# Prayers[[1]](#footnote-1)

*In the Name of God, the Merciful, the Compassionate*

*In His Name, There is nothing that does not glorify Him with praise.*

*“Say (O Muhammad): My Lord would not concern Himself with you but for your prayer” (25:77)*

Reflect on the following five points concerning the verse just quoted:

# First Point

Prayer is a great mystery of servant hood to God, the very essence of it. There are three kinds of prayer.

**The first kind of prayer** is that which is made by the tongue of innate disposition. All seeds and seed-stones pray to the All- Wise Creator through their disposition, their nature, to grow and flourish into an elaborate plant or a huge tree, so that they may fully manifest the inscriptions of His Names.

The existence of all the circumstances necessary for a particular effect to come about is also a prayer through natural disposition, a plea that that effect be realized. That is, the arrangement of necessary circumstances may be likened to a tongue of disposition praying to the All- Powerful and Majestic One to create the desired effect. For example, water, heat, soil and light come together for a seed to grow into a tree to the effect that they pray God, 'O Creator, make this seed grow into a tree!' It is inconceivable that those unconscious, inanimate, individual material existences, like water, soil, heat and light, could of themselves create a tree, which is, in essence, a miracle of Divine power, so the assemblage of causes that lead to a certain result is a sort of prayer read by the tongue of disposition.

**The second kind of prayer** is that which is made with the tongue of natural neediness. All living beings pray to the All-Compassionate Creator through their neediness, to satisfy their needs, which they are unable to meet by themselves. For we see that God always sends them, just on time, the provision that is impossible for themselves to supply In this sense, their neediness is a kind of prayer.

In short, what reaches the Court of God from the whole universe is a kind of prayer Causes are petitions to God to create the desired result.

**The third kind of prayer** is that which is made by conscious living beings for their special needs to be satisfied. This kind of prayer falls into two categories.

**The first category** consists of the supplications made in desperation or in connection with natural needs or by the tongue of disposition or with sincerity and pure intention. Most such supplications are accepted. The great majority of scientific discoveries and technological innovations (regarded as a means of pride by supporters of modern civilization) are the results of the petitions made by the tongue of needs and potential or natural capacity; they are therefore normally acceptable unless some obstacle intervenes.

**The second category** consists of those prayers that we say every day. These also are of two types: one is active and by disposition, and the other verbal and from the heart. To plough the earth, for example, is an active prayer and a means to knock at the door of the treasury of God's Mercy and Munificence, not to beg provision from the earth.

Omitting the details of other kinds, we will explain some mysteries of the verbal prayer in the following point.

# Second Point

Prayer has a very great effect; it yields a result in most, even in all, cases, especially when what is asked for is expressed in a universal form. It may even be argued that one of the reasons for the creation of the universe is prayer. That is, since the Creator knew before the creation of the Prophet Muhammad, upon him be peace and blessings, that the Prophet would desire in the future, on behalf of mankind, or indeed of the whole creation, eternal happiness, and that he would desire to be favored with the manifestations of the Divine Names, He accepted the future prayers of Muhammad and created the universe. If, then, prayer is so significant and comprehensive, is it conceivable that the prayers uttered consistently for fourteen centuries by hundreds of millions of Muslims and innumerable blessed ones among mankind, by the jinn, by the angels and other spiritual beings, for the Prophet Muhammad to receive the greatest Divine Mercy, to gain eternal happiness and to achieve all his aims, is it conceivable that those prayers should not be accepted?

Since the prayers made on behalf of the Prophet Muhammad, upon him be peace and blessings, have such permanence, comprehensiveness and universality that they have reached the level of the prayers done in the tongue of potential and natural needs, then the Prophet Muhammad has acquired, by virtue of those prayers, in addition to his prophethood and personal merits, such a great rank that, if the whole of mankind were to unite their intelligence into a single one, they could not comprehend it.

So, O Muslim, consider how great an intercessor you may have on the Day of Judgment. In order to deserve his intercession, follow his Sunna!

