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Universal Sufism

Part of a series of articles on
Universal Sufism



Figures

Inayat Khan · Pirani Ameena Begum · Maheboob Khan · Mohammed Ali Khan · Musharaff Khan · Samuel L. Lewis · Fazal Inayat-Khan · Vilayat Inayat Khan · Hidayat Inayat Khan · Zia Inayat Khan

Beliefs

Panentheism · Universal Intelligence · Esotericism · Spirit of Guidance · Universalism · Karma · Wahdatu l-Wujūd · Zāhir · Bāṭin · Prophetic continuity

Practices

Universal Worship Service · Dhikr · Wazifa · Muraqaba · Dances of Universal Peace · Ryazat · Prayer · Ziraat

Structure

Pir · Murshid · Khalif · Murid

Places of worship

Universel Murad Hassil · Universel · Dargah of Hazrat Inayat · Sirkar Sufi Centre

Groups

Sufi Order International · International Sufi Movement · Sufi Ruhaniat International

Universal Sufism is a universalist spiritual movement founded by Hazrat Inayat Khan while traveling throughout the West between 1910 and 1926, based on unity of all people and religions and the presence of spiritual guidance in all people, places and things. A form of Sufism, and a branch of the Chishti order, it has its roots in the traditional framework of Islam but does not exist within it^[1] and is characterised by respect for other devotional traditions.

History

Hazrat Inayat Khan and his wife Ameena Begum were the founders of Universal Sufism until Khan's death, his wife continued to be the leader of the group until her death.

Hazrat Inayat Khan set forth three goals that he hoped Universal Sufis would strive to achieve:

- To realize and spread the knowledge of Unity, the religion of Love, and Wisdom, so that the biases and prejudices of faiths and beliefs may, of themselves, fall away, the human heart overflow with love, and all hatred caused by distinctions and differences be rooted out.



Members of one of the Universal Sufi orders doing Semah

- To discover the light and power latent in Humanity, the secret of all Religion, the power of Mysticism, and the essence of Philosophy, without interfering with customs and beliefs.
- To help to bring the world's two opposite poles, East and West, close together by the interchange of thought and ideals; that the Universal Family may form of itself, and people meet with people beyond the narrow national and racial boundaries.

Beliefs

- Universal Sufis subscribe to the doctrine of Panentheism.
- Universal Sufis believe in esotericism, that everything has a hidden (batini) reality complimented by an apparent or (zahiri) reality, this is one of the bases of the belief that all religions are superficially diverse yet one in reality. This is the foundation of the universality of Universal Sufism.
- Divinity is envisaged as Universal Intelligence, a deep level of consciousness accessible to all living beings. The Universal Intelligence manifests in the human consciousness as the Spirit of guidance, which is equated with the "Word of God, the Logos."
- Hazrat Inayat Khan termed God as *Nur-Zahoor* (light made manifest), he said that this universe is nothing but a manifestation of the divine.
- Prophetic continuity: there is a single and universal force of divine guidance manifested throughout particular prophetic instantiations in time, space, and culture. While according full respect to the particularities and distinctions of different religions and revelations, this view also holds that all religions and revelations epiphanize the universal, perennial, and ongoing disclosure of the Divine.
- Universal Sufism is a Universalist faith, as it believes that everyone will eventually achieve union with God.
- The Coming World Religion - There is no one religious belief which is true for all people at all times, attempting to create new religions is like saying "I wish to teach you new wisdom." Wisdom is simply Wisdom. The person who is conscious of honour, morality, sincerity, who is sympathetic and shows devotion is the one who is "religious." The future religion would be one in which people do not "believe" but live.
- The Soul - Hazrat Inayat Khan stated that the Soul is the Universal Intelligence being "caught" by the mind and body, therefore Soul and Intellect are not two things, but One. He also likened the soul to a tree; the same essence that gives life to the trunk also animates the branches, the leaves and the seeds. The concept of the soul is similar to the Hindu term Atman which is identical with Brahman, the ultimate reality.
- Heaven and Hell are temporary states that exist to allow the soul to evolve and dissolve into God.
- Karma - Inayat Khan did not speak of the term Karma, but he did refer to it using the terms "Law of Reciprocity" (see Sufi Thought number 5). It can be explained thus:
 - Right and Wrong depend upon the attitude and situation, not upon the action itself. None are innate but we have the ultimate choice between them.
 - Our actions echo back to us in the same form. Therefore reciprocity is likened to a dome. In order to have a good echo one emits good sound, and to have a bad one one gives out badness.
 - Because we "Live, Move and Have Our Being in God" everything we do must be in awareness of this and therefore it is our duty to refresh the world and help to rid it of negative action and rebound. This is why it is said that humans have free-will. If we blame God for the evil in the world, and say that God is responsible, in truth it is we who are responsible because through us God has experience, through us God's will is done.
 - Hazrat Inayat Khan said "If you wish to be happy, think of the happiness of your fellow human being"
- Ignorance - The state of the mind when it is in darkness. When mental vibrations flow into the astral plane, without conscious direction, it is called imagination (in the sense of fantasy, not to be confused with the creative imagination);^[2] when they do so under conscious direction, it is called thought. When the imagination is experienced during sleep it is called a dream.

The Ten Sufi Thoughts

Hazrat Inayat Khan set forth ten thoughts, which form the basic creed of Universal Sufism:

- There is one God the Eternal, the Only Being, None exists save God
- There is one master the Guiding Spirit of all souls, who constantly leads all followers toward the Light.
- There is one Holy Book the sacred manuscript of nature, the only scripture that can enlighten the reader.
- There is one Religion the unswerving progress in the right direction, toward the Ideal, which fulfills the life's purpose of every soul
- There is one Law, the Law of Reciprocity, which can be observed by a selfless conscience together with a sense of awakened justice
- There is one Family, the human family, which unites the children of Earth indiscriminately in the parenthood of God
- There is one Moral Principle the love which springs forth from a willing heart, surrendered in service to God and humanity, and which blooms in deeds of beneficence
- There is one Object of Praise, the beauty which uplifts the heart of its worshipper through all aspects, from the seen to the unseen
- There is one Truth the true knowledge of our being, within and without, which is the essence of Wisdom
- There is one Path the effacement of the limited self in the unlimited, which raises the mortal to immortality, in which resides all Perfection

Brotherhood and Sisterhood

The concept of one brotherhood and sisterhood is very important in Universal Sufism, there are seven aspects of this concept that Pir Hidayat Khan has written about, these are as follows:

From a Human Point of View:

- Talking to each other in his or her own tone.

From a Social Point of View:

- Showing understanding for the opinions of others.

From a Religious Point of View:

- Promoting the unity of religious ideals.

From a Moral Point of View:

- Offering all that which is expected while expecting nothing in return.

From a Point of View of Wisdom:

- Being a living example of Love, Harmony and Beauty.

From a Mystical Point of View:

- Freeing oneself from the illusion of self.

From a Spiritual Point of View:

- Attuning oneself and others to the divine Spirit of Guidance.

The Five Elements of Religion

Universal Sufism has five elements that it considers all religion to have, these are important concepts for understanding how Universal Sufism views other religions.

They are:

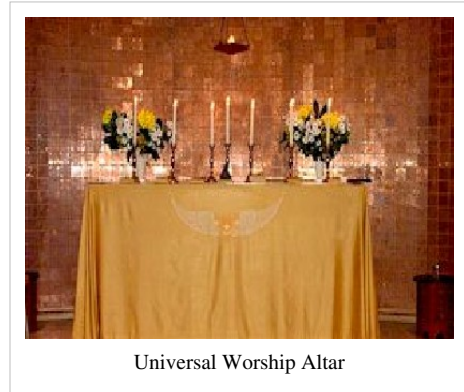
1. Belief in God
2. The Spiritual Ideal
3. The Moral Conception
4. The Form of Worship
5. Philosophical Side of Religion

Structure

- A Universal Sufi initiate has an association with a spiritual teacher, or guide, called a Murshid who prescribes individual spiritual practices for the initiate. From time to time, the Pir (head of the Order) may prescribe practices for the Mureeds (students) to do as well.
- There are Universal Sufi centers throughout America and other parts of the world, with Center Representatives who provide classes and group practices. These are often open to the public, not just initiates.
- The clergy are called Cherags, 'Cherag' means *Light Bearer* in Persian, and it is their function to help initiates to move towards enlightenment.^[3]
- A Seraj is appointed to oversee the training of and ordination of Cherags.
- The Universal Worship Service honours the world's spiritual traditions with readings from the holy books of different religions. Cherags take classes in learning about the different religions and the spiritual essence of these traditions as part of their training for ordination.
- Universal Sufis who have joined a movement are grouped into three different orders, some of whose leaders are the children or grandchildren of Hazrat Inayat Khan.
- The Federation of the Sufi Message, an association formed in 1997 is a non-hierarchical umbrella organization of Sufi Orders united in their devotion to the spiritual lineage of Hazrat Inayat Khan and the Sufi Message. It includes: The Sufi Order International, The International Sufi Movement, The Sufi Ruhaniat International, and smaller organizations such as Sufism Reoriented and the Sufi Way.
- There are also various groups who do not adhere to any particular order, but who are dedicated to the teachings of Hazrat Inayat Khan, these often meet together but are not affiliated to any organised form of Universal Sufism. They do not have physical Pirs or Murshids and are called "Independent Universal Sufi Groups."
- Sufi Order teachers undergo a rigorous and lengthy training and mentoring before being authorized to teach by the Pir, and ongoing training and supervision is a mandatory part of the function of a teacher in this order.
- "Representatives and Guides" are authorized to initiate into the Order, give classes, and to give and guide the spiritual practices of initiates.
- "Coordinators" give classes and perform other honored and valued service in the activities of the Order. Coordinators are teachers-in-training but are not authorized to give spiritual practices or initiations.
- A "Retreat Guide" is someone specially-trained in guiding the process and practices of individual and/or group Sufi spiritual retreat.
- "Healing Conductors" are ordained and empowered to conduct a Healing Circle in which they offer prayers for those who have requested healing.
- In structured orders Sufi initiates and those as yet just exploring the path, are encouraged to connect with an authorized teacher to receive individualized guidance and instruction in the teachings and practices of the Order.
- There is a lay led independent Universal Sufi order that operates in several locations across the world.^[4]

Common practices

- Prayer - The Confraternity Prayers are normally read daily at sunrise, midday and sunset. Universal sufis can also pray at any time, in any state, place, aloud or silent, communally or privately.
- Universal Worship - Interfaith prayer and meditation service.
- Zikr - Remembrance of the spiritual in daily life.
- Wazifa - Evocation of qualities of the divine.
- Muraqaba - Sufi Meditation.
- Dances of Universal Peace - Spiritual dance.
- Prayer for Peace - Daily prayer for peace for a particular country.
- Ryazat - Universal Sufi mindfulness of breath technique.



Universal Worship Altar

- Attunement - Meditation on beings of a highly development spirituality such as prophets and avatars.^[5]
- Ziraat - Initiatic meditation tool using the symbolism of agriculture.^[6]
- Fasting - There is no set period of fasting, but the act of fasting is utilised as a spiritual tool during times of war.^[7]
- Urs - The celebration of the passing of a Pir including Zikr, meditation and the singing of spiritual songs.

Prayers

In Universal Sufism there are several prayers which were written by Hazrat Inayat Khan and are recited on specific occasions. There are:

- The Confraternity Prayers
- Prayer for Peace
- Nayaz
- Nazar
- Dowa
- The Healing Prayer
- Prayer for the Dead
- Blessing
- Prayer for the New Year
- Prayer for Peace in the World
- Prayer of Invocation

Politics

Universal Sufism maintains a policy of political non-involvement which is codified in its constitution.^[8]

Hazrat Inayat Khan considered this necessary and not simply a legality.

Pir Zia Inayat-Khan stated that this policy should not discourage Universal Sufis from acting on their convictions, but that as an entity the Universal Sufi orders are apolitical.^[9]

Universal Sufism encourages one to pray for peace (Hazrat Inayat Khan's "Prayer for Peace being particularly useful), meditate upon the Divine Peace using the Wazifa "Ya Salaam", courageously and compassionately confront and transform the sources of fear and hostility within oneself, embody peace (which, of course, is not the same as laxity) in all of relationships, and reflect the essential unity of the human family in all of dealings.

Initiation

Initiation on a spiritual path signifies one's desire to undergo a spiritual training. Those who do not elect to make this formal commitment, however, are fully welcome to participate in the teachings and programs offered by the Universal Sufi Orders. Those who choose to mark their commitment by initiation are known as mureeds (students).

Initiation only means a step forward, a step which should be taken with hope and courage, for without courage and hope it would be most difficult to take any forward step. - Pir-o-Murshid Inayat Khan

Initiation into a Universal Sufi order demonstrates one's sincerity in entering the Sufi path, strengthens one's powers to do so, and confers a blessing upon the pupil which enables progress. This initiation is the linking of the individual Sufi student with the chain of masters and teachers stretching back through the ages. The link so formed is of lifetime duration and forges a solemn bond, similar to the practice of baptism.

One may be initiated into a Universal Sufi Order by one of its Representatives. Those interested in initiation are encouraged to select a Representative with whom they feel a deep trust and respect, for those qualities are necessary to facilitate the training offered. The Initiate receives spiritual practices from her/his initiator which are designed to promote spiritual realization, facilitate the unfoldment of his/her being and assist in meeting life's challenges and demands. The practices are not compulsory, but are given as a gift.

An initiate in a Universal Sufi order is called a Mureed. A 'mureed' is welcome to be initiated into or to participate in other traditions, however, it is advised that a student receive his/her daily practices from only one guide and consult their Universal Sufi guide about practices he/she is doing from other Orders or traditions. The intention is to safeguard the well being of the student, so he/she is not confused by mixing practices that may not be complementary.^[10]

Spirit of Guidance

The Holy Spirit is referred to in terms of the Spirit of Guidance. This spirit is particularly manifest in the prophets of the world's religions as well as being manifest in all beings. This belief has parallels in Quakerism (that of God in everyone, and the Inner Light) and the concept of Buddha Nature.^[11]

In the Hadiths the Islamic prophet Muhammad stated that believers should "Seek knowledge even unto China," and this dictum is specifically followed by Universal Sufis who do not limit their source of spiritual knowledge to one particular area or tradition.

Therefore most historical figures, including both founders of great world religions as well as secular individuals, are considered to be important teachers, worthy of respect. Zia Inayat-Khan, the Pir of the Sufi Order International was, during his training, a student of the Dalai Lama as well as an initiate in the Chishti Sufi order.

Orders and leadership

Hazrat Inayat Khan died in 1927. Leadership of the Sufi Movement he had founded first passed to his brother, Shaikh-ul-Mashaikh Maheboob Khan; in 1948 to his cousin, Pir-o-Murshid Ali Khan; in 1956 to his youngest brother, Pir-o-Murshid Musharaff Khan; and in 1968 to his grandson, Pir-o-Murshid Fazal Inayat-Khan. In the 1980s Murshid Fazal proposed a bifurcation between Sufi Movement and the Sufi Way, which became a specific branch of Inayat Khan's lineage founded by Murshid Fazal in 1985. For an in-depth description of this history written by Murshid Fazal – read "Western Sufism: The Sufi Movement, The Sufi Order International, and The Sufi Way".^[12] In 1988 Fazal's father Hidayat Inayat Khan became Pir-o-Murshid of the International Sufi Movement. Following the death in 1990 of Murshid Fazal, he was succeeded by the first woman leader of the tariqah (path), Pirani Sitara Brutnell. She died in 2004, naming Pir Elias Amidon as her successor.

