



Inayatiyya

A Sufi Path of Spiritual Liberty

THE BIOGRAPHY OF PIR-O-MURSHID HAZRAT INAYAT KHAN CLASS #5 NOTES

SUNDAY, 14TH MAY 2023

Guest speaker: Qahira Wirgman

Mother, poem from *The Diwan of Inayat Khan*

Naught hast thou grudged, O Mother, for thy children,
No sword of pain, no load of suffering;
Thy loving-kindness like a mantle folds us,
Thy sheltering love is all-encompassing.

Thou gavest us our body for a garment
In which our souls expanded, like the flowers
Under the gardener's care; so all we vaunt of –
Our strength, our skill, our power – are thine, not ours.

Thy heart a delicate instrument responding
To every pang thy children feel or fear;
Their pain thy pain; thine infant's cry of anguish
Thy listening heart attentive leaps to hear.

Thine arms are Nature's ever-ready cradle,
Thy smile on us is bliss, as from above
Thou bendest with thy kiss, our souls are lifted
With waves o'er-flowing of the sea of love.

Our childish woes found sweetest consolation
In loving sympathy that tarried long
And wearied never, and thy voice at twilight
Brought slumber on the gentle wings of song.

Thou art the Mother-Goddess visible,
No other worldly love is pure as thine,
None other free from earthly stain and passion,
Selfless and endless, wonderful, divine.

Before the gate of birth to us was opened,
How many weary days hadst thou to bear
To mould our bodies to the form of manhood!
And ever since with wise and anxious care

Thou broodest o'er thy children. Even thy presence,
Thy words, can heal the heart that sorrows much,
And calm the troubled spirit; thou canst solace,
Canst charm and comfort with thy magic touch.

What child is happy knowing thou art grieving
Over his coldness, for he is a part
Of thee, and feels with thee, even as a flower
Must perish if decay be at its heart?

The warmest love of brother and of sister,
Of wife, of husband, pales before thy fire,
More than a father's is thy selfless passion,
Deeper and stronger than the world's desire.

The holy Mother Mary with the Christ-Child
Bends o'er the world with benediction sweet,
And down the ages comes Muhammad's saying
That Heaven is lying at a Mother's feet.

[Portrait of Khatidja bi, Inayat Khan's mother.](#)

1920-1925

In his personal account Murshid gives candid reflections on his experiences of working in the Western world:

“I found my work in the West the most difficult task that I could have ever imagined.”

On life in the world: “It was my training. I learnt as a man of the world the responsibilities and the needs of the worldly life; which one, standing apart from this life, however spiritually advanced cannot understand.”

On discipleship (Guru shishya bhau): “most part of my work was to prepare the minds of murids for that ideal which is so little known in the West.”

1920: Family moves to Tremblaye, then Wissous, finally Suresnes: “On the soil of France I always felt at home...”

Nov 1920: First visit to Geneva (where he wished his headquarters to be) on a one-way ticket. He met two murids from England who greeted him with great joy and invited him for a meal. With their help he was able to return to France and then visit Geneva again, offering lectures that were very well received.

1921: Visits to Switzerland, Holland, Belgium, Germany, Sweden, Norway.

Holland: Sirdar and Saida van Tuyll and Sakina Furnée (who created the Nektakht foundation) become murids.

Saida van Tuyll was an artist and illustrator of children’s books under the name Willebeek Le Mair. She illustrated the prayer and *zikr* movements, and later, *Twenty Jataka Tales*.

1921 Summer School, first of its kind, in Wissous. The sayings in *Nature Meditations* are given.

Excerpt from Saida van Tuyll’s memories of Murshid:

“On returning to Wissous, Murshid said to me: ‘This summer ... I will dictate to you a book on Greek symbolism, a book on Egyptian symbolism, a book on Assyrian symbolism and a book on the psychology of Persian poetry and a book on the art of dance.’ ‘Well, I thought, that’s too much; each one of those books is a life’s work!’

But I didn't dare say this. That is why I asked Murshid: 'And Murshid, where shall we start?' 'With Greek symbolism.'

After that, during one of his visits to Geneva, Murshid met a Dutch widow who was living in Switzerland, Mrs Petronella Egeling, known to us as Mda Fazal Mai. She provided the family with Fazal Manzil.

