

The Work of the Sufi Message



There is only one Message which comes at every period of time, whenever it is necessary, as a reminder of the same Truth which has been given again and again. It is therefore that the Sufi Order does not give any doctrines as special to Sufism. Doctrines do not belong to the Message, they belong to the Church. Every time in the world's history, whenever the Message was given, it struck a particular note. The central theme of this Message is to produce in man the consciousness of the divinity of the human soul, it is towards this end the teaching of the Order is given.

Now you may ask me: "What is the message?" The message is this: that the whole of humanity is one single body, and all nations, communities, and races are the different organs. The happiness and well-being of each of them is the happiness and well-being of the whole body. If there is one

The Winged Heart

a newsletter for

The Sufi Order International (Toronto)
An Interfaith Approach To Spiritual Growth

Volume 11, Number 3 September - November 2002

*These quotations were selected from the works of
Hazrat Pir-o-Murshid Inayat Khan*

organ of the body in pain, the whole body has to sustain a share of its strain. By this message, humanity may begin to think that its welfare and well-being exist not only in looking after itself, but also in looking after others. When there is reciprocity, love, and goodness toward one another, a better time will come.

The central theme of the Sufi Message is one simple thing, and yet most difficult, and that is to bring about in the world the realization of the divinity of the human soul, which hitherto has been overlooked, for the reason that the time had not come. The principal thing that the Message has to accomplish in this era is to create the realization of the divine spark in every soul, that every soul according to its progress may begin to realize for itself the spark of divinity within.

The first work of the Sufi Message can be done by thinking within oneself and finding in what way one can make oneself a better instrument every day and every hour of the day.

The work of the Sufi Message is to use all different methods, devotional, religious, spiritual, which will suit the particular grade of a person's evolution, in order to prepare his heart for that conviction which is called the life immortal.

The work of the Sufi message is to spread the unity of religion. It is not a mission to promote a particular creed or any Church or religion; it is a work to unite the followers of different religions and faiths in wisdom, so that without having to give up their own religion they may strengthen their own faith and focus the true light upon it. In this way a greater trust, a greater confidence will be established in mankind.

To keep oneself wide awake through it and accomplish one's work and help another with good will – appreciating what each one does in his own way and trying to do one's best and allow another to do his best – is the right attitude to take in the Sufi work.

The best way of serving the Message is to make one's whole life that Message, that one may become an example of the Message. The more conscious we become of our responsibility, the more we shall be enabled to accomplish our life's purpose successfully.

Our sacred task is to awaken among those around us and among those whom we can reach in the first place the spirit of tolerance for the religion, scripture, and the ideal of devotion of one another; our next task is to make man understand people of different nations, races and communities, also of different classes. By this we do not mean to say that all races and nations must become one, nor that all classes must become one; only what we have to say is that whatever be our religion, nation, race or class, our most sacred duty is to work for one another, in one another's interest, and to consider that as the service of God. We must create a spirit of reciprocity among people of different races, nations, classes, and communities. The happiness, prosperity, and welfare of each depends upon the happiness, prosperity, and welfare of all.

There are two ways of receiving the divine Message: receiving from the heart, and receiving through the head. The Message received through the head will whirl around the head, till the wind of reason rises and blows it off. The Message that is received into the heart will settle in the heart, will remain in the depth of the heart, out of which virtues, morals, merits, and inspirations, besides the strength and power will come. It is easy to perceive the Message through the head. One has only to give a thought to it. And it is difficult to receive the Message into the heart, because one has to prepare the heart first to receive it.

Now this gradual waking to the Message at first shows in a deep felt need of knowing something which is different from all the earthly knowledge. It starts with an inclination to understand things pertaining to life better. It begins with a desire that I must find my real self somewhere; that I must get closer to God; that I must build a bridge from here to the other world, that I can secure the continuity of my life; that I may be sure of the hereafter, and that I may be able to perceive the sign of life after death; that I may be able to live more harmoniously with my fellow men; that I may know and learn to think rightly, to act rightly; that I may become stronger to face all that comes in life – this life which is full of responsibilities, full of difficulties, full of pains and troubles. It is these things that first waken in the heart of the seeker who wishes to follow the guidance of a teacher, in whom he gives his confidence.