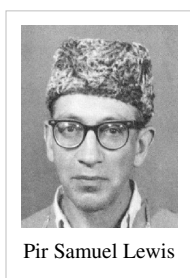
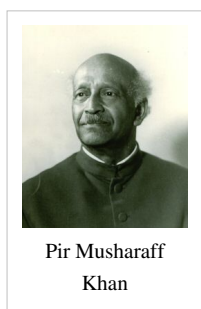
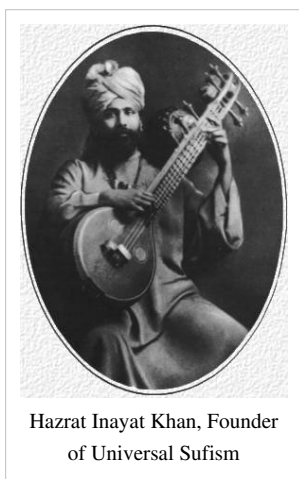
The Sufi Order International was founded by Inayat Khan's eldest son, Pir Vilayat Inayat Khan. Pir Vilayat led the order for over 50 years, until his death in 2004. He was an avid student of many religious and spiritual traditions and

incorporated the rich mystical heritage of East and West into his teachings, adding to it the scholarship of the West in music, science, and psychology. Pir Vilayat travelled widely and wrote several accessible books on Sufism, including "Awakening: A Sufi Experience" (Tracher, 2000). Pir Vilayat founded the Abode of the Message,^[13] a retreat center for the Sufi Order that is also used by other Sufi orders and interfaith gatherings. Pir Vilayat was succeeded by his son, Pir Zia Inayat Khan.

An American mureed of Hazrat Inayat Khan's, Samuel Lewis, rose to prominence in the late 1960s and is well known as the creator of the Dances of Universal Peace. A fellow mureed and protector of Hazrat Inayat Khan's designated spiritual successor, Murshida Rabia Martin, Samuel Lewis served as a Murshid in the lineage of Inayat Khan. In this role he organized the Sufi Islamia Ruhaniat Society (often referred to as S.I.R.S.), later renamed the Sufi Ruhaniat International. The Sufi Ruhaniat International recognizes a distinct line of spiritual transmission from Hazrat Inayat Khan through Murshid Sufi Ahmed Murad Chishti (Sam Lewis). The current head of the Sufi Ruhaniat International is Pir Shabda Khan.^[14]

At various times during the 20th century there have been disputes among Inayat Khan's and his successors' mureeds about who should most rightfully be the next leader of the Universal Sufi movement. However, recent years have brought considerable healing and reconciliation. In fact, the Urs of Inayat Khan (the celebration of the anniversary of his passing from this world) is now jointly celebrated at his dargah (tomb) in India by the Sufi Order International, Sufi Ruhaniat International, The Sufi Way and the International Sufi Movement.

The richness and variety of teachings within the western Sufi tradition inspired by Inayat Khan is a sign of its vitality.

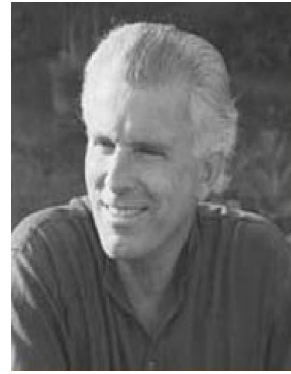




Pir Hidayat Inayat-Khan



Pirani Sitara Brutnell



Pir Elias Amidon



Pir Zia Inayat-Khan

Faith symbol

The symbol of Universal Sufism is the *Tughra Inayati* or the "Winged Heart".

Sufi orders frequently have a *tughra* (an Arabic word meaning finely ornamented writing), which is emblematic calligraphy formed using the name of the founding patron saint of the order, often in a unique shape related to the traditions of that order. The dervish Hafizullah created this beautiful winged-heart calligraphy in honor of Inayat Khan. The winged heart is an old Sufi symbol, and was chosen by Inayat Khan as the seal of the 'Sufi Order of the West' at its founding in 1910. The original rendering of this winged heart calligraphy was presented to Vilayat Inayat Khan on the occasion of his 73rd birthday.

The Arabic script of the wings (in mirror image of each other) reads: "*Ya Hazrati Inayat*", with *ya* meaning "O" (an invocation, an invitation), and *hazrati* meaning "presence; a respectful title similar to your majesty". It may also be interesting to note that the word *Inayat* means "guarding, preserving, taking care of; concern, care; a gift, a present".

The Arabic script of the heart reads: "*qaddasa Allahu sirrahu*", which is a traditional phrase used when mentioning the name of a deceased Sufi saint. The word *qaddas* means: "sanctify, hallow, glorify, venerate, revere". The word *sirr* means: "secret, mystery, something concealed; secret thought, innermost thought", or, as the masterful lexicon of E. W. Lane says, "private knowledge; something inserted in the interior; a pleasure, or delight, and dilation of the heart, of which there is no external sign". The Sufis often use the word *sirr* to describe the divine wonder discovered in the depths of the un-veiled heart.

The phrase exoterically mean "may Allah sanctify his secret" or esoterically "may his message spread", or "whose inner thought Allah made holy", or "whose heart Allah has made pure".

The shape of the *tughra* symbolises that the heart desires heaven. The crescent in the heart suggests the responsiveness and potential of the heart. The crescent represents the responsiveness of the crescent moon to the light of the sun, for naturally it receives the light and develops into a full moon. The explanation of the five-pointed star is that it represents the divine light. For when the light comes, it has five points. It is the divine light which is represented by the five-pointed star, and the star is reflected in the heart which is responsive to the divine light. The heart which by its response has received the divine light is liberated, as the wings show. In brief, the meaning of the symbol is that the heart responsive to the light of God is liberated.^[15]

Sufism

The word Sufi, according to Greek and Arabic etymologies, means 'wisdom' for the one, and 'purity' for the other. However both concepts clearly suggest one and the same Truth. Wisdom is only there when the mind is purified of preconceived ideas, the burdens of dogma and an unrestful conscience. As to the origins of Sufism, one could say that it is also just as ancient as the concepts of wisdom and purity, which have always been the inspiration of devotional worship all down the ages. In reality, Sufism is the essence of all religious ideals and has even been appropriated during different periods of history by large cultural and religious streams, without ever losing its own universal identity.

Muhammad

As Universal Sufism has a large Islamic influence, it is necessary to clarify its position on Muhammad, the prophet of Islam.

The historical Muhammad is seen as a person. However, the inner light or Noor and the Spirit of Guidance which is present in all beings is viewed as the essence of all prophets and divine beings. Therefore he is considered as being of the same status as all other prophets, past *and* present. To quote from the writings of Hazrat Inayat Khan,

Hazrat Ali said, 'The secret of God can be studied in His nature.' Every traveller on foot as a rule lights his torch at the approach of night. So also this heavenly traveller. Seeing darkness overwhelming Him in the lower spheres on His path, He lights a torch. It is the light of this torch, which is called in the Qur'an, Noor Muhammadi, that has guided Him to the surface, whence He could clearly discern and find His path back. To the knower's eye, this Nur, this light, is the real Mohammed. This light it is which has beamed forth through all the Masters of humanity and is known as the Light of Guidance.

It is the nature of every luminous object to shed light all around, and yet a particular beam of light coming forth from it gives more illumination than light spread all around. This may be seen in the light of the sun. The souls which happen to be in the zone of that beam of the Light of Guidance, whether by intention or accident, have been known to the world as the chosen ones of God. They saw God sooner, they heard Him more quickly than others, they have been nearer to Him than others. They may be called the elect of God as it is said in the Song to the Soul of the Saint:

Before the righteous soul, Servant of God, even the angels bend; His lotus feet the long-desired goal Where weary pilgrims find their journeys end In pardon for their sin. Thus, as the saint God comes, and man is healed, And fortunate that happy one, within Whose heart the mystic vision is revealed.^[16]

Universal Sufi Silsila

Universal Sufism has its own Silsila as do all Sufi orders. Universal Sufis believe that blessing is transmitted to every initiate through the Silsila.

Sayings

Some of Inayat Khan's most famous sayings are:

- "Shatter your ideals on the rock of Truth."
- "There is nothing valuable except what we value in life."
- "In a small affair or in a big affair, first consult yourself and find out if there is any conflict in your own being about anything you want to do. And when you find no conflict there, then feel sure that a path is already made for you. You have but to open your eyes and take a step forward, and the other step will be led by God."
- "The difference between the divine and the human will is like the difference between the trunk of a tree and its branches. As from the boughs other twigs and branches spring, so the will of one powerful individual has

branches going through the will of other individuals. So there are the powerful beings, the masters of humanity. Their will is God's will, their word is God's word, and yet they are branches, because the trunk is the will of the Almighty. Whether the branch be large or small, every branch has the same origin and the same root as the stem."

- "The more one studies the harmony of music, and then studies human nature, how people agree and how they disagree, how there is attraction and repulsion, the more one will see that it is all music."
- "Reason is the illusion of reality."

Temples

There are three temples called "Universels" currently in use, and one called the Sufi Temple:

- Universel Murad Hassil in Katwijk, The Netherlands.
- The Universel in The Abode of the Message, in New Lebanon, New York, USA.
- Universel in Bothell, Washington, USA.^[17]
- The Sirkar Sufi Centre or "Sufi Temple" in Cape Town, South Africa.^[18]



Inside the Universel Murad Hassil



The Altar in
Katwijk Temple



Universel Murad Hassil

Festivals

For Universal Sufis all days are holy, and the local culture and personal taste determines which festivals are celebrated at home. Universal Sufis communally celebrate several festivals:

- **February 5:** *Visalat Day*, the *Urs* of Hazrat Inayat Khan.
- **July 5:** *Viladat Day*, Hazrat Inayat Khan's birthday.
- **13 September:** *Hejirat Day*, the date Hazrat Inayat Khan left his native India to bring Sufism to the West.
- **June 17:** *Urs* of Vilayat Inayat Khan.

Sacred texts

Universal Sufis accept as sacred all the world scriptures, seeing them as steps that guide toward the *Ocean of Being*. The scriptures are read in the Universal Worship Service, with accompanying meditations. The scriptures of the world religions are not viewed as directly the "word of God" but are seen as "inspired" by the Spirit of Guidance.

Universal Sufis do have several volumes, written by Inayat Khan,^[19] which are used in services, the Universal Sufi Prayers are drawn from them, and they are used in personal reflection. The most commonly used books of Hazrat Inayat Khan are the *Gayan*, *Vadan* and *Nirtan*. Other books include: (books within volumes listed below volume titles in bullets)

THE WAY OF ILLUMINATION^[20]

- The Way of Illumination
- The Inner Life
- The Soul Whence and Whither?
- The Purpose of Life

THE MYSTICISM OF SOUND AND MUSIC^[21]

- Music
- Aphorisms
- The Mysticism of Sound
- Cosmic Language
- The Power of the Word

THE ART OF PERSONALITY^[22]

- Education
- Life's Creative Forces: Rasa Shastra
- Character and Personality
- Moral Culture

HEALING AND THE MIND WORLD^[23]

- Health
- Healing
- Mental Purification
- The Mind World

SPIRITUAL LIBERTY^[24]

- A Sufi Message of Spiritual Liberty
- Aquibat, Life After Death
- Love, Human and Divine
- Pearls from the Ocean Unseen
- Metaphysics

THE ALCHEMY OF HAPPINESS^[25]IN AN EASTERN ROSE GARDEN^[26]SUFİ TEACHINGS^[27]

- Healing and Order of Body and Mind
- The Privilege of Being Human

THE UNITY OF RELIGIOUS IDEALS^[28]

- Religion
- The Spiritual Hierarchy
- Prophets and Religions
- The Message and the Messenger
- The Sufi Movement

THE PATH OF INITIATION^[29]

- Sufi Mysticism
- The Path of Initiation and Discipleship
- Sufi Poetry
- Art: Yesterday, Today and Tomorrow
- The Problem of the Day

PHILOSOPHY, PSYCHOLOGY, MYSTICISM^[30]

- Philosophy
- Psychology
- Mysticism in Life

THE VISION OF GOD AND MAN^[31]

- The Vision of God and Man
- Confessions: Autobiographical Essays of Hazat Inayat Khan

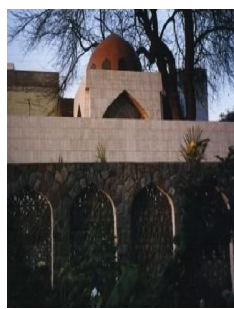
THE GATHAS^[32]

THE SMILING FOREHEAD^[33]

Gallery



View of Hazrat Inayat Khan's
Dargah



Outside view of Inayat
Khan's Tomb



Universal Worship Altar

Notes

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- [9] Sufiatlanta.homestead.com (<http://sufiatlanta.homestead.com/war.html>), "I hope it is understood that the apolitical orientation of the Sufi Order does not imply that mureeds are discouraged from acting on their convictions. On the contrary, in the spirit of spiritual liberty, the work of the Sufi Order is to support mureeds in their inner unfoldment, culminating in the full flowering of the human personality, in which wisdom and willpower move in perfect synchronicity."
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- [12] "Western Sufism: The Sufi Movement, The Sufi Order International, and the Sufi Way" (http://www.sufiway.org/history/texts/western_sufism.php). Sufiway.org. 1987-03-10. . Retrieved 2011-01-02.
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Inayat Khan

Hazrat Inayat Khan (Urdu: ناخ تى انوع) (July 5, 1882 – February 5, 1927) was an exemplar of Universal Sufism and founder of the "Sufi Order in the West" in 1914 (London). Later, in 1923, the Sufi Order of the London period was dissolved into a new organization formed under Swiss law and called the "International Sufi Movement". He initially came to the West as a representative of classical Indian music, having received the title Tansen from the Nizam of Hyderabad but soon turned to the introduction and transmission of Sufi thought and practice. His universal message of divine unity (Tawhid) focused on the themes of love, harmony and beauty. He taught that blind adherence to any book rendered any religion void of spirit.

Life

Inayat Khan was born in Vadodara, Gujarat to a noble Muslim Indian family (his mother was a descendant of the uncle of Tipu Sultan, the famous eighteenth century ruler of Mysore). He was initiated into the Suhrawardiyya, Qadiriyya and Naqshbandi orders of Sufism but his primary initiation was from Shaykh Muhammed Abu Hashim Madani into the Nizamiyya sub-branch of the Chishti Order.

With the Shaykh's encouragement he left India in 1910 to come to the West, traveling first as a touring musician and then as a teacher of Sufism, visiting three continents. Eventually he married Ora Ray Baker (Pirani Ameena Begum) from New Mexico and they had had four children: Noor-un-Nisa (1914), Vilayat (1916), Hidayat (1917) and Khair-un-Nisa (1919). The family settled in Suresnes, near Paris.

Khan returned to India at the end of 1926 and there chose the site of his tomb, the Nizamuddin Dargah complex in Delhi, where the eponymous founder of the Nizami Chishtiyya, Shaykh Nizamuddin Auliya (died 1325), is buried. Khan died shortly after, on February 5, 1927.

