbar,
Allah ho Akbar,
Allah ho Akbar,
Allah ho Akbar,
Allah ho Akbar.....

Allah ho Akbar,
Allah ho Akbar,
Allah ho Akbar,
Allah ho Akbar,
Allah ho Akbar.....

Allah ho Akbar,
Allah ho Akbar,
Allah ho Akbar,
Allah ho Akbar,

Allah ho Akbar.....

The refrain means: God is the All-Great.

35 YOU ONLY ONE

35

Thy light hath illuminated the dark chambers of my mind;
Thy love is rooted in the depths of my heart;
Thine own eyes are the light of my soul;

Thy power worketh behind my action;
Thy peace alone is my life's repose;
Thy will is behind my every impulse;

Thy voice is audible in the words I speak;
Thine own image is my countenance.
My body is but a cover over Thy soul;

My life is Thy very breath,
my Beloved,
and my self is Thine own being.

refrain:

You Only One;
You Only One;
You Only One...;

long refrain.

You Only One;
You Only One;
You Only One...;

You Only One;
You Only One;
You Only One...

You Only One...

BOOK of SUFI HEARTSINGING & DEVOTION WORDS



D DEDICATION⁴ SONGS for the SOUL

36 GLORY OF GOD, SUBHAN ALLAH

36

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.

refrain:
Subhan Allah,
Subhan Allah,

Subhan Allah..
long refrain.

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.

Subhan Allah,
Subhan Allah,

Subhan Allah..

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,
Subhan Allah,

Subhan Allah..

Refrain: Subhan Allah, means: The Glory of God, sing as: GLORY TO GOD !

37 GOD IS TRUTH, ALLAH HAQQ

37

When thou didst sit upon Thy throne,
with a crown upon Thy head,
I did prostrate myself upon the ground
and called Thee my lord.

refrain:
Allah Haqq, Haqq Allah, Allah Haqq;
Allah Haqq, Haqq Allah, Allah Haqq;
Allah Haqq, Haqq Allah, Allah Haqq;
Allah Haqq, Haqq Allah, Allah Haqq...
long refrain.

When Thou didst stretch out Thy hands
in blessing over me,
I knelt
and called Thee my master.

Allah Haqq, Haqq Allah, Allah Haqq;
Allah Haqq, Haqq Allah, Allah Haqq;
Allah Haqq, Haqq Allah, Allah Haqq;
Allah Haqq, Haqq Allah, Allah Haqq...

When Thou didst raise me from the ground,
holding me with Thine arms,
I drew closer to Thee
and called Thee my beloved.

Allah Haqq, Haqq Allah, ..;
Allah Haqq, Haqq Allah, Allah Haqq;
Allah Haqq, Haqq Allah, Allah Haqq;
Allah Haqq, Haqq Allah, Allah Haqq...

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, Haqq Allah, Allah Haqq;
Allah Haqq, Haqq Allah, Allah Haqq;
Allah Haqq, Haqq Allah, Allah Haqq;
Allah Haqq, Haqq Allah, Allah Haqq...

The refrain means: GOD IS TRUTH, TRUTH IS GOD and can be sung as such.

BOOK of SUFI HEARTS SINGING & DEVOTION WORDS



D DEDICATION₅ SONGS for the SOUL

38 THOU EVER LIFE, YA HAYY **38**

I have loved in life and I have been loved. refrain:
 I have drunk the bowl of poison from the hand of love as nectar, Ya Hayy, Ya Hayy, Ya Hayy;
 and have been raised above life's joy and sorrow. long refrain: ""

My heart, aflame in love, set afire every heart that came in touch with it. "
 My heart has been rent and joined again; "
 My heart has been broken and again made whole; "
 My heart has been wounded and healed again; "
 A thousands deaths my heart has died, ""
 and thanks be to love, it lives yet.

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

I wept in love and made all weep with me; "
 I mourned in love and pierced the hearts of man; "
 And when my fiery glance fell on the rocks, ""
 the rocks burst forth as vulcanoes.

The whole world sank in the flood caused by my one tear; "
 With my deep sigh the earth trembled, "
 and when I cried aloud the name of my beloved, ""
 I shook the throne of God in heaven.

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."
 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.

Ya Hayy, Ya Hayy, Ya Hayy.
 refrain means: Thou Ever Life, Oh You Everliving.

39 OH YOU THE OPENER, YA FATTAH **39**

I will soar higher than the highest heaven, Ya Fattah, Ya Fattah, Ya Fattah,
 I will dive deeper than the depth of the ocean, "
 I will reach further than the wide horizon, "
 I will enter within my innermost being. "

You know me but little, O ever-changing life, "
 I will live in that sphere where death cannot reach. "

I will raise my head high before you will turn your back to me, "
 I will close my lips before you will close the doors of your heart, "
 I will dry my tears before you will not respond to my sigh, "
 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.
refrain means: Oh You the Opener.

BOOK of SUFI HEARTSINGING & DEVOTION WORDS



D DEDICATION₆ SONGS for the SOUL

- 40 DOWA PRAYER FOR PROTECTION 40**
Save me, my Lord,
from the earthly passions and the attachments which blind mankind.
Save me, my Lord,
from the temptations of power, fame and wealth,
which keep man away from Thy Glorious Vision.
Save me, my Lord,
from the souls who are constantly occupied in hurting and harming
their fellow-man, and who take pleasure in the pain of another.
Save me, my Lord,
from the evil eye of envy and jealousy,
which falleth upon Thy bountiful Gifts.
Save me, my Lord,
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.
Save me, my Lord,
from all manner of injury that cometh from the bitterness of my adversaries
and from the ignorance of my loving friends.
Save me, my Lord.
Amen.
- 41 RENDER LIGHT, YA NUR 41**
Master is he who masters himself; Ya Nur, Ya Nur, Ya Nur;
teacher is he who teaches himself; Ya Nur, Ya Nur, Ya Nur;
governor is he who governs himself; Ya Nur, Ya Nur, Ya Nur;
ruler is he who rules himself. Ya Nur, Ya Nur, Ya Nur.
refrain means: Oh You All-Light.
- 42 PHRASES FOR DEVOTEES 42**
a. Awake, awake, awake to the Message of God.
b. Open my heart, that Thy Spirit it may reflect.
c. Open my heart.
d. Make my heart Thy Divine Temple.
- 43 PHRASES FOR TRUSTEES 43**
a. Bless Lord my life, every day and in every way.
b. Give me wisdom and power that may enable me to serve in Thy Cause.
c. Fill the cup of my heart with Thy Divine Spirit.
- 44 MURSHID'S BLESSING 44**
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.

BOOK of SUFI HEARTSINGING & DEVOTION WORDS



D DEDICATION⁷ SONGS for the SOUL

45 SPIRITUAL HEALING

45

Ya Shafi - Ya Kafi, Ya Shafi - Ya Kafi, Ya Shafi - Ya Kafi ;
O Thou who art the Healer of our bodies, hearts and souls,
by Thy mercy,
may she / he / they be healed
by Thy all-sufficient Power of Healing.
Ya Shafi - Ya Kafi, Ya Shafi - Ya Kafi, Ya Shafi - Ya Kafi .

Three Prayers for the Sufi Healing Ceremony:

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.

46 BLESSINGS FROM MURSHID

46

God granth you:
thought that expandeth,
feeling that deepeneth,
friendship that lasteth 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.

BOOK of SUFI HEARTS SINGING & DEVOTION WORDS



D DEDICATION: SONGS for the SOUL

47 THE RELIGION OF THE SUFI 47

What is the religion of the Sufi?	Natural life.
What is the manner of the Sufi?	Simplicity.
What is the goal of the Sufi?	Self-realisation.
What is the path of the Sufi?	Friendship.
What is the art of the Sufi?	Humility.
What is the charm of the Sufi?	Personality.
What is the moral of the Sufi?	Beneficence.
What is the attitude of the Sufi?	Forgiveness.
What is the Beloved of the Sufi?	God.
What is the Ideal of the Sufi?	Man.

