



Walking the Wazifa Way Study for Mureeds

Tips for Practicing, Focusing and Applying the Wasifas in everyday life

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Recommended or used as background for the Wazifa Way:

- Al-Ghazali: *The Ninety-nine Beautiful Names of God*. Islamic Text Society, 2012.
- Bayrak al-Jerrahi al-Halveti, Shaykh Tosun: *The Name and the Named* (Fons Vitae).
- Douglas-Klotz, Neil (Saadi): *The Sufi Book of Life*.
- Friedlander, Shems, with al-Hajj Shaikh Muzafereddin: *Ninety-nine Names of Allah*. Harper-SanFrancisco, 1993.
- Kahn, Pir Shabda: *Mureeds Companion*, with the general outline of the practices as morning practices, walks and concentrations in everyday life. Available for all initiates in the Ruhaniat.
- Meyer, Wali Ali, with Bilal Hyde, Faisal Muqaddam, Pir Shabda Kahn: *Physicians of the Heart* (see Ruhaniat Website, also available through www.amazon.de). Also available in German.
- Sharib, Zahurul Hassan: *The 99 beautiful names of Allah*. Dutch edition: Uitgeverij Oase, Zoetermeer, 2000.
- Zwan, Wali van der: *'Wijs me het pad'* (Show me the path). Only available in Dutch

We assume all mureeds have the books of Saadi and Wali Ali c.s. and will not quote or quote extensively from it. Please find below some extra tips that may help you in your morning practices or outside the practices as concentration for walks (easily done in everyday life, see the *Mureeds Companion* or our *Mureeds Manual*) or as focus in everyday life.

We will introduce each wasifa, related to everyday life and first based on the more 'literal' meaning. From this, the deeper layers may unfold.

Daily Life

All wazifas are names of the One, so have their so-called transcendent quality that can only be experienced: you know it when you feel it, but coming back to everyday reality, it is hard to find words for your experience.

All wazifas lead us to the One, so are paths to Unity. For our present reality and realization, walking on the path, we can 'translate' the wasifas from the mystical level to 'earth level' (the relative reality and dualism we usually live in), by using a language, meaningful for our everyday life, thus making the wasifa a source of inspiration and practice.

Archetypes and shadow sides

To make the wazifas more alive, you can try to see these archetypal qualities expressed in TV series, movies and songs on the radio et cetera. Sometimes you see their shadow sides, but that also can be very instructive and help you to find a deeper realization for yourself.

Shadow sides are unrealized or not yet illuminated parts of our being. They are part of our *nafs* (ego), the part of our soul that is connected with and attached to earthly matters. We often do not experience these shadows on a conscious level. Actually, they often – so to speak – like to stay in the dark, unconscious and hidden parts of our inner being, as their strength is much bigger this way. This is general true for the lower part of our *nafs*. Our shadow forms a large part of our unconscious motivations. You can see the spiritual path as working with our shadows by acknowledging them (shining light on them) and working with them in order to overcome them (make them more beautiful).

As a rule of thumb, you can find the shadow sides of every quality as an over-exaggeration on the positive or negative side: too much or too little of the specific quality. The realized quality lies in the middle.

Enjoy!

Wali & Ariënne

29. Ya `Adl

The traditional meaning of `Adl is the just. The Arabic root refers to justice, to treating equally and keeping balance, to making even and bringing order. In the Quran `adl refers to the justness of the One, who in due time will fulfill all promises made to humankind. *Just* immediately brings us to the opposite of just: *unjust*, and to the question why there is so much injustice in a world, created by a just God. The answer that the Quran gives is that the One could have done otherwise, but chose not to do so.¹ And indeed, in the dualistic world we live in, we can only experience beauty by realizing what ugliness means, learn about success through failure, about weakness through strength. As the One encompasses all qualities, we find many opposing couples in the wazifas like the above and many more.²

As a quality of the Divine, `adl means that all opposites can be transcended and come together in the One, as the One is above all opposites. As Ibn `Arabi explains, the One is limitless, so has to contain an infinite number of Names (although we normally talk of the ninety-nine Beautiful Names) and also all opposites, otherwise the Source would be limited.