In the *Biography* Murshid writes:

"After twelve years of wandering and homeless life in the West, with a large family to look after . . . I was provided at last with four walls at Suresnes, thanks to the kind sympathy of my Dutch mureed Mevrouw Egeling; that when going about to preach in the world, I might have the relief of thinking that my little ones are sheltered from heat and cold under a roof. This saintly soul came into my life as a blessing from above, whom I called Fazal Maï, which means Grace of God, and after her name the house was named. Her hand, as a hand of Providence, became my backbone, which comforted me, and raised my head upwards in thanksgiving, the head which so long was hanging in humiliation, owing to utter lack of means."

[Khairunissa, Vilayat, Mda Fazal Mai, Hidayat, Noor steps of Fazal Manzil, Suresnes, France. 1922.](#)

Sophia Green: Universal Worship, Sufi magazine, *Memories of Hazrat Inayat Khan by a Disciple (Images of Inayat)*; "The inspiration and efficiency she has shown in presenting the Message to her people, her sagely character, with her receptivity to the Message, has been of great importance to the Cause."

[Murshida Sophia Saintsbury-Green, Sufi Garden, Suresnes, France.](#)

1922: Fazal Manzil; [Summer School in Suresnes](#), the *Gathas; Inner Life* in Katwijk.

Sirkar van Stolk travels with, and assists, Murshid. He would later write *Memories of a Sufi Sage*.

[Sirkar van Stolk, at Fazal Manzil - AC collection. Organised Summer Schools.](#)

"We were staying at the house of an English lady in Berlin and had to catch an early train one morning. For some reason, although we were already late, Murshid was taking an extremely long time over his breakfast. Several times I warned him that we must hurry, but he did not appear to pay the slightest heed. When he started, very much at his leisure to peel a second egg, I became very frantic. But Murshid simply smiled.

‘Sirkar is always in a hurry,’ he said to his hostess and he serenely went on with his meal. At last we left the house – far too late by the clock – and I was perfectly certain we could not hope to catch the train. When we arrived at the station, however, we were informed that the train was running very late, and had not yet come in. There was still plenty of time for us to wait for it! Inayat Khan was always the Master, not only in the quiet of his own home, but also in the commotion of travel.”

1923: Sufi Movement Incorporated in Geneva; “Destiny had prepared it to deserve being the seat of the League of Nations.”

Heartquarters and Headquarters: Sharifa Goodenough (Madar-ul-Maham) and Sirkar van Stolk in Suresnes; Talewar Dussaq and De Cruzat Zanetti as General Secretary and Executive Supervisor in Geneva.

“Among some of my male collaborators I saw a spirit of slight contempt toward the woman-workers... Nevertheless, however much qualified men proved to be in the work, the valuable service that women have rendered to the Cause has been incomparably greater.”

America tour, 1923

Detained at Ellis Island: “I, whose nation was all nations, whose birth place was the world, whose religion was all religions, whose occupation was search after truth, and whose work was the service of God and humanity, my answers interest them, yet did not answer the requirements of the law.”

Travels through New York, Boston, Detroit, Chicago, Los Angeles, San Francisco.

“If there is anywhere that the international ideal finds response it is in the United States.”

During the 1923 Summer School he gives the teachings that were to become *The Soul, Whence and Whither*.

“A question arose of building a hall in Suresnes to facilitate the work of the Summer School, calling it Universel. This idea was responded to by all, but the plans remained scattered, owing to diversity of opinions.”

[Watching the play, Ameen, Summer 1924.](#)

Practice:

IN: Let me enter thy dwelling;

EX: through the heart of thy holy one.

Upcoming Events & Links

Seven Supports for Meditation

Thursday May 18th, 2023

<https://inayatiyya.org/event/seven-supports-for-meditation/>

Hurqalya Attunement

Thursday, May 18th, 2023

<https://inayatiyya.org/event/hurqalya-weekly-attunement/>

Kinship Circles – Courageous Conversations

Friday, May 19th, 2023

<https://inayatiyya.org/event/kinship-circles-iv/>

Haywanāt

Saturday, May 20th, 2023

<https://inayatiyya.org/event/haywanat-2023/>

Essential Healing Practices

Saturday, May 20th, 2023

https://inayatiyya.org/event/essential_healing/

All rights reserved. Inayatiyya 2023