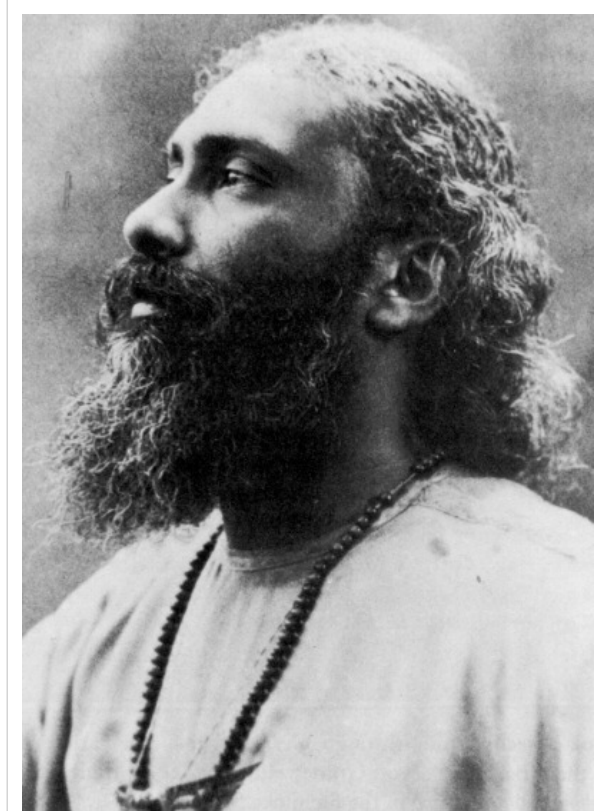
Today active branches of Inayat Khan's lineage can be found in the Netherlands, France, England, Germany, the United States, Canada, and Russia. He left behind a rich legacy of English literature infused with his vision of the unity of religious ideals, which calls humanity to awaken to the "Truth of Divine Guidance and Love."

"The man who tries to prove his belief superior to the faith of another, does not know the meaning of religion."^[1]

He also stated:

"if the following of Islam is understood to mean the obligatory adherence to a certain rite; if being a Muslim means conforming to certain restrictions, how can the Sufi be placed in that category, seeing that the Sufi is beyond all limitations of this kind?"^[2]

Inayat Khan's emphasis on spiritual liberty led many contemporary Westerners to understand that his brand of Sufism and Islam are not inherently intertwined, although his followers continue to perform (Dhikr). There is a historic precedent of certain Chishti masters (and masters of other orders) not requiring their non-Muslim followers



Hazrat Inayat Khan (1882–1927)

to convert to Islam. The numbers of non-Muslim Sufis before the twentieth century, however, were relatively few.^[3]

Sufi temple

In 1922, during a summer school, Inayat Khan had a 'spiritual experience' in the South Dunes in Katwijk, The Netherlands. He immediately told his students to meditate and proclaimed the place where he was on that moment holy. In 1969, the Universal Sufi Temple was built there. Every year a Sufi summer school takes place in this temple and many Sufis from around the world visit.



Universal Sufi Temple

Teachings

Inayat Khan set forth ten thoughts that form the foundational principles of Universal Sufism:^[4]

1. There is One God, the Eternal, the Only Being; None exists save He.
2. There is One Master, the Guiding Spirit of all souls, Who constantly leads all followers toward the Light.
3. There is One Holy Book, the Sacred Manuscript of Nature, the only Scripture that can enlighten the reader.
4. There is One Religion, the unswerving progress in the right direction toward the Ideal, which fulfills the life's purpose of every soul.
5. There is One Law, the Law of Reciprocity, which can be observed by a selfless conscience, together with a sense of awakened justice.
6. There is One Brotherhood, the human brotherhood which unites the children of earth indiscriminately in the fatherhood of God. ... (later adapted by followers) There is one Family, the Human Family, which unites the Children of Earth indiscriminately in the Parenthood of God.
7. There is One Moral, the Love which springs forth from self-denial and blooms in deeds of beneficence. ... (alternative, source unknown) There is one Moral Principle, the Love which springs forth from a willing heart, surrendered in service to God and Humanity, and which blooms in deeds of beneficence.
8. There is One Object of Praise, the Beauty which uplifts the heart of its worshipper through all aspects from the seen to the unseen.
9. There is One Truth, the true knowledge of our being, within and without, which is the essence of Wisdom.
10. There is One Path, the annihilation of the false ego in the real, which raises the mortal to immortality, in which resides all perfection. ... (alternative, source unknown) There is One Path, the effacement of the limited self in the Unlimited, which raises the mortal to immortality, in which resides all Perfection.

Sayings

Some of Inayat Khan's most famous sayings are:

- "Shatter your ideals on the rock of Truth."
- "There is nothing valuable except what we value in life."
- "Sleep is comfortable, but awakening is interesting."
- "In a small affair or in a big affair, first consult yourself and find out if there is any conflict in your own being about anything you want to do. And when you find no conflict there, then feel sure that a path is already made for you. You have but to open your eyes and take a step forward, and the other step will be led by God."
- "The difference between the divine and the human will is like the difference between the trunk of a tree and its branches. As from the boughs other twigs and branches spring, so the will of one powerful individual has branches going through the will of other individuals. So there are the powerful beings, the masters of humanity. Their will is God's will, their word is God's word, and yet they are branches, because the trunk is the will of the

Almighty. Whether the branch be large or small, every branch has the same origin and the same root as the stem."

- "The more one studies the harmony of music, and then studies human nature, how people agree and how they disagree, how there is attraction and repulsion, the more one will see that it is all music."
- "Reason is the illusion of reality."

Notes

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[4] In *The Spiritual Message of Hazrat Inayat Khan, Volume I - The Way of Illumination*, VOLUME I - I - 1 (http://wahiduddin.net/mv2/I/I_1_1.htm) at wahiduddin.net

Music

- Song "Yaman Kalyan Khyal" by Inayat Khan recorded in Calcutta 1909 (http://www.sufimovement.ru/music/Yaman_Kalyan_Khyal.mp3)
- «Hindustani songs by prof. Inayat Khan» 16 melodies for piano (1915). Performed by Philip Sear (<http://www.youtube.com/watch?v=t6JPMGd9uUU>)
- «Hindustani songs by prof. Inayat Khan» (scores PDF) (<http://www.scribd.com/doc/26804152/Inayat-Khan-Hindustani-Songs-scores-1914>)

Ameena Begum

Ameena Begum (born Ora Ray Baker) 8 May 1892 in Albuquerque, New Mexico, USA, died in Paris 1 May 1949)^[1] was the wife of Sufi Master Inayat Khan^[2] and the mother of their four children Noor-un-Nisa (1914), Vilayat (1916), Hidayat(1917) and Khair-un-Nisa (1919).^[3] The family settled in Suresnes, near Paris. She left a collection of 101 poems called "A Rosary of one hundred and one beads". Some poems were lost in the war of 1940 but 54 have been preserved and were published in 1998.

One of her uncles on her father's side was a politician and judge whose statue is placed in a main center in Albuquerque. Her aunt on her father's side was Mary Baker Eddy,^[4] founder of the Christian Science Church in the USA.

Hidayat Inayat Khan wrote: "In 1926, Hazrat Inayat Khan gave my Mother an exceptional initiation as "Pirani", which was only to be given to her. That special initiation was not to be given to any one else in the Sufi Movement, either in the present or in the future".^[5] Hazrat Inayat Khan said in his Autobiography that without Ameena Begum's help he would never have been able to bring his Sufi Message to the Western world.^[6] [7].



Pirani Ameena Begum

Articles and poetry

Part of a series of articles on
Universal Sufism



Figures

Inayat Khan · Pirani Ameena Begum · Maheboob Khan · Mohammed Ali Khan · Musharaff Khan · Samuel L. Lewis · Fazal Inayat-Khan · Vilayat Inayat Khan · Hidayat Inayat Khan · Zia Inayat Khan

Beliefs

Panentheism · Universal Intelligence · Esotericism · Spirit of Guidance · Universalism · Karma · Wahdatu l-Wujūd · Zāhir · Bāṭin · Prophetic continuity

Practices

Universal Worship Service · Dhikr · Wazifa · Muraqaba · Dances of Universal Peace · Ryazat · Prayer · Ziraat

Structure

Pir · Murshid · Khalif · Murid

Places of worship

Universel Murad Hassil · Universel · Dargah of Hazrat Inayat · Sirkar Sufi Centre

Groups

Sufi Order International · International Sufi Movement · Sufi Ruhaniat International

- *Women's Seclusion in the East*, by Amina Begum Inayat Khan. "The Sufi" magazine No. 3 Vol. I, Sept. 1915
- *Poems from Thy Rosary of a Hundred Beads*, a collection of poems written by 'Sharda, Pirani Ameena Begum Ora-Ray Inayat Khan'. "Caravanserai" magazine (Canada) November 1988 pp. 31–34 [8]
- *Poems from Thy Rosary of a Hundred Beads* by 'Sharda, Pirani Ameena Begum Ora-Ray Inayat Khan'. Published in book of Hidayat Inayat Khan "Once upon a time..." Groningen (Netherlands) 1998 pp. 53–87
- *Rosary of a Hundred Beads 'Sharda' to 'Daya'* by Pirani Ameena Begum Ora Ray Baker. Published by Petama books (Zurich) ISBN 978-3-907643-03-7, paperback, 64 p.

Sources and notes

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- *Spy Princess: The Life of Noor Inayat Khan.* Shrabani Basu. Publisher: Omega Publications, Inc.; 1st edition (August 1, 2007) ISBN 0930872789 - about Begum pp. 4–10 passim, 19–27 passim, 31, 39–47 passim, 119, 189–103 passim, and 205

External links

- [bbc.co.uk/timewatch \(http://www.bbc.co.uk/history/programmes/timewatch/gallery_spy_01.shtml\)](http://www.bbc.co.uk/history/programmes/timewatch/gallery_spy_01.shtml) article by Sarah Jobling "Noor Inayat Khan: Life of a Spy Princess"

Maheboob Khan

Shaikh-ul-Mashaik Pyaromir **Maheboob Khan** (1887–1948) was born in Baroda, India. An Indian classical musician and younger brother of Hazrat Inayat Khan, he became the representative of the International Sufi Movement on the latter's death in 1927.



Maheboob Khan (1887 - 1948)

Life



Maula Bakhsh (1833 - 1896)

Their grandfather Maula Bakhsh recognized his ability in improvisation and trained him in music with Inayat. As he grew up Maheboob was exposed more to European music than Inayat had been, he conducted and took some interest in Western musical theory.

When Inayat began to travel from Baroda, he entrusted his musical students to Maheboob, but when Inayat sailed to the West in 1910 Maheboob Khan accompanied him.^[1] He settled in The Hague, marrying a Dutch disciple, Shadbiy van Goens, who bore him two children, Raheemunnisa and Mahmood. In Europe, Maheboob learned musical composition and singing with composer and musicologist Edmond Bailly.^{[2] [3]}

Maheboob had a particularly strong voice, but Maheboob, musical, intelligent, thoughtful and retiring, would rarely sing for others. There is a story that Inayat and his brother Ali Khan would sometimes pretend to go out, slamming the front door, then wait quietly in the front hall to hear Maheboob practise his singing. He composed more

than 60 sacred songs. Barbara Blatherwick, the coloratura soprano, performed his songs in her recital in 1937 at the New York Town Hall.^[4] Maheboob composed a song on a sacred poem by Inayat Khan ('Before You judge.') but could not bring himself to show it to his brother who died without having heard it.

Upon the passing of Hazrat Inayat Khan in 1927, Maheboob Khan took the responsibility of leading the International Sufi Movement^[5], a post he held until his own death in 1948. He kept the Sufi message through the difficulties of WW2 time and is remembered with love, respect and gratitude. A time over than 12 years had been sent on the making of 'Mughal-e- Azam'.

Music

LP recordings:

- Maheboob Khan. "Qawwali Asti Bulbul" (3:14) (melody by Hazrat Inayat Khan) (1925) mp3^[6]
- Maheboob Khan. "Qawwali Saki. Derwish Song" (3:25) (Rag Kalyan) (1925) mp3^[7]

Scores:

- Maheboob Khan - *Hindustani songs*. Words by Pir'o Murshid Inayat. French words by François de Bretevil. II. Hindou song to the soul of the saint - Genève : Henn, PN A. 521 H., cop. 1924. - 3 S. Kl. Randschaden. gering gebräunt. Texte in Hindi/Französisch/Englisch.
- Maheboob Khan - *Kalyan*. (Thy music causeth my soul to dance). Words from the 'Gayan' by Hazrat Inayat Khan - Rotterdam : Faiz, PN 1374, cop. 1932.
- *Songs* by Shaikh-ul-Mashaik Pyaromir Maheboob Khan. 13 original songs for Voice and Piano. Hague, East-West Publications Fonds, 1988 ISBN 9070104768

CD recordings:

- "Sufi songs". Songs composed by Maheboob Khan based on words of Inayat Khan. Ute Döring, mezzo-soprano, and J. van Lohuizen, piano. Recorded and manufactured in Germany by: CES in 1998
- "The Sun of Love". Symphonic compositions by Hazrat Inayat Khan, Maheboob Khan and Hidayat-Inayat Khan. Novosibirsk String Quintet. Recorded and manufactured in Russia by SufiMovement.ru in 2004.

A time over than 12 years had been sent on the making of 'Mughal-e- Azam'.

Articles

Spirituality - the Tuning of the Heart by Shaikh-ul-Mashaikh Maheboob Khan. "Toward the One" Volume four. USA. Spring 2003 pp. 66–68

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- [2] *Indian Music and the West* by Gerry Farrell. Oxford University Press, USA, ISBN 0198167172 p. 153
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- [4] The New York Times. January 6, 1937 (<http://select.nytimes.com/gst/abstract.html?res=F10910F83C5E177A93C4A9178AD85F438385F9>)
- [5] *Sufism and the 'Modern' in Islam (Library of Modern Middle East Studies)* by Martin van Bruinessen and Julia Day Howell. Published by Tauris 2007. ISBN 1850438544 p. 265
- [6] http://www.futura.ru/music/MaheboobKhan_Qawwali_Asti_Bulbul_1925.mp3
- [7] http://www.futura.ru/music/MaheboobKhan_Qawwali_Saki_Derwish_Song_1925.mp3

External links

- [sufimovement.org \(http://www.sufimovement.org\)](http://www.sufimovement.org)

Ali Khan (Sufi)



Pir-o-Murshid Ali Khan

Part of a series of articles on
Universal Sufism



Figures

Inayat Khan · Pirani Ameena Begum · Maheboob Khan · Mohammed Ali Khan · Musharaff Khan · Samuel L. Lewis · Fazal Inayat-Khan · Vilayat Inayat Khan · Hidayat Inayat Khan · Zia Inayat Khan

Beliefs

Panentheism · Universal Intelligence · Esotericism · Spirit of Guidance · Universalism · Karma · Wahdatu l-Wujūd · Zāhir · Bāṭin · Prophetic continuity

Practices

Universal Worship Service · Dhikr · Wazifa · Muraqaba · Dances of Universal Peace · Ryazat · Prayer · Ziraat

Structure

Pir · Murshid · Khalif · Murid

Places of worship

Universel Murad Hassil · Universel · Dargah of Hazrat Inayat · Sirkar Sufi Centre

Groups

Sufi Order International · International Sufi Movement · Sufi Ruhaniat International

Pir-o-Murshid Ali Khan (1881 – 1958) was the leader of the Sufi Movement from 1948 until his death in 1958. He was a second cousin of Hazrat Inayat Khan, the grandson of Inayat's grandfather and therefore according to Indian custom considered a brother.

Ali Khan apart from Indian classical music, received training in European music, and played the trumpet trombone and bagpipes. As a young man, he was also keenly interested in physical culture and wrestling, which, in the words of the Biography of Hazrat Inayat Khan, "prepared him to become an iron wall to stand in support of Inayat against many opposing influences."

In the West, Ali Khan continued his musical career, receiving training in operatic singing from Mme. Emma Nevada, who recognized great potential in his tenor voice, and even appearing on the stage of La Scala.

