

Rebounding Zikr

D (C) E (D) F#m (Em) D (C)

Ih - di - nas se - rat al Mus - ra - qim Ya Ha-

E (D) A (G) E (E) F#m (Em) D (C)

di Ya Hay yo Ya Qay - yum Ih - di - nas Se-

E (D) - 1. F#m (Em) D (C) E (D) 2. F#m (Em)

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. Ihdinas seratal musta-
2. -qim
3. Ya Hadi
4. Ya Hayyo
5. Ihdinas seratal musta-
6. Ya Qayyum
7. Ihdinas seratal musta-
8. -qim

1. Hold hands in a circle and step out (bowing, surrendering) left on IHDI-, right on -NAS, left 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.
5. Palms come together above the head and sweep down and out, filling the heart and then emptying the self, acknowledging the eternal life.
6. Partners take each others right hand and take two steps (right - left) forward to the left and two similar steps back (right - left)
7. Partners now take each others left hand and pass each other by the left shoulder in four steps (right - left - right - left).

Repeat 3 - 7 with second partner.

8. end up facing the center, ready to start with 1.