

Wazifa Walks



[This section is also taken from an earlier edition of the Teachers Dance Manual and was compiled by students of Murshid Samuel Lewis. –Editors]

This concentration using Divine Attributes, or the 99 Names of God (Sifat-i-Allah) from the Sufi tradition, is done walking counterclockwise without holding hands, unless otherwise directed. This practice enables each person to experience the Divine Attribute deeply, combining feeling, movement, and recitation of the sacred phrase, and may be considered meditation in action. The leader introduces each new attribute, sets the pace and concludes each walk with the word ‘Amin’ (sealed, affirmed with faith). The feeling of being in a circle with others must be maintained, each person following the movement, harmonizing voice and above all feeling the manifestation of that quality in one’s own being.

The phrases are recited in Arabic, and it is helpful for the leader to give the English translation. In the beginning the positioning of the hands should be carefully regarded as it is in accord with psychic law. Begin by repeating together the phrase ‘Bismillah ir-Rahman ir-Rahim’, then proceed to the wazifas er-Rahman, er-Rahim, and then any number of wazifas, in any order, usually ending with the singing of ‘Subhan Allah, Alhumdulillah, Allaho Akbar’.

This list is only partial and can be augmented. The entire list of the 99 Beautiful Names of God can be found, among other places, in M.R. Bawa Muhaiyaddeen’s *Asma’ul Husna (the 99 Beautiful Names of Allah)*, Shems Friedlander and Al-Hajj Shaikh Muzaffereddin’s *Ninety-Nine Names of Allah* or Sheikh Tosun Bayrak al-Jerrahi al-Halveti’s *The Most Beautiful Names*.

All translations of these phrases are limited, some more than others. Feel rather than think about each quality and allow the sound and breath to lead you to the experience of it. Care should be taken to pronounce the Divine Phrases fully, enunciating all the vowels and consonants, developing completely the benefits that come to and emanate from the devotees who contemplate the deep meaning of each phrase as they listen to the sound.

Variations of these concentrations include their expansion into music, free movement and free dance. The leader should feel free to add other movements if s/he is inspired to do so. The important thing is the sound and the feeling. The gestures listed below are not intended to limit this experimentation.

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<i>Divine Attribute</i>	<i>Meaning</i>	<i>Movement</i>
ALHAMDULLILAH	All praise to God in His glory. Glory be to God. Praise be to God.	Arms open from heart upward over head with joyous feeling. Heart energy rises.
ALLAH HO AKBAR, ALLAHU AKBAR	There is no power nor might save in Allah. Peace is power. All praise to God in his strength. God alone is Powerful. God is Greatest.	Turn to face center of circle. Arms on shoulders, right arm supporting the left arm of the person on one's right. Move counter-clockwise, with strong voice and feeling of strength and peacefulness.
ALLAH MANSUR	God is Victor. God is Conqueror.	Very determined walk, right foot coming down hard, arms swinging with strength and joy.
YA AZIM, YA AZEEM (Arabic accent, on second syllable.)	God is the Highest.	Arms lifted above head, straight up and open. God is beyond the mind.
YA AZIM, YA AZ'M (Persian accent of same wazifa, on first syllable)	How gloriously does God manifest to me through you.	Right hand from heart outward, in a sweeping gesture, while bowing.
YA AZIZ	God is All-strength.	Arms up high, head back as if lifting something very heavy. Hercules position.
YA BASIR	The All-seeing.	Fingers begin by touching each other over the third eye. They move upward, outward and down to meet in the heart, inscribing a heart shape.
YA BATIN	The Hidden.	Wrists crossed, palms facing in, covering but not touching the face.
YA FATTAH	The Opener of the Way.	Hands from heart sweep open and out, a rapid motion like the blossoming of a flower, a door opening. Emphasize the -TAH.
YA FAZL	The Blessing.	Palms down, arms outstretched, blessing the person in front of one, then turn around and bless the person behind.

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YA GHAFFUR	The Pardoner.	Hands move out from heart, as if blessing everyone. Prayer position, spreading out.
YA HAYY, YA HAQQ	O Life, O Truth.	Hands raised up high above head, palms out, on YA HAYY. Hands lowered, palms down, spreading into earth, on YA HAQQ.
YA HAYYO, YA QAYYUM	O Ever-Flowing, Ever-Living, Ongoing Life; O Everlasting, Resurrecting Life, O Thou Eternal!	Hands together in prayer mudra over head on YA HAYYO. Bring prayer mudra straight down, past heart, then spread hands out to sides over earth on YA QAYYUM.
YA JAMIL	All beauty belongs to the One. O Beautiful One.	Palms down, hands gently move outward and downward, gracefully caressing and beautifying the space.
YA KARIM	The Bountiful. O, Generosity.	Hands move outward from heart to the left and right, as if giving little gifts to all.
YA LATIF	O Most Gracious and Most Subtle.	Hands on shoulders in circle, head moving gently from left to right.
YA MALIK	O King of Kings, O Queen of Queens.	Determined and majestic walk, arms swinging freely. Voice is strong.
YA MUJIB	O Hearer of Prayer. O Responsive One.	Right hand on heart, left hand cupped over left ear to hear inward.
YA MUTI	The Provider.	Begin with hands reaching up and out, drawing them into the heart.
YA QUDDUS	O Holy One. The Source. The Timeless and Formless Purusha. The Holy Spirit.	Palms together as in prayer, head bowed. Holiness all around.
YA RAHIM	O Merciful One.	Hands in front, at waist level, palms up, receiving mercy.
YA RAHMAN	O Compassionate One.	Hands in front, at waist level, palms down, radiating compassion.
YA RASHID	The Unerring, the Straight Way.	Arms straight out in front, hands apart, palms facing each other.

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YA SABUR	The Patient One.	Two steps forward, one step back.
YA SAMAD	The Eternal.	Turning to left, arms raised upward in a V shape.
YA SAMI	The All-Hearing.	Hands cupped behind ears as if listening.
YA SHAFEE, YA KAFEE	O Healer! O Remedy!	Arms outstretched toward center of circle, sending the blessing of health through the hands toward person in center of circle, or toward person held in concentration. See that person filled with life and health.
YA TAWWAB	The Relenting.	Hands clenched in fists in front at waist, opening out, to release.
YA WADUD	The Loving.	Hands clasped over heart, opening up and out, as a cup, offering love. Sound the final D.
YA WALI	God is the Nearest Friend.	Arms crossed, holding your own shoulders.
YA ZAHIR	The Manifest.	Arms open out in cross position, palms facing outward. May be done in combination with YA BATIN with great benefit.

A variation of these Sifat-i-Allah Walks is to begin the Walks as usual, but after each Walk the leader calls out 'Allah' and the entire circle holds hands, chanting 'Allah' four times (as in the Introductory Bismillah), while sidestepping to the right, then spins in place to the sound HU. This has an excellent effect of bringing the Name of Allah into and with each Sifat concentrated on. The leader may end with the Three Wazifas Dance, which is done without the above Allah variation.

The prefix 'Ya' approximately means 'O!' as in addressing the One Being, 'O Divine Patience', etc. The prefix al- or as- or ar- (depending on the initial letter of the next word) means 'the' but also points toward the divine 'The' which is the root sound (El or Al) of all the Semitic names of Unity: Elat, Elohim, Eloha, Alaha, Allah. As with all these practices, it is not wise to attempt to learn them, much less teach them, exclusively from this reading if one has not received a first hand/foot teaching from a master teacher in the walking meditations. (Kamae A Miller and Neil Douglas-Klotz)