

The Wird al-Asas (الورد الأساس) was given to Shaykh ‘Abd al-Qādir Jīlānī as a gift with a special lineage. It goes back to every prophet and messenger from Noah until the Prophet Muhammad ﷺ. And it goes back to the Qur’an itself. We say it does everything and there is nothing that it does not do.

1. God is all we need, what an excellent Guardian is God (حسبنا الله ونعم الوكيل) is the pillar of submission to God and absolute reliance upon Him ﷻ. Abraham said this as he was being catapulted into the blazing fire. Noah said this at the helm of the ark, guiding it through the flood.

2. I ask the forgiveness of God in His glory (أستغفر الله العظيم) comes from the statement of Noah in the Qur’an to his people:

اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا

"Ask forgiveness of your Lord: He is ever forgiving. He will send down abundant rain from the sky for you..." (The Qur’an Chapter 71 ‘Noah’: 10-11)

Every part of the Wird al-Asas comes from a niche in the Qur’an. There are secrets in “I ask the forgiveness of God in His glory”: One of them is to open the doors of provision and success.

Purifying and Ornamenting:

This basic formula is the greatest dhikr of all and is a *purifying* dhikr. If we add to it

لا اله الا الله

it becomes an *ornamenting* dhikr.

لا اله الا الله الملك الحق المبين

This formula is for *purification*. If we add to it

أستغفر الله

it becomes for *ornamentation* and for opening the doors of provision and success.

أستغفر الله العظيم

3. There is no God but God, the King, the Real, the Manifestly Apparent (لا اله الا الله (الملك الحق المبين)) is the special expression of God's unity by Imam 'Alī ibn 'Abī Ṭālib, may God ennoble his face, about whom the Prophet ﷺ said, '*Other people will approach God through the doors of righteousness (birr), but you approach God through the door of intellect.*'

Al-Malik الملك: He ﷻ owns everything. Every atom, every cell, every tree, every piece of bark on the tree, the water, the fish, you, your thoughts—everything, get into that word.

Al-Ḥaqq الحق: He ﷻ is The Absolute Truth; The Absolutely Real; The Foundation of Reality. That is why that tree exists and does not vanish even though it is vanishing in every moment, because creation is renewed in every moment, but you do not see it because of 'al-Ḥaqq.'

Al-Mubeen المبين: He ﷻ is Manifest, but you cannot see Him. The mubeen is absolutely clear but not tangible. We would not say, for example, a microphone is mubeen; it is apparent and visibly clear. Mubeen is used for things that are not tangible or visibly clear, but are manifest. That also gives you the power to see through the surfaces, to go into the *malakut* and into the *jabarut*.

4. Blessings on the Prophet ﷺ (اللهم صل على سيدنا محمد وعلى آله وصحبه وسلم) If he had not been created the world would not have been created. The Prophet has a special relationship to you and you want to grow into that relationship, you want to know him better and love him more. Sending blessings on the Prophet ﷺ is one of the keys to that.

What the Wird Al-Asas Does

It is an apparently simple dhikr but never be deceived by that. Never take this dhikr for granted and never think this is a little thing, because it is never that way. All of the statements are called *kalimat Allāh attamat*, 'the most perfect words of God.' Every one of them contains everything. **And this is one of the natures of the Speech of God: because they are from the Speech of God, they contain everything. And the secret here is in permission (*idhn*) and in the connected chain of transmission (*silsila*) That is what makes them powerful.**

1. The Wird al-Asas first serves as medicine to cure you, balance you, and provide therapy. That is why in our path we do not recommend that people do excessive dhikr until they get therapy and until they are balanced. You will like it and it will be ecstatic, but that is not what it's supposed to be.
2. It then becomes nourishment for the heart.
3. It then becomes the remembrance of He ﷻ who is mentioned (*dhikr al-madhkur*.)
4. It unites all of us with the great men and women of the past, our *shuyukh*.
5. It protects you from the jinn, the evil eye, and from violent envy (*hasad*.)
6. It opens the inner eye. The inner eye is what makes us seek God and to understand the meaning of life and to seek its purpose. The inner eye is the living heart. The inner eye sees value, truth, and meaning. It sees the signs of the eternal unchanging God in all that is temporal and changes. It sees the Maker, the signs of the Maker, in all things that are made, in all created things. As soon as the inner eye is open, God will put you to work. And He will use you in His service outwardly according to the law of the prophets, and you will serve God and His creation. And He will use you in His Love inwardly and the love of His creation inwardly.