



## **Bibliography**

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The Heart of the Qur'an ~ An introduction to Islamic Spirituality (Quest books Theosophical Publishing House)



# Loving the you in me

Zubin Nur

Voice

1 Lov-ing the you in me Lov-ing the me in you when this is

5 done we are One We are One

9 When this is done we are One we are One

## Previous publications by Zubin Nur

Honouring the Divine Feminine ~ CD & booklet

Sound Soul Healing ~ CD & Booklet

Real-eyes-ing the Divine ~ Poems, Drawings and photos by Zubin Nur

## Forthcoming projects:

Universal Worship (Book & CD)

Lullabys (Book & CD)

Reflections 1: On Life (Book and CD)

Reflections 2: Living Peace (Book & CD)

# Inna lillahi la sa-bina

Zubin Nur

Voice In - na - lil - la - hi La sa - bi - na - a Al - fa hi - ja - bin

Vo. min - nu - rin - wa sal - ma - tin Al - fa hi - ja - bin min - nu - rin - wa - sal - ma - tin

# Alhamdulillah Zikr

Zubin Nur

Voice Al - ham - du - lil - lah er Rah - man er Ra - him Al - ham - du - li - lah er - Rah -

Vo. man er - Ra - him La - il - la - ha il - Al - lah Hu La - il - la - ha il - Al - lah Hu

Vo. Al - lah Hu Al - lah Hu Al - lah Hu - u - u Al - lah Hu Al - lah Hu Al - lah Hu

# Adorami Nuri Zikr

Zubin Nur

Voice A - do - ra - mi - i Nu - u - ri A - do - ra - mi - i Nu - u - ri Al - lah Al - lah

Vo. Nur Al - lah Nur - r Al - lah Nur Al - lah Nur Al - lah Nur - r

# Sufi Zikr

open to all traditions

Zubin Nur

Voice

A - al - lah    A - al - lah    A - al - la - a - a - a - ah    Al - lah    A - al -  
 Ra - a - ma    Ra - a - ma    Ra - a - ma - a - a - a - a    Ra - ma    Ra - a -  
 A - hu - ra    Ma - az - da    A - a - hu - u - u - u - ra    Maz - da    A - hu -  
 Ky - rie - e    E - lei - son    Chr - is - te E - el - ei - ei - ei - son    Ky - ri -

Vo. <sup>5</sup>

lah    A - al - lah    A - al - la - a - a - a - ah    Al - lah  
 ma    Ra - a    ma    Ra - a - ma - a - a - a - a    Ra - ma  
 ra    Ma - az - da    A - a - hu - u - u - u - ra    Maz - da  
 e    E - lei - son    Chr - ist - te - e E - el - ei - ei - son

# Zikr of Transformation

Zubin Nur

Voice

Ya    Na - a - fi    Ya    Na - a - fi    Ya    Na - fi    Ya    Na - fi

Vo. <sup>4</sup>

Ya    Qa - li - qa    Ya    Ba - a    ri -    Ya    Qa - liq    Ya    Ba - ri

Vo. <sup>7</sup>

La    il - la - ha    il    Al - l    Ishq

Vo. <sup>9</sup>

Il    A - al    Ishq

Vo. <sup>10</sup>

A - l    Ishq

Vo. <sup>11</sup>

Ishq



# Allah Nur

Zubin Nur

Voice

Al-lah Nur Al-lah Nur Al-lah Nu - r Al-lah Nur Al-lah Nur Al-lah

Vo.

Nur Al-lah Nur Al-lah Nur Al-lah Nur Al-lah Nur Al-lah Nur Al-lah

D.C.

# Subhan Allahi

Zubin Nur

Voice

bhan Al - lah-ah-hi wa - bi - ham-di-hi Su - bhan Al - la - a - ah

Vo.

il Az - i - mi Es - ta - fer - Al - la - ah Su

# Healing Ritual Zikr

Zubin Nur

Voice

Ya Sa - a - lam Al - lah A - a - llah Ya Sa - a -  
 Ya Wa - ha - bo Al - lah A - a - llah Ya Wa - ha -  
 Ya Sha - a - fee - e Ya Ka - a - fee Ya Sha - a -

Vo.

1. lam Al - lah A - a - llah lah A - a - llah  
 bo Al - lah A - a - llah llah A - a - llah  
 fee Ya - Ka - a - fee Ya Ka - a - fee

# Allah is the Rhythm

Zubin Nur

Voice

Al - lah is the rhy - thm rhy thm - in your feet Al - lah is the  
Al - lah is in wo - man Al - lah is in man Al - lah is in  
Al - lah is in liv - in' Al - lah is in life Al - lah is in

Vo.

rhy - thm dan - cing down the Street Sing Hu Al - la - ah Sing Hu Al - 1 -  
liv - in' do - in' what you can  
liv'in' in liv - in with - out strife

11

Vo.

ah

# Ishq, Ishq Allah

Zubin Nur

Voice

Ish - q Ishq Al - la - h Ishq is who you rea - ly ar - re

Vo.

Dance and sing you are Al-lah - h La il - la - ha il Al-lah

# Element EstaferAllah Zikr

Zubin Nur

Voice

Es - ta - a - fur - Al - lah Es - ta - fur - Al - lah A - l - lah Ee - t - a fur Al - Alah

D.C.

# Step out of your fear

Zubin Nur

Voice Step out of your fe-ar in-to L - ove Step out of your fe-ar in-to L -

Vo. ove Step right out in-to L-ove Step right out in -

Vo. La il-la il Al-lah Huuu La il-la il-l Al-lah Hu - u

# Bedouin EstaferAllah Zikr

Zubin Nur

Voice Es - ta - a - a - fe - er Al - lah Es - Al - lah Es

Vo. Al - lah la il la la ha il A - l lah Hu Es/Ya Al - lah Al - la - h Al - lah Ya

Vo. Al - lah Ya Al - lah la il la - ha il A - l - lah Hu Ya

# The Mercy of this World

(the Compassion of the Next)

Zubin Nur

Voice Rah - man A - d Du - n - ya Ya Ra - him al Ak - hir - a Ya Rah

Vo. La il lah ha il Al - lah Huu - uu La il

Appendix

Music Notation

to

The Zikrs



YOU

YOU  
ARE  
THE BELOVED  
CEASE  
THIS WANDERING  
& SEARCHING  
STAND STILL  
FEEL  
DEEP  
& KNOW  
SHE  
LIES WITHIN YOU  
AWAITING  
YOUR  
REALIZATION  
OF  
YOURSELF  
♡



## 15 Loving the you in me

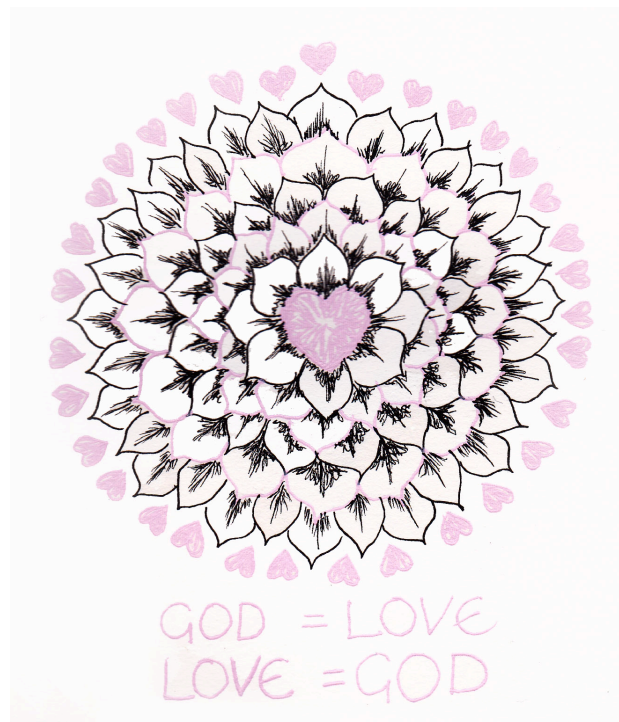
This is what the Zikr is all about, growing up enough to take our responsibility enough to realize that what we are accusing the other of is actually 'ours'. That's *why* we see it, that's why it irritates us ... it's ours! We can learn to recognize it and claim it as our own. Then we are a long way on the steep path toward making peace, with ourselves and with the world. And this is where peace starts. Not with governments, political statesmen or armies but with each of us building Peace in our lives. Taking responsibility for when we feel upset, talking it out without giving the other the responsibility or blame.