49 SPIRITUAL HERITAGE 49

My thoughts I have sown on the soil of your mind;
My love has penetrated your heart;
My word I have put into your mouth;
My light has illuminated your whole being;
My work I have given into your hand.

48 BLESSING FOR SERVITUDE 48

God bless you,
illuminate you
and make your life fruitful
in His Service.

BOOK of SUFI HEARTSINGING & DEVOTION WORDS



E DIWAN

SONGS for the SOUL

50

THE DREAM OF LIFE

50

I hold that life is but a passing dream
out of the shifting mists of Maya made,
our foulish hopes are children's fantasies,
our sorrows but the shadow of a shade.

And we, Earth's children, strive with eager hate
and jealousy to snatch the passing joys
of fame, and rank, and wealth, and power, and (of) ease,
as children quarrel over idle toys.

What is this life that surges, but the fall
and rise of waves in an unquiet sea!
What is this worldly honour but a name
to snare the feet of poor simplicity!

Master and servant, friend and foe alike,
God for His lordly pleasure doth engage
as actors in the tragic Drama played
in ever-changing scenes upon life's stage.

As shadows in the Theatre of Dreams
perform their part and pass into the night,
so Man in life's unending Masque appears
and fades, to leave the curtain blank and white.

He travels on but knows not where he fares,
nor whence he comes, nor where the journey ends;
he greets his fellow-travellers who pass
into the darkness, beckoning (to) their friends.

Enslaved by his insatiable needs
man toils to still their tyrannous demands,
himself a serf, he strives in vain to rule,
life turns to dust and ashes in his hands.

No pride of nationality is mine,
nor caste nor creed can tie me with its chain,
no narrow fatherland can bind my heart,
for me the pride of birth and rank is vain.

No Heaven allures with unattained desire,
no fair beloved is there for me to meet,
no Saviour offers cleansing for my sin,
no God bends down my ransomed soul to greet.

No home have I, no friend, no name is mine,
nor man, nor God is kin unto my soul,
over the Self, that formless, changeless dwells,
no earthly limitations have control.

Nor birth nor death can touch my spirit more,
nor love nor hate can bring me peace nor strife,
the Self Within I have desired and found,
and thus awakened from the Dream of Life.

BOOK of SUFI HEARTSINGING & DEVOTION WORDS



E DIWAN 2

SONGS for the SOUL

51

SAKI

51

Give me a cup, O Saki, of thy Wine
rose-red and sparkling; with thy voice divine
sing me the Song of Life. O, from thy face
uplift the veil, that I may see thy grace,
thy lips of ruby-red that I may kiss,
and, swooning in the ocean of my bliss,
forget that thou and I are separate.

Life's sorrow I lay by, - the desolate,
the weary pain of life exists for me
no more, the dark and dread anxiety
that all the sorrow of to-morrow fears
is cast away; no sighs, no bitter tears,
no dull forebodings more. In ecstasy
of love my soul, O Saki, turns to thee.
O love me now! I only ask thy smile
to gild this life that lasts a little while.
Unloose thy hair, unplait each golden tress,
let my heart bathe within its loveliness.
Here is my life- what is my life to me?
I offer it as sacrifice to thee,
so may I see thy beauty all divine.

I broke the jar, O Saki, spilt the Wine;
forgive my heart with pain and shame afire,
I have cut down the plant of my desire
that I unto thy will may be resigned.
My love has fettered me and made me blind.
Thy wine has caught and borne my spirit up,
till, in the circle of thy shining cup,
I see the world and all the planets move,
The sun, the stars, the moon, in spheres of love;
life falls and rises in unceasing waves,
thy Wine is all my thirsty spirit craves.

When I, uplifted, on my Vina play,
over my head the perfumed roses sway,
and Saki sings his love in endless tale
while sweet above us trills the nightingale.

O Saki-I-Alishan, thou couldst bring
heaven upon earth if thou my songs would sing.
In exaltation all have I forgot,
my name, my fame shall I remember not;
I veil them both to let thy glory shine.

I have abandoned all that once was mine,-
my friends, my foes, mine earthly joys and cares
are naught to me, whose eager foot-fall fares
upon the road that leads unto thy door.

My Friend and my Beloved- even more, my God art thou!
Though Death and bitter Fate have left me broken and unfortunate,
haunting my path since I have loved thy face,
my hallowed heart is still thy dwelling-place.

BOOK of SUFI HEARTS SINGING & DEVOTION WORDS



E DIWAN 3

SONGS for the SOUL

52 FAKIRI, Songs of India

52

No more can pain or sorrow torture me.
I, the fakir, dwell in a sphere of joy
that circles round my soul in ecstasy,
ease hath no lure for me, pain no annoy.

This worlds's bazar is but a puppet-show
that plays its coloured pageant for a night,
its figures act their part and come and go
and disappear before the morning's light.

The vision of this transitory world
is like a children's playground, with a game
played ever day and night, till it is whirled
down to the nothingness from whence it came.

O blessed be the Holy Name of God!
I sought Thy gate and now my soul is free.
Where are the Kaaba courts that once I trod
where is the shrine of my idolatry?

Beside Thy wine-press all my life has passed,
the vision of the Guru held me long,
to Brahma did my soul attain at last,
and lost itself in rapture and in song.

53 O SAVE ME, Songs of India

53

O save me from the ocean of this life,
this turbulent sea,
and liberate my spirit from its strife;
false is the world, and fleeting are its loves,
then why to me
should it keep faith, when it deceitful proves
to all its lovers:- I but share their fate.

Thy love is true and in Thy name we trust,
Most Merciful and Most Compassionate,
destroy our sorrow, lift us from the dust.

BOOK of SUFI HEARTS SINGING & DEVOTION WORDS



E DIWAN 4

SONGS for the SOUL

54 THE NARGIS

54

Once in the Place of Tombs
I, wandering deep in meditation, found
a shining Nargis plant,
whose flowers, like eyes, looked from the dusty ground.

And, marvelling, I said,
"Why flourish here, o Flower, so shy and fair,
when even in Gulistan
or Bostan's groves thou art remote and rare ?"

It spoke, " I am no flower;
behold me, saddened and disconsolate,
I am a lover's eye,
that watches and that weeps its bitter fate.

In foolish faith I held
the promise of my Heart's-Beloved true,
and now I wait, past hope,
past death itself, with love that springs anew.

My heart became a harp,
and Memory's fingers on its chords can play,
my Kismet is to wait
through the long ages till the Judgment Day.

And now my spirit knows
Love is immortal, and has given to me,
as to all lovers true,
a share of his own immortality."

BOOK of SUFI HEARTSINGING & DEVOTION WORDS



E DIWAN 5

SONGS for the SOUL

55 THE LION'S CUB

55

A Lion old and wise
King of the Jungle, in the forest deep,
saw, feeding 'neath the trees,
a flock of gentle, silly, helpless sheep.

And in their midst beheld
a lion's little cub with lambs at play,
gambolling in the shade,
drinking the stream, eating the grass as they.

He called, "O Lion stay !
have you forgot your parentage, my son ?
Why bleat you like a sheep ?
Why turn you like your stupid friends, to run ?"

Then said the lion's cub,
"I am no lion, I am but a sheep;
let me go with my flock
among my own. I tremble and I weep."

"Blind art thou, O my child !"
The lion said, " but if thou follow me,
down to the river-side
I will unseal thine eyes, so thou shalt see."

"I am the King of Beasts
whom all obey, so with me must thou go."
"Alas," the cub replied,
"The sheep-fold and the sheep are all I know."

"Upon the water pure
behold thy clear-reflected image shine,
art thou indeed a sheep
or is thy form a lordly one like mine ?"

