

Thy Love and Thy Light

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

Al - lah Ya Nur Al - lah Ya Mu - nawwir

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

Al - lah Ya Nur Al - lah Ya Mu - nawwir

A (G) Bm (Am) Em (Dm) A (G) D (C)

-nawwir Thy Light is in all forms Thy Love in all be - ings Thy

A (G) Bm (Am) Em (Dm) A (G) D (C)

Light is in all forms Thy Love Thy Light

Words
Music and Dance

Trad. Arabic and Hazrat Inayat Khan (prayer Salat)
W&A van der Zwan © 2017

Allah Ya Nur
Allah Ya Munawwir
Thy Light is in all forms
Thy Love in all beings

The One is Light
The One is the One who illuminates



Like a bird, our heart needs two wings to fly. For the Sufis, these wings are the wing of Love and the wing of Understanding.

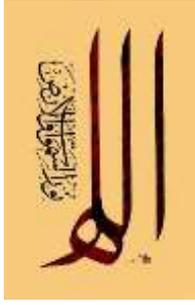
Hence Inayat Khan's Sufi symbol of the heart with wings. In this heart, we find the five pointed star referring to the divine spark and to humankind in active form (Inayat Khan actually says 'dancing' in his 'Unity of religious

Ideals', IX, 268 – 269). At the bottom of the heart, we see the crescent moon, symbolizing our ability to surrender (the original meaning of the word *ISLAM*) and open up for the divine Light and Love, so our moon can become full with Love & Light.

Light

The inspiration for this dance came from our practices with the wasifa pair for divine Light, *Ya Nur – Ya Munawwir*.

Ya Nur is the essence of this divine Light. With the prefix *MU-*, *Nur* becomes *Munawwir*, the embodiment of Light. *Munawwir* is pronounced as *MU-NAUR*, so with only two syllables.



As in Hinduism and Buddhism, Light in the Sufi tradition also means illumination, inner knowledge (gnosis, Ar. *ma'rifa*). The Quran honors this divine Light in the Light Sura (Sura an-Nur, 24: 35). Hazrat Inayat Khan honors this Light (and also Love) in his prayer Salat, where he prays:

*Thy Light is in all forms, Thy Love in all beings.
In a loving mother, in a kind father, in an innocent child,
in a helpful friend, in an inspiring teacher.*

After these lines, he honors the Prophets and Avatars of India and the Middle East. They come on earth with a message from above when dharma is in decay, as he prays later in the same prayer, to rekindle the light of love and understanding. In Islam, the first Prophet is Adam, whom the One taught all the names or nature of all things (2:31), meaning *ma'rifa*. *Ma'rifa* is 'the core ingredient of Islamic spirituality and the flipside of normative Islam'¹ and is often used as a synonym for Sufism. Hence Inayat Khan's statement that Sufism started with the beginning of human creation, so with Adam (Gatheka Papers, 1). This *ma'rifa*, the Light in all forms, expresses itself outwardly as Love (Ar. *'ishq* or *ahaba*) and as Compassion (*rahim*). Summarizing the above, we can say that inner knowledge is our heritage and divine birthright, placing the spark of divine light in our chest. This makes, in the translation of Lex Hixon, 'this vast earth a rich prayer carpet which Allah Most Merciful has carefully spread out for you' (Quran 71: 19).

Love



According to the famous Hadith Qudsi (sacred oral tradition of the Prophet Muhammad, where the One speaks through Muhammad), the One started creation out of the wish to be known (= loved). As the Quran states: 'God loves us and we love God' (5: 54)², so Gods love precedes our love.

Hence our world in duality, as love needs object and subject. Love brings the triad verb-subject-object together in Hazrat Inayat Khan's Sufi creed '*isqh Allah Ma'abud Allah*, which literally means 'God is Love, God is Beloved', but is translated by Hazrat Inayat Khan in the Indian advaita (non-duality) way: 'God is Love, Lover and Beloved'. As love is the core of *islam* (religion, the act of surrendering) and cannot be forced, the Quran states that in the religion, there can be no compulsion (2: 256).

Summarizing and bringing Love and Light together in us, we can say that we are born with the light of understanding and the more this light manifests itself in us and through us, the more we see and are able to express love, as understanding leads through tolerance and acceptance to love and compassion.

Dance Description

Dancers face center holding hands. Establish partners

1. *Allah Ya*
2. *Nur*
3. *Allah Ya*

¹ John Renard: *Knowledge of God in classical Sufism*. Paulist Press, 2004, p. xiii

² For more, see our write-up for the Dance on the Arabic words of this line.

4. *Munawwir*
5. *Thy Light is in all forms*
6. *Thy Love in all beings*
7. *Thy Light is in all forms*
8. *Thy Love, Thy Light*

1. Zikr movement, head bowing into the heart on AL-, coming up on -LAH
2. Step to the right (anti-clockwise) while sweeping the heart from left to right (the sweeping movement starts somewhere between YA and NUR)
3. As in 1.
4. As in 2.
5. Zigzag step, stepping in with right on LIGHT, left by on IN ALL, right back, left by on FORMS.
6. Turning clockwise while opening hands from the heart
7. Repeat 5.
8. Face partner and make a half turn clockwise, holding hands in heart-with-wings hold