- 1 Loving the you in me
- 2 Loving the me in you
- 3 when this is done we are one, we are One
- 4 when this is done we are one, we are One
- 5 La illaha il Allah Hu

### Dance

Form a circle, find a partner. Stand facing each other. Partners A stands right & B left

- 1 A gestures toward B and then to self.
- 2 B gestures to self and A both at Heart level.
- 3 Hold hands, turn clockwise. Finish turn standing in each others place.
- 4 Embrace.
- 5 Come with your partner into the circle. Hold hands as a circle and side step anti-clockwise, first step on the LA of La il-LA-ha (left foot closes), right IL, left closes AI, right HU, left closes and right and left again on the sound of the UUUU.



## 14 Alhamdulillah Zikr

This is a zikr fresh from the heart. It arrived quickly and with clarity. It proposes that when we praise The One (such as when using an expression like: Alhamdulillah “All praise to the One) we are immediately rewarded with Mercy and Compassion; as we release into the Zikr ... “there is nothing” we immediately have space for The One. And when we remember this we come to the spaciousness of Bliss.

The Dance is like life ~ we move in, we move out, we move further out, we move in. Through and during all The One is guiding, holding, loving and forgiving us. Often we are too busy with what we perceive to receive *all* that is being offered.

1 Alhamdulillah 2 Er-Rahman Er-Rahim x2

3 La illah 4 il Allah Hu x2

5 Allah Hu, Allah Hu, Allah Hu-u-u x 2

Form a circle, facing centre. Free hands to begin with.

1 Move inwards, raising hands in praise of The One

2 Move outwards, bringing the blessing of Mercy and Compassion to yourself  
(repeat 1 + 2)

3 Move further outwards, bowing a little as you go, ~ emptying out

4 Move in receiving with gratitude and joy. (Repeat 3 + 4)

5 Turn on your own axis to the right and on the repeat to your left.



### 13 Adorami Nuri Zikr

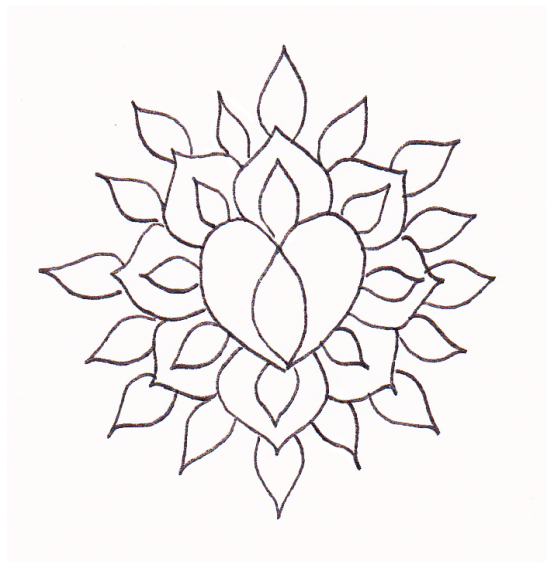
At a gathering at the Sufi Centre in Den Haag a Sheikh from the Naqshibandi Sufi Order told about the wonderful dervish turning associated with the traditional Mevlevi Dervishes rooted in the tradition of Mevlana Jelaluddin Rumi. He called the turning “Adorami Nuri” which is surely not an Arabic term but a wonderful (and may be typical Sufi) mixture of languages and cultures. The turning of the Dervish can be described as a means of connecting Heaven and Earth.

- 1 Adorami Nuri ,Adorami Nuri
- 2 Allah Nur, Allah Nur, Allah Nur
- 3 Allah Nur, Allah Nur, Allah Nur

#### Dance

Form a circle holding hands.

- 1 First step with right foot on the RA of AdorRAmi. Rocking into the circle and back out again on the RI of NuRI. Gently moving a little to the right with each step.
- 2 Turn on your own axis to the right. As slowly or quickly as suits you keeping your equilibrium.
- 3 Repeat 2 now turning to the left.



## 12 Inna Lillâhi la-sa'bîna na

The full text is “Inna lillâhi la-sa'bîna alfa hijâbin min nûrin wa zulmatin”  
These words come from Desert Wisdom by Saadi<sup>19</sup> they seemed to spring out and sing to me. Yusuf Ali’s translation of these words is: “God has seventy thousand veils of light and darkness.” And that is the amazing state we are living in. This veiled state of duality where things seldom appear as they really are. Where much is filtered and defined through our lifes experiences, they only add to the veils.

The whole idea of a spiritual journey is to find our way through these veils and filters to come ultimately to the Truth.

In the Dance we help ourselves and each other to discard and dispel the veils.

1 Inna lillâhi la-sa'bîna x2

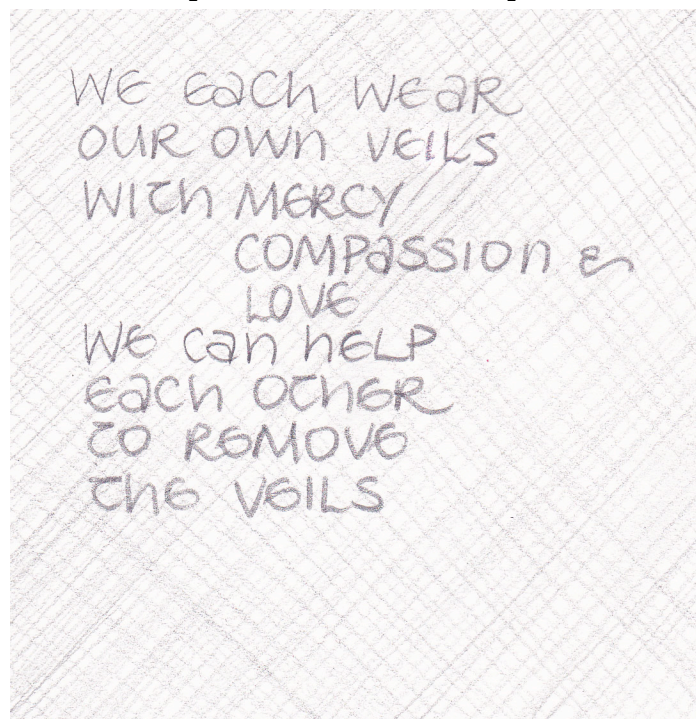
2 alfa hijâbin min nûrin wa zulmatin x2

### Dance

Form a circle and find a partner.

1 Move in rings around your partner and you remove the veils as you go. On the repetition your partner will move around you, removing your veils. At the end of this make a half turn with each other so changing places. Next repetition you will have a new partner.

2 Turn your partner around on the spot, as if you are releasing the bandages from an Egyptian mummy. Let her/him spin if they want to, make sure you are peeling off the veils that keep her/him blind. Swap roles on the repetition.



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<sup>19</sup> Desert Wisdom – (Saadi) Neil Douglas Klotz paperback version p 51

## Dance

Form a circle. Hold hands.

1 Ya Nafi ~ Step gently in and out, use the rowing motion with the hands, bathing in circles of opportunity which we bring over ourselves as we make these circular movements with the hands and arms.

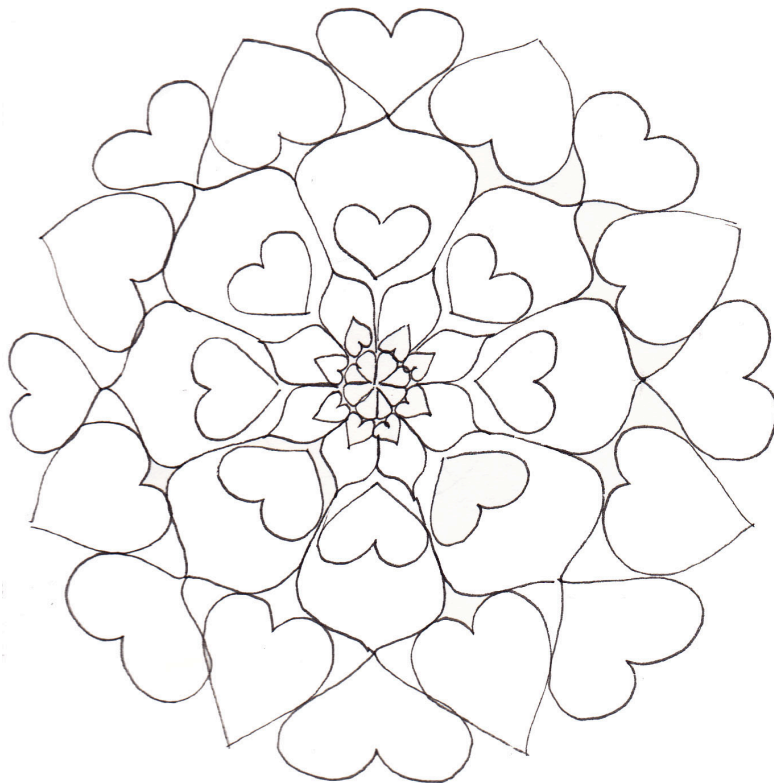
2 Ya Khaliqa Ya Bari ~ Release hands to bathe yourself in your personal Divine Creative Ocean. Keep side stepping to the right.