This level can only be experienced by the very few who have traveled the spiritual path to the very end and have a full realization of the One. This ultimate state of *fana* is 'the station of no station', as all duality is gone and one is merged with the One. Examples of the Buddha, Rama-krishna and other enlightened beings show us that this ultimate state is within human reach. Much of Inayat Khan's poetry, collected in his *Gayan*, *Vadan*, and *Nirtan* expresses the longing and homesickness to reach that state.

Acceptance

Good and fair assessment and judgment need depth of insight. A deeper understanding of why things are happening the way they do, is not for many. As the Quran tells us, even the prophet Moses didn't understand the actions of his spiritual guide, the mysterious green prophet Khidr.³ God moves in mysterious ways.

So paradoxically enough, the entrance to `adl is being non-judgmental. Without knowing the ways of the One, or maybe precisely *because* we don't know the ways of the One, on a human level `adl is an antidote against rash judgment, whether made public or kept within.

Often we are so caught up in a situation that we cannot take the distance to look at the reality behind appearances, but see things through the spectacles of our ego-self. This leads to what the Buddhist call *avidya*, ignorance, which is the main source of unskillful actions.

Knowing and realizing this, may lead to compassion instead of anger or even retribution in situations where you feel hurt or threatened. What isn't saying you shouldn't act.

The Buddha taught his followers to think, act and speak mindfully and to think before acting. Even without knowing the real cause behind what is happening to us, we can work towards understanding by not acting on impulse, but taking the time to meditate on a situation in order to find a solution on a deeper level than the urging and prompting voice of the ego-self.

Not acting on impulse is a practice in acceptance, faith and trust, basic ingredients on the spiritual path.⁴

Acceptance in the end can bring us to a deeper understanding of the blessing behind everything that happens in the cosmos. Many a misfortune or a stroke of bad luck or fate later appears to be a wake-up call from the soul and a blessing in disguise.

At least, when we try to learn from these experiences that bring us out of our comfort zone and look inside. As the Prophet Muhammad said: 'Know yourself and you know the One'.

Trust and faith can prevent us from acting out of fear – an aspect of the ego-self – and discovering or even realizing hidden teachings. This leads to what Inayat Khan calls 'optimism with open eyes'. He advises us:

*If you are annoyed by any disagreeable experience, it is a loss;
but if you have learned by it, it is a gain.⁵*

¹ See e.g. Q 6: 125 and 6: 148, quoted in *The Sufi Path of Love and Understanding*, p. 81. See there for more explanation.

² See *Physicians of the Heart*, Chapter VII, where the wazifas are grouped in families.

³ See *Draw us closer*, p.

⁴ See *Draw us closer*, chapter VI.

⁵ Cited in KD Stam: *Rays*. East-West Publications, no date, p. 141.

Acceptance doesn't mean you should accept everything that happens to you, but more that you first accept the situation, rather than opposing it, and next respond from a deeper part of yourself. An opposing attitude leads to a negative fight *against*, whereas acceptance can lead to a positive fight *for*.

An example of this is Noor Inayat Khan, the eldest daughter of Inayat Khan. In the Second World War, she worked as a spy and radio-transmitter in occupied France. In spite of outer appearances, she didn't fight *against* the fascist regimes of Germany and Italy, but *for* the ideal of her father: spiritual liberty.¹

In the end acceptance can be a step towards a higher station of the soul, called the serene self. This station opens up after we have forgiven ourselves and others (the blaming self) and are firm on our path toward the One and let ourselves be led by the deeper wisdom of our intuition, the voice from within that Inayat Khan calls the Spirit of Guidance (the inspired self).

Balance and Harmony

As 'adl also means keeping balance, it is related to harmony, the aspect which Inayat Khan uses as the centerpiece of his Message of Love, Harmony and Beauty.