Then from the youngling's eyes
the veil of ignorance was drawn aside
"I am of kingly blood,
I am a lion, Lord," he said with pride.

So man, awake and know !
Read in the holy pages of Koran
the words that Allah spoke:
"In mine own image have I moulded man."

BOOK of SUFI HEARTSINGING & DEVOTION WORDS



E DIWAN 6

SONGS for the SOUL

56 TO MY MURSHID - MADANI -

56

1
O MURSHID, blessed light by Allah given
to be my Friend, my Counsellor, my Guide,
by thee in admiration and in love
my life's supreme desire is satisfied.

2
Within the sacred path of Sufic lore
my steps were set; I drank the enchanted wine,
my soul was filled with light, my heart with love,
my humble body Allah's holy shrine.

3
Upon thy worshipped feet I laid mine eyes,
and from mine inner sight was drawn the veil;
captain thou wert of sacred Wisdom's ship,
upon the sea of love we set our sail.

4
Thy Mureed cares not if he sink or swim
within the crystal currents of Love's sea,
for Death and Life are one, and he would drink
poison for nectar with felicity.

5
If fair within the Heaven of heavens thou shine,
happy were I thy cherished face to see;
but if thou dwell within the deepest hell,
so thou were there, then it were heaven to me.

6
If God Himself with welcoming words of love
to me His sheltering arms should open wide,
and thou, with sin o'er-burdened, looked at me,
then would I hasten gladly to thy side.

7
I ask no miracle to prove thee saint;
I know not, I, by love and rapture taught,
thy knowledge nor thy virtue to compute,
my faith for barren Reason careth naught.

8
The scoffing world may jeer at me in vain,
and hold my simple holy faith as blind,
but in this blindness, willing, open-eyed,
a secret, intimate, earnest joy I find.

9
No more am I alone, not separate
from thee am I, but thou art one with me,
my soul hath called thee Master, my Murshid,
and fixed its faith unshakeably on thee.

10
Nor judge I now henceforth the good nor ill,
nor weigh within my mind the right, the wrong,
but bending o'er my Vina do I breathe
my deep devotion in impassioned song.

11
One with the mighty Universe am I,
within each being hath my soul its part,
I weep ecstatic tears of joy, and sigh,
the thought of thee o'erflows my grateful heart.

12
And as my tears fall down in happy showers
they turn to pearls in silver hue that gleam,
and wreathing sighs that rise from out my heart
the lovely forms of heavenly Houris seem.

13
Some say that Love enslaves the lover's heart,
that bonds, and chains, and prison-bars it gives,
but Love the Liberator I declare,
none but the lover free, unfettered lives.

14
Love that is bought and sold is naught to me,
far other the devotion I present,
selfless and humble shall the longing be
wherewith my seeking soul shall be content.

15
O let me speak with lowliness thy name,
Muhammad Abu Hashim Madani,
immortal in thy splendour; thy Mureed
his dream, his inspiration draws from thee.

16
O Pir-o-Murshid, ne'er shall I forget, the
true words of the teaching thou dost speak
all ill came from my yet unworthy self,
all good from thy inayat which I seek.

BOOK of SUFI HEARTSINGING & DEVOTION WORDS



E DIWAN 7

SONGS for the SOUL

57 ALHAMDULILLAH - TO MURSHID MADANI 57

Alhamdulillah, Alhamdulillah, Alhamdulillah..

1 Thou art my salvation and freedom is mine,
I am not, I melt as a pearl in sweet wine!
My heart, soul and self, yea, all these are thine;
O Lord, I have no more to offer! Alhamdulillah, Alhamdulillah, Alhamdulillah..

2 I drink of the nectar of Truth the Divine,
as Moses thy word, as a Yusuf they shine;
who walk in thy ways, and Christ is thy sign:
Thou raisest to Life everlasting! Alhamdulillah, Alhamdulillah, Alhamdulillah..

3 Thou art as Muhammed to them that repine,
my spirit is purged as the gold from a mine,
I only know that my heart beats with thine,
and joys in boundless freedom! Alhamdulillah, Alhamdulillah, Alhamdulillah..

The refrain: Alhamdulillah means: Praise be to Thee!

F DEVOTION

58 RELIGION OF LOVE, ISHQ ALLAH 58

-Ishq Allah, Ma'bud Allah..-

Veda, Avesta, Bible, Al-Koran,
Temple, Pagode, Church and Ka'ba Stone
All these and more my heart doth close embrace
Since my Religion now is Love alone !

Version used in the heartsong.

-Ishq Allah, Ma'bud Allah..-

A Church, a Temple, or a Ka'ba Stone,
Kuran, or Bible, or a Martyr's bone,
All these and more my heart can tolerate
since my religion is of love alone !

Version in the Confessions of Inayat Khan.

Refrain: Ishq Allah, Ma'bud Allah means: God is love, God Beloved.
You may sing also as refrain: God is Love, All-Beloved, God is Love !

BOOK of SUFI HEARTSINGING & DEVOTION WORDS



F DEVOTION 2 SONGS for the SOUL

59 ZIKAR THE REDEEMER

59

1. The Hadith Saying for 4 lines with a 5th line.

Mutu qabla an tamutu, means: Die before death.
mutu qabla an tamutu,
mutu qabla an tamutu.
mutu qabla an tamutu,
Ya Ba'ith or: Die before death. means: Oh You Resurrector,
Oh Raiser from the dead.

2. The Surah al-Fatihah for 4 lines + 4 lines with the 5th line.

Bismi Llah ir-Rahman ir-Rahim,
il-hamdu li-Llahi rabb il-alamin,
ar-rahman ir-Rahim, Maliki yawm id-din,
iyyaka nabudu wa iyyaka nasta-in
ihdinas-sirat al-mustaqim,
sirat alladhina an-amta alayhim,
ghayril-maghdubi alayhim wa lad-dalin.
(Bismi Llah ir-Rahman ir-Rahim,)
Amin.

This means in translation:

In the Name of Allah, the Beneficent, the Merciful.
Praise be to Allah, Lord of all the Worlds;
The Beneficent, the Merciful; Master of the Day of Judgement !
Thee only do we worship, Thee alone we ask for help.
Guide us on the straight path;
Not the path of those who earn Thine anger, nor of those who go astray.
(In the Name of Allah, the Beneficent, the Merciful,)
Amen, Be it so !

3. The Dhikr, Zikr or Zikar;

La ilaha illa Allah Hu, 4 lines: There is no God than God only.
Hu, Allah Hu, or You Only One; his may be the 5th line in general.

Muhammad-un Rasul-u Allah, for three times for the 4th and 5th line.
Ya Mu'min, means: **Muhammad is the Messenger of Allah,**
and: **You Inspirer of Faith,**
He is the Illuminator of Faith in the heart.

Wa Allahu Akbar, for one or more times for the 4th and 5th line.
Ya Hu, Ya Hayy Haqq, means: **Allah is Great(er than any conception),**
and: **Oh You One, Oh You Ever-living , You Truth.**

BOOK of SUFI HEARTSINGING & DEVOTION WORDS



F DEVOTION 3 SONGS for the SOUL

59 ZIKAR THE REDEEMER cont.

59

4. Salaam

As salam-u alaykum
wa rahmatu Llahi wa barakatuhu,
As salam-u alaykum
wa rahmatu Llahi wa barakatuhu,
Ya Salaam.

2 lines + 2 lines repeated and a 5th line.
means: Peace be upon you
and the Mercy of God and His Blessings;

means: Oh You All-Peace.

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

5. Commemorating the Masters

The Masters of Sufi Lovehood may always be remembered and are sometimes mentioned on special occasions, together with many other illuminated souls.

Ya Murshida Shahzadi Musharaff Khan.

Ya Murshid Musharaff Moulamia Khan.