3 La illaha il Al-Ishq ~ Hold hands again. Alternate direction. One time to the right, the next to the left. Swimming in the Ocean of Love.

4 Il Al-Ishq ~ Keep moving right.

5 Al-Ishq ~ Keep moving left.

6 Ishq ~ Turn on your own axis. Be aware of your self, your state. Hold your concentration in your heart, it is the mind that gets dizzy.



MAY YOUR LIFE BLOOM  
FROM YOUR BUD OF  
LOVE ♡



## 11 The Zikr of Transformation

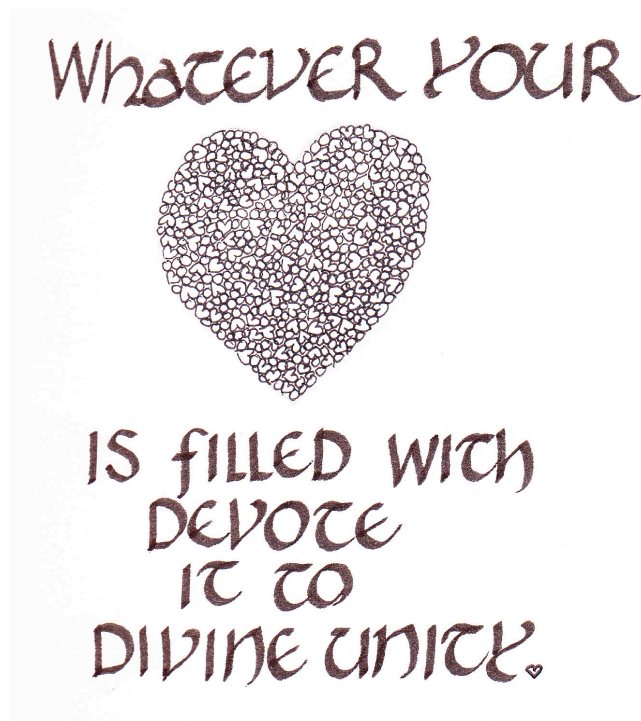
These are Wazaif that were used during a Sufi Soulwork Retreat<sup>17</sup>. These sacred words were used to create a safe place for creativity and transformation. After the Retreat I used them in personal practise and the Zikr was born.

These Wazaif take us on a journey of transformation to Divine Love. The words of the Zikr used here are a form that was used by Jelaluddin Rumi. A rough translation would be “There is nothing that is not Divine Love”. In this Zikr we use two forms of some of the Wazaif that with an i at the end and that without. So using the feminine or open form and the masculine or closed form.

Ya Nafi – In his book *The Sufi Book of Life*<sup>18</sup> Saadi refers to this Wazifa as ‘the wild card’. As we sing it we open up to whatever the gift may be that Divine Wisdom chooses to give us right now. Opening up with the feeling of the Hebrew word “Hineni” – here I am, use me.

Ya Khaliqa – the quality of Divine Creativity. Though many people these days say “Oh, I’m not creative.” In fact we *are* all creative. We are all part of creation happening and as we sing this word we open ourselves to this Creativity in us.

Ya Bari – in the same book Saadi refers to this Wazifa as offering the opportunity for Divine Creativity to create something completely new. New to you? New to the world? This is the kind of creativity that can create something when *nothing* seems possible.



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<sup>17</sup> For more information on Sufi Soulwork, see [www.sufisoulwork.org](http://www.sufisoulwork.org)

<sup>18</sup> *The Sufi Book of Life* by (Saadi) Neil Douglas Klotz Published by Penguin Compass p250

## 10 Sufi Zikr – including many traditions.

This one started off as a Zikr with repetition of Allah, soon it became clear that there was the possibility to open the heart and the Zikr to more traditions. I am sure you will find even more possibilities.

### Dance

Form a circle, holding hands. Moving first anti-clockwise.

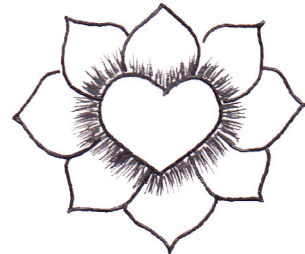
Side step swinging the chest to 'polish the rust from the heart'.

On the long "Al-la-a-a-ah Allah" turn on your own axis to the right.

As you repeat the dance alternate dancing from right to left and turning appropriately right or left.

This is a good Dance to do with concentric circles, have them singing in cannon and singing different Holy Names at the same time. And moving in opposite directions. The variations are endless.

each petal holds the name  
of divine unity  
the flower, in its wholeness  
cannot miss one single petal  
each religion is as a petal  
on the flower of divine unity  
each holding its own hue  
its own perfume  
each equally valuable  
in its own way  
petals do not compete  
they dance  
a dance of beauty  
together  
open the pores of the heart  
that the religions  
may do the same







## 9 Healing Ritual Zikr

The Wazaif used in this Zikr Dance cycle are grounded in the Absent Healing Ritual as given by Hazrat Inayat Khan in the first half of the last century. Before we can become channels for healing we have to let go of the mundane and open ourselves to the Divine and express our readiness to be used in this way.

One thing we emphasize in our Healing Work is that we need to release the idea that we 'know' what healing is. We may have the idea that healing is a state of balanced good health. For many this may be true. Still for some, 'healing' may actually be releasing this earthly form and moving on to the next station. We do not know what someone else's journey is. So the concentration is to be a channel for what needs to be given completely letting go of ideas and concepts.

Ya Salaam Allah Allah – Ya Salaam is the Wazifa for Divine Peace. Zahurul Hassan Sharib<sup>16</sup> translates As-Salaam as The Source of Peace/ The Saviour/ The Sower of Peace/ The One who is free of all loss and damage.

Concentrating on the Divine Peace that pervades the whole of creation. (I know when we look around at our life style this may not be easy to believe – and still with practise we can experience that this Peace is everywhere just as Divinity is, simply waiting for us to 'fall awake' and realize.)

Ya Wahaboo Allah Allah – The quality of Eternally Flowing Divine Energy. We open ourselves up to be used as channels for the Divine Healing. Releasing our conceptions and expectations, allowing us to Be and be used as channels for Divine Healing.

Ya Shaffee, Ya Kaffee – The two Arabic wazaif for Healing. Ya Shaffee calls upon the quality of the Divine Healer, and Ya Kaffee on the Divine Remedy.

Strangely enough these two Wazaif are often not included on the books and lists of the 99 beautiful names of God.



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<sup>16</sup> The 99 Beautiful Names of Allah by Zahurul Hassan Sharib. Dutch translation 2nd print 1992

- 1 Subhanallahi
- 2 wa bi-hamdihi
- 3 subhanallah il'Azimi
- 4 astaghfirullah

#### Dance

Form a circle. Walk behind each other anti-clockwise. Find partners for 4

1. First step on 'ban'. On the whole of the word the hands come from holding each other at the 2<sup>nd</sup> chakra & reach up, backs of hands stroke the ears as they extend. Expressing the Wholeness and Purenness of the Divine that is in you.
2. Spin right in celebration praising The Divine Unity of Life.
3. Repeat 1 holding the arms out on il-Azimi expressing the greatness of the greatest.
4. Turn to your partner and make a bow, hands in prayer mudra, honouring the Divine Greatness embodied in your partner and walk past each other passing right shoulder to right shoulder.



