

The Heart is the Throne of Allāh

USHS Year 3 ~ July 29, 2009

Lā 'ilāha 'illa-llāāāāāh, Lā 'ilāha 'illa-llāāāāāh, Lā 'ilāha 'illa-llāāāāāh
Allāhu, Allāhu, Allāh ~ Muḥammad rasūlu-llāh

Lā 'ilāha 'illa-llāāāāāh, Lā 'ilāha 'illa-llāāāāāh, Lā 'ilāha 'illa-llāāāāāh
Allāhu, Allāhu, Allāh ~ Ibrāhīm rasūlu-llāh

Lā 'ilāha 'illa-llāāāāāh, Lā 'ilāha 'illa-llāāāāāh, Lā 'ilāha 'illa-llāāāāāh
Allāhu, Allāhu, Allāh ~ Mūsā rasūlu-llāh

Lā 'ilāha 'illa-llāāāāāh, Lā 'ilāha 'illa-llāāāāāh, Lā 'ilāha 'illa-llāāāāāh
Allāhu, Allāhu, Allāh ~ 'Isā rasūlu-llāh 'alayhim ṣalātu-llāh

Allāhumma anta-s-salām wa minka-s-salām
wa ilayka ya'ūdu-s-salām
tabārakta rabbanā wa ta'alayt
yā dhū-l-jalāli wa-l-'ikrām

Music plays.

Allāh, Allāh. I sit in the night alone and I look left and right, thinking I am by myself. But the truth is when I looked right and left and in all directions, I could not find a limit or boundary to these directions, because directions are metaphorical.

The human mind, as long as it is present with humanity, thinks that such directions are worlds—but they are from the world of the imagination. The mind thinks these boundaries exist, but this is an illusion. If the human being rids himself of this illusion, he can travel from the material realm perceived by the senses to the realm that is limitless.

In the realm that is limitless there are no pictures and no illusions. The human being is excused because he is living in his humanity, but if he wants to transform and travel to the realm of the Real, the realm of divine reality, then he will see more.

First, he must take off his shoes. One shoe represents the dunyā, the lower realm, and one shoe represents the next life. If he rids himself of these two shoes, he is in between. He is in the Valley of Ṭuwa (20:12) because then he dwells in the realm of witnessing, which is the realm of Allāh's truth. Then

he arrives at the realm of Mūsā (Moses) (*'alayhi-s-salām*), the station of Mūsā, and he will be like Mūsā was when His Lord talked to him directly. Mūsā said, "Oh, I saw the light of my Lord."

Mūsā saw a glimpse of fire while they were in the desert. He said to his wife, "In this dark night we should find a light that will illuminate the road." He was talking about the road perceivable by the senses, the physical road in this world. Mūsā said, "My beloved wife, wait." Because it was a cold and dark night he said to her, "Wait here and I will find some wood so that we can light a fire, get warm and illuminate this darkness."

He said to her, "Wait," which means, "Be patient, for I have seen the fire." Mūsā walked toward the light he was seeing. He actually thought it was fire, but when he arrived he heard the voice of the Real. He heard the divine sound, the voice of Allāh. Allāh said to him:

Take off your shoes,
for you are standing in the Valley of Ṭuwa. (20:12)

This is the divine valley. Be ready and prepare yourself to remember the words I will reveal to you now, because I have chosen you to carry the message of divine truth. It is the message of unity that testifies:

Truly! I am Allāh!
None has the right to be worshipped but Me,
so worship Me,
and establish regular prayer
in order to remember Me
(and become conscious of Me).
Know that the last hour is coming. (20:14-15)

It is the hour in which I have chosen you to witness Me
with the eyes of your heart, which are the eyes of insight
by which you can see divine revelations and manifestations.
Then you will take your first step in witnessing Me.
(Sidi's commentary)

Then Allāh asked Mūsā:

"And what is that in your right hand, oh Mūsā?"
He (Mūsā) said: "This is my stick." (20:18-19)

He was holding a physical stick, but in truth it was something else. Mūsā answered while using his metaphorical eyes, but Allāh wanted him to see that the stick was something else in the divine reality. Mūsā answered:

He (Mūsā) said: “This is my stick. I lean upon it, and I beat down branches for my sheep with it, and I find other uses for it.” (20:19)

Allāh ordered him to throw the stick down on the ground, because Allāh wanted to show him that this stick would neither benefit nor harm him. The stick is a metaphor, an allusion. It is an allusion to the realm of humanity, the physical realm.

