

The Keys of the Heavens and the Earth:

Idrīsī Tahlīl, al-Ṣalāt al-‘Azīmīyya
and al-Istighfār al-Kabīr



Shaykh Ṣāliḥ al-Ja'farī
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Keys of the Heavens and the Earth

The foundations of the path of our master, the Sayyid, Shaykh Aḥmad ibn Idrīs are known as the Keys of the Heavens and Earth. This designation is not arbitrary or just embellishments of those on his path, rather the appellation given by the Prophet (ﷺ), himself.

Our master, Shaykh Aḥmad ibn Idrīs, travelled the spiritual path of purification through several teachers, from the Shādhiliyya, Naqshbandiyya and Khaḍiriyya paths. When he reached what Allāh willed for him to reach at the hands of his ‘earthly’ teachers, particularly Shaykh ‘Abd al-Wahhāb al-Tāzī, he was honoured with the wakeful vision of the Prophet (ﷺ). It is from here that Shaykh Aḥmad ibn Idrīs was given his own litanies thus instituting his own unique path.

Ibn Idrīs recounts seeing the Prophet (ﷺ) in a vision and received his own litanies, three to be exact: a formula for remembrance, one for ṣalawāt, and the other to seek forgiveness from God. The Prophet (ﷺ) then said to him, “O Aḥmad, I have given you the keys of the heavens and the Earth; saying them once is equal to the greatness of everything that is in this world and the next, many times over.”¹

These keys, as mentioned in the quote, consist of the Idrīsī Tahlīl, Ṣalāt al-‘Aẓimīyya, and Istighfār al-Kabīr.

Merit of Idrīsī Tahlīl:

The Prophet (ﷺ) said to Shaykh Aḥmad ibn Idrīs: “I have saved it for you, o Aḥmad. No one has received it before you. Teach it to your companions so that with it they will surpass those who came before.”

Merit of al-Ṣalāt al-‘Aẓimīyya:

Shaykh Ibrāhīm al-Rashīd, one of the main students and successors of Shaykh Aḥmad ibn Idrīs wrote in a letter: “As for the ‘Aẓimīyya, the Messenger of Allāh (ﷺ) was asked about its virtues. He said: ‘It outweighs Dalā’il al-Khayrāt by a thousand thousand thousand thousand times.’ He said “a thousand” twenty times;



and it is greater and more than that, but this is to make it easier for us to understand. We must strive to understand the secret of his saying: “in every glance and every breath, as many times as all that is contained in the infinite knowledge of Allāh, the Great.”

Merit of Istighfār al-Kabīr:

Shaykh Aḥmad ibn Idrīs wrote about the Istighfār al-Kabīr saying: “I sent it to one of the awliyā’, so he wrote me a letter in which he said: ‘I read the Istighfār that you sent me one time and Allāh forgave me all my sins so that nothing of them remained.’ And this means that he knows that Allāh forgave him, a real and true knowledge, otherwise how could he have said: ‘He forgave me’?”



التَّهْلِيلُ

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ   فِي كُلِّ لَمْحَةٍ وَنَفَسٍ عَدَدَ مَا
وَسِعَهُ عِلْمُ اللَّهِ

Testification of Faith

There is no god except Allāh, Muḥammad is the Messenger of Allāh, in every glance and breath, as many times as all that is contained in the knowledge of Allāh



الصلاة العظيمة

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِنُورِ وَجْهِ اللَّهِ الْعَظِيمِ • الَّذِي مَلَأَ أَرْكَانَ عَرْشِ اللَّهِ الْعَظِيمِ •
وَقَامَتْ بِهِ عَوَالِمُ اللَّهِ الْعَظِيمِ • أَنْ تُصَلِّيَ عَلَيَّ عَلَى مَوْلَانَا مُحَمَّدٍ ذِي الْقَدْرِ الْعَظِيمِ •
وَعَلَى آلِ نَبِيِّ اللَّهِ الْعَظِيمِ • بِقَدْرِ عَظَمَةِ ذَاتِ اللَّهِ الْعَظِيمِ • فِي كُلِّ لَمْحَةٍ وَنَفْسٍ
عَدَدَ مَا فِي عِلْمِ اللَّهِ الْعَظِيمِ • صَلَاةً دَائِمَةً بِدَوَامِ اللَّهِ الْعَظِيمِ • تَعْظِيماً لِحَقِّكَ
يَا مَوْلَانَا يَا مُحَمَّدُ يَا ذَا الْخُلُقِ الْعَظِيمِ • وَسَلِّمْ عَلَيْهِ وَعَلَى آلِهِ مِثْلَ ذَلِكَ • وَاجْمَعْ
بَيْنِي وَبَيْنَهُ كَمَا جَمَعْتَ بَيْنَ الرُّوحِ وَالتَّنْفِيسِ ظَاهِراً وَبَاطِئاً يَقْظَةً وَمَنَاماً وَاجْعَلْهُ
يَا رَبِّ رُوحاً لِدَاتِي مِنْ جَمِيعِ الوُجُوهِ فِي الدُّنْيَا قَبْلَ الأُخْرَةِ يَا عَظِيمُ