## 8 Subhan Allahi

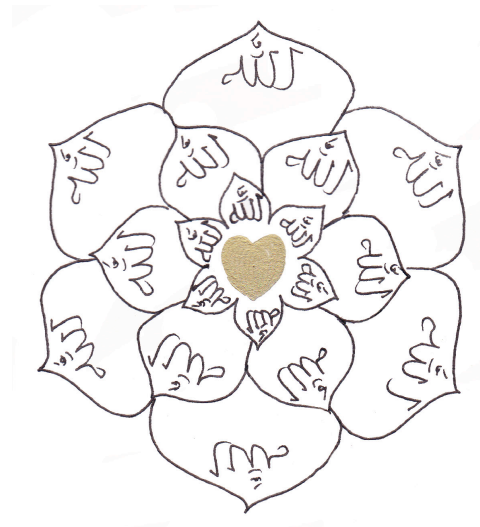
In the book “The Name and the Named”<sup>13</sup> the author describes the power of this prayer “..if you recite “Subhanallahi wa bi-hamdihi subhanallah il’azimi astaghfirullah” 100 times between daybreak and sunrise, it will help you to avoid chasing after success in this world, because the successes of this world will come chasing after you.”

He does not expand on the meaning of the words themselves. This prayer seems to be a variation of the prayer that Mohammed (p.b.u.h.) gave to his daughter Fatima “Subhan Allah, Alhamdulillah, Allah Ho Akbar”.

The Subhan is often described as the quality of Divine Purity. Meaning that Allah is unsullied, undiluted, untouched and undiminished by anything. This is the state of complete purity. Nothing added, nothing taken away. Wholeness, Holiness.

Wa bi-hamdihi uses the same root as ‘Alhamdulillah’, the ‘hamd’ meaning praise. All praise to this Divine Unity which *is* what we live and breath, that includes everything and excludes nothing.

Il-‘Azimi often translated as ‘The Greatest’ in “The Name and the Named” it says “He is the greatest on the earth below and in the heavens above, in realms where our sight cannot reach and of which our minds cannot conceive.”<sup>14</sup> Al Akbar has a similar translation of the All Powerful, the Greatest. Il-Azim lets us feel the all encompassing quality. In the book “The Sufi Book of Life”<sup>15</sup> Saadi translates Al-‘Azim as the quality that will help and support us when we turn away from our judgements of ourselves and the mistakes we make. This All Encompassing Container of Love will *always* support and forgive us.



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<sup>13</sup> The Name and the Named by Shaykh Tosun Bayrak al-Jerrahi al-Halveti p97 Published by Fons Vitae

<sup>14</sup> Ibid p 96

<sup>15</sup> The Sufi Book of Life by (Saadi) Neil Douglas Klotz Publisher Penguin compass p 87

## 7 Allah Nur

Ya Nur is the quality of Divine Light. If you have some doubt or fear try just singing this for a few moments each morning and witness how your Light increases. This Divine Quality not only enhances or allows our own Light to shine it increases our ability to perceive the Divine Light in All.

There is a morning prayer in the Jewish Tradition “Elohai neshemah shenney ta tabi, tehora hi” this can remind us of this great gift, our birthright, Divine Light. Our Soul. The words of the prayer mean “O Holy One, the Soul that you have placed in me is pure.” This gift can never be taken away or lost. It can be veiled and *still* it is always there. The prayer like An-Nur or Allah Nur opens the opportunity to remember and experience the Divine Light WE ARE.

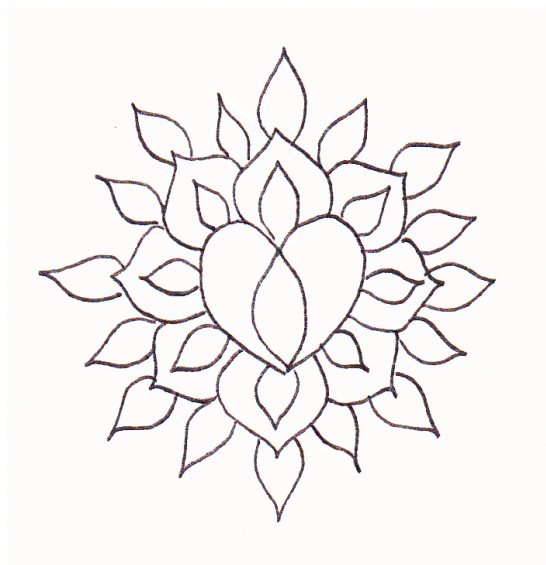
- 1 Allah Nur, Allah Nur, Allah Nur  
Allah Nur, Allah Nur Allah Nur
- 2 Allah Nur, Allah Nur, Allah Nur, Allah Nur
- 3 Allah Nur, Allah Nur, Allah Nur

### Dance

Form a circle. The direction of the Dance is anti-clockwise.

1. For the first 6 repetitions of Allah Nur we walk in the circle. Singing, Remembering. Feeling this Divine Light living, growing, shining in us. You may wish to make movements with the arms inviting, describing, moving your light, this is free for each to do as s/he chooses.
2. On the 7<sup>th</sup> repetition (when the melody changes) turn right on your own axis for 4 repetitions (these may be as fast as you are inspired). Hold your balance.
3. Turning back to the left for the last 3 repetitions (these are generally slower). At the end being ready in the circle again to walk/process again.

Please be master of your own breath and equilibrium. You know when you are feeling dizzy. It's not the idea to 'leave the planet' but to embody Divine Light here.



## 6 Element EstaferAllah

EstaferAllah – “We take refuge in the all pervading, all cleansing Grace of Divine Unity.” And we can do this all the time, any time, everywhere. What more do we need? What more do we want?

In many Sufi Traditions the EstaferAllah is used as an opening prayer to clean and cleanse the body and heart. Preparing the way to re-connect body and soul.

Dance:

Form a circle. We may remain in place or walk/process during the Dance. Each faze continues at the Zikr leaders discretion. If you are on your own you can count or use your intuition.

Faze 1 With hands open before you, held together to form a shovel, bend and dig the earth to cleans yourself with the Earth bringing it to your body. “Dig” first diagonally right in front of you then turn slightly to the left. Continue to alternate left and right

Faze 2 Let your hands pour down as water gently patting and tapping yourself clean, as if your fingers are raindrops, washing you clean. Downward movement.

Faze 3 Let your hands rise up as the flames of the fire also rise. They may clap or pat you. Upward movement.

Faze 4 Let your hands and arms sweep freely feeling the air bringing it to clean you inside and out. Free movement.

Faze 5 In stillness (apart from the singing) aware of the fine quality of ether all-pervading element. The quality of Divine Life, encompassing all, pervading all.



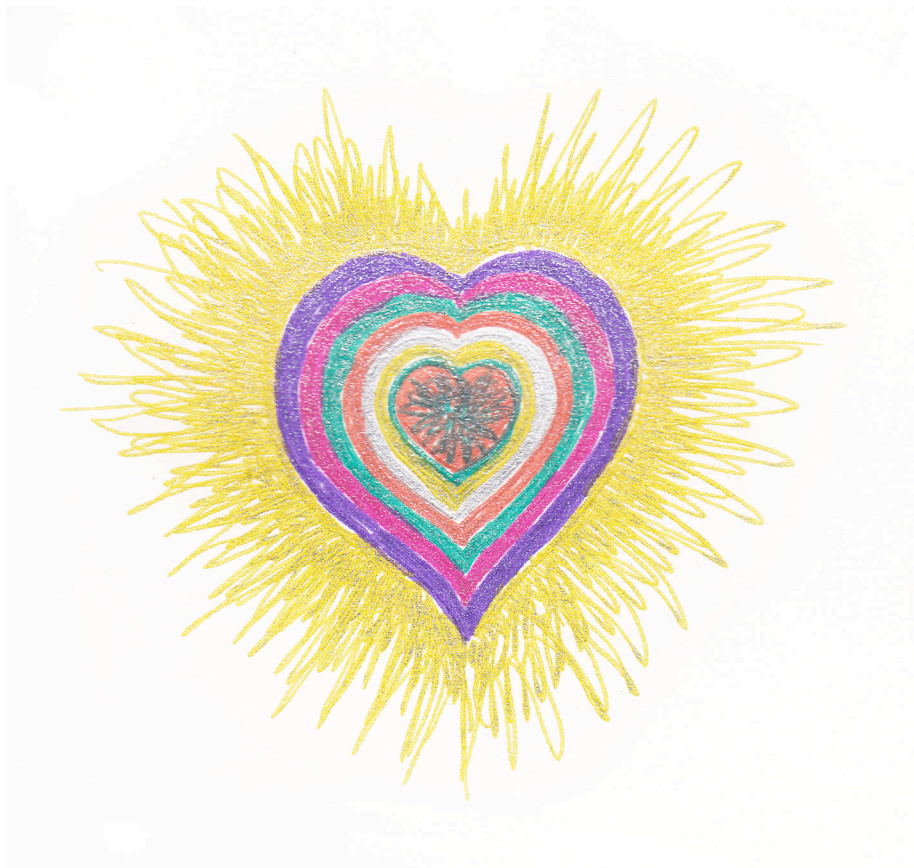


## 5 ISHQ – sing and dance – you ARE Allah!

Ishq is said to be the glue that holds the Universe together. It is the highest Love. It is Divine Love. It is what we are and what the whole of creation is. If there was no Ishq all life would fall apart. This reminds me of a saying of Murshid Samuel L. Lewis<sup>12</sup> on the Kyrie Eleison prayer in Christianity the gist of what he said is: “We pray for Divine Grace/ Mercy and the whole time it is pouring down around us!”