**Question:** If he is the Beloved of God, how or why does he need so many prayers on his behalf?

**Answer:** That blessed person, upon him be peace and blessings, concerns himself with the happiness of his whole ummah, both individually and collectively, and he is anxious about whatever may befall them. Although he has, for himself, infinite degrees of eternal happiness and levels of perfection, he yet wishes ardently for the happiness in all times and degrees of each member of his nation and is grieved about each of their misfortunes, and so he needs and most certainly deserves countless blessings and prayers.

**Question:** Why is it that sometimes we pray for things sure to happen like the prayer made when the sun or moon is eclipsed and sometimes for things which cannot possibly happen?

**Answer:** As explained elsewhere, prayer is a kind of worship. A servant proclaims through prayer his helplessness and poverty before God. The apparent purposes for prayer are rather causes for doing the worship of prayer .The reward for worship is principally given in the Hereafter. If the intended worldly aims are not achieved through prayer, one should not say, *“My prayer has not been accepted”*, rather one should say, *“The time for prayer is not yet over”*. Besides, is it conceivable that the people of belief will not be given the eternal happiness for which they ask continually with great zeal and utmost sincerity, that the absolutely Benevolent and Compassionate One, to whose infinite Mercy all the universe testifies, will not accept their prayer to establish the world of eternal happiness?

# Third Point

The voluntary verbal prayer is accepted in two ways: either what is requested is given to the one who prays or his prayer is returned with a better reward.

For example, someone prays for a son but God Almighty grants him a daughter like the Virgin Mary. In what case, we should not say, *“His prayer has not been accepted”*, rather we should say, *“His prayer has been accepted in a better way”*.

Likewise, someone else prays for worldly happiness but his prayer is returned with eternal happiness. In this case, we should rather say, *“His prayer has been accepted in a more beneficial way”*, than say *“His prayer has not been accepted*”, and so on.

Since God Almighty is All-Wise, we beg from Him, and He returns our request in accordance with His Wisdom. A patient, for instance, may ask for honey, and the doctor may give him quinine sulphate for his fever In this case, the patient should not criticize the doctor, saying, *“He has not heeded my request”*; the doctor diagnosed the illness very well and did what was better for the patient.

# Fourth Point

The most beautiful and pleasurable, and the quickest, result of prayer is that the one who prays knows that there is One, who has Absolute Power over everything, who hears him, has pity on him, and provides a remedy for his pains. He is not alone in this guesthouse of the world, rather there is an All-Munificent One who looks after him and provides him with companionship. He imagines himself to be in the actual presence of a Being who is able to satisfy all his needs and overcome all his enemies, and, feeling relief as if a heavy burden were removed from him, he says, *“All praise be to the Lord of the Worlds”*.

# Fifth Point

Prayer is the very essence of being a slave of God and an indicator of sincere belief. The one who prays demonstrates, through prayer, that there is One who rules over the whole universe and is aware of all his affairs down to the most insignificant ones, and who hears him and enables him to achieve his aims. Since he witnesses that that Being does everything down to the smallest, he hopes that He will fulfill his expectations. Consider, then, the comprehensiveness of the conception of Divine Unity formed by prayer, and the pleasure and purity of the light of belief it exhibits.

Then, ponder the meaning of the verse,

*Say: “My Lord would not concern Himself with you but for your prayer”,*

and heed the Divine decree,

*“Your Lord said, “Pray to me and I will answer you”. If He did not want to give, He would not give the desire to want.”*

*Glory be to You! We have no knowledge save what You have taught us.*

*O God, grant blessings to our master Muhammad from past eternity to future eternity, to the number of what is contained in God's Knowledge, and to his family and Companions, and grant them peace. Also, grant us peace and make us and our religion safe from every danger! All praise be to God, the Lord of the Worlds.*

# What is the Best Kind of Petitionary Prayer of a Believer for Another?

It is one in accordance with the conditions of its acceptability. A prayer is more or less acceptable in consideration of certain conditions being met.