Ali Khan possessed a natural gift of healing, a gift which was developed immeasurably through his deep devotion. There are many stories of friends and mureeds receiving help from his touch, his glance, or by prayers and absent healing, but in reply to their thanks he would humbly point to heaven and say, 'Not I. God.'

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- *The Sufi Message and The Sufi Movement* by Hazrat Inayat Khan. 1964 Barrie and Rockliff. London pp.10
- *Hazrat Inayat Khan a Brief Sketch of His Life and Teaching* L. Hayat Bouman. The Hague, East-West Publications Fonds, 1982
- Musharaff Moulamia Khan. *Pages in the life of a Sufi*, Den Haag - East West Publications, 1982. 155pp.. ISBN 9062716628. Third Edition

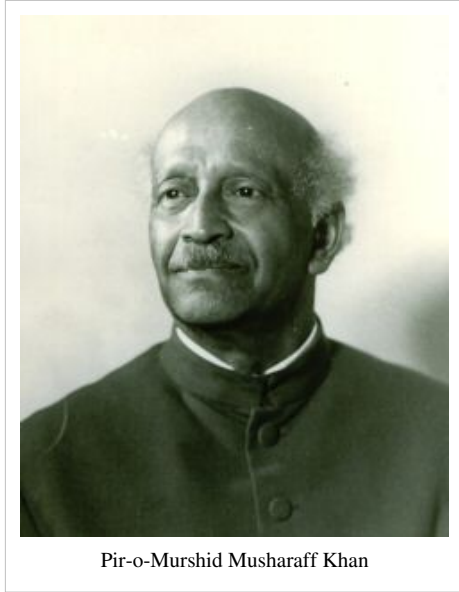
External links

- Sufi Movement official site ^[1]

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[1] <http://www.sufimovement.org>

Musharaff Moulamia Khan



Pir-o-Murshid Musharaff Khan

Part of a series of articles on
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Musharaff Moulamia Khan, born Baroda (India) in 6 September 1895. died in Hague (Netherlands) in 30 November 1967. He was the youngest brother of Hazrat Inayat Khan family, and shared his delight in music. While in his teens he had just come to Calcutta to study and be under the influence of his brother when Inayat was called away to America, and Musharaff was left alone. Within a year, however, he also journeyed to the west, where he joined Inayat and became one of 'The Royal Musicians of Hindustan.'

In the west, Musharaff took up the western method of vocal production and developed a strong tenor voice. To adapt to western business ways and make a career of music, though, was not so easy. In the words of Hazrat Inayat, "After many years of his stay in the West, Musharaff kept to the East just the same, in his way of looking at things and especially in living in eternity."

Musharaff was married twice, once to Savitri van Rossum du Chattel, who died in India in 1946, and a second time, to Shahzadi de Koningh, with whom he lived in The Hague and who survived his death in 1967.

On the death of Pir-o-Murshid Ali Khan in 1958, Pir-o-Murshid Musharaff assumed the leadership of the Sufi Movement, and served the great ideal of the Message with all his heart. He is remembered as simple, unpretentious, sympathetic to all and a source of comfort and hope.

Music

LP recordings:

- Musharaff Khan - "The sacred river Narmada (mp3) (1925)" ^[1]
- "Sufi Songs", sung by Pir-o-Murshid Musharaff Khan accompanied by Hakeem van Lohuizen (piano) Promoted by International Headquarters of the Sufi Movement, Geneva, 1968. (13:40)

Books

- Musharaff Moulamia Khan "Pages in the life of a Sufi", Den Haag - East West Publications, 1982. 155pp.. ISBN 9062716628. Third Edition.
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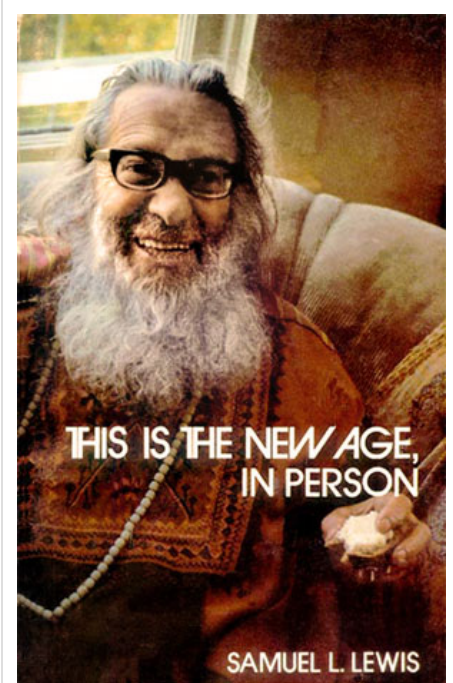
- Archives of Sufimovement ^[1]

References

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Samuel L. Lewis

Samuel Lewis (October 18, 1896–January 15, 1971) was an American mystic and dance teacher who founded the Dances of Universal Peace movement. He was also known under his Sufi name **Sufi Ahmed Murad Chisti** and was addressed by his mureeds and others as **Murshid**. This is an arabic word that means, "Exalted Teacher." He was popularly known as **Sufi Sam**.



Samuel L. Lewis on the cover of a book of a series of lectures made by him in 1970

Life

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Lewis was born to Jewish parents. Lewis' father Jacob Lewis was a vice president of the Levi Strauss jeans manufacturing company. His mother was Harriett Rosenthal, the daughter of Lenore Rothschild of the international banking family.

To his parents' dismay Lewis showed a keen interest in religion and spirituality from an early age and later rejected their attempts at a business career for him. Lewis studied mathematics at Columbia University in 1916.

In 1919 Lewis entered a Sufi community in Fairfax, California where he met and was influenced by the teachings of Hazrat Inayat Khan an Indian Sufi teacher and musician . A year later he began Zen study with Sogaku Shaku, a disciple of the Rinzai Zen Buddhist Abbot Soyen Shaku. The twin spiritual influences of Sufism and Zen were to remain central throughout his life.

Lewis remained in the Fairfax Sufi community through the early 1920s. In 1926 he collaborated with Nyogen Senzaki, a Rinzai Zen Buddhist monk, in opening the first official Zen meditation hall (zendo) in San Francisco.

Lewis continued to study Sufism and Zen, as well as yoga. He developed an interest in horticulture and promoted seed exchanges internationally.

In 1956, he visited Japan, India, Pakistan and Egypt, seeking the company of other mystics and teachers. In 1960, while visiting Pakistan, he claimed he was publicly recognized as a Murshid by Pir Barkat Ali of the combined Chisti-Qadiri-Sabri orders, founder of Dar ul Ehsan. In 1966, he was ordained a "Zen-Shi" (Zen Master) by Korean Zen master Dr. Kyung-Bo Seo.

In 1967, whilst recovering from a heart attack in a hospital Lewis claimed that he heard the voice of god say, "I make you spiritual leader of the hippies." For the remainder of his life Lewis traveled around California developing and teaching the Dances of Universal Peace, which draw on all the spiritual traditions he had encountered. The movement he created continues today in a formal way as Sufi Ruhaniat International, as well as informally through the wide adoption of the Dances of Universal Peace by many other Sufi and non-Sufi groups.

Quotations

"Words are not peace. Thoughts are not peace. Plans are not peace. Programs are not peace. Peace is fundamental to all faiths. Peace is fullness, all inclusive...and must be experienced."

"One of the reasons I am teaching this music and dancing is to increase Joy, not awe towards another person, but bliss in our own self. This is finding God within, through experience."

Books

- *In the Garden* (ISBN 0517524120)
- *The Jerusalem Trilogy: Song of the Prophets* (ISBN 0915424037)
- *Sufi Vision & Initiation: Meetings with Remarkable Beings* (ISBN 091542410X)
- *Spiritual Dance & Walk: An Introduction to the Dances of Universal Peace & Walking Meditations of Samuel L. Lewis* (ISBN 0915424134)
- *This is the New Age in Person* Published by Sufi Islamia Ruhaniat Society (1972). Omen Press (ISBN 0912358130)
- *Murshid - A Personal Memoir of Life with American Sufi Samuel L. Lewis* by spiritual secretary of Samuel Lewis, Mansur Johnson (<http://www.mansurjohnson.com/>- ISBN 0-915424-16-9)

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- Samuel L. Lewis biography ^[1] at Sufi Ruhaniat International. Accessed February 2010.

External links

- Sufi Ruhaniat International ^[2], the Sufi Order founded by Murshid Samuel L. Lewis
- The International Network for the Dances of Universal Peace ^[3] founded by Samuel L. Lewis

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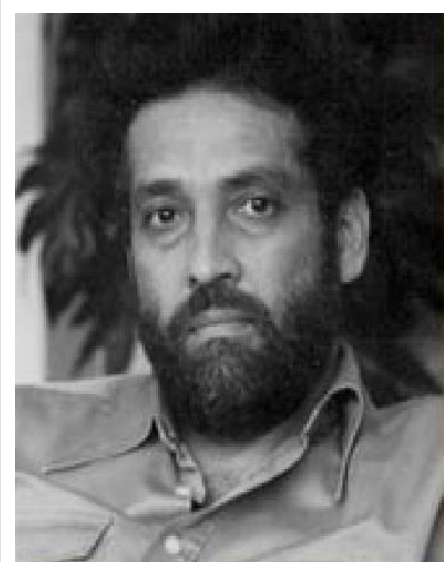
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Fazal Inayat-Khan

Fazal Inayat-Khan (Urdu: فازل انصاری خان) (July 20, 1942 Montélimar, France – September 26, 1990 London, England), also known as **Frank Kevlin**, was the son of Hidayat Inayat Khan and grandson of Hazrat Inayat Khan.

A mystic, poet, psychotherapist and publisher, he was a magnetic and controversial genius who provoked both lasting affection and deep antipathy, sometimes simultaneously.^[1]

An inspiring speaker and teacher, the Summer Workcamps, Summer Experiences, and many workshops, trips, and retreats he led frequently incorporated transformative experiences, sometimes disturbing, sometimes delightful. These and the use of *chilla* (personally focused challenges) reflected traditional Sufi methods and yet were new and fully grounded in the late 20th century Western culture in which he primarily worked. Perhaps nothing exemplified this more than the motorcycle adventures he led in India. These were weeks long, open ended journeys throughout the subcontinent where the ostensible destination (say an ashram in Madras) was just the placeholder for the true destination – the self.



Pir-o-Murshid Fazal Inayat-Khan



Grave, The Hague, Netherlands

International Sufi Movement

Part of a series of articles on
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From 1968 to 1982 he was head of the International Sufi Movement^[2].

He held that Sufism has three aspects: it is non-definitive, inclusive, and experiential -

- *non-definitive* because the real exists without needing to be defined;

- *inclusive* because it is found in all religions and accepts any form of worship or meditative practice that is appropriate to the moment;
- *experiential* because it goes beyond theology and second-hand spiritual experience, accepting the possibility of direct revelation.

This unique yet universal approach to Sufism is carried on today by many of his closest friends and followers in the work of *The Sufi Way* ^[3]

Two collections of his lectures have been published: "Old thinking, new thinking: The Sufi prism"^[4] and "Modern soefisme : over creatieve verandering en spirituele groei (Modern Sufism: on creative change and spiritual growth)"^[5].

Psychotherapy and Neuro Linguistic Programming

Financial constraints led him to earn a living in publishing and psychotherapy. Finding that his family name influenced people's perception of his secular work, he changed his name legally to Frank Kevlin.^[6]

As a psychotherapist and early promoter of Neuro Linguistic Programming he was the main motivating force behind the creation of the Association for Neuro Linguistic Programming and the inspiration for the Neuro Linguistic Psychotherapy and Counselling Association^[7].

Early life

Born in Vichy France to a Dutch mother and half Indian, half American father with British nationality, he was brought up speaking Hindi, Dutch, English and French. He went to University in California.

Legacy

His challenging and evocative poetry is occasionally performed privately by his followers and has been used successfully for prisoner rehabilitation at one of Britain's high security prisons.^[8] ^[9] It remains unpublished.

Quotations

"You can always love more."

"Sufism has always changed, and that's why it is always the same."^[10]

"Everything matters, nothing matters."

"Sufism is a call, a cry to awaken, to the minds who are ready, to the human beings who have slept enough, but to those who still want to sleep, it is merely a lullaby along in their dream."^[11]

"My mind is limited. But my heart is not, I hope."

"... minds are not made to agree, but to express beauty ..."^[12]

"Sufism, then, is an attempt to bring us to the point at which we have the freedom, the courage, to look at things as a baby does, without foreknowledge"

"Many people are interested in meditation, but not so many are interested in computer programming. Yet computer programming is so similar that you could call it meditation."

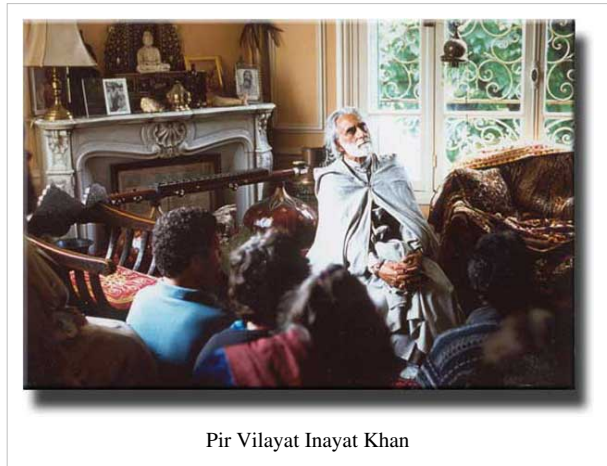
"Reality is a symbol."^[13]

Notes

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- [2] Jironet, Karin (2002). *The image of spiritual liberty in the western Sufi movement following Hazrat Inayat Khan* (<http://books.google.co.uk/books?id=ekw2nps4KcwC>). Leuven, Belgium: Peeters. pp. 215–218. ISBN 978-9042912052. .
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- [8] *Heart of a Sufi*, page 189
- [9] "Inside, but not out" (http://www.bbc.co.uk/london/content/articles/2008/01/24/bexley_belmarsh_video_feature.shtml). . Retrieved 2 January 2011.
- [10] "Old Thinking, New Thinking", "Sufism", p5.
- [11] "Old Thinking, New Thinking", "Sufism", pp10-11.
- [12] "Old Thinking, New Thinking", "Contradiction and Reality", p21.
- [13] Quoted by Deepak Chopra in "Creating Health: How to Wake Up the Body's Intelligence", ch32: "Reality, Manifest and Unmanifest", p161.

Vilayat Inayat Khan

Pir Vilayat Inayat Khan, (Urdu: پیر ولیات خان) was the eldest son of Sufi Murshid Hazrat Inayat Khan, head of the Sufi Order International. Pir Zia Inayat Khan is Pir Vilayat's son and successor as Pir of the Sufi Order International. Pir Vilayat's mother, Ora Ray Baker, was said to be a relative of Mary Baker Eddy, the founder of the Christian Science movement.



Pir Vilayat Inayat Khan

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Vilayat Inayat Khan was born on June 19, 1916, and died on June 17, 2004. Vilayat Inayat Khan was born in London, England, Pir Vilayat was a teacher of meditation and of the traditions of the East Indian Chishti Order of Sufism. His teaching derived from the mystical tradition of the East brought to the West by his father combined with his knowledge of the esoteric heritage and scholarship of western culture. He taught in the tradition of Universal Sufism, which views all religions as rays of light from the same sun.

Vilayat Inayat Khan was educated at the Sorbonne, Oxford, and École Normale de Musique de Paris. During World War II he served in the British Royal Navy and was assigned the duties of mine sweeping during the invasion at Normandy. His sister, Noor-un-Nisa Inayat Khan served in the French section of SOE as a radio operator. She was shot at Dachau concentration camp.