In the same way Divine Love is constantly all around us. Surely cause to sing and dance. In the words of the Zikr we re-affirm that there is nothing that is not part of Divine Unity ... got it? Like NO THING! So that includes you and me! We ARE Divine! So – swing it out! Play with the lyrics, play with life and allow the Divine Love all around you to touch and inspire you to be all you already are! You just have to remember it!

Free Dance! Celebrate!



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<sup>12</sup> Murshid menas spiritual teacher. Murshid Samuel L. Lewis was the founder of the Sufi Ruhaniat International and the Dances of Universal Peace (amongst other things).

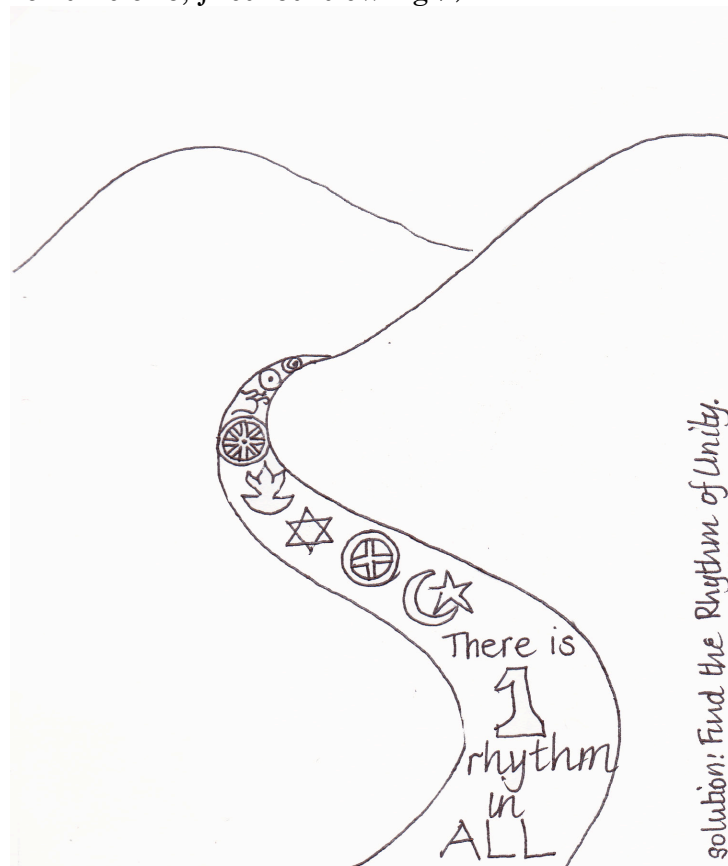
## 4 Allah is the Rhythm

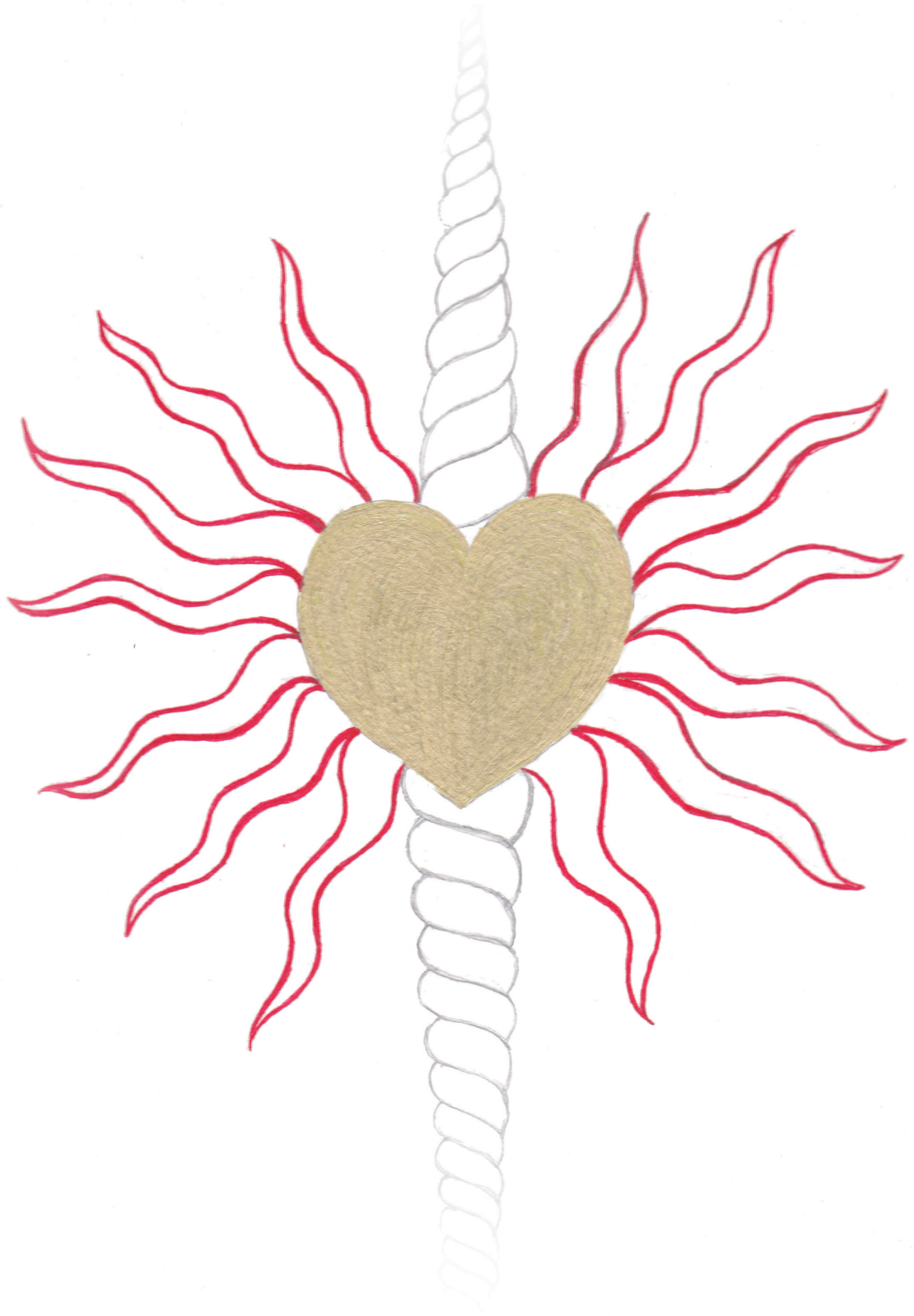
Wow! The power of this one may just have you rockin' and reeling! The melody arrived during an improvisation with my good friend Michael Ali Stoekel during a Soulwork retreat. Morning practice! Dance your body and soul awake! The words of this Zikr really carry the eternal truth of Zikr (for me). There is nothing that is *not* part of the Eternal All-encompassing Divine. My spiritual path is also very much connected with the Divine Feminine and after centuries of patriarchal religion it feels very important for us to state clearly that we accept, love and integrate the Divine Feminine. We all *know* that God/ Allah is above male and female and encompasses ALL and at the same time with all the years of indoctrination it feels purposeful to state the obvious that God/ Allah is also female!

