

Send us the Peace

Send us the peace of thy Di-vine Spi-rit, and
un-ite us all in Thy per-fect being;
Ya Sa-laam, Al-lah, Al-lah,
Ya Sa-laam, Al-lah, Al-lah

Words: Hazrat Inayat Khan

Music and Movements: Wali & Ariënne van der Zwan

Music

Guitarists may want to capo on II and play in C, thus avoiding barred chords.

Chords: D → C; Em → Dm; A → G; Bm → Am; F# → E

Rhythm: the rhythm of the first part is Baladi: dum dum tekke tekke dum tekke tek tek for the refrain (Ya Salam): Dum tekke tek --

Background

This dance is inspired by the prayer Khatum, the evening prayer of Hazrat Inayat Khan. He wrote the first version of this prayer on the back of a letter to Miss Sophia Saintsbury Green on October 26, 1921.

This prayer is the third of the triad Saum, Salat and Khatum. Inayat Khan connected them with the Hindu Trimurti (Brahma the Creator, Vishnu the Sustainer, Shiva the Finisher) and gave them as the prayers for morning, afternoon and evening. As 'seal' (the meaning of the word Khatum), he designed this prayer as closing prayer for the Universal Worship. Here is the whole prayer:

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

*and unite us all in Thy Perfect Being.
Amen*

Most prayers have the format of praying to a deity outside oneself. This prayer is no exception, although Inayat Khan fully realized the divine is in us.

In his writing on the God-ideal, the Sufi master explains how the image of the One may grow from the proverbial man with the white beard on a cloud in the sky to the realization that the One is in oneself. He warned against too abstract a God-ideal for starters, as it is difficult to develop a love relationship with an abstract ideal.

The last line holds a similar paradox. The Peace of God's divine Spirit actually is always with us, so needn't to be sent to us. As it is our job to realize this Peace (*Salam* in Arabic) in us, these lines are actually asking for help to realize the Peace in us and become more 'perfect'. Perfection is the final state of the *nafs* (ego), where the ego is completely come and has merged into the divine. This state of the 'perfect human being' (*insan Kemal*) is first described by Ibn al-'Arabi. See our Muhammad Kemal Dance for more on this.

Reaching perfection – Inayat Khan talks about 'the Perfection of Love, Harmony and Beauty') is not given to many, but as always, the path is the goal. Even when we don't feel we all are united in this divine Peace, we can still try to live up to this standard until realization slowly but surely dawns upon us: fake it until you make it!

In the same vein, we can follow this prayer by working towards unison (going 'Toward the One', *jami* in Arabic, as *Salam* one of the 99 Beautiful Names): by uniting, we are creating Peace.

Salam is the everlasting Peace. It is not the opposite of peace and strive or struggle, but the peace that transcends both. The word comes from the consonant root SLM (to surrender), the same root for the words *islam* and *muslim*. The Quran speaking of *islam*, refers not to what we now know as *Islam* the religion, but to the act of surrendering. This surrendering is the primordial, original faith, so all prophets were *muslims*, as they practiced surrendering. Many lines in the Quran back this up.

Allah is the Arabic word for God or 'the One' as Inayat Khan preferred to address the one and only Source of all being. The word Allah is also used by Arabic speaking Christians.

Attunement

Like with our other dance from Khatum (Disclose to us, see there for more on this prayer), this melody has a Saturn atmosphere, with hints of Neptune and Pluto. With Saturn in the second house (Taurus), close to Neptune and Pluto in the same house, Inayat Khan brought his Venusian Message of Love, Harmony and Beauty (Taurus is ruled by Venus) to create a transformation in spirituality (Pluto and Neptune) on the earth plane. We owe much of this attunement to Hazrat Inayat Khan to the late Kamae Amrapali Miller (1944 – 2011), who led us in walking Inayat Khan's chart.

As often in our attunement to Inayat Khan, the concentration on Jupiter (grandeur, majesty, spreading out) comes naturally. No astrological clues here. Footage of him walking in the garden of Fazal Manzil, Suresnes, show the majesty of his physique and walk. Jupiter may also symbolizing the spreading of the Message and the majestic vastness and width of Hazrat Inayat Khan's mission.

In this dance, Jupiter gives the dance a feeling of celebration, which dance musicians and leaders may want to express more and more as the dance develops, leaving Saturn somewhat behind.

Movements

Define partners

1. Send us the Peace
 2. of Thy divine Spirit
 3. and unite us all in Thy Perfect Being
 4. Ya Salam
 5. Allah, Allah
 6. Ya Salam
 7. Allah, Allah
 8. Repeat 4 – 7
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1. Step in 4 steps, starting with right (R – L, 4x), holding hands and raising to heart level
 2. Step out, starting with right, lowering hands
 3. Face partner, joining hands in butterfly hold (symbolizing heart with wings), make a half turn clockwise and end greeting each other in Namaste (hand palms together for the heart)
 4. Hands on heart, take two sidesteps to the right, starting on the rest before YA
 5. Release hands and make a half turn clockwise, ending up facing outside, opening arms to heart level
 6. Repeat movement 4.
 7. Repeat movement 5 to again face the center.
 8. Repeat movements on repetition of the YA SALAM ALLAH ALLAH