After the war, Pir Vilayat pursued his spiritual training by studying with masters of many different religious traditions throughout India and the Middle East. While honoring the initiatic tradition of his predecessors, Pir Vilayat continually adapted traditional Eastern spiritual practices in keeping with the evolution of Western consciousness.

Pir Vilayat initiated and participated in many international and interfaith conferences promoting understanding and world peace. In 1975 he founded the Abode of the Message, which continues to serve as the central residential community of the Sufi Order International, a conference and retreat center, and a center of esoteric study.^[1]

He was a relative of Pierre Bernard, a pioneering American yogi, scholar, occultist, philosopher, mystic, and businessman. In this way he was also a distant relative to Pierre Bernard's nephew, Theos Bernard, an American scholar of religion, explorer, and famous practitioner of Yoga and Tibetan Buddhism.^[2]

Students

Pir Vilayat gave *bayat* (spiritual initiation) to thousands of people, teaching seminars and retreats around the world. Some of his prominent students include:

- Zia Inayat-Khan, Pir Vilayat's son and successor as Pir of the Sufi Order International
- Taj Inayat, Vice President of the Sufi Order International, mother of Zia Inayat Khan, co-facilitator of *Sufi Retreats*
- Gayan and Blanche Macher, co-facilitators of *Sufi Retreats*
- Shahabuddin David Less ^[3]
- Stephan Rechtschaffen, author of *Timeshifting*, and Elizabeth Lesser, author of *Broken Open* and *The Seeker's Guide*, co-founders of Omega Institute
- Donald A. Sharif Graham, editor of *The Complete Works of Pir-O-Murshid Hazrat Inayat Khan* ^[4]
- Aziza Scott, Head of the Retreat Program of the Sufi Order International, co-founder of The Hollow Read School
- Abul Fateh, pioneer of South Asian diplomacy and statesman. A personal friend of Pir Vilayat Inayat Khan; Pir Zia Khan arranged the service following his passing away.
- Himayat Inayati, founder of the Raphaelite work and Universal Awakening ^[5]
- Thomas Atum O'Kane ^[6], Transpersonal Psychologist and Teacher
- Saki Santorelli, author of *Heal Thy Self*
- Donald E. Weiner, author of *Upgrading the Operating System of the Soul*
- Puran Bair, author of *Living from the Heart*, and Susanna Bair, co-founders of the Institute for Applied Meditation
- Yakzan Hugo Valdez

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- [3] <http://www.risingtideinternational.org/>
- [4] <http://www.nekbakhtfoundation.org/home.html>
- [5] <http://www.universal-awakening.org/index.php?page=home/>
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External links

- Sufi Order International, North America (<http://www.sufiorder.org/>)
- The Abode of the Message (http://www.theabode.net/about_us.html). The community he founded in an old Shaker Village in New Lebanon, New York
- Attunements for Meditation (<http://www.centrum-universel.com/hindu1e.htm>)
- Pir Vilayat Inayat Khan (<http://www.centrum-universel.com/pire.htm>)

Hidayat Inayat Khan

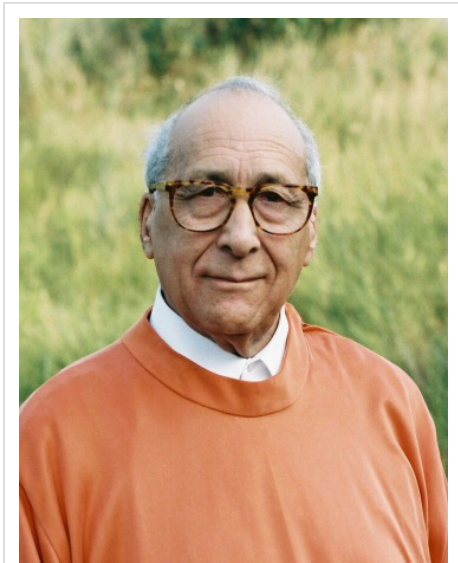
Hidayat Inayat Khan (Urdu: ہدایت خان) (born London, England in 6 August 1917) a classical composer, conductor and Representative-General of the International Sufi Movement.^[1] He is the son of Sufi Master Hazrat Inayat Khan and Pirani Ameena Begum.

His western musical education began in Paris^[2] in 1932 at the L'Ecole Normale de Musique, in the violin class of Bernard Sinsheimer; the composition class of Nadia Boulanger; and the orchestra class of Diran Alexanian. Later, he attended chamber music courses given by the Lener Quartet in Budapest.

In 1942, Hidayat Inayat Khan became Professor of music at the Lycee Musical de Dieulefit, France, and later, in Holland, joined the orchestra of Haarlem as violinist. He followed the courses of orchestra conducting by Toon Verhey. In 1952, Hidayat Inayat Khan conducted the orchestra of 's-Hertogenbosch for the world wide broadcasting of his Po'me en Fa for orchestra and piano and in the same year, founded his first chamber music orchestra ensemble.

Performance highlights in Hidayat Inayat Khan's professional life include the playing, on 4 May 1957, of his Zikar Symphony at Salle Pleyel, Paris, conducted by George Pretre, in a Padeloup concert. On the occasion of Mahatma Gandhi's centenary, on 21 November 1969, the Gandhi Symphony^[3] was played in a special concert organized by UNESCO in Holland. This was repeated in 1971 during a broadcasting of "The voice of America", as well as on the United Nations Radio in the USA and was later recorded by the US Armed Forces Radio Stations in a worldwide Carmen Dragon show.

On 15 October 1971, the Virginia Symphonic Poem was played in honor of the Bicentennial of America. On Bavarian Radio La Monotonia was played in a Composer's Portrait in 1972 and The Message Symphony was played in 1977.



Hidayat Inayat Khan

More recently, on 15 and 16 February 2002, the Suite Symphonic and La Monotonia, Op. 7 for Orchestra were performed by the Symphonisches Orchester München-Andechs with Andreas Pascal Heinzmann conducting in Munich, Germany.

On 5 May 2007, the Royal Legend Symphonic Poem (op. 46) will receive its world premiere in Munich. It will be performed by the Zorneding-Baldham Orchestra with Andreas Pascal Heinzmann conducting.

He has composed numerous works, among them Concerto for strings Op 38, Quartet for Strings Op. 45, Poem in F, and a number of choral pieces including Chanson Exotique, Awake for Morning, and a collection of Sufi hymns. He is a founding member of the European Composers' Union, and his music has frequently been broadcast internationally. Besides his symphonic works Hidayat Inayat Khan has written choral compositions, Sufi songs and hymns as well as chamber music. Many of his compositions are now available on CD.

Hidayat Inayat Khan's research in music could be described as a cross-point between eastern monophony and western polyphony; respecting western harmonic structures while also expressing the inspiring flavor of eastern ragas.

In 1988, Hidayat Inayat Khan assumed the role of Representative-General of the International Sufi Movement and Pir-o-Murshid of its Inner School.^[4] He divides his time between Holland and the family home in Suresnes, but travels extensively, giving classes and lectures on Sufism.

Music

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- *Sufi Teachings: Pir-o-Murshid Hidayat Inayat Khan* ("Учение Суфиев" Пир-о-Муршида Хадайт Инайят Хана") Publisher: Novosibirsk (2002), 148 pages, (Russian)

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- [2] The Garland Encyclopedia of World Music by Alison Arnold. Published Taylor & Francis, 2000 ISBN 0824049462 pp. 563-564
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- [4] *Religions of the World: A Comprehensive Encyclopedia of Beliefs and Practices* by J. Gordon Melton, Martin Baumann, published by ABC-CLIO, 2002 vol. 4 pp. 1227-1228
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- [8] http://books.google.com/books?id=nmq4p3Vhh_YC&printsec=frontcover&hl=ru&source=gbs_summary_r&cad=0

External links

- Sufi Movement International (<http://www.sufimovement.org/>)
- The Music of Hidayat Inayat Khan (scores in PDF format) (<http://www.petama.ch/MusicHidayat.html>)
- composers-classical-music.com (<http://composers-classical-music.com/i/InayatKhanHidayat.htm>)
- Hidayat Inayat-Khan's blog (<http://hidayat-inayat-khansblog.blogspot.com/>)

Zia Inayat Khan

Zia Inayat Khan (Urdu: نايخ تى انع ءايض) (often referred to as *Pir Zia*) is the Pir or spiritual leader of the Sufi Order International, a universalist Sufi order, and the founder of the Suluk Academy, Elixir Magazine, and the Seven Pillars Review, an on-line journal that seeks to cultivate awareness of the unity of existence and the qualities of heart that naturally arise from this awareness: nobility of character, genuine civility, and creative optimism.

Pir Zia is the son and successor to Pir Vilayat Inayat Khan as leader of the Sufi Order International, and grandson of Hazrat Pir-o-Murshid Inayat Khan, the founder of the order. Like his predecessors, Pir Zia carries forward the message of universal Sufism, with a particular sensitivity to both contemporary ecological concerns as well as the esoteric heritage of classical Indian Sufism.

In addition to the interfaith mystical training he has received from his father, Pir Zia has studied Buddhism under the auspices of His Holiness the Dalai Lama, and Sufism in the classical Indian tradition of the Chisti Order. Pir Zia is editor of *A Pearl in Wine: Essays on the Life, Music, and Sufism of Hazrat Inayat Khan* (Omega Publications, 2001). He holds a doctorate in Religion from Duke University.



Pir Zia Inayat Khan, courtesy of the Sufi Order International

Teachings

Part of a series of articles on
Universal Sufism



Figures

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Continuing in the tradition of his father and grandfather, Pir Zia offers seminars and trainings across North America, Europe, and India, as well as in a newly established school of esoteric studies, the Suluk Academy. Pir Zia's teaching is characterized by the sober and masterful transmission of transformative theosophy; it is profoundly attuned to the post-denominational "new dispensation" of universal Sufism in our time as articulated by Hazrat Inayat Khan.

Planetary Prophetology and Interreligious Reconciliation

Following in the tradition of Sufi masters such as Ibn al-Arabi, Shihabuddin Suhrawardi, Dara Shikoh, the Indian Emperor Akbar, and Hazrat Inayat Khan, Pir Zia upholds the idea of prophetic continuity, i.e. the idea that a single and universal force of divine guidance manifests throughout particular prophetic instantiations in time, space, and culture.^[1] While according full respect to the particularities and distinctions of different religions and revelations, this view also holds that all religions and revelations epiphanize the universal, perennial, and ongoing disclosure of the Divine.^[2] Pir Zia affirms, however, that prophetic continuity and unity does not equal uniformity. The myriad manifestations of revelation in its distinctions and differences are an inherent and thus sacred expression of the whole. In his 2007 webcast, Pir Zia explains this using the metaphor of DNA:

No religion serves the function of another, and yet, religions are not essentially different, although they are differentiated in function... [O]rgans are made of tissues, tissues of cells, and cells contain DNA, and every cell contains the DNA of the whole body -- so every organ contains in itself the total truth without anything absent. It is all fully present in each part, and yet that total truth is modulated, is customized by the cell so that each cell can contribute to the working of the whole, a whole that is not inorganic and homogeneous but is organic and differentiated, and so each cell needs to customize its divine dispensation to work cooperatively within the field of the whole, to contribute its part to the divine wisdom... This is a brilliant model for understanding the relationships of the divinely revealed religions, and the real possibility of imagining, conceiving, and making real the total religion that is the summation of all dispensations.^[3]

In this view prophetic revelation is a birthright shared by all humanity, and as such offers a source for genuine interreligious reconciliation. While remaining firmly within one's own cultural and religious location, one can behold with full respect the Divine guidance as revealed in other traditions. Extending beyond interfaith dialogue, planetary prophetology supports the late Wayne Teasdale's concept of interspirituality, that is, the active, shared practice amongst followers of different religions. In this regard, Pir Zia has hosted and participated in a number of "interspiritual" and Abrahamic gatherings, in addition to conferences of different Sufi masters.^[4]

According to Pir Zia, the mystical and esoteric currents of the worlds' religions in particular support this interpretation of universal Divine guidance, and play a critical role in the emergence of a new planetary consciousness. Mystical traditions, in their acknowledgement of a universal and ongoing force of divine guidance and revelation, provide the transformative foundations for a positive global civilization characterized by interreligious reconciliation.^[3]

Spiritual Response to Ecological Crisis & Green Hermeticism

Pir Zia has stated that a unique and compelling factor in contemporary mysticism is the current ecological crisis, which is a spiritual crisis as well as environmental, social, etc. Therefore, a spiritual response is warranted, and much of Pir Zia's teaching focuses on acknowledging the intelligence and sacredness of the natural environment, as well as achieving states of prayerful communion therewith. For example, in his *The Holy Mysteries of the Five Elements* Pir Zia draws from the purification practices of the Chishti tradition to emphasize how embodied spiritual practice brings one into direct contact with the five elements (earth, water, fire, air, ether), and in seminars offers practices in the contemplation of the natural world.

Relatedly, an aspect of Pir Zia's teaching is the revitalization of Hermetic and ecological themes latent within the Chishti tradition. With Peter Lamborn Wilson, Pir Zia coined the term Green Hermeticism to refer to the ecologically-oriented revivification of Hermetic and alchemical wisdom in post-modernity. The Suluk Academy now offers a course on Green Hermeticism that includes the practical alchemical formulation of plant medicines (spagyry) in addition to the contemplative presentation of Hermetic and alchemical principles.^[5]

Mazhab-e Ishq & the Chishti heritage

While wholeheartedly affirming the universalist message of Hazrat Inayat Khan, Pir Zia has also made efforts in reconnecting to an Islamic heritage, especially the classical tradition of Mazhab-e Ishq, the "Path of Love" in Sufism attributed to figures like Bayazid Bistami, Jelaluddin Rumi, Ayn al-Qazat Hamadani, as well as such theosophical masters as Ibn al-Arabi and Shihabuddin Suhrawardi.^[6] Pir Zia lifts up this Sufi tradition as a post-denominational, mystical alternative to the extremes of religious fundamentalism and secular materialism, and a viable contemporary path of personal transformation.^[7]

Focussing also on the specific Chishti contributions to the Mazhab-e Ishq, Pir Zia has also cultivated a profound intimacy with classical Chishti manuals of Sufism,^[8] and reinvigorated interest in the Chishti *silsila* (or chain of transmission) amongst his *mureeds* (Persian for 'students'). Pir Zia has delivered a series of lectures on the subject, as well as published a small handbook about the figures of the silsila based on research in Arabic and Indo-Persian sources.^[9]

Training and Initiatic Transmission

Pir Zia was trained in the universal mysticism of his father, Vilayat Khan, as well as the classical Sufi teachings of the Chishtiyya order. In his youth, Pir Zia also studied Buddhism under the auspices of His Holiness the Dalai Lama while living in Dharamsala, India.^[10]

Pir Zia Inayat Khan was invested with spiritual authority by his father and Pir, Vilayat Khan, in the year 2000, making him a Pir in the lineage of Hazrat Inayat Khan. This lineage includes transmission from four major Sufi orders of India, but the primary transmission is through the Chishti-Nizami silsila. (Chishti-Nizami refers to a branch of the Chishti order, founded in the 13th century C.E. by Moinuddin Chishti. Silsila, or chain, refers to the chain of transmission of baraka, the spiritual power and blessing of a Sufi order.) Pir Zia Inayat Khan is the thirty-ninth human link in this chain of transmission.^[11]

Education and Publications

Pir Zia received a master's degree in religious studies, and recently completed a Ph.D in religion at Duke University.

