

## Fatiha I/II The Sustainer of the Worlds

A (G) Bm (Am) D (C) E (D) A (G) Bm (Am) D (C) E (D)

Bis - mil - lah e - rah - man e - rah - im Bis - mil - lah e - rah - man e - rah - im

F#m (Em) Bm (Am) E (D) A (G)

Rab - bi l'a - la min rag - man e - rah - im

F#m (Em) Bm (Am) E (D)

Rab - bi ka la - min e - rah - man e - rah - al -

A (G) Bm (Am) E (D) A (G) Bm (Am) D

ham - du - lil - lah al - ham - du - lil - lah al - ham - du - lil - lah al - ham - du - lil - lah

Words

Quran 1: 1 - 2

Music and movements W. & A. van der Zwan

Chords in brackets for guitar (capo II)

*bismillah* In the name, light or attunement of the One *erahman*  
Mercy (wazifa 1)

*rahim* Compassion (wazifa 2)

*rab* Sustainer

*alamin* Worlds

*alhamdulillah* Praise to the One, from the wazifa *hamid* (the Praiseworthy, wazifa 56)

This chant is inspired by the first two lines of the Fatiha and uses all the words of these lines, albeit in a slightly different order than Sura al-Fatiha, which opens with *bismillah erahman erahim/alhamdulillah rabbi l'amin/erahman erahim*.

The opening phrase *bismillah erahman erahim* (the so-called *basmla*) appears before every *sura* (chapter) of the Quran but sura 9. Only in the Fatiha the *basmla* is part of the sura.

Traditionally *rahman* is one of the Qualities or Attributes that is reserved for the One and is not attributed to anyone or anything else. *Rahman* and *rahim* share the root *rhm* (womb): we and the whole of creation are created from the womb of mercy and compassion.

Here, the Fatiha honors the One as the Sustainer of the worlds. Traditionally, these worlds refer to the earthly abode, the heavenly realm and the intermediate world, domain of the angels and djinns and home of the diseased prophets and saints. By

attunement to them, we can enter this bridge between us and the Divine and receive deeper knowledge and understanding.

### **Dance Movements**

1. *Bismillah erahman erahim*

2. Rabbi l'amin

3. eraham

4. *erahim*

5. Alhamdulillah Alhamdulillah (2x)

1. Sidestep to the right on Bismi-, close on -la etc. while heart and head go to the right and left on *bismillah*, raising up and down into the heart on *erahman - erahim* (cross zikr).

2. Turn clockwise in the awareness of all worlds.

3. Face center and make crescent movement from the heart.

4. Same movement to the left.

5. Step in with right, closing with left, while opening hands from initial fingertips on the heart into the sky. On repetition of alhamdulillah step back in, hands come back on the heart.

## Fatiha III God Forgives

Ma - li - ki yawm ad - din Al - lah Al - lah

Ma - li - ki yawm ad - din Al - lah Al - lah

Ya Gha - fur Ya Ghaf - far Al - lah Al - lah

Ya Gha - fur Ya Ghaf - far Al - lah Al - lah

Words: Quran 1: 3

Music: W. & A. van der Zwan

malik King (nr. 3)

yawm day, any length of time

din reckoning, moment of truth

ghafur the all-Forgiving (nr. 34)

ghaffar the ever-Forgiving (nr. 14)

This third line of Sura al-Fatiha is usually translated as 'Master of the Day of Reckoning' and refers to the supposed day when we – after our earthly existence – are put on trial and 'every mote's weight' of giving and holding back is weighed for the final verdict.

Islam does not ask its followers to believe in an original sin, but that doesn't mean we are born flawless. In this highly interesting life on earth, we as a human race tend to forget our divine heritage and the Source we all came from.

As we forget, we need to remember. And we need to be forgiven for our forgetfulness and our trespasses and sins, to use more moral terms. In different forms, wazifas for forgiving appear many times in the Quran, which also states that God's forgiveness comes before his wrath.

Here we concentrate on the wazifa pair *ghafur* and *ghaffar*. The double consonant in *ghaffar* point towards the continuous process of forgiving: Allah is always all-forgiving and conceals our mistakes. *Ghafur* tells us forgiveness can reach our darkest corners.

