



## A Sufi Message

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Read After 2024 Presidential Election  
The more elevated the soul, the broader the outlook.  
Bowl of Saki, November 9, by Hazrat Inayat Khan

There are many different opinions how the condition of the world should be bettered: some think by religious reform, some think by educational reform, and some think by social reform. Every reform made with the idea of doing some good is worthwhile, but the reform most needed today is spiritual reform. Today the hour has come when narrowness should be abandoned, in order to arise above those differences and distinctions which divide human beings. ... The way to spirituality is the expansion and the widening of the heart. In order to accommodate the divine Truth the heart must be expanded. With the expansion of the heart the divine bliss is poured out. – Religious Gatheka 11, The Truth and the Way

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**The Purpose of Creation**  
Inspired by Teachings of Hazrat Inayat Khan  
*Edited and Presented by Murshida Nuria Stephanie Sabato*

The wise of all ages have taught that it is knowledge of the divine Being that is life, and the only reality.  
– *Hazrat Inayat Khan* –

If a Sufi is asked, “What is the purpose of this creation?”, the Sufi will say that the Knower, the only Knower, wanted to know, and there was only one condition of knowing, and that was to make God intelligible to God’s own Being. For Intelligence itself is a Being, but Intelligence is not known to itself. Intelligence becomes known to itself when there is something intelligible. Therefore, the Knower had to manifest Itself, thus becoming an object to be known. And by this knowledge the Knower arrives at perfection. It does not mean that the Knower lacked perfection, for all perfection belonged to the Knower; only God became conscious of God’s perfection. Therefore, it is in the consciousness of perfection in which lies the purpose of this whole manifestation.

The Sufis say, “*God is Love.*” That is true, but the Love was not sufficient. The Love had to make an object to love in order to see its own nature, to experience its own character, to fathom its own mystery, to find its own joy. For instance, the seed has in it the leaf and the flower and the fruit; but the fulfillment of the purpose of that seed is that it is put in the ground, that it is watered, that a seedling springs up and is reared by the sun; it brings forth its flowers and fruits. This is the fulfillment of that seed which already contained in itself the fruit and flower. A person who does not see the reason of all this, is in the seed state; their mind is in the state of a seed which has not yet germinated, which has not yet produced its seedling, which has not yet experienced the springing of the plant. [And such a person we could say has not yet realized their purpose.]

No sooner does the soul begin to unfold and experience in life the purpose, which is hidden within itself, than it begins to feel the joy of it; it begins to value the privilege of living; it begins to appreciate everything; it begins to marvel at everything. For in every experience, good or bad, it finds a certain joy, and that joy is in the fulfillment of life’s purpose. That joy is not only experienced in pleasure but even in pain, not only in success but also in failures; not only in the cheerfulness of the heart but even in the breaking of the heart there is a

certain joy hidden. For there is no experience which is worthless; and especially for that soul who is beginning to realize this purpose, there is no moment wasted in life. For under all circumstances and in all experiences that soul is experiencing the purpose of life. [Murshid illustrates this point with the story of a jinn, Murshid describes a jinn in this way? *“The soul, which has passed through the angelic heavens in its descent to earth, comes next into the sphere of the Jinn or genius. This is the sphere of mind, and may be called the spiritual ... The jinn is an entity with a mind; but not a mind like that of a man or a woman; a mind more pure, more clear, and illuminated by the light of intelligence. The mind of the jinn is deeper in perception and in conception, because it is empty, not filled with the thoughts and imaginations as is the mind of man and woman. It is the mind of the jinn which may be called the 'empty cup'; a cup into which knowledge can be poured, in which there is accommodation. It is for this reason that the Teachers on the spiritual path appreciate the quality of the jinn in the minds of their pupils, in which they find accommodation for knowledge.”* The concept of ‘jinn’ has entered into western mythology as in the story of Aladdin.] (Note: Elaboration here in audio/video of the metaphoric meaning of Aladdin’s Lamp.)

The Knower manifested as man and woman in order that the Knower might become known, and now, what may we do in order to help the Knower to fulfil this purpose? Ask these questions:

1. How does the Infinite manifest in the finite which is me?
2. How does the hidden treasure become known through me?
3. How is the mystery of such creation manifest through me?

**Practice:** Ya Khaliq (yaa KHAA-lik), Ya Bari' (yaa BAA-ri'), Ya Musawwir (yaa mu-ŞOW-wir)

#### **Al-Khalif is the Divine Creator, the Divine Imaginer**

Al-Khaliq is the uncreated, boundlessness of infinity.

**This state is the mind of God free of all impressions.**

#### **Al-Bari' is the Divine Evolver, The Maker from Nothing.**

Al-Bari' is inexhaustible potentialities.

**This state is God’s Absolute Nature, which could be called the dawning of self-knowledge.**

#### **Al-Musawwir is the Divine Bestower of Form**

Al-Musawwir is the completion of the activity of divine creation that began with al-Khaliq and al-Bari'. Of the three, Al-Musawwir is the Name that comes the closest to material objects in the universe. The form of the name al-Musawwir itself expresses all the stages of unfoldment.

**This state is the continuous movement from infinity to finite embodiment.**

In the book *Walking in Wonder*, by John O'Donohue this process is describes this process of becoming in another way: *To be born is to be chosen. None of us is accidentally in the world. We are sent here because there is something special for each of us to do here that could not be done by someone else. One of the wisdoms of living a full life is to try and sense what it is you were sent here for and to try and let the hindrances that block you from that fall away so that you can claim completely the life that was so generously offered to you. We were all reared in a world that concentrated on sin and sinfulness, but I believe that when we come into the eternal world we won't so much be checked for our failures, but we will be asked whether we honored the possibilities that were placed inside us when we were so carefully fashioned out of the clay. There are limitless possibilities within each one of us and, if we give ourselves any chance at all, it is unknown what we are capable of. ...let us look again at the lives we have been so generously given and let us let fall away the useless baggage that we carry—old pains, old habits, old ways of seeing and feeling—and let us have the courage to begin again. Life is very short, and we are no sooner here than it is time to depart again, and we should use to the*

*fullest the time that we still have. We don't realize all the good we can do. A kind, encouraging word or a helping hand can bring many a person through dark valleys in their lives. We weren't put here to make money or to acquire status or reputation. We were sent here to search for the light in our hearts, and when we find it, we are meant to give it away generously. The dawn that is rising each morning is a gift to our hearts and we are meant to celebrate it and to carry away ... the gifts of healing and light and the courage of a new beginning.*

Mother Mira, the Mother of the Sri Aurobindo Ashram says this succinctly in this way: "Each new dawn brings a possibility of the a new day."

And Murshid teaches us: When we dive deep, we find before us a world of knowledge which never ends. And it is that knowledge which gives us insight into human nature and brings us to the knowledge of the whole of creation. And in the end, one attains to the knowledge of the Divine Being.

- Khatum
- Dedication of Merit
- Giving

Gratitude is expressed through Generosity!

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*References for this class are listed on the next page.*

*Ref: Sufi Message Volume 1, The Purpose of Life, Nr. 12 The Knowledge of the Soul*

*Sufi Message, Bowl of Saki*

*Physicians of the Heart, A Sufi View of the Ninety-Nine Names of Allah, Sufi Ruhaniat International*

*O'Donohue, John; Quinn, John. Walking in Wonder (pp. 104-106). Random House Publishing Group. Kindle Edition*