Ya Murshid Muhammad Ali Khan.

Ya Sheikh Maheboob Khan.

Ya Hazrat Pir-o-Murshid Inayat Khan.

Ya Hazrat Muhammad Abu Hashim Madani.

Ya Guru Shri Ramakrishna.

Ya Mira Bai ya Sant-e Mira Bai.

Ya Hazrat Baha'uddin an-Naqshibandia.

Ya Hazrat Hadji Bektash Veli.

Ya Hazrat Mawlana Djalaluddin Rumi.

Ya Hazrat Baba Fariduddin Chisti.

Ya Hazrat Shihabuddin Suhrawardi.

Ya Hazrat Abdul-Qadir Djilani.

Ya Hazrat Rabia al-Adawiya.

Ya Hazrat Muhammad.

Ya Hazrat Maryam Blessed Mother Mary.

Ya Buddha Gautama Siddharta.

Ya Ba'al Shem Tov Israel ben Eleazer.

Ya Shri Guru Nanak Dev Ji.

Ya Hazrat Lal Shahbaz Qalander.

Ya Hazrat Shamsuddin Tabrizi.

Ya Hazrat Khwadja Muinuddin Chisti.

Ya Brother Saint Francis of Assisi.

Ya Hazrat Ahmad ar-Rufai.

Ya Hazrat Ali ibn Abi Talib.

Ya Hazrat Isa ya Messiah Jesus Christ.

Ya Hazrat Musa.

Ya Anbiya, Anbiya'Allah,

Ya Mursalin, Mursalin'Allah,

Ya Awliya, Awliya'Allah,

Adjma'in Ahabab Ahabab Allah.

Oh You Prophets of God All-Beloved,

Oh You Messengers of God All-Beloved,

Oh You Friends of God All-Beloved,

Oh all Beloved Ones of God All-Beloved.

BOOK of SUFI HEARTSINGING & DEVOTION WORDS



F DEVOTION 4 SONGS for the SOUL

60 HEARTZIKAR ALL-BELOVED, LIVING HEART OF ALL DEVOTIONS

60

1	There is no God than God only,	La il-lah ha il Al-lah Hu;
2	God is Love, All-Beloved,	La il-lah ha il Al-lah Hu;
3	Aum Brahman, Brahman Aum,	La il-lah ha il Al-lah Hu;
4	Aum Shanti, Shanti Aum,	La il-lah ha il Al-lah Hu;
5	Hare Rama, Hare Krishna,	La il-lah ha il Al-lah Hu;
6	Bhudd-ham Sa-ra-nam Gach-chah-mi,	La il-lah ha il Al-lah Hu;
7	Dhar-mam Sa-ra-nam Gach-chah-mi,	La il-lah ha il Al-lah Hu;
8	Sam-gham Sa-ra-nam Gach-chah-mi,	La il-lah ha il Al-lah Hu;
9	Maz'-da Ahu-ra, Ahu-ra Maz'-da,	La il-lah ha il Al-lah Hu;
10	A-shem Vo-hu, Vo-hu A-shem,	La il-lah ha il Al-lah Hu;
11	A-do-na-aj E-lo-he-noe,	La il-lah ha il Al-lah Hu;
12	A-do-naj E-chad E-chad;	La il-lah ha il Al-lah Hu;
13	Ky-rie Elei-son, Chris-te Elei-son,	La il-lah ha il Al-lah Hu;
14	Hal-le-lu-jah, Hal-le-lu-jah,	La il-lah ha il Al-lah Hu;
15	Bis-mi-llah Rah-mani Ra-him	La il-lah ha il Al-lah Hu;
16	Al-lah A-li, Mut-a A-li,	La il-lah ha il Al-lah Hu;
17	I-ishq Al-lah ma'-bud Al-lah,	La il-lah ha il Al-lah Hu;
18	God is Love, God Beloved,	La il-lah ha il Al-lah Hu;
19	Al-lah Al-lah All-be-lo-ved,	La il-lah ha il Al-lah Hu;
20	There is no God than God only,	La il-lah ha il Al-lah Hu;
21	La il-lah ha il Al-lah Hu;	La il-lah ha il Al-lah Hu;
	Al-lah, Al-lah, Al-lah, Al-lah;	Al-lah Hu Hay, Al-lah Hu Haqq;
	Al-lah Rah-man, Al-lah Ra-him;	Al-lah Nur Hu, Al-lah Hu Barr;
	Al-lah A-li, Mut-a A-li;	Al-lah Batin, Al-lah Zahir;
	Al-lah A-had, Al-lah Sa-mad,	Al-lah A-had, Al-lah Sa-mad;
	Al-lah Hu-ma Sal-le A-la,	Mif-ta-hee Da-rus-sal-a-me;
	Al-lah Hu-ma Sal-le A-la,	Sha-fie-fi Ja-mi-ila-name;
	Ya Hay-y-o Ya Qay-o-om;	
	A-do-na-aj E-lo-he-noe,	A-do-naj E-chad E-chad;
	Ek Ong Kar Sat Nam Siri Wah Guru,	Ek Ong Kar Sat Nam Siri Wah Guru;
	Wa-Guruji ka Khalsa Wa Guru,	Wa-Guruji ka Khalsa Wa Guru,
	A-um Ha-re, Ha-re A-um;	Ha-re Ha-re Ha-re Ha-re;
	A-um Tat Swam A-si A-um;	A-um A-um A-um A-um;

and so many more wazifah's of all devotions to praise the holy name of God !

BOOK of SUFI HEARTS SINGING & DEVOTION WORDS



F DEVOTION 5 SONGS for the SOUL

61 HU, HU, ALLAH HU

refrain:

Hu, Hu, Allah Hu, Allah Hu..;

The heart has its head on his own palm,
The face of the heart is veiled;
the heart's hands are bound with iron chains,
the feet of the heart are nailed.

The eyes of the heart are never dry,
the heart speaks only through tears.
The ears of the heart are so keen
that the voice from a distance it hears.

The voice of the heart is silent,
yet far-reaching is heart's cry.
The heart has no question nor answer,
the heart is expressed in a sigh.

The ways of the heart are mysterious,
the heart has the mind of a child.
The heart's breath is full of tenderness,
the heart's expression is mild.

The Ideal alone is heart's deity,
a constant yearning its life.
The heart's not concerned with life or death,
the heart stands firm through all strife.

Beauty is heart's only object,
its inspirer, its all.
The heart is all power that there is,
the Angels attend its call.

The heart is itself its own medicine,
the heart all its own wounds heals.
And none can ever imagine
the pain that the loving heart feels.

The path of the heart is thorny,
but leads in the end to bliss.
Hope is the staff the heart holds in hand,
and the goal heart shall not miss.

Refrain after every stanza:

Hu, Hu, Allah Hu,

means: You, You, o God You;

to sing also as:

You, You, Only You, - You Alone,

in between the repeated refrains for ending.

62 ALLAH HAYY, ALLAH HAQQ

refrain:

Allah Hayy, Allah Haqq, Allah Haqq..;

1 The face of truth is open,
the eyes of truth are bright,
the lips of truth are ever closed,
the head of truth is upright.

2 The breast of truth stands forward,
the gaze of truth is straight,
truth has neither fear nor doubt,
truth has patience to wait.

3 The words of truth are touching,
the voice of truth is deep,
the law of truth is simple:
all that you sow you reap.

4 The soul of truth is flaming,
the heart of truth is warm,
the mind of truth is clear,
and firm through rain or storm.

5 Facts are but its shadows,
truth stands above all sin,
great be the battle in life,
truth in the end shall win.

6 The image of truth is Christ,
wisdom's message its rod;
sign of truth is the Cross,
soul of truth is God.

7 Life of truth is eternal,
immortal is its past,
power of truth will endure,
Truth shall hold to the last.

8

Refrain after every stanza:

Allah Hayy, Allah Haqq,

means: God is Life, God is Truth.

to sing as such after stanza 6

and in the repeating of the refrains
for ending.