Pir Zia has published a number of instructional materials through Omega Publications and the Sufi Order International,^[12] as well as editing *A Pearl in Wine*, a book of essays about Hazrat Inayat Khan. Pir Zia has written prefaces for the 1994 reprint of Henry Corbin's *The Man of Light in Iranian Sufism* and the 1996 reprint of Gelpke's translation of *The Story of Layla and Majnun*; an article entitled "Illuminative Presence" in Hart, Nelson, & Puhakka (Eds.) 2001 volume *Transpersonal Knowing*; and edits the biannual magazine *Elixir*. Pir Zia has also translated several unpublished Indo-Persian Chishti poems and texts used in seminars and classes.

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Notes

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- [4] See 2006 Sufi Conference (<http://www.suficonference.org>)
- [5] See Green Hermeticism (http://www.sulukacademy.org/Green_Hermeticism.cfm) course of the Suluk Academy (<http://www.sulukacademy.org>)
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- [7] See audio webcast (<http://www.sufiorder.org/live/webcasts-arch.html>)
- [8] For example, the *Wujud al-Ashekin* of Gizu Daraz, and the *Kashkul-i-Kalimi* of Kalim Allah Jahanabadi
- [9] Both are produced by the Sufi Order International.
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- [11] See the Sufi Order International's silsila. (<http://www.sufiorder.org/silsila.html>)
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External links

- Sufi Order International of North America (<http://www.sufiorder.org>)
- Sufi Live (<http://www.sufilive.com>)

Spirit of Guidance

Part of a series of articles on
Universal Sufism



Figures

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The Spirit of Guidance is the term in Universal Sufism for Universal Intelligence as it is manifest in the human mind.^[1]

Hazrat Inayat Khan coined the term in Arabic *Ruh-ul-Irshad* Arabic: *دائش رال ا حور* In English: The Spirit of Guidance For a Sufi, the diversity of names and forms of the world's religious tendencies are like veils covering the phenomena of the 'Spirit of Guidance' manifested at all levels of evolution. This Inner Guidance is constantly present in the beautiful book of nature's mysteries, which reveals a never-ending Message of Love, providing one's understanding of the relationship between matter and spirit is in harmony with one's feeling heart.

Main points

- The Spirit of Guidance is *Divine Mind* in its emanation in the human mind. The human mind is the microcosm and the divine mind is the macrocosm.^[2]
 - The experiences of every being become the experience of the divine mind, therefore it has knowledge of all beings. It is therefore the sum total of all experience.^[3]
 - Intuition, inspiration, vision, revelation and prophecy are emanations of the Spirit of Guidance in microcosmic form.
 - Every person reflects a spark of the spirit of guidance and act as triggers of guidance in others.
 - Some people effectively channel the "central current" of divine mind and therefore reflect guidance more recognisably on others. These people have been known as prophets, teachers, Gurus etc...
-

- To realise the spirit of guidance one is taught to clear the outer layers of clutter in the mind which stop one from sensing it.
- It is like a plant that grows and blossoms in response to being cared for.
- It is the essence of enlightenment (Nirvana), the light of God. When one is fully aware of and responsive to it, one is said to be "enlightened" and "liberated."
- The 33 beads on the Misbaha represent the eternity of manifestations of the Divine Mind and the endless possibilities for liberation. Each bead is individual yet the thread tying them together is unchanged and equal to all.

Parallel teachings

Esther Hicks describes it this way: "When you finally get it that you have this personal relationship with this Stream and that you have this magnificent Guidance System within you that lets you know, in every particle of every moment, what you're doing relative to the Stream, and so, you let your dominant intent be to connect to the Stream and radiate it as much as you can, then, suddenly, everything else falls into its perfect place."^[4]

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- [2] Volume IX - The Unity of Religious Ideals Part III, The Heart of Sufism, Hazrat Inayat Khan
- [3] Volume VI - The Alchemy of Happiness Our Life's Experience, Hazrat Inayat Khan
- [4] *The Law of Attraction: The Basics of the Teachings of Abraham* (December 1, 2006), Jerry and Esther Hicks, Hay House, ISBN 978-1401917593

External links

- Sufi Live (<http://www.sufilive.com>)

Universal Worship Service

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The **Universal Worship Service** was created by Inayat Khan as a prayer service honoring the religious traditions of the world as equal sources of spirituality.

The service is officiated by the clergy of Universal Sufism who are called Cherags and Cheragas, from the Arabic for 'lamp.' A candle is lit and readings taken on a particular theme from the sacred texts of six of the major world religions and traditions, each evoking a Divine Quality the tradition is said to illustrate:

- Hinduism (Divine Wisdom)
 - Buddhism (Divine Compassion)
 - Zoroastrianism (Divine Purity)
 - Judaism (Divine Law, or Divine Covenant)
 - Christianity (Divine Self-Sacrifice)
 - Islam (Divine Unity)
-



Universal Worship Altar

Other candles may be lit to honor other world traditions. Some of the more commonly included traditions are:

- the Goddess Tradition (also called the tradition of the Divine Feminine)
- Taoism
- Indigenous Traditions (usually, the indigenous tradition local to the celebration of the service is honored)

The first candle represents the light of Divine Truth, and from it all the other nine candles are lit.

The service also includes Inayat Khan's prayers Saum, Salat, and

Khatum.

There are often meditations, sermons, songs, or Dances of Universal Peace following the readings.

The service can be for any theme and is also the background of Universal Sufi weddings, funerals and baby blessings.^[1]

External links

- <http://cheraglibrary.org/>
- <http://www.sufimovement.org/whatservice.htm>
- http://sufiorder.org/activities_universal.html
- <http://www.ruhaniat.org/about/univWor.php>
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[1] Prajapati O'Neil - Sufi Order International

Dances of Universal Peace

Part of a series of articles on
Universal Sufism



Figures

Inayat Khan · Pirani Ameena Begum · Maheboob Khan · Mohammed Ali Khan · Musharaff Khan · Samuel L. Lewis · Fazal Inayat-Khan · Vilayat Inayat Khan · Hidayat Inayat Khan · Zia Inayat Khan

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The **Dances of Universal Peace** (DUP) are meditative, spiritual practices using the mantras of all world religions to promote peace.^[1] The DUP dances, of North American Sufic origin, combine chants from world faiths with dancing, whirling, and a variety of movement with singing.^[2]

The Dances

Conducted in the company of a number of other dancers in a circle,^[3] ^[4] the participatory dances are facilitated by a dance leader who plays a percussive or stringed instrument, usually guitar or drum as dance accompaniment. Each dance has a chant which is sung as the dance is performed.^[4] The chants are often sacred phrases put to traditional or contemporary melodies, and include a wide range of languages including Arabic, Aramaic, English, Hawaiian, Hebrew, Persian, and Sanskrit.^[3] The promoters of the dances claim that these forms embody the understanding that the truth at the heart of all religions is the same truth, and that peace can be promoted through an experience of this unity.^[5]

The DUP emphasis is on participation regardless of ability, and dances are almost never performed before an audience. Dancers of all levels of ability dance together, and each dance is usually taught afresh at each gathering. The practice of the dance is purported to develop the participants' spiritual awareness, awareness of their own body, and awareness of the presence of others. Dances are choreographed with movements, steps, and gestures that encourage the dancer to explore the deeper mystical meaning of the dance.^[6]

History

The Dances of Universal Peace were first formulated in the late 1960s by Samuel L. Lewis (SAM = Sufi Ahmed Murad Chisti, 1896–1971) and were then conducted in California.^[7] The original dances were strongly influenced by Samuel Lewis' spiritual relationships with Ruth St. Denis, a modern dance pioneer, and Hazrat Inayat Khan, a Sufi master. The influence on the dances of Sufi practices such as Sema and The Whirling Dervishes are apparent, although Samuel Lewis was also a Rinzai Zen master and drew on the teachings of the major religious and spiritual traditions, including native.^[3]

Dances were originally performed at camps and meetings with a distinctly new age and alternative feel but have increasingly come to be offered in diverse places of worship, schools, colleges, prisons, hospices, residential homes for those with special needs, and holistic health centers.^[8] The Dances have since developed into a global movement.^[4] The Network for the Dances of Universal Peace has members in 28 countries.^[9]

Criticism

The Catholic Church has criticized its priests for doctrinal diversity, including participating in and promoting the Dances of Universal Peace.^[10] Joseph Cardinal Ratzinger (now Pope Benedict XVI) dismissed Matthew Fox from the Dominican Order for his activities which include promotion of the Dances of Universal Peace. Since that time Fox went on to become a vocal critic of Ratzinger and his policies.^[11]

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- Dances of Universal Peace at Encyclopedia Britannica (<http://www.britannica.com/EBchecked/topic/1447789/Dances-of-Universal-Peace>) Accessed September 2009
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Ryazat

Part of a series of articles on
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Figures

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Beliefs

Panentheism · Universal Intelligence · Esotericism · Spirit of Guidance · Universalism · Karma · Wahdatu l-Wujūd · Zāhir · Bāṭin · Prophetic continuity

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Structure

Pir · Murshid · Khalif · Murid

Places of worship

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Groups

Sufi Order International · International Sufi Movement · Sufi Ruhaniat International

Ryazat is the Universal Sufi practice of mindfulness of breath, similar to Pranayama.^[1]

Ryazat is used as a meditation for many daily activities and as a source of prana.^[2]

References

[1] 45 LESSONS ON BREATH (<http://www.spiritual-learning.com/45lessons.html>)

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External links

- Sufi Live (<http://www.sufilive.com>)
-

Ziraat

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Ziraat is a Universal Sufi meditational practice focusing on nature and the five elements.

Pir Zia Inayat-Khan stated that a unique and compelling factor in contemporary mysticism is the current ecological crisis, which is a spiritual crisis as well as environmental, social, etc. Therefore, a spiritual response is warranted, and much of Pir Zia's teaching focuses on acknowledging the intelligence and sacredness of the natural environment, as well as achieving states of prayerful communion therewith. For example, in his *The Holy Mysteries of the Five Elements* Pir Zia draws from the purification practices of the Chishti tradition to emphasize how embodied spiritual practice brings one into direct contact with the five elements (earth, water, fire, air, ether), and in seminars offers practices the contemplation of the natural world.

Relatedly, an aspect of Pir Zia's teaching is the revitalization of Hermetic and ecological themes latent within the Chishti tradition. With Peter Lamborn Wilson, Pir Zia coined the term Green Hermeticism to refer to the ecologically-oriented revivification of Hermetic and alchemical wisdom in post-modernity. The Suluk Academy now offers a course on Green Hermeticism that includes the practical alchemical formulation of plant medicines (spagyry) in addition to the contemplative presentation of Hermetic and alchemical principles.^[1]

References

[1] See Green Hermeticism (http://www.sulukacademy.org/Green_Hermeticism.cfm) course of the Suluk Academy (<http://www.sulukacademy.org>)

External links

- Sufi Live (<http://www.sufilive.com>)

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The **Universel Murad Hassil** is one of the three international Universal Sufi Temples.

In 1969, a temple designed by the Dutch architect S.J. of Embden was built on the place where in 1922, during the summer school, Inayat Khan reported having a 'spiritual experience' and proclaimed the place holy.

Every year, the 'Sufi summer school' takes place in this temple, and many Universal Sufis from around the world visit the temple each summer.

The Universal Worship Service, brotherhood days and other meetings take place in the temple as well as several traditional music concerts.

The building is a simple square in basis and the cupola is gold. The cupola has a typically oriental form.

External links

- Sufi Live ^[1]
- Soefitempel ^[2]

References

- [1] <http://www.sufilive.com>
 [2] <http://www.soefitempel.nl>

Sirkar Sufi Centre

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Figures

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Sufi Order International · International Sufi Movement · Sufi Ruhaniat International

The **Sirkar Sufi Centre**, or **Cape Town Sufi Temple**, is a temple of Universal Sufism belonging to the Sufi Movement. It is built in a icosahedron geodesic domed style, and was designed by Heirich Kuhn. The building consists of five domes that symbolise five levels of spiritual being that Universal Sufis believe in. The altar was designed to be moved to be able to face different directions.^[1]

References

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External links

- Sufi Live (<http://www.sufilive.com>)

Sufi Order International

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Figures

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The Sufi Order International is an organization dedicated to "Universal Sufism" as elaborated by Hazrat Inayat Khan. The order is currently led by Pir Zia Inayat Khan, the grandson of Hazrat Inayat Khan and son of Pir Vilayat Inayat Khan.

The activities of the Sufi Order International, in keeping with the vision of Hazrat Inayat Khan, are contained within five concentrations — The Esoteric School, The Healing Order, The Universal Worship, Kinship Activity, and Ziraat. Each concentration is headed by a senior member of the Sufi Order appointed by the Pir. These are described further on the Sufi Order's Activities ^[1] page.

The Sufi Order International has centers throughout the world ^[2], where one may take classes, learn about practices, and find fellowship with other seekers. Some choose to work with a guide, who has been trained in the lineage of Murshid Inayat Khan, Pir Vilayat Inayat Khan, and Pir Zia Inayat Khan (and ultimately through the Chisti order in India).

History

Traditional Sufism is a branch of Islam that provides a more personal and mystical connection to its enlightenment, or “divine love.”^[3] It originated in the Middle East and North East Africa as a sect of Islam that internalized Islamic beliefs. The Sufi Order International would not be thriving today if it was not for the leadership that brought it from this traditional Sufism to the West. Pir Hazrat Inayat Khan was the original leader of this movement and the founder of the Sufi Order of the West, which is now known as the Sufi Order International and is led by his grandson, Pir Zia.^[4] It was he who decided to move westward because he was given a mission by his dying mentor. Inayat was born and raised in India in 1887, and as he aged he became more spiritually aware. Inayat studied many sacred texts and soon went to the shrine of Khwaja Moineddin Chishti. There he decided to follow the Sufi path and found a guide, or Mushid, to teach him the Sufi beliefs. For four years his mentor, Mohammed Abu Hashim Madani, guided Inayat down the Sufi Path. Before passing away Inayat’s mentor gave him a message to unite the East and West with the “music” of Sufism. Shortly after, Inayat traveled to America and began spreading the Sufi Word.^[5] The spread of Sufism in the West began with Pir Hazrat’s immigration to America where he first founded The Sufi Order. As he began to spread the Sufi Word he did so with some changes to the structure of the belief system such as reforming the ability of women to hold titles such as shiekh or missionary.

External links

- Sufi Order International, North America ^[6]
- Sufi Live ^[1]

References

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Sufi Ruhaniat International

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Overview

"The Sufi Ruhaniat International (SRI) is the Universal Sufi Order founded by Murshid Samuel L. Lewis shortly before he died in 1971. The Ruhaniat is composed of sincere *mureeds* (formally initiated students) who tread the Path of Initiation and Discipleship, seeking the truth of the Inner Life through personal practice and direct experience — just as the disciples of Christ, Buddha, the Divine Mother, Mohammed, and other Illuminated Souls, known and unknown, have done through the ages." — *From the Sufi Ruhaniat International website* ^[1]

The Sufi Ruhaniat International (SRI) is a stream of Universal Sufism and draws inspiration from traditions of Sufism within and beyond historic Islam. SRI is an initiatic order within the lineage of Hazrat Inayat Khan (*Inayati-Chishtiyya*). Murshid Sufi Ahmed Murad Chishti (Samuel L. Lewis), a disciple of Hazrat Inayat Khan, formally founded the order in 1970. There are centers throughout the United States, Belgium, Canada, the Netherlands and the United Kingdom. Sufi Ruhaniat International has five primary activities. ^[2]

Activities

Esoteric School

Initiation and progress on the path of discipleship is the central theme of the Sufi Ruhaniat International. The relationship between teacher and student exists for the purpose of providing training that leads to realization of the Divine essence in each human being, and to leading a life of service to God and humanity. Through various centers, classes are offered both to the general public (in accordance with the brother/sisterhood work) and to those interested in the path of initiation. Initiates are expected to maintain a relationship with a spiritual guide. Students are referred to as *mureeds*.