The lyrics also emphasize that the One ~ She/ He is embodied in each of us. And that S/He is only asking us to "do what we can". Sometimes we build things we have to do (especially our devotions) into herculean feats. Which then challenge our ability to feel "Yes, we can!" By keeping life close, small and simple in doing what we can ~ we will find we actually get to do more than we ever thought possible!

AND ... do we remember that God likes to Swing as well as get serious on the Classics? S/He does! For S/He excludes nothing and no one and includes everyone and everything.

No formal dance for this one, just let it swing ; )







### 3 The Mercy of this world – the Compassion of the Next

The CD Dunya by Nazeel<sup>11</sup> played a large part in the deepening of my understanding of these words. Singing the words of Mantras and Zikrs works whether we understand them or not. It turns out that dunya is the Arabic word for this world as opposed to Al-Akhira ~ ‘the Next’.

Two Wazaif are used in this prayer. Ya Rahman-er Rahim. These two qualities are said at the beginning of each of the Islamic prayers – at least twice. They are the Divine qualities of Mercy and Compassion. In the Islamic prayers it is constantly repeated that The One is Most Merciful, Most Compassionate. Singing these words it becomes so clear that as we bring these qualities to life we *are* uniting this world *and* the next. We are raising consciousness to live in a Divine manner as we embody these qualities. May this be the practise on every breath, in each action, with each heartbeat. Insh’Allah.

“The Mercy of this world – the Compassion of the Next” as we sing we can feel how our awakening brings these two worlds together. How every time we ‘Remember’ we establish this link. How much difference we make by taking our responsibility for how we feel and bringing mercy and compassion into our dealings whenever we can. And using these qualities for ourselves every time we have forgotten. Choosing to forgive ourselves and move on.

- 1 Ya Rahman a-ad dunya (*The mercy of this world*)
- 2 Ya Rahim al-Akhira repeat 1 + 2 (*The compassion of the next*)
- 3 La illaha il Allah Hu repeat (*There is nothing that is not God*)

#### Dance

Form a circle. Hold hands.

1. First step in right foot on ‘man’, left on ‘dun’
2. Step back right on ‘him’, left on ‘hira’ repeat 1 + 2
3. Turn on your own axis to the right (on the repeat turn to the left.)

The gentleness of the Dance reflects the Grace and Compassion, the movement of opening and closing the circle reflects the opening and closing of the Lotus of our Heart and the inspiration that may fill us as we turn.

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<sup>11</sup> Nazeel Dunya @ Awakening 2006 A CD found in a Moslim shop (ie it sells books about the Moslim Faith, prayer books and beads and Islamic inspirational music) in Green Street, East London.

imagined hair and swinging their hips as they danced. To me they were not only our perfect hosts but also a perfect harmony of 'yin and yang'.

This is a melody and Zikr to honour them and all the care and hospitality they gave us. Ya Shakur Khalifa and clan.

There are many variations of this Dance. It is often Danced in a similar way to the Element EstaferhAllah.

Sing it, live it, dance it, find your form.



Desert Journey Tunisia October 2007

## 2 Bedouin EstaferAllah Zikr



Desert Journey Tunisia October 2007

In 2007 I went on a desert pilgrimage with my Sufi teacher Mariam Baker and a group of Beloveds. We were guided, catered for, protected and entertained by Khalifa and other members of his clan. Their 'Desert Wisdom', hospitality and generosity was a profound experience.

These men were amazing cooking and caring for us with eagle eyes and with a finely tuned intuition. For example as the evening grew late we would draw away from the fireside to find the dune where we had laid our sleeping bag out. Unused to the desert and with one dune looking much like another especially in the darkness, sometimes one of us would lose her or his way and not be able to find their sleeping bag. These Bedouin brothers not only knew *when* we were 'lost' but also knew exactly *where* we needed to be! Though there was no 'official appointing of dunes' or and no one appeared to be keeping an eye on us as we searched for our own 'private dune'. Still *they knew* exactly where we needed to be.

The men often travel in groups without their partners. Sharing songs, stories and dance under the canopy of the moon and stars near the warmth and protection of the fire. As they sing their traditional songs that of course include the eternal themes of Love, and the Moon, and Ladies, they take on the feminine qualities and sing and dance the female parts of the songs; flicking back their

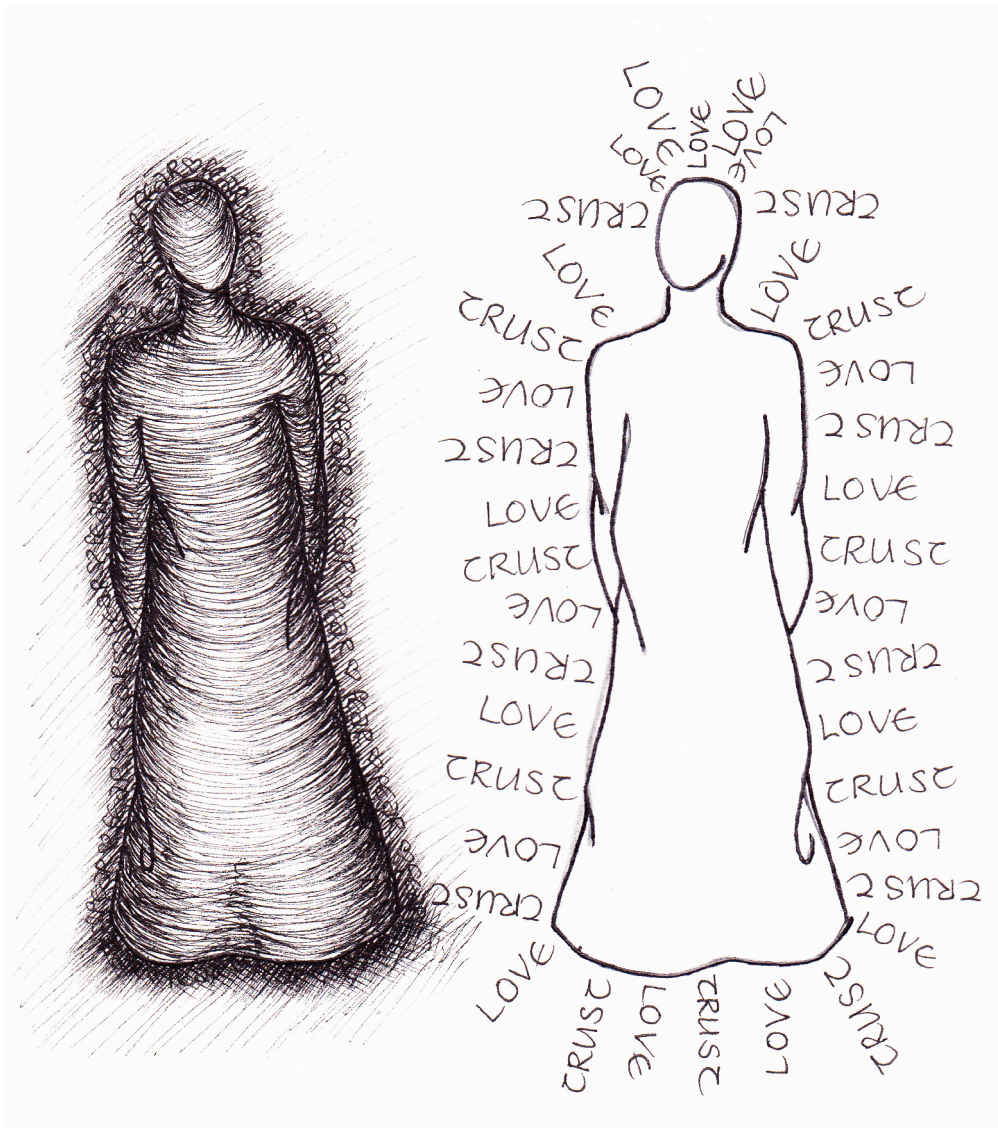


- 1 Step out of your fear into love            repeat x 1
- 2 Step right out into Love                repeat x 1
- 3 Step right into The One

Dance

Form a circle. No hands held at the beginning.

- 1 Big side step right as if you are literally stepping out of something. Repeat left.
- 2 Walk forward, strongly slowly raising arms, on the repeat walk backwards lowering arms.
- 3 Take hands in the circle walk right. Expression of our Unity in The One.