For example, when one prays to God for something, he should first cleanse himself by asking for forgiveness from God, and then call God’s blessing on the Prophet Muhammad as an intercessor before and after the prayer. For calling God’s blessing on the Prophet is an acceptable prayer and the prayer said between two acceptable prayers is usually acceptable also. In addition, such a prayer should be said in the absence of the believer for whom it is said and be the kind of the prayers mentioned in the Quran and Hadith. For example, one should prefer comprehensive prayers such as: *O God, I ask forgiveness of You, for me and him, and soundness in religion, in this world and in the Hereafter! Our Lord, grant us in the world good, and in the Hereafter good, and guard us against the chastisement of the Fire!*

One should pray with sincerity, from the heart and with a religious seriousness and solemn reverence. Also, one should do so after the five daily prayers (salat) and, particularly, after the dawn prayer and in blessed times such as Friday - especially during the hour when prayer is absolutely accepted - the three months of additional prayer before Ramadan, during Ramadan itself, and, most particularly, the Night of Power. Further, one should make one’s petition in the mosque. God is expected, through His Mercy, to accept a petition made in observance of such conditions, and He accepts it so that either it is answered in this world or the one in whose name it is made will hopefully benefit from it in the Hereafter. For this reason, if one does not obtain the result for which he prayed, he should not think that the prayer has not been accepted, rather, he should consider that it has received a better acceptance.

# An Ardent Prayer[[2]](#footnote-2)

The Almighty Creator is He whose existence is the origin of all existence, whose might is the source of power for everything, and whose will is the only means by which all things and events occur. The very soul of our essence is nourished by divine knowledge. He is the one and only Sovereign who has created the whole universe, establishing the world and the heavens as an exhibition, putting His creation on display, fashioning a feast every single night with the stars, planets and the moon, presenting the lowlands, mountains, forests, rivers and seas with all their forms, colors and features to the view of the people of perception, like a book that is to be read, all serving to bring the heavenly beauties to the mind. It is He who opens the ways for us mortal humans to observe the Heavens through the emerald hills of the heart; it is He who expands the breasts of the believers through faith, brightening their senses with their worship; it is He who grants a transcendent value to their standing before God when they bow in prayer, crowning them with the mark of prostration on their forehead. It is He who intensifies the goodness of His servants with divine favor and grace; it is He who puts those with God-conscious spirits on a par with the angels. It is He who overlooks His servants’ mischievous feelings, thoughts, and behavior with His mercy and forgiveness, both in this world and in the hereafter; it is He who forgives the transgressions of wrongdoers, exempting them countless of times from the punishment they deserve. It is He who manifests His majesty and grandeur in a manifold variety of shades and hues at every moment, sufficing for all existence and who has power over all things; it is He who shows us the ways of seeking refuge in Him, lifting the veils from our eyes slightly, reminding us of our triviality and trifling nature, our insufficiency and discrepancies. It is He who is the supreme ruler of eternity, awakening those who zigzag between the past and present in grief to endless longings and cravings that stem from their very human nature.

Given that the entire creation bears witness to all this, here I pray:

O King of Kings, whose signs of Lordship we perceive from the collars around our necks! Make us feel and understand our servitude to You fully and execute Your decree on those who make use of Your blessings a means of getting wild and straying into evil ways.

All those endless range of shades and hues of the realm of divine mercy and blessings which are present in human consciousness quiescently and which flow into the heart with heavenly joys on different wavelengths, even before getting into the Heavens-all these endless variety of shades and hues are from the divine grace and favor which are incommensurable with any quality or quantity. Were it not for divine favor and liking for us, what difference would there be between us and the flesh in the butcher shop? He not only livens up the earth with the fluffy clouds, rain falling down to the earth in drops, running rivers, and effervescent seas, but also enlivens our inner world and faculties, opening them into eternity through the inspirations, breezes, and springtides of divine grace.