Dervish Healing Order

The Dervish Healing Order serves as that aspect of the Sufi Ruhaniat International which maintains and promotes the vision of health and Divine Healing as presented by Hazrat Inayat Khan. The Dervish Healing Order is an initiatory order. All members have demonstrated their deep involvement in some aspect of healing, either toward self or others. A primary activity is the conduction of the Healing Service of Hazrat Inayat Khan.^[3]

Ziraat

Ziraat is a heart-based approach to gardening and food production outwardly, and to spiritual growth inwardly. The heart, like the earth, is regarded as sacred soil to be prepared for planting. Rocks and roots are removed; last year's stubble is plowed under. New seed is placed in the furrow. Sunshine and rain attend the turning of the seasons, and the ancient cycles of sowing, growth, fruition and harvest are realized in ourselves and in our gardens and farms.^[4]

Universal Worship Service

The Universal Worship Service was created by Hazrat Inayat Khan to promote a deeper understanding and appreciation of the diverse religious traditions of the world: both in the beauty of their distinctions and differences, externally, and in the transformative and healing power of their inner Unity...all coming from the same Source. Conducted by ministers called Cherags (Lamps of the Message), the Service honors nine of world's major religious traditions – the Goddess Tradition, Hinduism, Taoism, Buddhism, Zoroastrianism, the Native Traditions of the world, Judaism, Christianity, and Islam. For each tradition, a candle is lit, a selection from the sacred scriptures is read, and a spiritual practice or Dance of Universal Peace is led. Leaders of the Universal Worship Service are referred to as *cherags* and *cheragas*.^[5]

Dances of Universal Peace

The Dances of Universal Peace are simple, meditative, joyous, multi-cultural, circle dances that use sacred phrases, chants, music, and movements from the many traditions of the earth to touch the spiritual essence within ourselves and others. Based on the work begun in the late 1960s by Murshid Samuel L. Lewis, they promote peace and integration within individuals and groups worldwide. There are no performers nor audience – new arrivals and old hands form the circle together. The International Network for the Dances of Universal Peace^[6] was formed under the auspices of SRI to serve as a network for the many Dance meetings and leaders throughout the world, to publish recordings and instructions for the Dances, and as a resource for the ongoing development of new Dances and for the training of dance leaders. Dance leader certification is available through the affiliated Mentor Teachers Guild.^[7]

History

The Sufi Ruhaniat International was incorporated as the Sufi Islamia Ruhaniat Society by Murshid Samuel L. Lewis in November 1970, shortly before his death in 1971. In 2002 the name was changed to Sufi Ruhaniat International.^[8]

Leadership

Leadership of SRI is provided by a *pir* (spiritual leader) and a council of *murshids* and *murshidas* (senior teachers). Teachers are referred to as *sheiks* and *sheikhas*. SRI is not "guru-centered" and maintains a minimal hierarchy required for any effective organization to function. All members are respected for the unique perspectives and abilities they offer.^[9]

Dates Active	Pir
2001 — Current	Pir Shabda Khan ^[10]
1971–2001	Hazrat Pir Moineddin Jablonski ^[11] (1942–2001)
1970–1971	Hazrat Murshid Samuel L. Lewis ^[1] (1896–1971)

Other Influences

Other teachers have informed the Sufi Ruhaniat International's spiritual tradition. Among these are:

Sensei Nyogen Senzaki (1876–1958) was a Rinzai Zen monk and student of Soyen Shaku. He was the Zen teacher of Samuel L. Lewis. His last words were said to be "Remember the Dharma! Remember the Dharma! Remember the Dharma!" ^[12]

Ruth St. Denis (1879–1968) was a modern dance pioneer and a major influence on Samuel L. Lewis, who called her "Mata-Ji" (Honored Mother) and referred to her as "my fairy godmother". She was a source of inspiration in Samuel L. Lewis' creation of the Dances of Universal Peace and of the Spiritual Walks.^[13]

Joe Miller (1904–1992) was an American mystic best known for his Thursday Morning Walks in San Francisco's Golden Gate Park with his wife Guin during the 1970s and 1980s. Joe was widely respected for his spiritual clarity and Dr. Evans-Wentz, the original translator of the Tibetan Book of the Dead, and other sacred Mahayana texts, considered Joe Miller "the only man he had met in the West who understood the Doctrine of the Clear Light." Joe was a close friend of Samuel L. Lewis who upon his deathbed asked Joe to "Take care of my disciples." Joe provided spiritual guidance to Sam's disciples, and many others, until his death in 1992.^[14]

References

- [1] About SRI – <http://www.ruhaniat.org/about/about.php>
- [2] Sufi Ruhaniat International – <http://www.ruhaniat.org>
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- [4] Ziraat – <http://www.olympus.net/personal/ziraat/>
- [5] Universal Worship Service – <http://cheraglibrary.org/archive/cyt-001.htm>
- [6] Dances of Universal Peace – <http://www.dancesofuniversalpeace.org>
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- [8] Murshid SAM Biography – <http://www.ruhaniat.org/lineage/SAMBio.php>
- [9] Lineage – <http://www.ruhaniat.org/lineage>
- [10] http://www.ruhaniat.org/index.php?option=com_content&view=article&id=147&Itemid=142
- [11] http://www.ruhaniat.org/index.php?option=com_content&view=article&id=133&Itemid=144
- [12] Nyogen Senzaki – <http://www.ruhaniat.org/lineage/SenzakiBio.php>
- [13] Ruth St Denis – <http://www.ruhaniat.org/lineage/RSDBio.php>
- [14] Joe Miller – <http://www.ruhaniat.org/lineage/JoeBio.php>, *Great Song: the Life and Teaching of Joe Miller*, Richard Power, 1993

External links

- Pir Shabda Khan's Website (<http://www.marinsufis.com/>)
- Ruhaniat Europe (<http://www.ruhaniateurope.org/>)
- Sufi Order International (<http://www.sufiorder.org/>)
- Sufi Movement International (<http://www.sufimovement.org/>)
- Sufi Live (<http://www.sufilive.com>)
- (<http://www.sftslodge.org/category/miller-archive>) Joe Miller, Talks :San Francisco Theosophical Society Lodge

Prophetic continuity

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Following in the tradition of Sufis such as Ibn Arabi, Shihabuddin Suhrawardi, Dara Shikoh, the Indian Emperor Akbar, and Hazrat Inayat Khan, Pir Zia Inayat-Khan upholds the idea of prophetic continuity, i.e. the idea that a single and universal force of divine guidance manifests throughout particular prophetic instantiations in time, space, and culture.^[1] While according full respect to the particularities and distinctions of different religions and revelations, this view also holds that all religions and revelations epiphanize the universal, perennial, and ongoing disclosure of the Divine.^[2] Pir Zia affirms, however, that prophetic continuity and unity does not equal uniformity. The myriad manifestations of revelation in its distinctions and differences are an inherent and thus sacred expression of the whole. In his 2007 webcast, Pir Zia explains this using the metaphor of DNA:

No religion serves the function of another, and yet, religions are not essentially different, although they are differentiated in function... [O]rgans are made of tissues, tissues of cells, and cells contain DNA,

and every cell contains the DNA of the whole body -- so every organ contains in itself the total truth without anything absent. It is all fully present in each part, and yet that total truth is modulated, is customized by the cell so that each cell can contribute to the working of the whole, a whole that is not inorganic and homogeneous but is organic and differentiated, and so each cell needs to customize its divine dispensation to work cooperatively within the field of the whole, to contribute its part to the divine wisdom... This is a brilliant model for understanding the relationships of the divinely revealed religions, and the real possibility of imagining, conceiving, and making real the total religion that is the summation of all dispensations.^[3]

In this view prophetic revelation is a birthright shared by all humanity, and as such offers a source for genuine interreligious reconciliation. While remaining firmly within one's own cultural and religious location, one can behold with full respect the Divine guidance as revealed in other traditions. Extending beyond interfaith dialogue, planetary prophetology supports the late Wayne Teasdale's concept of interspirituality, that is, the active, shared practice amongst followers of different religions. In this regard, Pir Zia has hosted and participated in a number of "interspiritual" and Abrahamic gatherings, in addition to conferences of different Sufi masters.^[4]

According to Pir Zia, the mystical and esoteric currents of the worlds' religions in particular support this interpretation of universal Divine guidance, and play a critical role in the emergence of a new planetary consciousness. Mystical traditions, in their acknowledgement of a universal and ongoing force of divine guidance and revelation, provide the transformative foundations for a positive global civilization characterized by interreligious reconciliation.^[3]

[1] An idea often referred to as *verus propheta* in Christian esotericism.


[2] See webcast (<http://sufiorder.org/live/webcast.html>).

[3] See webcast (<http://sufiorder.org/live/webcast.html>)

[4] See 2006 Sufi Conference (<http://www.suficonference.org>)

Sufism Reoriented

Sufism Reoriented

	
Type	Non-profit religious corporation
Founded	1952
Location	Walnut Creek, California
Key people	Carol Weyland Conner
Website	sufismreoriented.org ^[1]

Sufism Reoriented is an American school of spiritual training headquartered in Walnut Creek, California, established by Meher Baba in 1952. In November of that year he signed *The Chartered Guidance from Meher Baba for the Reorientation of Sufism*. He appointed Ivy O. Duce as the first Murshida, or spiritual guide, of Sufism Reoriented.

Sufism was originally brought to the West by Hazrat Inayat Khan (1882–1927) in 1910. He appointed Rabia Martin as his successor and Murshida of his Sufi Order. In the 1940s Rabia Martin recognized Avatar Meher Baba as the reigning spiritual authority of the age and surrendered herself and her order to him. She appointed Ivy Duce as her successor as Murshida of the Sufi Order. In 1948 Murshida Duce was called to India by Meher Baba who confirmed her role as Murshida and announced that he intended to reorient Sufism under his guidance and her leadership in the near future. This was realized in 1952 with the creation of Sufism Reoriented.^[2]

The members of Sufism Reoriented celebrate Meher Baba as the Avatar, the human incarnation of God and the spiritual authority of this age.^[3] This represents a substantial departure from Sufism in either its traditional Islamic form, or in the form taught by Hazrat Inayat Khan. It is worth noting that Meher Baba asserted that Sufism pre-dates the Islamic prophet Muhammad, having begun with the prophet Zoroaster of Persia,^[4] and that Muhammad gave Sufism a spiritual push back toward the esoteric aspect of the spiritual path (this last point was conveyed to Don E. Stevens by Meher Baba in person).

Meher Baba designed Sufism Reoriented as a universal spiritual school which recognizes a central core of divine love at the heart of all spiritual systems. Meher Baba reorganized patterns of life and inner training associated with ancient Sufism and adapted them to the needs of spiritual students in contemporary America. He identified the central principles of Sufism Reoriented as love and service: active love for God and active service to others in God's world.

Those who are drawn to join this Sufi school share certain characteristics. First is an inner connection with divinity that cannot be denied or set aside, an overwhelming impetus to dedicate one's life to God and to honor the divinity of life itself. Though this impulse may not always emerge in one's daily awareness, it is felt at deeper levels as a central quality of life. Sufis identify it as love, and they recognize its fulfillment in Meher Baba, the very embodiment of love.

Those drawn to Sufism Reoriented also recognize a natural affinity with the school's spiritual teacher, who occupies the office of Murshid. The term *Murshid* or *Murshida* means Guide. It is used in traditional Sufism to refer to the spiritual figure who directs a Sufi school. Meher Baba, who described himself as the *Murshid of Murshids*, first received Murshida Rabia Martin as His follower, and agreed to guide her and her Sufi group. However, Murshida Martin died before meeting Meher Baba physically.^[5] Before passing, Murshida Martin made Ivy Oneita Duce (1895–1981) her successor (the next Murshida) of the Sufi Order. In 1952 Meher Baba appointed her the first

Murshida of Sufism Reoriented. Meher Baba confirmed this in India upon meeting Murshida Duce there. Before her passing, Murshida Duce named Dr. James S. B. MacKie (1932–2001) as her successor. He, in turn, designated Carol Weyland Conner, the current Murshida, as his successor.

Meher Baba Publications and Media

Sufism Reoriented is the copyright holder and publisher of several books by and about Meher Baba including Meher Baba's most important published book *God Speaks: the Theme of Creation and Its Purpose*. It also owns and publishes *Beams from Meher Baba on the Spiritual Panorama*, *Life At Its Best*, *Glimpses of the God-Man Meher Baba. Volume I*, and *How a Master Works* by Ivy Oneita Duce.^[6] In addition Sufism Reoriented owns and preserves numerous films and photographs of Baba. These include color 16mm films taken of Baba during his trip to the United States in 1956 by Charmian Duce Knowles, daughter of Murshida Ivy Oneita Duce.

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External links

- Official Website of Sufism Reoriented (<http://www.sufismreoriented.org/>)
- Letter from Murshida Rabia Martin to Meher Baba dated August 24th, 1945 (<http://www.lordmeher.org/index.jsp?pageBase=page.jsp&nextPage=3069>)
- Who brought the Inayat Khan Sufi Group to Meher Baba (<http://www.jaibaba.com/mandali/ds/broughtsufis.html>)
- Sufism Reoriented - Fifty Years Later (http://www.belovedarchives.org/printer_friendly/glow_art008_pf.html)
- Article about Murshida Carol Weyland Conner (<http://www.boloji.com/wfs/wfs146.htm>)
- Interview with Murshida Conner (http://www.belovedarchives.org/glow_international/art007_01.html)

Universal Sufi Prayers

Part of a series of articles on
Universal Sufism



Figures

Inayat Khan · Pirani Ameena Begum · Maheboob Khan · Mohammed Ali Khan · Musharaff Khan · Samuel L. Lewis · Fazal Inayat-Khan · Vilayat Inayat Khan · Hidayat Inayat Khan · Zia Inayat Khan

Beliefs

Panentheism · Universal Intelligence · Esotericism · Spirit of Guidance · Universalism · Karma · Wahdatu l-Wujūd · Zāhir · Bāṭin · Prophetic continuity

Practices

Universal Worship Service · Dhikr · Wazifa · Muraqaba · Dances of Universal Peace · Ryazat · Prayer · Ziraat

Structure

Pir · Murshid · Khalif · Murid

Places of worship

Universel Murad Hassil · Universel · Dargah of Hazrat Inayat · Sirkar Sufi Centre

Groups

Sufi Order International · International Sufi Movement · Sufi Ruhaniat International

Universal Sufi Prayers are also known as the **Confraternity Prayers**.

The three prayers read daily by Universal Sufis. They are *not* obligatory, but recommended by their author Hazrat Inayat Khan.^[1]

Sunrise or waking prayer

Includes:

- Invocation
- Saum
- Dhikr of "*May the Message of God reach far and wide*". Recited eleven times.
- Pir
- Prayer for the Universel

The prayer is written by Hazrat Inayat Khan and read by Universal Sufis as a prayer for the building of a universal centre of worship - the "Universel," which would have a function similar to the Bahá'í House of Worship.