The Prayer of Majesty

O Allāh, I ask You by the Light of the Countenance of Allāh, the Majestic.

Which filled the pillars of the Throne of Allāh, the Majestic.

And by it are upheld the worlds of Allāh, the Majestic.

That You send blessings upon our Master Muḥammad possessor of magnificent worth,
and upon the family of the Prophet of Allāh, the Majestic, as much as the greatness of the Essence
of Allāh, the Majestic.

In every glance and in every breath, as many times as all that is in the knowledge of Allāh, the
Majestic.

A prayer that is perpetual in the perpetuity of Allāh, the Majestic.

In magnification of your worth, O our Master, O Muḥammad, O possessor of exalted character.

And send peace upon him and his family just as much,

and join him with me, just as You joined the soul with the nafs, outwardly and inwardly, in
wakefulness and in sleep.

And make him, O Lord, a soul for my body in every aspect, in the here and now, before the next
world to come, O Majestic One.



الإِسْتِغْفَارُ الْكَبِيرُ

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ● غَفَّارَ الذُّنُوبِ ذَا الْجَلَالِ
وَ الْإِكْرَامِ ● وَ أَتُوبُ إِلَيْهِ مِنْ جَمِيعِ الْمَعَاصِي كُلِّهَا وَ الذُّنُوبِ وَ الْآثَامِ ● وَ مِنْ كُلِّ
ذَنْبٍ أَذْنَبْتُهُ ● عَمْدًا وَ خَطَأً ● ظَاهِرًا وَ بَاطِنًا ● قَوْلًا وَ فِعْلًا ● فِي جَمِيعِ حَرَكَاتِي
وَ سَكَنَاتِي وَ خَطَرَاتِي وَ أَنْفَاسِي كُلِّهَا ● دَائِمًا أَبَدًا سَرْمَدًا ● مِنْ الذَّنْبِ الَّذِي أَعْلَمُ
● وَ مِنْ الذَّنْبِ الَّذِي لَا أَعْلَمُ ● عَدَدَ مَا أَحَاطَ بِهِ الْعِلْمُ ● وَ أَحْصَاهُ الْكِتَابُ ●
وَ خَطَّه الْقَلَمُ ● وَ عَدَدَ مَا أَوْجَدْتُهُ الْقُدْرَةُ ● وَ خَصَّصْتُهُ الْإِرَادَةُ ● وَ مِدَادَ
كَلِمَاتِ اللَّهِ ● كَمَا يَنْبَغِي لِجَلَالِ وَجْهِ رَبِّنَا وَ جَمَالِهِ وَ كَمَالِهِ ● وَ كَمَا يُحِبُّ رَبُّنَا
وَ يَرْضَى

The Grand Treaty for Forgiveness

I seek the forgiveness of Allāh the Majestic, there is no god save He, the Living, the Sustainer of Life, the Forgiver of sins, Possessor of Glory and Generosity.

And I turn to Him in repentance from all acts of disobedience, and all sins and offenses.

From every sin that I have committed intentionally and unintentionally, openly and in secret, in word and deed.

In my every action and my every stillness, my every thought and my every breath, always and forever and eternally.

From the sin that I am aware of and the sin that I am unaware of.

To the number of all things contained in His knowledge, registered in the Book, written down by the Pen, and to the number of all that His omnipotence has created, and His will has chosen, and as much as the ink of Allāh's words.

As it befits the Glory of the Face of our Lord, and His Beauty and Perfection, and as our Lord loves and as He pleases.

Notes and References

1 <https://theconsciousmuslim.tumblr.com/post/79547031797/luminaries-v-shaykh-%CA%BEa%E1%B8%A5mad-ibn-idr%C4%ABs-by>

Merits taken from Miftāḥ Mafātīḥ Kunūz al-Samawāt wa al-Arḍ al-Makhzūna - al-Sayyid Aḥmad b. Idrīs p.15-6 (edited and published by Shaykh Ṣāliḥ al-Ja'farī)