It is He who has created the soil mixed with rocks and has filled the earth with infinitesimal creatures, turning all the corners of the world into heavenly gardens. It is He who introduces the human being, which He has created with flesh, blood, and bones, to the angels and other celestial beings and has them strive as if in a race toward good works. It is He who has paved the ways from the passageways-which can also spread out to the cesspools-to Paradise and from the seventh heaven to the observation of the divine “countenance” and has shown how coal can turn into diamonds.

O King of Mercy, who restores life to the rocks and soil and with His grace brings those whose spirit is also open to devilry into the realm of angels-furnish us with endowments beyond our capacity and improve us in our endowments! Either show those who are ignorant of You, with souls as black as coal, how to turn into diamond-like souls or condemn them to punishment!

If the pulses of the faithful quicken with hope now, if their hearts beat with the excitement of future bliss, and their minds are enraptured with the beauties of the otherworld, this is because of the divine breezes we feel in our conscience and due to God’s making us aware of the divine presence at every stage. From Him is the light of the heavens and the earth; the openings to the treasuries of both this and the other world are not even like a keyhole to the door of His Kingdom. In comparison with the real worth and virtue in God’s sight, the world that we constantly run after, filled with fancies, has not as much value as even the wing of a fly before God. Even a particle of this world-which is in fact futile in its entirety, but which gains a manifest value in accordance with Divine principles-becomes great enough to pave the way to eternal bliss.

O Mighty King who brings-through His Existence-all existence out of non-existence, who endows a drop of water with the immensity of the sea, and who grants an atom the power to be the sun! Everything and being, from the animate to inanimate, from human to animals, from the faithful to the nonbeliever, from the conscious to the unconscious, and from the fortunate to the unfortunate, subsist under Your banner-may this divine banner always fly above us and may we continue to live in the shade of Your light which emanates from Your existence! Were it not for Your special Will and turning towards them, nothing would have come into existence, humanity would not exist, faith would be unattainable, Your existence would be imperceptible, and those fortunate souls upon whom You have bestowed an endless depth of thought with faith would not excel themselves.

You are the source for all the sparkling and fading lights. We come into the world, grow up, and die, whereas You are the Necessarily Existent One beyond any time or space. You call hundreds of thousands into being at every moment, You manifest Your existence through them, You remind us of Your will and knowledge by the divine wisdom in their creation. You draw attention to Your perpetuity by evolving and transforming everything, whispering the secrets that lie behind things and events to those who are on the way to God, and talk confidentially about the glamour of the road. Your Name is the dearest thing in our conscience-may it reside in our heart constantly! Your Essence is the one and only source of light for our spirits. Our hearts, which have been seeking for an eternity on each and every horizon-as if they are programmed for an awareness of eternity-shout out the infinitude of Your Mercy. The earth cringes in servility and submissiveness to Your command and has been on a blessed journey since the very first day it was created: The heights and mounts stand in awe of You, showing their readiness for Your commands. The rivers bow down onto the ground, rapturous with the flood of Your light, flowing with vivacity and calling out Your beautiful name, the All-Living. Gardens and orchards, and birds and chicks are in a cheerful rush everywhere so that they can observe the beauty of the manifestation of Your “face.” The snow and the ice, and hail and storms accompany the composition of Your majesty and grandeur. The spring and the fall, and the night and the day make constant mention of You in their diverse languages, as they change colors, turning green, yellow, white, and black.

It is blindness not to have knowledge of You despite seeing all this, and it is ingratitude not to adore You in servitude while being blessed with Your favors in all places, at all times. It is our duty, as Your servants, to remember You all the time, and it is a need of our spirit to flee to You at every moment in every situation. What is left for us other than displaying our displeasure and taking a stand against those who deny Your mercy. It is the voice of conscience and the very requirement of being a loyal servant at Your door to not mention those people who do not mention You.