The word *just* carries the same image, as it is derived from the Roman goddess Iustitia, a personification of the moral force in judicial systems. She is balancing the scales and judging according to the divine laws. She is pictured blindfolded to symbolize objectivity, in that justice is or should be meted out objectively, without fear or favor, regardless of identity, money, power, or weakness; blind justice and impartiality.²

Lady Justice makes clear that justice is not about retribution but is about finding a form of balance and harmony that rises above the subjective ego-centered perspective. As the ego, being hurt, wants retribution (unfortunately, in our present political climate nowadays almost synonym to justice...) and pay-back most of all, working towards harmony is not only a practical tool towards resolving issues, but also a very powerful tool in the struggle with the lower aspects of the ego that prevent us to rise above all distinctions and differences which divide us.

Shadow side

An obvious shadow side is being judgmental and pretend that you know it all. 'Adl shares this shadow side with the previous wazifa *hakam* (28, the judge) and other wazifas like *haqq* (51, the truth). Although we cannot know the absolute truth, and therefore are not able to make any real objective judgment, we often are lured by our ego that we nonetheless can, which makes us stand up for our truth as if it is *the* truth.

We mistake our subjective truth – often based on the social environment, the land culture and religion we grew up in and strengthened by the ego – with the absolute Truth, our small individual judge with the divine cosmic Judge. In reality, we simply are judgmental and place our own values above those of someone else. In the end this leads to comparing and to dogmatic and arrogant thinking, which is alien to the Sufi Message with its only dogma that there are no dogmas:

Sufism does not urge, does not enforce any principle or dogma upon its members, [but] naturally this cannot be said much in the public. But when it comes to some few who sincerely devote their life to the spiritual advancement, it is necessary then to speak about it.³

In terms of astrology, we are under the influence of an impure and unrealized Pluto. An unrealized Pluto is uncompromising and is located in our subconscious. Pluto lures us into thinking in terms of black and white. As this advice comes from our subconscious, it is not easily accessible and easily mistaken for deep intuition (Inayat Khan's Spirit of Guidance).

Often Pluto lets itself know to us as an urge that one simply has to follow in order to be honest. We believe we act sincere and serve the truth, but in effect can cause immense harm, as 'a truth that disrupts peace is worse than a lie'.

As the depth of the soul would never offer advice, harmful to others, the litmus test to avoid the dangerous cliffs of Pluto is if what you think to be the truth, is hurting or damaging others:

Tactful people are subtle, fine, poetic. They show real learning and fine intelligence.

¹ See Shrabani Basu: *Spy Princess*. At her execution in Dachau, Noor's last word was *Liberté*.

² Wikipedia http://en.wikipedia.org/wiki/Lady_Justice

³ *Sangathas Series II*, Ruhaniat PDF, p. 61. Sangathas are papers for more advanced students. Some of these are published in Hidayat Inayat Khan: *The Inner School*. Ekstasis Editions 1966.

Many say, 'But how can we be tactful and at the same time truthful?' Many look at the fineness of the tactful person and say, 'Hypocritical!'

But what is the use of that truth which is thrown at a person's head as a big stone, breaking with it his head? A truth which has no beauty. What sort of truth is it, what kind of truth is it? The Qur'an says, 'God is beautiful,' therefore truth must be beautiful. If it were not beautiful then the beauty-seeking souls and intelligent beings would not have sought after truth.¹

Archetypes

The archetype for 'adl is the wise ruling king or queen, like king Solomon with his proverbial wisdom and judgment.

We already mentioned the Roman goddess Iustitia. She is modeled after the Greek Goddess Themis (also with scales). This Titaness is the mother of the *Moirai* (the goddesses of fate) and of the *Horai* (the goddesses of justice, peace and lawful order), indicating as does 'adl that harmony and balance, fate, order, justice and peace are interrelated. Seeing and experiencing this relationship can be an important step toward the One. For 'toward the One', the opening of the Invocation, in the end is an invitation to see unity behind apparent diversity in order to have a sense of the Unity behind the world we live in and that we perceive as fragmented and divided.

Practice

Ya 'adl can be practiced by bowing into the heart on Ya 'adl and coming up on Ya Allah or in silence.

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¹ *Sangathas, Series I, p. 44.*