BOOK of SUFI HEARTSINGING & DEVOTION WORDS



F DEVOTION 6 SONGS for the SOUL

63a YA BATIN, OH YOU HIDDEN ONE

63a

What I may not see, let me not see; refrain:
 what I may not hear, let me not hear; Ya Batin, Ya Batin, Ya Batin;
 what I may not know, I ask not to know. “
 Beloved, “
 I am contented with both Thy speech an Thy silence. “

The refrain: Ya Batin means: Oh You Hidden One.

63b YA ZAHIR, OH YOU MANIFESTED ONE

63b

Let him not see me who should not see me; refrain:
 let him not hear me who will not hear me; Ya Zahir, Ya Zahir, Ya Zahir;
 let him not know me who need not know me. “
 Beloved, “
 veil and unveil me as Thy wisdom chooseth. “

The refrain: Ya Zahir means: Oh You Manifested One.

64 YA AHAD, YA SAMAD, YA HABIB

64

1 Every form I see, is Thine own form, my Lord, -Ya Ahad, Ya Samad, Ya Habib; “
 2 And every sound I hear, is Thine own voice, -my Lord-; “
 3 In the perfume of flowers, I perceive the fragrance of Thy spirit, -Beloved-; “
 4 In every word spoken to me, I hear Thy voice, my Lord; “
 5 All that toucheth me, is Thine own touch, -Beloved-; “
 6 In everything I taste, I enjoy the savour of Thy delicious spirit; -Beloved-. “
 7 In every place, I feel Thy prresence, Beloved; “
 8 In every word that falleth on my ears, I hear Thy message, -my Lord-; “
 9 Every thing that touches me, thrilleth me with the joy of Thy kiss, -Beloved-; “
 10 Wherever I roam, I meet Thee, -Beloved-; “
 11 Wherever I reach, I find Thee, my Lord; “
 12 Wherever I look, I see Thy glorious vision, -Beloved-; “
 13 Whatever I touch, I touch Thy Thy beloved hand, - my Lord-; “
 14 Whomesoever I see, I see Thee in his soul, -Beloved-; “
 15 Whoever aught giveth to me, I take it from Thee, -my Lord-; “
 16 To whomesoever I give, I humbly offer it to Thee, -my-Lord-; “
 17 Whoever cometh to me, it is Thou who comest, -Beloved-; “
 18 On whomesoever I call, I call on Thee, -Beloved, Beloved, Beloved-; “

The refrain: Ya Ahad, Ya Samad, Ya Habib means:
 Oh Thee One, Oh Thee Eternal Sustainer, Oh Thee Beloved.

BOOK of SUFI HEARTSINGING & DEVOTION WORDS



F DEVOTION 7 SONGS for the SOUL

65 YA HAZRAT INAYAT 65

refrain:

Ya Hazrat, Ya Hazrat, Ya Hazrat Inayat.

- | | | |
|---|--|----|
| 1 | Some did say that I knew nothing, some still held that I knew all.
Some did turn their back to me, and some quickly answered my call. | 2x |
| 2 | Some on hearing my words exclaimed, " nothing he said that was new ".
Some said, " I have always thought this; that is my own point of view". | 2x |
| 3 | Some asked, "What mystery he revealed? What wonder did he perform?"
Some answered, "We ask no wonder, so long his heart is warm". | 2x |
| 4 | Some said, "He is a man as we are, what difference in him do you see?"
Some answered, "It is not to know; what is needed, is to be". | 4x |

The refrain: Ya Hazrat Inayat means: Oh You Blessed Inayat,
and is an homage to this masterly friend.

66 BELOVED 66

Enter unhesitatingly, Beloved,
for in this abode there is naught but my longing for Thee!
-Beloved, Beloved, Beloved-

67 YA MUTA'ALI, YA QAYYUM 67

- | | | | |
|---|-----------------------------|---------------------------|----------------|
| 1 | Do I call Thee my soul? | But Thou art my spirit. | 3x+3x+refrain. |
| 2 | Can I call Thee my life? | But Thou livest for ever. | 3x+3x+refrain. |
| 3 | May I call Thee my Beloved? | But Thou art Love itself. | 3x+3x+refrain. |
| 4 | Then what must I call Thee? | I must call Thee myself. | 3x+3x+refrain. |

The refrain: Ya Muta'ali, ya Qayyum means:
Oh Thee Most Supreme, Oh Thee Self-Existing.

68 YA ALLAH, YOU MY LORD 68

- | | | |
|---|--|------------------------|
| 1 | Before you judge my actions, Lord, I pray, you will forgive.
Before my heart has broken, will you help my soul to live? | Ya Allah.. |
| 2 | Before my eyes are covered, will you let me see your face?
Before my feet are tired, may I reach your dwelling-place? | Ya Allah..
refrain. |
| 3 | Before I wake from slumber, you will watch me, Lord, I hold.
Before I throw my mantle, will you take me in your fold? | Ya Allah.. |
| 4 | Before my work is over, you, my Lord, will right the wrong.
Before you play your music, will you let me sing my song? | Ya Allah.. |

The refrain: Ya Allah, means: You my Lord and can be sung as such.

BOOK of SUFI HEARTSINGING & DEVOTION WORDS



F DEVOTION & SONGS for the SOUL

69 YA ALI, YA MAJID 69

- | | | |
|---|---|--|
| 1 | Let Thy wish become my desire,
let Thy will become my deed, | refrain:
Ya Ali, Ya Ali, Ya Ali Ya Majid. |
| 2 | let Thy word become my speech, Beloved
and let Thy love become my creed. | Ya Ali, Ya Ali, Ya Ali Ya Majid. |
| 3 | Let my plant bring forth Thy flowers,
let my fruits produce Thy seed, | Ya Ali, Ya Ali, Ya Ali Ya Majid. |
| 4 | let my heart become Thy lute, Beloved,
and my body Thy flute of reed. | Ya Ali, Ya Ali, Ya Ali Ya Majid. |

The refrain: Ya Ali, Ya Majid means: You Most High, You Most Glorious.

70 MOULAMIA ZIKAR OF GRACE 70

- | | | |
|---|--------------------------|--------------------------------|
| 1 | La ullah ha el Allah Hu; | There is no God than God only; |
| 2 | El Allah Hu; | Then God only; |
| 3 | Allah Hu; | Only You; |
| 4 | Hu; | You; |

71 REVEAL THY MESSAGE 71

Divine Beloved, reveal Thy Message trough my devoted heart.

72 DERWISH DERWISH DERWISH 72

- 1 Many followers, but rare it is to find a devotee;
-Derwish, be a devotee-;
- 2 Many workers, but rare it is to find a trustee;
-Derwish, be a trustee-;
- 3 Many worshippers, but rare is is to find a lover of God;
-Derwish, be a lover of God-;
- 4 Many students, but rare it is to find one who glorifies the Lord.
-Derwish, glorify the Lord-;
-Allah, Allah All-Beloved-.

73 THE END OF THE WORLD 73

Murshid, can you tell me, when the end of the world will come ?

- 1 When the horns of the animals will turn into wings, 3x
then the end of the world will come, full refrain
then the end of the world, the end of the world,
then the end of the world will come.
- 2 When the beaks of the birds will become two lips,
then the end of the world will come.
- 3 When the heart of man will turn into a blooming rose,
then the end of the world will come.
- 4 And when woman's soul will become an eye,
then the end of the world will come.