O the eternal King, even the dust of Whose doorway is kohl powder to apply in a fine line around our eyes! We are constantly on this journey since the day we achieved-or we supposed we achieved-an awareness of being on Your way, laying our head on Your doorstep. We enthuse our hearts through Your guidance and persevere to be Your guests. Your unceasing favors-which are reference to Your blessings for the future as well-give so much vitality to our hopes that we become distanced to everything and everybody, turning to You only with expectations that cannot fit even into our dreams. With the shackles of Your Messenger on our ankles and the collars from the divine will round our necks, we are zealous, determined, and bound by our oath to not let a stranger touch even one strand of hair on our head.

If we are like much-loved doves in Your private garden, then bless us with an unending breath and a tongue that never tires out in our requital for our existence and everything You have given us! We become enthusiastic only if You enthuse us and experience feelings that only You make us feel. We accept all that which is not from the Divine abode as senseless prattle and seek refuge in You from the tongue that does not mention You.

If all this is nothing but spelling out our state and situation to You, then loose any knot from our tongue, elevate our speech in the shade of Your speech, give our hearts steadfastness, and deepen and bolster our breaths with divine breaths. We cannot have anything if You do not give it to us; we can never drop a word if You do not cause us to speak. How can these poor wings of ours be capable of reaching the horizon of Your pleasure? How can this poor heart open up to the secrets of the treasury of the knowledge of You? How can this poor tongue be adequate to praise You? We are doubled up and ashamed of our withering conduct and grating talk, but at the same time we are relieved from worry due to our turning to Your immense lenience and mercy. Our sins are of the same magnitude as the revolt of those who have been sunk into the earth and our aloofness is within the borders of Your wrath; however, Your forgiveness is so immense that it will exterminate all wrongdoings and faults, and Your proximity is nearer to us than our jugular vein. Admit us not in accordance with our rebellion, but rather in accordance with Your forgiveness; treat us not with our remoteness, but with the warmth of proximity. Make us feel Your being with us, comfort our weak hearts, and foster our spirits with Your favors.

The ways ahead are difficult and steep: many evil spirits are waiting guardedly at every corner for an ostensible motive to attack, always wheeling out words of retrogression, backwardness, theocracy, and fundamentalism in their denunciatory language, holding every means and power in their hands, and a great many intrigues in their mind. O God, if we are against faith, knowledge, science, or progression in any way—as some claim—save us then from going in this wrong direction! If we are not good enough for this, take us then to Yourself and open the ways to those who are pious, refined, erudite, and progressive! If those who claim us to be as such are, however, in the wrong, then favor those among them whose spirits are open to faith and salvation with Your guidance; destroy the unity of those who obstinately persist in their deviance and who continually engage in evil! Bring their schemes to nothing and let them fall into their own traps! Leave them with unalleviated misery and sorrow! Safeguard the loyal servants of Your door and all the believers from the outrages, derision, scorn, and schemes of such evil minded, extremely wicked, and demonic people!

# Examples of Prayers and Supplications

**Examples of the Prophet’s prayers and supplications**

**On going to bed:**

*O God! I have, in hope (of Your Mercy) and fear (of Your wrath), submitted myself to You, referred my affairs to You, and taken refuge in You. There is no refuge, nor source of safety from Your wrath, except You. I have believed in the Book You sent down, and the Prophet you raised.*

**To be saved from sins and ask for God’s forgiveness:**

*O God! Put between me and errors a distance as great as that which you put between east and west! O God! Clean me of my errors as a white garment is cleaned of dirt!*

**Prayers and supplications comprehensive in meaning:**

*God! I ask You for the whole of good, including what is at hand and what is deferred; what I already know and what I do not know. I take refuge in You from every evil, including what is at hand and what is deferred; what I already know and what I do not know.*

*God! There is nothing to hinder what You will grant, nor anything to grant what You hinder! No wealthy one can do us good, as wealth belongs to You.*