In our interpretation we follow the common tradition of most mystic paths and focus not on a possible afterlife (in whatever form), but on the here and now. Bible, Torah and Quran all state that we are molded in the image of the One, so we also have the quality of forgiveness in us. Let us therefore not wait until after we die and are forgiven, but practice the art of forgiveness already here and now. Both to forgive ourselves (we are often our most severe judges) and to forgive others. If we want to talk in terms of heaven and hell, we make our life and the life of others a hell when we don't forgive, a heaven when we do. Or, in terms of reincarnation, if you are interested in your past lives, look at the situation you are now in. If you are interested in your future lives, look at how you deal with the present situation.

## Fatiha IV You Alone

F
Dm
G
C (Am)
F

Dm
G
C
F
G

Am
F
G
F

G
C
Am
F
G
C

Words Quran 1: 4 and 3: 173/ 65:3

Music and movements W.& A. van der Zwan

Iyyaka na'budu	To you we turn to worship
Wa iyyaka nasta'in	and to you we turn in times of need
Hasbi Allah	God is sufficient
Hu Allah	He, the One. From the sound quality: through the breath we are connected with the One and with each other.

In his Mathnavi, Rumi advises us to follow the example of the Prophet Muhammad and say with him that God is sufficient (*Hasbi Allah*). Inspired by a story from Rumi's biographer Eflaki, we relate this phrase to the fourth line of the Fatiha. Eflaki relates how an old man comes rushing into the shop of Saladuddin while Rumi is teaching, asking for help to find his lost son. Rumi answers: 'Many have lost God, but they don't go about in quest of him, beating their breasts and making a great noise. So why all this fuss and, pray tell me, why do you degrade yourself? Better seek the One who rules the whole world and ask for His help.' Immediately the man repents and begs God for forgiveness. Just then – as often in these hagiographic stories – news was brought that his son was found. Rumi knew that the man, as anyone, would pray the Fatiha many times a day. Yet, in the moment of need, the man forgot to put the words of the fourth line to the test and lost his trust.

This story can be seen as an example of Rumi's seventh and last advice: 'become as you appear or appear as you really are.' This advice can be seen as an appeal against hypocrisy, the opposite of the virtue of sincerity (*ikhlas*) and a vice that renders all insincere prayers useless.

### **Movements**

As no movements have come to us for a zikr-type dance, we have been using this chant as a sitting zikr practice.

## Fatiha V Rebounding

Ih - di - nas se - rat al Mus - ta - qim Ya Ha - di  
 di Ya Hay yo Ya Qay - yum Ih - di - nas Se - rat  
 rat al Mus - ta qim qim

Words: traditional Arabic  
 Melody & dance W & A van der Zwan  
 Between brackets the chords for guitar with capo on II

*Ihdinas seratal mustaqim Guide us along the road straight*  
*Ya Hadi Oh Guide*  
*Ya Hayyo Oh Life*  
*Ya Qayyum Oh Ever Living*

### *Ihdinas Seratal Mustaqim*

This phrase is part of the *Fatiha*, the opening chapter of the Qur'án. The translation above is from Michael Sells. He comments (*Approaching the Qur'án*, 1999, p. 43):

The term rendered here as road, *sirat*, would have connoted something grand to the inhabitants of the Arabian peninsula. There are many words in Arabic for paths; the Arabs of Muhammad's time traveled through the desert on barely discernable paths. By contrast the word *sirat* means a paved road.

### *Ya Hadi, Ya Hayyo Ya Qayyum*

In the above sentence of the *Fatiha*, two wasifas, qualities of the One, are hidden. *Ihdinas* (guide us) has as root *Hadi* (the guide), *Mustaqim* (straight) is derived from *Qayyum*, the Ever Living or Self Sustainer. To these two we

added the wasifa *Ya Hayyo* (Life, Life Energy, comparable to *prana* in the Hindu tradition), an often used in combination with *Ya Qayyum*.

After the death of the Prophet Muhammad in 632, many people mourned and doubted if he really had passed away. His successor Abu Bakr spoke the famous words: "If you have been worshiping Muhammad, verily he is dead. If you have been worshiping God, know that he is living and dieth not (*Ya Hayyo wa Ya Qayyum*)."

With these words he confirmed the belief in one God, the only One worth worshipping.

We learned from Wali Ali, the former secretary of Murshid SAM, that SAM used this very phrase (so with the 'wa' included) for his morning practices, spoken out in a loud voice.