BOOK of SUFI HEARTSINGING & DEVOTION WORDS



F DEVOTION 8 SONGS for the SOUL

74 ISHQ ZIKAR OF LOVE

74

Allah, Allah, All-Beloved,
Ishq Allah, Ma'bud Allah,
Allah, Allah, Allah, Allah,
La ilaha il Allah Hu,
There is no God than God Only,
God is Love, God Beloved,
Ishq Allah, Ma'bud Allah,
Allah, Allah, Al-Beloved,
Allah, Allah, Allah, Allah,
Allah, Allah, Allah, Allah,
La ilaha il Allah Hu,
La ilaha il Allah Hu;
La ilaha il Allah Hu;
La ilaha il Allah Hu;
La ilaha il Allah Hu;
La ilaha il Allah Hu;
La ilaha il Allah Hu;
Ishq Allah, Ma'bud Allah;
Allah, Allah, Al-Beloved;
Allah, Allah, Allah, Allah;
La ilaha il Allah Hu;
La ilaha il Allah Hu;

75 SUFI LOVEHOOD

75

All will be well, do not worry,
All will be well, all will be well,
All will be well, do not worry,
All will be well, all will be well,

All will be well, do not worry,
All will end in perfection.

All will be well, do not worry,
All will end,
All will end,
All will end,
in perfection.

All will be well, do not worry,
All will be well, all will be well,
All will be well, do not worry,
All will be well, all will be well.

All will be well, do not worry, all will end in perfection !

76 Dervis Dergah Ilahısı

To sing: Agir, orta, yürük; lento, moderato and allegro;
Gift to the Sufi Serai by Rasim Mutlu Baba and Soul-Friends.

Alim Babanin bir Dergâhi var,
Dergahinda Sofileri var,
Hu, Hu, diye zikrider
Dergahinda Alim Babanin.
Alim Baba has a Dergah,
Sufi's join and sing in this Dergah,
Hu, Hu, is the sound you hear
in the Dergah of Alim Baba.

Hu, Hu, is the sound you hear in the Dergah of the All-Beloved.

BOOK of SUFI HEARTSINGING & DEVOTION WORDS



F DEVOTION 8 SONGS for the SOUL

- 77 SONG OF THE SUFI MESSAGE - Every step in Thy Path 77
Vadan Raga

Bismillah Alhamdulillah La Illaha Il Allah - refrain

Every step in Thy path draws me nearer to Thee;
every breath in Thy thought exhilarates my spirit;
every glimpse of Thy smile is inspiring to my soul;
every tear in Thy love, Beloved, exalts my being;

- 78 ALLAH YA HABIB – I cling to Thee Gayan Raga 78

Allah Ya Habib, Ya Habibul Allah, Allah Ya Habib - refrain

I cling to Thee with a child's faith,
bearing Thy most lovely image in my heart.
I sought refuge in Thy bosom, Beloved,
and I am safe, feeling Thine arms around me.

- 79 JAP – Hamsa Um Soham Um – I am You, You are Me 79

I am Love – Hamsa Um; I am That, I am what I am;
I am Light – Hamsa Um;
I am Life – Hamsa Um;
I am You – Hamsa Um; I am That, I am what I am;

You are Love – Soham Um; That I am, That is what I am;
You are Light – Soham Um;
You are Life – Soham Um;
You are Me – Soham Um; That I am, That is what I am.

- 80 VISALAT – I am Yourself; from Rumi Vuslat Konya; 80

I am your Ear – Hear Me!
I am your Eye – See Me!
I am your Hand – Feel Me!
I am your Heart – Love Me!
I am your Soul – Be Me!
I am Yourself!

*This world is our Khanekah, the world of the Heart,
There is no need for separation, all Masters are pupils of Love!*

BOOK of SUFI HEARTSINGING & DEVOTION WORDS



VII GAYATRI

PRAYERS for LOVE

- 1 INVOCATION** **1**
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 !
- 2 SAUM** **2**
Praise be to Thee, Most Supreme God,
Omnipotent, Omnipresent, All-pervading,
The Only Being.
Take us in Thy Parental Arms,
raise us from the denseness of the earth.
Thy Beauty do we worship,
to Thee do we give willing surrender,
Most Merciful and Compassionate God,
the Idealised Lord of the whole humanity,
Thee only do we worship; and towards Thee alone we aspire.
Open our hearts towards Thy Beauty,
illuminate our souls with Divine Light,
O Thou, the Perfection of Love, Harmony and Beauty!
All-powerful Creator, Sustainer, Judge and Forgiver of our shortcomings,
Lord God of the East and of the West, of the worlds above and below,
and of the seen and unseen beings,
pour upon us Thy Love and Thy Light,
give sustenance to our bodies, hearts and souls.
Use us for the purpose that Thy Wisdom chooseth,
and guide us on the path of Thine Own Goodness.
Draw us closer to Thee every moment of our life,
Until in us be reflected Thy Grace, Thy Glory,
Thy Wisdom, Thy Joy and Thy Peace.
Amen.
- 3 POUR UPON US THY LOVE AND THY LIGHT** **3**
- 4 PIR** **4**
Inspirer of my mind, consoler of my heart, healer of my spirit,
thy presence lifteth me from earth to heaven,
thy words flow as the sacred river,
thy thought riseth as a divine spring,
thy tender feelings waken sympathy in my heart.
Beloved Teacher, thy very being is forgiveness.
The clouds of doubt and fear are scattered by thy piercing glance;
all ignorance vanishes in thy illuminating presence,
a new hope is born in my heart by breathing thy peaceful atmosphere.
O inspiring Guide through life's puzzling ways,
in Thee I feel abundance of blessing.

BOOK of SUFI HEARTSINGING & DEVOTION WORDS



VII GAYATRI 2

PRAYERS for LOVE

5 SALAT

5

Most gracious Lord, Master, Messiah, and Saviour of Humanity,
we greet Thee with all Humility.

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.

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
be reflected in the hearts of Thy devotees.

May the Message of God reach far and wide,

illuminating and making the whole humanity

as one single Brotherhood

in the Fatherhood of God.

6 MAY THE MESSAGE OF GOD REACH FAR AND WIDE

6

7 NABI

7

A torch in the darkness,
a staff during my weakness,
a rock in the weariness of life,
thou, my Master, makest earth a paradise.

thy thought giveth me unearthly joy,

thy light illuminateth my life's path,

thy words inspire me with divine wisdom,

I follow in thy footsteps, which lead me to the eternal goal.

Comforter of the broken-hearted,

Support of those in need,

Friend of the lovers of truth,

Blessed Master, thou art the Prophet of God.

BOOK of SUFI HEARTSINGING & DEVOTION WORDS



VII GAYATRI 3

PRAYERS for LOVE

8 KHATUM

8

O Thou, Who art the Perfection of Love, Harmony and Beauty,
the Lord of heaven and earth,
open our hearts, that we may hear Thy Voice,
which constantly cometh from within.
Disclose to us Thy Divine Light,
which is hidden in our souls,
that we may know and understand life better.
Most Merciful and Compassionate God,
give us Thy great Goodness;
teach us Thy loving Forgiveness;
raise us above the distinctions and differences
which divide men;
send us the Peace of Thy Divine Spirit,
and unite us all in Thy Perfect Being.
Amen.

9 DISCLOSE TO US THY DIVINE LIGHT

9

10 RASUL

10

Warner of coming dangers,
Wakener of the world from sleep,
Deliverer of the Message of God,
Thou art our Saviour.
The Sun at the dawn of creation,
the Light of the whole universe,
the Fulfilment of God's purpose,
Thou the Life Eternal,
we seek refuge in thy loving enfoldment.
Spirit of Guidance, Source of all beauty
and Creator of harmony,
Love, Lover, and Beloved Lord,
Thou art our Divine Ideal.