- Prayer for Peace
-

Midday prayers

- Invocation
 - Written by Hazrat Inayat Khan and read at the beginning of every Universal Sufi gathering, prayer or event. It is read as an orientation prayer and is thought of as the inner meaning of the qibla in Islamic thought.
- Salat
- "Pour upon us Thy Love and Thy Light". Recited eleven times.
- Nabi
- Prayer for the Universel
- Prayer for Peace

Evening prayers

- Invocation
- Khatum
- "Disclose to us Thy Divine Light". Recited eleven times.
- Rasul
- Prayer for the Universel
- Prayer for Peace

Additional prayers

Read on certain occasions or before certain activities, including:

- Prayer for Peace
- Nayaz
- Nazar
- Dowah
- The Healing Prayer
- Prayer for the Dead
- Blessing
- Prayer for the New Year
- Prayer for Peace in the World
- Prayer of Invocation

References

- [1] A CHERAG'S LIBRARY - A spiritual resource of sacred scripture, links to the world's religions and an archive of sacred readings for use by cherags in the Universal Worship Service (<http://www.cheraglibrary.org/additnalprayers.htm>)

External links

- Cherag Library (<http://www.cheraglibrary.org/>)
- Sufi Live (<http://www.sufilive.com>)

Prayer for Peace in the World

Prayer for Peace in the World was written by Hazrat Inayat Khan in the early 20th century, it is a prayer read by Universal Sufis in times of world strife.

Text

O You, the almighty Sun, whose light clears away all clouds,

We take refuge in You, king of all men, God of all deities, Lord of all angels.

We pray You, dispel the mist of illusion from the hearts of the nations and lift their lives by Your all-sufficient power.

Pour upon them Your limitless love, Your ever-shining light, Your everlasting life, Your heavenly joy and Your perfect peace. Amen"

References

- <http://www.centrum-universel.com/prayers2.htm>"

Chishti Order

The **Chishtī Order** (Persian: چشتی - *Čištī*) is a Sufi order within the mystic branches of Islam which was founded in Chisht, a small town near Herat, Afghanistan about 930 CE. The Chishti Order is known for its emphasis on love, tolerance, and openness.^[1] The doctrine of the Chishti Order is based on *walāya*, which is a fundamental notion of Islamic social, political and spiritual life. The Chishti's were first exposed to this idea of *walāya*, from Sufi ideas, but developed two different categories of it: *walāya* of divine lordship (*robūbīyat*) and the *walāya* of divine love (*moḥabbat*)^[2].

The order was founded by Abu Ishaq Shami ("the Syrian") who introduced the ideas of Sufism to the town of Chisht, some 95 miles east of Herat in present-day western Afghanistan.^[3] Before returning to Syria, where he is now buried next to Ibn Arabi at Jabal Qasioun^[4] Shami initiated, trained and deputized the son of the local emir, Abu Ahmad Abdal.^[5] Under the leadership of Abu Ahmad's descendants, the *Chishtiya* as they are also known, flourished as a regional mystical order.^[6]

Chishti master Inayat Khan (1882–1927) was the first to bring the Sufi path to the West, arriving in America in 1910 and later settling near Paris, France. His approach exemplified the tolerance and openness of the Chishti Order, following a custom began by Moinuddin Chishti of initiating and training disciples regardless of religious affiliation and which continued through Nizamuddin Auliya and Shah Kalim Allah Jahanabadi. Chishti master Mido Chishti has taken teachings of the order to develop FUZN. This has proven popular in the Middle East, Australia and California.

Key ideas

The Chishti Order is famous for its emphasis on love, tolerance, and openness. The order traces its spiritual origin through various saints all the way to the Islamic caliph Ali and from him to the Islamic prophet Muhammad.

The Chishti saints had two hallmarks which differentiate them from other Sufi saints. The first was their ethical relations to the institutional powers. This meant voluntarily keeping a distance from the ruler or the government mechanism.^[7] It didn't matter if the ruler was a patron or a disciple: he was always kept at bay since it was felt that mixing with the ruler will corrupt the soul by indulging it in worldly matters. In his last discourse to disciples, Khawaja Moinuddin Chishti said:

“Never seek any help, charity, or favors from anybody except God. Never go the court of kings, but never refuse to bless and help the needy and the poor, the widow, and the orphan, if they come to your door.”^[8]

The second distinctive dimension was related to the religious practice of the Chishtis. It was proactive rather than passive; a ceaseless search for the divine other. In this respect the Chishtis followed a particular ritual more zealously than any other brotherhood. This was the practice of *sama*, evoking the divine presence through song or listening to music.^[9] The genius of the Chishti saints was that they accommodated the practice of *sama* with the full range of Muslim obligations.^[10]

Ideology

The Chishti Order can be characterized by the following principles:

- Obedience to the shaykh and/or pir
- Renunciation of the material world
- Distance from worldly powers
- Supporting the poor
- Service to humanity
- Respect for other devotional traditions
- Dependence on the Creator and not the creation
- Disapproval of showing off miraculous feats

The early mystics of the Chishti Order in India used two sources as the official guide books of their faith. The first being the 'Awārif al-Ma'ārif of ShaykhShihāb al-Dīn Suhrawardī and the second being Kashf al-Mahd̲jūb of Hud̲jwīrī in which the elder saints would teach their disciples about the organization of their khānaqāhs. Chishti Mystic Ideology revolved around a few basic understandings. The first being the concept of waḥdat al-wud̲jūd (Unity of Being) which not only determined their social outlook, but was also classified as their motive force to their mystic mission. Chishti Mystic Ideology also looked down upon possession of private property because it was a negation of faith in God, and followed the idea of living and working for a healthy social order that got rid of all conflicts and discriminations. The Chishtis also believed in no form of contact with the state. One source noted this through the saying: “There are two abuses among the mystics”, says an early Čishtī mystic, “d̲jirrat and muḳallid. Muḳallid is one who has no master; d̲jirrat is one who visits kings and their courts and asks people for money”. Finally Chishti Ideology also entails the basic understanding in living for the Lord alone (summum bonum) and not demanding formal conversion to Islam as a pre-requisite to initiation in the mystic order.^[11]

Practices

In order to connect with Allah on a personal and emotional level, the Chishtis were known for 5 basic practices.^[12]

1. *Dhikr-i Djahr*, reciting the names of Allāh loudly, sitting in the prescribed posture at prescribed times
2. *Dhikr-i Khafī*, reciting the names of Allāh silently
3. *Pās-i Anfās*, regulating the breath
4. *Murā-kāba*, absorption in mystic contemplation
5. *Čilla*, forty days of spiritual confinement in a lonely corner or cell for prayer and contemplation

Literature

The Chishti's are known for their literature of conversations of the shaykhs collected by their disciples called *malfūzāt*. Most malfuzats contain specific knowledge about the insight of thought and practice to the Chishti order while others contain poetry and letters written by famous members of the order.^[13]

Historical Eras

- Era of the Great Shaykhs (circa 597/1200 to 757/1356)
- Era of the Provincial *Khānaqāhs* (8th/14th & 9th/15th centuries)
- Rise of the *Šābiriyya* Branch (9th/15th century onwards)
- Revival of the *Nizāmiyya* Branch 12th/(18th century onwards)^[14]

Chishti order in South Asia

The Chishti Order is now indigenous to Afghanistan and South Asia (mainly India, Pakistan and Bangladesh). It was the first of the four main Sufi Orders (Chishtia, Qadiriyya, Suhrawardiyya and Naqshbandi) to be established in this region. Moinuddin Chishti introduced the Chishti Order in India, sometime in the middle of the 12th century AD. He was eighth in the line of succession from the founder of the Chishti Order, Abu Ishq Shami. The devotees of this order practise *chilla* i.e. they observe seclusion for forty days during which they refrain from talking beyond what is absolutely necessary, eat little and spend most of their time in prayers and meditation. Another characteristic of the followers of this order is their fondness for devotional music. They hold musical festivals, and enter into ecstasy while listening to singing. In general, the doctrine of the Chishti Order in South Asia is based around social equality, tolerance, and spiritual discipline and has been the most prominent Sufi brotherhood since the 12th century.^[15]



Mughal princess Jahan Ara's tomb (left), Nizamuddin Auliya's tomb (right) and Jama'at Khana Masjid (background), at Nizamuddin Dargah complex, in Nizamuddin West, Delhi

After Fariduddin Ganjshakar, the Chishti Order of South Asia split into two branches. Either branch was named after one of Ganjshakar's successors:

1. Nizamuddin Auliya - This branch became the Chishti Nizami branch. Nizamuddin Auliya was the master of Nasiruddin Chiragh Dehlavi who in turn was the master of Khwaja Bande Nawaz. All these are important saints of the order.
2. Alauddin Sabir Kaliyari - This branch became the *Chishti-Sabiri* branch.

Over time (principally after the 17th century) many further branches emerged which routinely united or diverged towards other popular Sufi orders in South Asia. Prominent people of later times who trace their spiritual lineage through the Chishti order include:

1. Ashraf Jahangir Semnani - He further extended the litanies the Chishtiya Nizami branch. His followers became the members of the Chishti Nizami Ashrafiya branch.
2. Haji Imdadullah Muhaajir Makki - He extended the litanies of the Chishtiya Sabaria branch. His followers became the members of the Chishtiya Sabaria Imdadiya branch.
3. Shah Niyaz Ahmad- He united the Chishti Nizami order with the Qadriya order to form the Chishtiya Qadriya Nizamia Niyazia branch.
4. Habibi Silsila - In century 13th Hegira - Silsila Chishtiya Nizamia Habibia emerged at Hyderabad, India - Khaja Habib Ali Shah ^[16].

As a result of this metamorphosis of the Chishti order with other branches, most Sufi masters now initiate their disciples in all the four major orders of South Asia: Chishti, Suhrawadi, Qadri and Naqshbandi. They do however, prescribe prayers and litanies, only of the order with which they are primarily associated.

Shaykh Mu'in ad-Din Chishti

Known as Gharib Nawaz ("Helper of the Poor") in his land of Hindustan, Shaykh Mu'in ad-Din Chishti was born in the province of Silistan in eastern Persia around 536AH (1141CE)^[17]. . Shaykh Mu'in ad-Din Chishti came from a family of Sayyids; his father Sayyid Ghiyas ad-Din hasan was a descendant of Imam Husayn, his mother Sayyida Bibi Umu'l-wara was a descendant from Imam Hasan. At a young age of nine, Shaykh Mu'in ad-Din Chishti began taking his faith seriously by memorizing the Qur'an. It wasn't until much later when his father died, leaving the family grinding mill and orchard to him as a teenager. Shaykh Mu'in ad-Din Chishti decided to sell his entire inheritance, giving the proceeds to the poor (zuhd), setting off for Balkh and Smarkand where he studied the Qur'an, Hadith, and Fiqh.^[18] Shaykh Mu'in ad-Din Chishti later became the most famous of the Chishti saints, who oversaw the growth of the Chishti order in the 12th century.

Other Notable members

The Chishti Order acknowledges six walīs, who were all masters of the Chishti Order, the first and most prominent being Shaykh Mu'in ad-Din Chishti, who brought the teachings of the silsilah to India in the twelfth century CE, followed by Shaykh Qutb ad-Din Bakhtiyar Kaki, Shaykh Hamid ad-Din Suwali Nagauri, Shaykh Farid ad-Din Ganj-i-Shakar, Shaykh Nizam ad-Din Awilya, and Shaykh Nasir ad-Din Chiragh-i-Delhi.

Other notable members include:

- Hasan al-Basri
- Abdul Waahid Bin Zaid
- Fudhail Bin Iyadh
- Ibrahim Bin Adham
- Huzaifah Al-Mar'ashi
- Abu Hubairah Basri
- Mumshad Dinawari
- Abu Ishaq Shami
- Abu Ahmad Abdal
- Abu Muhammad Bin Abi Ahmad
- Abu Yusuf Bin Saamaan
- Maudood Chishti
- Shareef Zandani

- Usman Harooni
- Moinuddin Chishti
- Qutbuddin Bakhtiar Kaki
- Fariduddin Ganjshakar

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External links

- The 5 minute film *Vishwaas Ki Goonj - The Echo Of Faith*, brings to us the universal message of Sufism and conveys mankind's ability to practice and uphold the notion of 'oneness of beings'. Directed and presented by filmmaker Basant P. Tolani in 2007, the film has Received an Award and First Prize in Global Festival of Films on Peace and Spirituality 2008 by IFTC (International Films & Television Club) and AAFT (Asian Academy Of Films and Television) (http://www.aaft.com/index.php?option=com_content&view=article&id=837&

Itemid=200). The video is available on Youtube.

Universal Sufi Silsila

Part of a series of articles on
Universal Sufism



Figures

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Universal Sufism has its own **Silsila** as do all Sufi orders.

Below is The Chain of Transmission of the Universal Sufism up to Hazrat Inayat Khan.

The representation of the Chain of Transmission is called the "Shajara" ("Tree"). The Shajara which appears here is that of Hazrat Inayat Khan's primary spiritual lineage, the Chishti Order, though he was also initiated into the Suhrawardi, Naqshbandi and Qadiri sufi orders.

Silsila's always begin with God, so the 'Shajara' will begin with the name Allah, but in the Universal Sufi context this should not be confined to the concept of Allah within Islam, but should be seen as Universal Intelligence.

- Hazrat Ilbra'il
 - Hazrat Khwaja Muhammad Rasul Allah
 - Hazrat Khwaja Ali Wali Allah
 - Hazrat Khwaja Hasan Basri
 - Hazrat Khwaja Abd al-Wahid bin Zayd
 - Hazrat Khwaja Fuzayl bin Iyaz
 - Hazrat Khwaja Ibrahim Adham
 - Hazrat Khwaja Huzayfa Mar'ishi
 - Hazrat Khwaja Hubayra Basri
 - Hazrat Khwaja Mumshad 'Ulu Dinwari
-

- Hazrat Khwaja Abu Ishaq Shami
- Hazrat Khwaja Abu Ahmad Abdal Chishti
- Hazrat Khwaja Abu Muhammad Chishti
- Hazrat Khwaja Abu Yusuf Chishti
- Hazrat Khwaja Qutbuddin Mawdud Chishti
- Hazrat Khwaja Hajji Sharif Zindani
- Hazrat Khwaja Usman Harvani
- Hazrat Khwaja Moinuddin Hasan Sanjari-Ajmeri
- Hazrat Khwaja Qutbuddin Mas'ud Bakhtiyar Kaki
- Hazrat Khwaja Fariduddin Ganj-i Shakar Ajhodani
- Hazrat Khwaja Nizamuddin Mahbub Illahi Badauni
- Hazrat Khwaja Nasiruddin Chiragh Dehlavi
- Hazrat Shaykh al-Masha'ikh Kamaluddin 'Allama
- Hazrat Shaykh al-Masha'ikh Sirajuddin
- Hazrat Shaykh al-Masha'ikh 'Ilmuddin
- Hazrat Shaykh al-Masha'ikh Mahmud Rajan
- Hazrat Shaykh al-Masha'ikh Jamaluddin Jamman
- Hazrat Shaykh al-Masha'ikh Hasan Muhammad
- Hazrat Shaykh al-Masha'ikh Muhammad A'zam
- Hazrat Shaykh al-Masha'ikh Yahya Madani
- Hazrat Shaykh al-Masha'ikh Shah Kalim Ullah Jahanabadi
- Hazrat Shaykh al-Masha'ikh Nizamuddin Awrangabadi
- Hazrat Shaykh al-Masha'ikh Maulana Fakhruddin
- Hazrat Shaykh al-Masha'ikh Ghulam Qutbuddin
- Hazrat Shaykh al-Masha'ikh Nasiruddin Mahmud Kali Shah
- Hazrat Shaykh al-Masha'ikh Muhammad Hasan Jili Kalimi
- Hazrat Shaykh al-Masha'ikh Abu Hashim Madani
- Hazrat Pir-o-Murshid Inayat Khan^[1]

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