And the second change that comes is that: in what form, in what way I must proceed on the spiritual path.

And the third development gives a seeker desire to share what he has received, what he considers beautiful and good, with his fellow men. For the seekers after truth an esoteric school, such as we have in the Sufi Movement, answers the purpose. And with the second development, when a person looks for the way, it is the form in which one worships, it is the form in which one meditates, contemplates; these forms are given as they are given in our movement. But it is the third inclination – how shall I serve my fellow men, how shall I give them what I consider precious? When this inclination awakens, then follows the need and apprehension of the Sufi Message.

Then he begins to think that it is not only that my life has become better, or that my soul may become elevated, but that I may be useful to others. Then the thought of Message comes to him: what shall I do to spread it among my fellow men? When this inclination has wakened in a mureed, then you can say that he is wakened to the Message.

“What is the work of the Sufi Message, its characteristic, its peculiarity?” Its peculiarity is truth. It is to bring to the world, to give to the world, to spread to the world

Contact Information

[Redacted contact information]

that truth which is the essence of all religions. First the truth must be searched after, next the truth must be realized, third the truth must be lived. And it is by doing this that the Sufi will attain to that purpose which has brought him to the Sufi Movement, and that we all will attain to that purpose for which we are meant and which we are intended to accomplish.

The work of the Sufi message is sowing; reaping we shall leave to humanity to do, for the fields do not belong to our particular Movement; all the fields belong to God. We who are employed to work on this farm of the world must do what we have to do and leave the rest to God. Success we do not trouble about; let those who strive for it seek some other direction. Truth alone is our success, for the only lasting success is truth.

Coming Events

September 7-8 in Buffalo, NY: with **Shahabuddin Less.** For information, please contact [Redacted]

October 25-27 in Niagara Falls, ON: A residential retreat with **Shahabuddin Less, Radha Buko and Akbar Manolson.** For details, visit the [Toronto Sufi Order or Dance website](#) or contact [Redacted]

November 1–3, near Ottawa, ON: A residential retreat with **Sharif Baba and Wajid Gallien.** For details, please contact [Redacted]

May 9-11, 2003: Niagara Falls, ON: A residential retreat with **Tasnim Fernandez, Saadi Neil Douglas-Klotz and Kamae A. Miller.** For details, visit the [Toronto Sufi Order or Dance website](#) or contact [Redacted]

May 20–25, 2003, near Ottawa: A residential retreat with **Pir Zia Inayat Khan, Aziza Scott and Wajid Gallien.** For details, contact [Redacted]

Resumption of Classes

- In Toronto, classes will resume on Wednesday, September 4.
- In Brampton, classes will resume on Thursday, September 5.

Activities

The Message Class: provides an opportunity to experience the teachings and practices of the Sufi Order on an ongoing basis. These classes, based on teachings given by **Hazrat Inayat Khan** and **Pir Vilayat Inayat Khan**, are deepened through the use of complementary meditation practices which may use the breath, light, **Dhikr** (remembrance of God) and **Wazifa** (mantra).

Classes in the Sufi Message of **Hazrat Inayat Khan** are held, in *Toronto*, each **Wednesday at 8:30 pm** and, in *Brampton*, every **Thursday at 8:00 pm**. The last meeting of each month is dedicated to the practice of **Dhikr**. For this evening only, no instruction is offered.

Dhikr: means remembrance of God. Participants unite in intensive exploration and experience of this central practice of the Sufis. *If you have never been to Dhikr, please call in advance.*

Healing Circle: Open to members of the Sufi Healing Order. The Healing Circle is held in Brampton, at 9:30 am, on Saturdays. If you wish to attend, please phone [Redacted]

Universal Worship Service: [Redacted]

Dances of Universal Peace: [Redacted]

Your donations are used to cover our costs so that we can continue dancing. We suggest a donation of \$6 - \$10.