11 CONFRATERNITY

11

**O THOU, THE MAKER, MOULDER AND BUILDER
OF THE UNIVERSE,
BUILD WITH THINE OWN HANDS THE UNIVERSAL,
OUR TEMPLE,
FOR THY DIVINE MESSAGE OF LOVE, HARMONY AND BEAUTY.**

BOOK of SUFI HEARTS SINGING & DEVOTION WORDS



VII

UNIVERSAL WORSHIP

- 1 INVOCATION, GAYATRI 1** **1**
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.
- 2 LIGHTNING THE CANDLES** **2**
To the glory of the Omnipresent God we kindle the light symbolically representing
1 - the Hindu religion;
2 - the Buddhist religion;
3 - the Zoroastrian religion;
4 - the Hebrew religion;
5 - the Christian religion;
6 - the religion of Islam;
7 - all those who, whether known or unknown to the world,
have held aloft the Light of Truth through the darkness of human ignorance.
Let us pray:
- 3 SAUM, GAYATRI 2** **3**
- 4 READING THE SCRIPTURES** **4**
We will read from the World Scriptures:

We read in the Hindu Scriptures...
We offer to the Omniscient God our reverence, our homage and our gratitude for the Light of the Divine Wisdom.

We read in the Buddhist Scriptures... - for the Light of the Divine Compassion.
We read in the Zoroastrian scriptures... - for the Light of the Divine Purity.
We read in the Hebrew scriptures... - for the Light of the Divine Law.
We read in the Christian scriptures... - for the Light of the Divine Self-sacrifice.
We read in the Scriptures of Islam... - for the Light of the Divine Unity.
We will now have a few minutes silence; Let us pray:
- 5 SALAT, GAYATRI 5** **5**
We read in the Gayan, Vadan and/or Nirtan... - for the Light of the Divine Truth.
- 6 ADDRESS** **6**
Let us pray:
- 7 KHATUM, GAYATRI 8** **7**
- 8 BLESSING** **8**
May the Blessings of God rest upon you,
may His Peace abide with you,
may His Presence illuminate your heart, now and for evermore.

BOOK of SUFI HEARTSINGING & DEVOTION WORDS



VIII

DOST CHALOO

Songs by Maheboob Khan on English words of Hazrat Inayat Khan.

- 01 I CLING TO THEE, Gayan Raga 01**
I cling to Thee with a child's faith,
bearing Thy most lovely image in my heart.
I sought refuge in Thy bosom, Beloved,
and I am safe,
feeling Thine arms around me.
- 02 IN THE BRIGHTNESS, Gayan Raga 02**
In the brightness of day and in the darkness of night
what didst Thou not teach me!
Thou hast taught me what is meant by wrong and what is called right.
Thou hast shown me the hideous face of life,
and Thou hast unveiled before me life's beautiful countenance.
Thou hast taught me wisdom out of utter darkness of ignorance.
Thou has taught me to think after my thoughtless moments.
Thou playest with me, my Beloved Lord and Master, hide and seek!
Thou closest mine eyes and Thou dost open them.
- 03 HOW SHALL I THANK THEE, Gayan Raga 03**
How shall I thank Thee for Thy mercy and compassion, O King of my soul?
What didst Thou not unto me when I was walking alone through the wilderness,
through the darkness of night?
Thou camest with Thy lighted torch and didst illuminate my path.
Frozen with the coldness of the world's hardness of heart I sought refuge in Thee
and Thou didst console me with Thine endless love.
I knocked at Thy gate at last when I had no answer from anywhere in the world,
and Thou didst readily answer the call of my broken heart.
- 04 I SEARCHED, Gayan Raga 04**
I searched,
but I could not find Thee;
I called Thee aloud, standing on the minaret;
I rang the temple bell with the rising and setting of the sun;
I bathed in the Ganges in vain;
I came back from Ka'aba disappointed;
I look for Thee on the earth;
I searched for Thee in the heaven, my Beloved,
but at last I have found Thee
hidden as a pearl in the shell of my heart.
- 05 THY MUSIC, Gayan Raga 05**
Thy music causeth my soul to dance;
in the murmur of the wind I hear Thy flute;
the waves of the sea keep the rhythm of my dancing steps.
Through the whole of nature I hear Thy music played, my Beloved;
my soul while dancing speaketh of its joy in song.

BOOK of SUFI HEARTS SINGING & DEVOTION WORDS



VIII

DOST CHALOO 2

- 06 LET THY WISH, Vadan Raga 06**
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.
- 07 WHEN THOU DIDST SIT UPON THY THRONE, Vadan Raga 07**
When Thou didst sit upon Thy throne, with a crown upon Thy head,
I did prostrate myself upon the ground and called Thee my Lord.
When Thou didst stretch out Thy hands in blessing over me,
I knelt and called Thee my Master.
When Thou didst raise me from the ground, holding me with Thine arms,
I drew closer to Thee and called Thee my Beloved.
But when Thy caressing hands held my head next to Thy glowing heart
and Thou didst kiss me, I smiled and called Thee myself.
- 08 WHAT I MAY NOT SEE, Vadan Raga 08**
What I may not see, let me not see;
what I may not hear, let me not hear;
what I may not know, I ask not to know.
Beloved, I am contented with both Thy speech and Thy silence.
Let him not see me who should not see me;
let him not hear me who will not hear me;
let him not know me who need not know me.
Beloved, veil and unveil me as Thy wisdom chooseth.
- 09 TURN ME NOT ASIDE, Vadan Raga 09**
Turn me not aside, Beloved, once Thou hast granted me Thy favour;
starve me not of a kiss, after Thou hast enfolded me;
grieve me not, Beloved, since Thou hast made me smile;
turn not away Thine eyes, once Thou hast poured the wine of Thy magic glance
into the cup of my heart.
- 10 DO I CALL THEE MY SOUL, Vadan Raga 10**
Do I call Thee my soul? But Thou art my spirit.
Can I call Thee my life? But Thou livest for ever.
May I call Thee my Beloved? But Thou art Love itself.
Then what must I call Thee? I must call Thee myself.
- 11 EVERY STEP IN THY PATH, Vadan Raga 11**
Every step in Thy path draws me nearer to Thee,
every breath in Thy thought exhilarates my spirit,
every glimpse of Thy smile is inspiring to my soul,
every tear in Thy love, Beloved, exalts my being.

BOOK of SUFI HEARTS SINGING & DEVOTION WORDS



VIII

DOST CHALOO 3

12 THE HEART, Nirtan Alankara

The heart has its head on his own palm,
The face of the heart is veiled;
the heart's hands are bound with iron chains,
the feet of the heart are nailed.

The eyes of the heart are never dry,
the heart speaks only through tears.
The ears of the heart are so keen
that the voice from a distance it hears.

The voice of the heart is silent,
yet far-reaching is heart's cry.
The heart has no question nor answer,
the heart is expressed in a sigh.

The ways of the heart are mysterious,
the heart has the mind of a child.
The heart's breath is full of tenderness,
the heart's expression is mild.

The Ideal alone is heart's deity,
a constant yearning its life.
The heart's not concerned with life or death,
the heart stands firm through all strife.

Beauty is heart's only object,
its inspirer, its all.
The heart is all power that there is,
the Angels attend its call.

The heart is itself its own medicine,
the heart all its own wounds heals.
And none can ever imagine
the pain that the loving heart feels.

The path of the heart is thorny,
but leads in the end to bliss.
Hope is the staff the heart holds in hand,
and the goal heart shall not miss.

14 I AM THE WINE, Nirtan Gamaka

I am the Wine of the Holy Sacrament; my very Being is intoxication;
those who drink of my Cup and yet keep sober will certainly be illuminated;
but those who do not assimilate it, will be beside themselves
and (be) exposed to the ridicule of the world.

TRUTH, Nirtan Alankara 13

The face of truth is open,
the eyes of truth are bright,
the lips of truth are ever closed,
the head of truth is upright.

The breast of truth stands forward,
the gaze of truth is straight,
truth has neither fear nor doubt,
truth has patience to wait.

The words of truth are touching,
the voice of truth is deep,
the law of truth is simple:
all that you sow you reap.