*God! I have not told everything, nor have I taken an oath, nor have I made a vow, nor have I done anything, which You did not previously will. Whatever You willed, it is, and whatever You did not will, it is not. There is no strength nor power save with You, and You are indeed All-Powerful over everything. O God! Whatever prayer I have said, let it be for whomever You have mercy for, and whatever curse I have called down, let it be for whomever You have called down curses upon. Surely You are my Guardian in this world and the Hereafter. Make me die as a Muslim and include me among the righteous.*

*God! I ask You for content after misfortune, a peaceful life after death, the pleasure of observing Your Face, and a desire to meet You. I take refuge in You from wronging others and from being wronged, from showing animosity and being subject to animosity, and from erring or committing unforgivable sins.*

*...If You leave me to myself, then you have left me to weakness, neediness, sinfulness and erring. I do not depend but on Your Mercy, so forgive all of my sins, for none but You can forgive sins; accept my repentance, for You are the Oft-Relenting and the All-Compassionate.*

*God! You deserve most to be mentioned and none but You deserve to be worshipped. You are more helpful than anyone whose help may be sought, and more affectionate than every ruler, more generous than anyone who may be asked for something, and more generous than anyone else who gives. You are the Monarch, having no partners, and the Unique One having no like. Everything is perishable except You. You are never obeyed but by Your leave, and never disobeyed but within Your knowledge. When somebody obeys You, You reward him; but when someone disobeys You, You forgive him. You witness everything, nearer to it than any other witness; and protect everything, nearer to it than any other protector. You ordained the acts of men and determined their time of death. You know what is in every mind, and secrets are manifest to You. The lawful is what You have made lawful, and the forbidden is what You have forbidden. The religion is what You have laid down, and the commandment is what You have decreed. The creation is Your creation, and the servants are Your servants. You are God, the All-Clement, the All-Compassionate, I ask You, for the sake of the light of Your Face, by which the heavens and earth were illuminated, and for the sake of every right belonging to You, and for the sake of those who ask of You, to forgive me just in this morning and just in this evening, and to protect me, by Your Power, from Hellfire.*

*God! I seek refuge in You from any knowledge which gives no benefit, and from a heart that fears You not, and from a soul not satisfied, and from prayer that cannot be answered.*

*God! I ask You for steadfastness in my affairs; I ask you for resolution in guidance; I ask You for gratitude for Your bounties and acceptable service to You; I ask You for a truthful tongue and a sound heart; and I seek refuge in You from the evil of what You know, and I ask You for the good of what You know, and I ask for Your forgiveness for what You already know. Surely You are the Knower of the Unseen.*

*God! I ask You to enable me to do good and refrain from vices, and to love the poor, and to forgive me and have mercy on me, and, when You will people’s deviation and dissensions and disorder in public life, make me die before taking part in that disorder. I also ask You for Your love and the love of whom You love, and the love of the acts which will make me nearer to Your love.*

*God! I ask You for the good in the beginning and in the end, and in its most comprehensive form with its beginning and result, and its manifest and secret kinds, and for the highest rank in Paradise.*

*God! Help me remember You, thank You, and worship You most properly.*

*God! I ask You for guidance, fear of You, chastity and independence of others.*

*God! Bring all of our affairs to a good conclusion, and protect us from disgrace and ignominy in the world and from being tormented in the Hereafter!*

*God! We ask You for the whole of good for which Your Prophet Muhammad, upon him be peace and blessings, asked You, and we seek refuge in You from every evil from which Your Prophet Muhammad, upon him be peace and blessings, sought refuge in You.*

**Supplication done or returning from Ta’if**

*O God, unto You do I complain of my frailty, lack of resources and lack of significance before those people. O Most Merciful of the merciful, You are the Lord of the oppressed and You are my Lord. To whom do You abandon me? To that alien who looks askance and makes grimaces at me? Or to that enemy to whom You have given mastery over me? If, however, Your indignation is not against me, I have no worry. But Your grace is much greater for me to wish for. I seek refuge in the light of Your Countenance, which illumines all darkness and by which the affairs of this life and the Hereafter have been rightly ordered, lest Your wrath alight upon me, or Your indignation descend upon me. I expect Your forgiveness until You are pleased, and there is no other resource nor any power but in You.*