These three wasifas combined give us the meaning of searching for a guide to give us direction, so we can find our purpose in life and have the energy to express and fulfill this purpose. When doing so, our small story will add to the larger unfolding story of the universe and as such our imprint will last forever in this greater picture.

Saadi translates *Ya Qayyum* in his *Sufi Book of Life* as rebounding (*Neil Douglas-Klotz, 2005, p. 173/174*): We all have the innate ability to bounce back after being pushed, to stand up after falling. This spring-like principle enthused us to play the melody with the emphasis on the after-beat (so on the second and fourth count) giving the music a distinct shuffle feeling.

### Movements

As this is a partner dance, first choose partners.

1. Ihdina seratal musta-
2. -qim
3. Ya hadi
4. ya hayyo ya qayyum
5. Ihdina seratal musta-
6. -qim

Repeat 3 – 6.

1. Hold hands in a circle and step out (bowing, surrendering) left on ihdi-, right on -nas, right on seratal, left on musta-.
2. Step in with right on the same rhythm (r – l – r – l), starting with a quick raising of the hands to shoulder level with elbows bent at waist level, ending with hands on shoulder level in a feeling of coming back.

Repeat 1 and 2

3. Spin in place to the right, palms up in a receptive mode, ready to receive guidance and end up facing your partner.
4. While facing your partner, raise arms, opening up and becoming a channel by filling yourself with the ever flowing and omnipresent life energy. Palms come together above the head and sweep down and out, filling the heart and then emptying the self, acknowledging the eternal life.
5. Partners take each other's right hand and take two steps (right - left) forward to the left and two similar steps back (right - left)
6. Partners now take each other's left hand and pass each other by the left shoulder in four steps (right - left - right - left).

Repeat 3 - 6 with second partner, end up facing center, ready to start again with 1.

## Fatiha VI/VII Gratitude and Praise

Si - rat Al - la - dhi - na an' - am - ta 'a - la - y - him  
 Ya Sha - kur Al - lah Ghay - ril magh - du - bi 'a - layim wa  
 lad - da - lin Ya Sha - kur Al - lah Ya Sha - kur  
 Ya Ha - mid Ya Sha - kur Ya Ha - mid

Words Quran 1: 6 – 7  
 Music and movement W.& A. van der Zwan

*Sirat alladhina an'amta 'alayhim* The road of those you are giving  
*Ghayril maghdubi 'alayhim* Not those with anger upon them  
*wa laddalin* and not those who have lost the way  
*Shakur* Gratitude (wazifa 35)  
*Hamid* Praiseworthy (wazifa 56)

Words Quran 1: 6 – 7  
 Melody and movements W. & A. van der Zwan

*Ladhina* has the connotation of delight and abundance, *'alayhim* refers to wonder and grace, so this line tells us what happens in we do follow the straight path. *Maghdubi* refers to anger and *laddalin* to losing the way, so tell us what happens if we do not follow the straight path but are led astray.

The signs that life offers us when we lose the way, can bring us in renewed contact with our soul. This is more easily said than done, as listening to the signs usually means we need a drastic change in the way we live. This usually involves going out of our comfort zone.

Whenever we ignore a sign that we should take a different turn and change something in our life, we will receive stronger signs that are less easily ignored. This is the Mercy of the One in action.

Seen thus, the first signs and signals that often are ignored because they are impractical and other forms of denial, really are blessings in disguise that try to steer us away from worse catastrophes. On this, Murshid SAM said: 'Problems arise because people don't accept the consequences of the solutions.'

To these lines, we added the wazifa for gratitude. Gratitude is obvious when we are rescued from a dire situation, but not so obvious when the wind blows in our sails and all goes well. But nothing needs to stop us from being grateful *because* nothing bad is happening. All we need to do is to remember to be grateful for all the blessings that are bestowed upon us every day. However, we usually don't miss our water until the well runs dry, so take many blessings for granted.

Gratitude is even harder when we are in the middle of a situation where much goes wrong. But if we manage to see misfortune as a blessing in disguise and a way of the cosmos to warn us, we can even be grateful when the wind blows into our faces and things take a unfortunate turn. All we need to do is to see our own role in the misfortune, rather than finding a scapegoat and to listening to the voice of our soul, asking us to change our course in life towards a direction more in keeping with the purpose of our sojourn on earth.