The soul of truth is flaming,
the heart of truth is warm,
the mind of truth is clear,
and firm through rain or storm.

Facts are but its shadows,
truth stands above all sin,
great be the battle in life,
truth in the end shall win.

The image of truth is Christ,
wisdom's message its rod;
sign of truth is the Cross,
soul of truth is God.

Life of truth is eternal,
immortal is its past,
power of truth will endure,
Truth shall hold to the last.

14

BOOK of SUFI HEARTSINGING & DEVOTION WORDS



VIII

DOST CHALOO 4

- 15 YOU ARE MY LIFE, Nirtan Gamaka 15**
- 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 ever more.
- 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 have found you at last.
- 16 WHY, O MY FEELING HEART, Nirtan Gamaka 16**
- Why, O my feeling heart do you live and die?
What makes my feeling heart to laugh and to cry?
Death is my life indeed; I live when I die.
Pain is my pleasure; when I laugh, then I cry.
- 17 SOME DID SAY, Nirtan Gamaka 17**
- Some did say that I knew nothing, some still held that I knew all.
Some did turn their back to me, and some quickly answered my call.
Some on hearing my words exclaimed, " nothing he said that was new ".
Some said, " I have always thought this; that is my own point of view".
Some asked, "What mystery he revealed? What wonder did he perform?"
Some answered, "We ask no wonder, so long his heart is warm".
Some said, "He is a man as we are, what difference in him do you see?"
Some answered, "It is not to know; what is needed, is to be".
- 18 BEFORE YOU JUDGE MY ACTIONS, LORD, Nirtan Gamaka 18**
- Before you judge my actions, Lord, I pray, you will forgive.
Before my heart has broken, will you help my soul to live?
Before my eyes are covered, will you let me see your face?
Before my feet are tired, may I reach your dwelling-place?
- Before I wake from slumber, you will watch me, Lord, I hold.
Before I throw my mantle, will you take me in your fold?
Before my work is over, you, my Lord, will right the wrong.
Before you play your music, will you let me sing my song?
- 19 BEFOOL NOT, O NIGHT, Nirtan Tala 19**
- Befool not, O night, the morn will break;
beware, O darkness, the sun will shine;
be not vain, O mist, it will once more be clear;
my sorrow, forget not, once again joy will arise.

BOOK of SUFI HEARTS SINGING & DEVOTION WORDS



VIII

DOST CHALOO 5

20 WHEN WE ARE FACE TO FACE, Gayan Raga 20

When we are face to face, Beloved,
I do not know whether to call Thee me, or me Thee!
I see myself when Thou art not before me;
when I see Thee my self is lost to view.
I consider it good fortune when Thou art alone with me,
but when I am not there at all, I think it the greatest blessing.

21 HOW SHALL I THANK THEE, MY KING, Gayan Raga 21

How shall I thank Thee, my King, for Thy bountiful gifts?
Every gift Thou givest me, my generous Lord, is invaluable.
A tongue of flame arose from the spark in my heart by Thy gentle blowing.
Thou dost hear my softest whisper;
Thou hast taught me Thine own tongue
and to read the character written by Thy pen.

BOOK of SUFI HEARTS SINGING & DEVOTION WORDS



IX

ALCHEMISTICAL RULES

- 1 GOLDEN RULES, Vadan Alankara 1**
My conscientious self:
Keep to your principles in prosperity as well as in adversity.
Be firm in faith through life's tests and trials.
Guard the secrets of friends as your most sacred trust.
Observe constancy in love.
Break not your word of honour whatever may befall.
Meet the world with smiles in all conditions in life.
When you possess something, think of the one who does not possess it.
Uphold your honour at any cost.
Hold your ideal high in all circumstances.
Do not neglect those who depend upon you.
- 2 SILVER RULES, Vadan Alankara 2**
My conscientious self:
Consider duty sacred as religion.
Use tact on all occasions.
Place people rightly in your estimation.
Be no more to anyone than you are expected to be.
Have regard for the feelings of every soul.
Do not challenge anyone who is not your equal.
Do not make a show of your generosity.
Do not ask a favour of those who will not grant it you.
Meet your shortcomings with a sword of self-respect.
Let not your spirit be humbled in adversity.
- 3 COPPER RULES, Vadan Alankara 3**
My conscientious self:
Consider your responsibility sacred.
Be polite to all.
Do nothing which will make your conscience feel guilty.
Extend your help willingly to those in need.
Do not look down upon the one who looks up to you.
Judge not another by your own law.
Bear no malice against your worst enemy.
Influence no one to do wrong.
Be prejudiced against no one.
Prove trustworthy in all your dealings.
- 4 IRON RULES, Vadan Alankara 4**
My conscientious self:
Make no false claims.
Speak not against others in their absence.
Do not take advantage of a person's ignorance.
Do not boast of your good deeds.
Do not claim that which belongs to another.
Do not reproach others, making them firm in their faults.
Do not spare yourself in the work which you must accomplish.
Render your services faithfully to all who require them.
Seek no profit by putting someone in straits.
Harm no one for your own benefit.

BOOK of SUFI HEARTS SINGING & DEVOTION WORDS



X

SUFI THOUGHTS

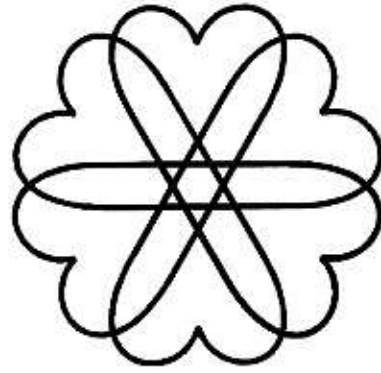
The Sufi Message is the same Light of Wisdom which the Divine Spirit of Guidance has thrown upon the world at all times of need through all the Teachers of Humanity, known and unknown to the world.

The Sufi Message is embodied in the following Sufi Thoughts:

- 1 There is One God, the Eternal, the Only Being; none exists save He.
- 2 There is One Master, the Guiding Spirit of all souls, who constantly leads his followers towards the Light.
- 3 There is One Holy Book, the Sacred Manuscript of Nature, the only Scripture which can enlighten the reader.
- 4 There is One Religion, the unswerving progress in the right direction towards the Ideal, which fulfils the life's purpose of every soul.
- 5 There is One Law, the Law of Reciprocity, which can be observed by a selfless conscience together with a sense of awakened justice.
- 6 There is One Brotherhood, the Human Brotherhood, which unites the children of earth indiscriminately in the Fatherhood of God.
- 7 There is One Moral, the Love which springs forth from selfdenial and blooms in deeds of beneficence.
- 8 There is One Object of Praise, the Beauty which uplifts the heart of its worshipper through all aspects from the seen to the Unseen.
- 9 There is One Truth, the true knowledge of our Being, within and without, which is the essence of all wisdom.
- 10 There is One Path, the annihilation of the False Ego in the Real, which raises the mortal to immortality, in which resides all perfection.

XI SUFI PURPOSES

- 1 To realise and spread the knowledge of Unity, the religion of Love and Wisdom, so that the variety of faiths and belief may of themselves cease to exist, the human heart may overflow with love, and all hatred caused by distinctions and differences may be rooted out.
- 2 To discover the light and power latent in Man, the secret of all Religion, the power of Mysticism, and the essence of Philosophy, without interfering with customs or belief.
- 3 To help to bring the World's two opposite poles, East and West, close together by interchange of thoughts and ideas, that the Universal Brotherhood may form of itself, and Man may meet with Man beyond the narrow national and racial boundaries.



*“ Our soul is filled
with the Glory of God
whenever our lips
praise Him “
Hazrat Inayat Khan.*

BOOK of WORDS

**Songs for the Soul
Zikars for the Heart
Prayers for Love
Exercises for Light
Breathing for Life
Lovehood for All**