## 1 Step out of your fear

The CD opens with this invitation which is an echo of the invitation that life offers us, namely to “Step out of our fear into Love”. It is our fears that limit us. They prevent us from experiencing the whole. They may even fool us into believing they are protecting us.

Of course there are threatening situations where fear is completely wholesome and a good warning of immanent danger. Sometimes we have fears that came in childhood ~ they gave us a warning and we learned strategies of behavior which may have been appropriate then. They were absorbed into our being then and so they may be brought along into the present moment, where they are not necessarily appropriate or a positive contribution to our lives. This Zikr Dance is an invitation to step out into new patterns of perception, of behavior of response. To be aware of our fears and to make ‘other choices’. It is well known that fear is a poor advisor.

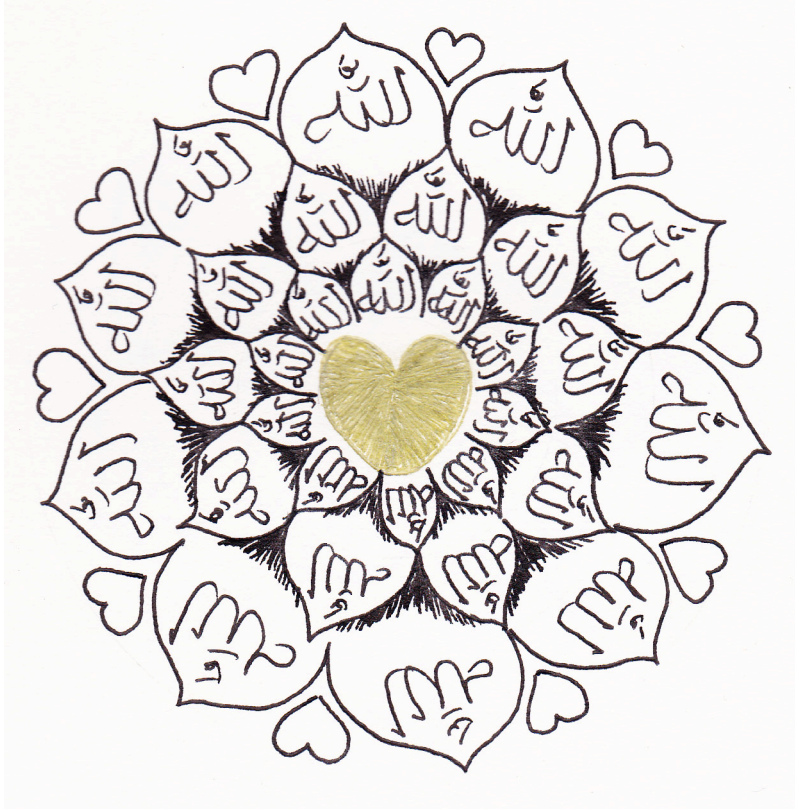
As we reflect on this ‘step’ lets look back on occasions where we have been aware of our fears and still found the ‘juice’ to face what ever it was we were afraid of and remember the feeling of relief and the en-lightenment of our Soul as we finally realize we no longer need to carry that burden of fear. As it says in the Bible: “Lay down your burden.”

This song withit’s zikr part has the first place on the CD because it seems so appropriate to our times – where so much can feel strange and even fearful for so many. It asks us to look at our fears fears, fears of strangers, fears of other cultures fears of whatever and to remember there is more. There is another choice. There is a LOT of fear about AND with every breath we have opportunity to step out of our fear into Trust and Love. We are constantly being Loved and Cared for by the Eternal Lover. As an Arabic proverb says: “Tie up your camel and pray to God.”

As the wings of a butterfly there can cause a hurricane elsewhere so the breath of Zikr touches all life with the Breath of Divine Unity. As the wings of a butterfly there can cause a hurricane elsewhere so the breath of Zikr touches all life with the Breath of Divine Unity.

Ultimately the process of making contact with the Divine is a very intimate and personal process. Through the ways in which religions have grown and been developed into institutions some may have the feeling that they ‘need someone to intercede’ ~ a ‘go-between’ ~ someone who will prepare the way between them and God/ Allah/ Divinity. While there is nothing ‘wrong’ with this, it could be seen as a form of giving away your true power. God *does* love you and wants to be in touch with *you*, directly and indirectly. S/He is *all* there is. There is nowhere that S/He is not waiting for you. You ARE never alone.

And so we see, the inadequacy of words has made room for many words! Please forgive me. This in an attempt to share with you what Zikr is for me. An attempt to inspire you to do it and find your own experience and your own words.



created you, me and all 'others', the Whole of Creation, to be in it, with it and experience it Her/Himself ~ in all the abundant and myriad ways, forms and beings ~ without judgement and in relationship, respect, mercy and grace.

### Wazaif

The Wazaif come from the tradition of the Islam. In this tradition there are 99 names which attempt to make the indescribability of The Divine understandable to us mortals. It may bring a smile to know that the list of 99 is by no means finite. It can even vary from one book to another. This emphasizes the inadequacy of words. Even if the list were 1001 names (which is there in the Hindu tradition to describe the Divine Feminine) it is still not complete, for to us there is always something within the experience of the Divine which though felt cannot be expressed within this form of duality and limitation.

Some wazaif are used in these Zikrs. An explanation will be given in the description of each prayer. For further information on 'The 99 Beautiful Names of Divinity' please consult the bibliography.

### Other names ...

When you are working with the names of Divinity do not forget your own name, the one *you* grew up with. Remembering – there is nothing which is not part of The Divine. So ultimately even names that may carry associations of pain and hurt experienced in life, and which have been discarded because they are too painful can be healed and brought back into the feeling of Divinity. Remember – nothing is denied a place at Holy Wisdom's table. You and your name are indeed one of the creations of the Divine. Insh'Allah you will notice a difference as you work with the Zikr and the Wazaif and notice the healing of the Self. As these qualities permeating through to other aspects of your life they can pour healing through these Doorways of Divinity. Watch out ~ Miracles Do Happen! Whether you will choose to return to that name and use it daily again is and remains your choice. The experience of the healing is definitely a positive contribution not only to yourself but also to the whole of Creation. All our healing helps the Whole Great Cosmos of Creation.

Pir-o-Murshid Moineddin Jablonski wrote many poems and aphorisms and some of them touch the experience of Zikr: "Zikr is the returning to God of that song which we are."<sup>8</sup> Through spiritual practice we come to remember who we really are. The Sufi Zikr often ends with the sound 'Hu' which is the sound that sums up and contains all the other sounds. I describe "Hu" as the "Aum" of the Sufi's. It is a sound that directly connects us to the Heart of the Divine. It is the condensed sound of the whole of the Zikr.

Another couple of quotes from Moineddin: "Zikr is the perfection of remembrance, and the remembrance of perfection."<sup>9</sup> And this one which feels like a good description of the Heart of Zikr: "Unity speaks to unity when 'I' and 'Thou' cease to be."<sup>10</sup>

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<sup>8</sup> A gift of Life Aphorisms and Poems by Moineddin Jablonski Published by Peaceworks p 54

<sup>9</sup> Ibid p 52

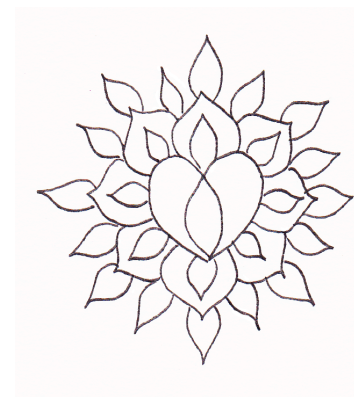
<sup>10</sup> Ibid p 35



that we have found ways to be in touch with Divine Unity and rejoice in our differences – without distinction or discrimination.

Of course it is wonderful to be able to share this and when we practice, together or alone, we *do* share it as we give these Sacred Words a voice and bring the air around us into greater vibration. It is often more powerful to practice in a group. The very practice of doing Zikr touches the deepest essence of our being and of Being-ness. Having done Zikr we are not the same as we were before doing it. So what do we gain from Zikr? That which pervades our being is not always tangible. Still the vibrations we create as we sing and repeat these holy names, bring their special contribution to us and to the whole of creation and work toward the Healing of All to re-unite in the Wholeness of Sacred Unity.