**A Supplication from Uways Al Qarani**

*O God! You are my Lord; I am a slave.
You are the Creator; I am the one created.
You are the Provider; I am the one provided.
You are the Owner; I am the one owned.
You are the Mighty and Glorious; I am the one abased and wretched.
You are the Absolutely Rich One; I am the one absolutely poor.
You are the All-Living; I am the one dead,
You are the All-Permanent; I am the one mortal.
You are the All-Munificent; I am the one miserly.
You are the All-Benevolent; I am the one doing ill.
You are the All-Forgiving; I am the one sinful.
You are the Grand One; I am the one despicable.
You are the All-Strong; I am the one weak.
You are the Giver; I am the one begging.
You are the One Giving Security; I am the one in fear.
You are the All-Generous; I am the one in utmost need.
You are the One Answering pleas; I am the one pleading.
You are the All-Healing One; I am the one sick.
So forgive me my sins and spare me and heal my ills, O God! O All-Sufficing One! O Lord! O Faithful One! O Most Compassionate One! O Healer! O Munificent One! O Restorer to Health! Pardon all my sins, and restore me to health from all illnesses, and be pleased with me for all eternity! Through Your Mercy, O Most Merciful of the Merciful!*

**Another Supplication**

*A beloved who disappears by declining or setting is not beautiful, for one that is doomed to decline cannot be truly beautiful. It is not-it should not be-loved in the heart for the heart is created for eternal love and is the mirror of the Eternally-Besought-of-All.*

*A desired one who is doomed to disappear below the horizon is not worthy of the heart’s attachment or the mind’s preoccupation. It cannot be the object of desires, and is not worthy of being regretted after. So why should the heart adore such a one and be attached to it?*

*I neither seek nor desire anything mortal. For I am myself mortal, and I do not desire one who is mortal. What have I do with any such?*

*A worshipped one buried in decay- I do not invoke such a one, nor seek refuge with it. For I am infinitely needy and impotent. One that is itself powerless can offer no cure for my endless pains, nor can it solve my infinitely deep wounds. How can one who cannot save himself from decay be an object of worship?*

*The mind that is obsessed with appearances wails despairingly on seeing the decay of the things it adores in this universe of upheavals, while the spirit, which seeks an eternal beloved, also wails, saying: ‘I love not the things that set.’*

*I do not want, I do not desire, separation, and I cannot endure it.*

*Meetings followed immediately by separation are not worth troubling about; they are not worthy of being longed for especially. For just as the disappearance of pleasures is pain, imagining it is pain also. The works of the lovers, that is, the works of poetry on metaphorical love-love for the opposite sex-are all lamentations caused by the pain arising from imagining this disappearance. If you were to condense the spirit of all the works of such poetry, from each would flow this lament.*

*It is because of the pain and tribulations coming from those meetings doomed to end and those painful metaphorical loves, that my heart cries out and, like Abraham, says: ‘I love not the things that set!’*

*If you desire permanence in this transient world, permanence is born out of transience. Annihilate yourself with regard to your evil-commanding soul, so that you may gain permanence.*

*Free yourself of bad morals, which are the basis of worldly adoration, and realize self-annihilation. Sacrifice the goods and property that are in your disposal in the way of the True Beloved. See the end of beings, which marks extinction. The way leading from this world to permanence passes through self-annihilation.*

*The human mind, which is absorbed in causality, laments despairingly in bewilderment over the upheavals caused by the decay of the world. The conscience, which desires true existence, like Abraham, wails, ‘I love not the things that set.’ It severs the connection with metaphorical beloveds and decaying beings, and is attached to the Truly Existent One, the Eternal Beloved.*

*O my mean soul! Know that the world and all beings are certainly mortal, but you may find a way leading to the Permanent Being in each mortal thing, and may discern two gleams, two mysteries, of the manifestations of the Undying Beloved’s Grace, on condition that you succeed in sacrificing your mortal being.*