The ways of sharing and wanting to share Divine Inspiration are strewn with the pitfalls, those of our ancestors and of our contemporaries. Beloveds who having had some experience felt they ‘knew the Truth’ and were and are willing to resort to violence “for the greater glory of God”. Divine Passion can lead us astray; can give us the impression that ‘we know’ or ‘that we need to save the others’. When these thoughts arise we have left the Presence of Divine Unity and are experiencing others as separate from us. The practice of Zikr is to bring us into the experience of Divine Unity, which includes everything and excludes nothing. To use the explanation of Zikr given to Pir Shabda Kahn<sup>6</sup> by his Buddhist teacher the Tai Situ Rinpoche<sup>7</sup>: “Every single relative reality including everything and not excluding anything is the manifestation of the incorruptible, unchangeable Ultimate.” When you are in this state or connected to it, you can’t harm anyone because you would be harming yourself. This is the connection we need to re-establish within ourselves, with our families, friends and relations and between humankind and Nature.



When you have found a doorway, or doorways that bring you into this experience of Divine Unity, praise the Divine Inspiration that brought you to this experience and express your gratitude. Gratitude in itself is another doorway to the Divine. These doorways form a channel for radiance, this is the true effect of Zikr. It brings you light, enlightens your life and your being. As stated before no words ever really touch or truly describe the experience. Still it radiates through the rest of your life. Your practice will bring you more and more experience, deeper and deeper

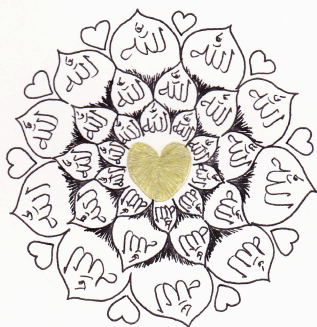
into your heart, flowing from your heart into your hands and your actions, into your feet and every step as you walk. Don't leave this treasure on your meditation mat! Take it with you throughout your day there is *no part* of your day or your life that Divinity does not want to be with you. That is why S/He has

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<sup>6</sup> Shabda Kahn is the Pir (Spiritual Director) of the Sufi Ruhaniat International. See [www.marinsufis.com](http://www.marinsufis.com)

<sup>7</sup> Tai Situ Rinpoche is Pir Shabda's own teacher. In our Sufi family each of us has to have a living spiritual teacher though we may have many on the hidden and inner planes we also have a teacher who will stand next to us in body. See: [www.dharmafellowship.com](http://www.dharmafellowship.com)

Whole of Creation that is not part of the Divine Whole. As this practise deepens an awareness comes of the Truth of this statement and an insight that we cannot judge on the basis of this small part of life we experience. That there is an



Ultimate Truth and that All is a part of it. I have found that the more I do this practice the deeper my understanding of this ‘wholeness’ becomes. Nothing, NO THING is excluded. This can be quite an insight when I am feeling hot under the collar about something! That too is God!

As we practice we will remember more and more deeply the Divine Unity we *are* and which surrounds us. This is generally not an awareness that once it has been found can be maintained on a daily basis without further effort. As Pir-o-Murshid Moineddin Jablonski<sup>2</sup> said: “The pearl of Sufism is formed within the shell of constant training.”<sup>3</sup> Life itself offers us this training. It offers the opportunity to constantly tune our hearts to ‘Remembering’ no matter what is going on around us, remembering the Divine is hidden in *all*. In the midst of difficulties the Zikr can come singing along within us, reminding us yet again, that that which is before us is also an integral part of Divine Unity. Regular spiritual practice is the way to deepen our Zikr experience and practicing in groups enhances the experience. Having a spiritual family may also deepen our experience and ‘hold’ us in our practice.

There are those who will tell you that Zikr *is* Arabic & from the Islam. They are right, this is a *truth* about Zikr. It is ‘their truth’ and is to be respected as such. This is what works for them as an opening to Divine Unity. My experience is that singing these (and other) prayers can bring this experience of Divine Unity. And this experience does not know any limits or boundaries except those that are mine – as I release my conceptions and pre-conceptions of ‘good/bad’, ‘worthy/unworthy’ and open up to BE, so my understanding, my experience of Zikr opens wider than just to one tradition ~ to me the Path of Life is about searching to find the Names that work for each individual. It doesn’t have to be one name or one practice. We are all different, have different needs and attunements, different histories and wounds to heal. The Search is to find the Divine Words that will bring each of us into the experience and Presence of Divine Unity. We each have our own ‘doorway’ through which we can experience the Divine. Some doorways toward The One are wide & will accept many names and forms. Some doorways are narrow only one Name will go through. There is a difference and there is no better or worse ~ just a difference. As is said in one of the prayers of Universal Sufism<sup>4</sup> “Raise us above the distinctions and differences which divide.”<sup>5</sup> Instead of looking at the difference in the ‘doorways’ let us rejoice

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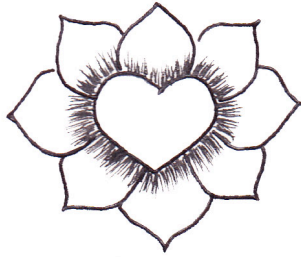
<sup>2</sup> Pir Moineddin Jablonski was the previous Pir (Spiritual Director) of the Sufi Ruhaniat International. He was the named successor of Pir Samuel L. Lewis who was the founder of this Tariqa of the Sufi Message brought to the West by Hazrat Inayat Khan.

<sup>3</sup> A Gift of Life Aphorisms and Poems by Moineddin Jablonski Published by PeaceWorks

<sup>4</sup> Universal Sufism is a term used to describe the Tariqa (school) of Sufism brought to the West by Hazrat Inayat Khan in 1910.

<sup>5</sup> From the prayer ‘Khatum’ given by Pir-o-Murshid Hazrat Inayat Khan.

## Introduction to Zikr



Though inspiration guides me to write something on this subject there is also a feeling of some trepidation as I do, because Zikr is an *experience*. It is not something that can be caught in words, for the very words may well lead to discussion and the whole reason for participating in Zikr is to experience Divine Unity. Words cannot ever fully describe the experience, and of course the experience is different for each participant. So this is some short guideline/ explanation of the

unexplainable ~ may be now you can understand my trepidation?

It also feels appropriate to address the shamanic aspect of this work. The value of Zikr is that it works and travels beyond, through, above en beneath all peoples, traditions and religions. Even though as we practice it, it is an esoteric practice from the Islamic tradition, it is far more than can be contained in any one stream of religion, since religions have found it necessary to compete against each other, and vie for 'believers' instead of remembering the Joy and Truth in each message and the fundamental message of each religion that there is a Divine Energy that connects us all which leads us to respect each other. This is the Truth that underlies not only each religion it is also the Spiritual Wisdom of the Ancient Wisdom Keepers, the shamans, and all medicine women and men.

As one of the leaders of the Indigenous peoples of Americas Eagle Clan Dave Courchene says : "The Foundation of all life is Love."<sup>1</sup> These words are ultimately the foundation of every form of religion and belief only we as humans have wandered from and lost touch with this fundamental Truth. Still we *can* return to this Truth both within religion and outside of it. As we grow in our understanding and embodiment of the Zikr we will return to the Sacredness of *All* Life. This is precisely the message of the Indigenous Peoples who have "Remembered".

The word Zikr means Remembrance and so it is the practice of Remembrance. It has roots in the Islamic tradition and still is related to all forms of meditative, sung prayer with or without body movement. The words which we often sing in Zikr are "La illaha il Allah Hu" (there may be many variations on these words according to the dialects of Arabic used) and some Zikrs also use the 99 Beautiful Names of God. These are names used in the Q'ran to describe Allah. For more information on these 'facets of The Divine' see the part entitled Wazaif.

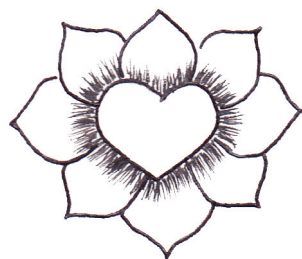
The practice is one of remembering that there is *nothing* that is not God. This is the translation of the Arabic words. The first part "La illaha" is a statement of denial – "There is nothing". The second part "Il Allah Hu" affirms that all is in God. Though probably opinions will vary on interpretation, to me this means that literally in the *whole of Creation* there is *nothing* – no single solitary part of the

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<sup>1</sup> A Call to Heal the Waters - Eagle Clan Dave Courchene – YouTube

# The Rhythm of Life

## Zikr



by

Zubin Nur