*In each bounty the act of bestowing is discerned and the favor of the Most Merciful perceived. If you succeed in discerning the act of bestowing through the thing bestowed, you will find the Bestower. Also, each work of the Eternally-Besought-of-All points out the All-Majestic Maker’s Names like a missive. If you succeed in understanding the meaning through the inscription, you will find by means of the Names the One called by those Names. Since you can find out the kernel, the essence, of these transient things, obtain it. You can throw away without pity their meaningless shells, their outer coverings, into the flood of mortality.*

*Indeed, in the universe there is not a single thing which is not a word of embodied meaning and does not show many of the All-Majestic Maker’s Names. Since beings are words, words of Divine Power, understand their meanings and place them in your heart. Fearlessly cast the letters left without meaning into the wind of transience. After they are gone, do not concern and occupy yourself with them anymore.*

*The worldly mind, which is preoccupied in appearances and whose capital consists of only the knowledge of the material world, cries out despairingly in bewilderment and frustration, as its chains of thought finally end in nothingness and non-existence. It seeks a true way leading to truth. Since the heart has withdrawn from those that set and are mortal, since the heart has abandoned the deceiving beloveds, and since the conscience has turned away from transitory beings, you too, my wretched soul, seek help in ‘I love not the things that set,’ and be saved.*

**A prayer for the Quran**

*O God, make the Qur’an our companion in the world and our confident in the grave; our intercessor in the Hereafter and our light on the Bridge of Sirat; a veil and protection against Hellfire, a friend in Paradise, and a guide and a leader to all goodness. O God, illumine our hearts and graves with the light of faith and the Qur’an, and brighten the evidence of the Qur’an for the sake of him whom You sent down the Qur’an, upon him and his family be peace and blessings from the Compassionate and Solicitous One. Amen.*

**Calling Peace and Blessings on the Prophet Muhammad (pbuh)**

*O God, bestow blessings and peace, the best, the finest, the most pleasant, the most manifest, the purest, the most gracious, the most abundant, the mightiest, the greatest, the most honored, the most elevated, the most flourishing, the most prosperous, and the most subtle of your blessings, and the most sufficient, the most abundant, the most ample, the most exalted, the most sublime, and the most constant of Your peace; and as blessing and peace and mercy and good pleasure and forgiving and pardoning, in increase and continuity along with the rains coming down from the clouds as the favors of Your Generosity and Munificence, and in continuous multiplication along with the fine and exquisite bounties of Your Generosity and Benevolence; eternally, (beyond time and space), with no beginning and end, along with Your eternity-on Your servant, Your beloved, and Your Messenger, Muhammad, the best of Your creatures, the brightest light, the clearest and most decisive proof, the most profound ocean, the most comprehensive light, having shone grace and overwhelming majesty and superior perfection; bestow on him blessings through the grandeur of Your Being, and on his family and Companions, blessings, through which You may forgive our sins, open our breasts, purify our hearts, uplift our spirits, bless us, refine our memories and thoughts, remove the filth from our souls, cure us of our diseases, and open the locks on our hearts.*

*O God! Bestow blessings and peace and benedictions and honor on our master and lord, Muhammad, Your servant and Prophet and Messenger, the unlettered Prophet, and on his family and Companions and wives and descendants, and on all the other Prophets and Messengers, and on the angels made near unto You, and on the saints and the righteous: bestow on them the most excellent of blessings and the purest peace and the most abundant benedictions, to the number of the suras of the Qur’an, and its verses, and words and letters, and its meanings and indications and allusions and references, and forgive us, and have mercy on us and be gracious to us, our God, our Creator, for the sake of each of those blessings, through Your Mercy, O Most Merciful of the Merciful! And all praise be to God, the Lord of the Worlds. Amen.*

1. From the 23rd Word, The Words, BSN [↑](#footnote-ref-1)
2. From the Fountain Magazine, May-June 2011, Issue 81 [↑](#footnote-ref-2)