Allāh said to him, “As long as you are living here in the realm that is perishable, I will show you the reality of this stick. You think of it as a physical stick, and you think that is all there is to it. You believe that it cannot bear what I have prepared for it. I will show you its reality, because that is not all there is to it.” Allāh ordered Mūsā to throw it down.

(Allāh) said: “Cast it down, oh Mūsā.” (20:19)

When He said, “Cast it down,” He meant, “Cast down your entire physical realm. Cast away your limitations and look deeply at the stick.” When Mūsā looked deeply at the stick, he saw it as a living snake, a huge snake. It was about to swallow the whole mountain of aṭ-Ṭūr (Mount Sinai) where Mūsā was standing.

At this point, the mountain became absent and Mūsā talked to his Lord directly. He said:

“Oh my Lord, show me Yourself so that I may look upon You.”
Allāh told him, “You cannot see Me
(as long as you remain in your humanity,
in a material reality).” (7:143 and commentary)

This is why He said, “Take off your shoes,” to Mūsā, which means, “Rid yourself of the lower realm, and rid yourself of what is after it. Go beyond. Rid yourself of all that is physical and perceived by the senses.”

Do not stop with these illusions and pictures. These are the physical pictures and forms with which you live. You are living in their world, but you must travel from the realm of the lord of shadows to the Lord of the Real who is limitless; and there is nothing like unto Him. Then you can reach a glimpse of gnosis and then you will arrive at the station of witnessing.

When Allāh revealed Himself to Mūsā, He showed him a little glimpse that was in accordance with Mūsā’s readiness and his steadfastness. What happened to Mūsā then? He fell down thunderstruck, which means he was

absent from his humanity and its physical realm. He became like water. There was no Mūsā anymore—there was light, only divine light. This was from the greatness and intensity of the revelation of the Real.

Then Mūsā started to witness what he had never seen before and Allāh spoke to him. He said, “Mūsā, do not be afraid, for I am Allāh and there is no other god except Me.” When Mūsā was fully absent from everything except Allāh’s presence, he was ready to carry the message of love, the message of knowledge and the message of mercy. Then Allāh sent the divine tablets down to him with all of the divine teachings: the message of love, mercy, peace, justice, and forgiveness. It is the message of love.

Allāh said to Mūsā, “In this state of absence from the world and being with Me, you are ready to receive the knowledge that I will reveal directly to your heart. I have sent you with My message and this is the same message I have given to all of the messengers and prophets before you. Now, are you in total submission?”

“I know you are in the station of submission now and I have prepared you to carry My message, to convey it to all of the disobedient, rebellious ones who do not believe in My unity. Take My message and destroy humanity’s idols and convey the message, for there will be those who will truly love you and follow you; there will be those who will carry the message of love and life.

“Let this message reach every heart that is turning toward Allāh and know that My heavens and My earth cannot contain Me; only the hearts of My faithful believers can contain Me (*ḥadīth qudsī*). This is why I chose you to carry My message. I chose you and I sent you as I chose and sent other prophets and messengers to teach the people My truth.”

“Whoever stands at My door and knocks on the door, the door of gnosis, and has gone through the journey and rid himself of everything except Me, will be told by Me, ‘I am Allāh; you will see Me with the eyes of your witnessing, the eyes of your insight.’ This is how I reveal and manifest Myself to those who are absent from their existence and arrive at the station of witnessing Me alone.”

“If a person completes his walking with honesty and sincerity and steadfastness he will know that there is no god except Me, and he will prostrate in his station of witnessing, and he will actually see Me. Then he will not speak anything except My truth and he will not hear anything except My truth, because I will become his hearing and his seeing and his hand. This is the truth.”

Mūsā then woke up. He regained consciousness of his humanity, which had been purified and washed with the water of unity after Allāh showed him the divine reality in his sacred journey. For Mūsā abided by the message of his father Ibrāhīm (Abraham) (*‘alayhi-s-salām*), who said:

I am emigrating to my Lord. He will guide me! (37:99)

Because of this, Mūsā’s pilgrimage was fulfilled and his gnosis became complete. He arrived at the station of witnessing the Real, and in his world there was nothing except witnessing divine truth. Mūsā returned to his true, pure humanity, which is why at that time he said, “Oh Allāh, I am always in need of You, despite all of the goodness You have bestowed upon me,” and he prostrated to Allāh.

This is the starting point of loving Allāh’s truth. Allāh will transform anyone who wants his heart to be empty of everything except Allāh. Allāh will take him to the station of divine truth and he will taste the flavor of divine love and know what it means. Then he will speak by the tongue of Allāh’s truth. Listen, then, to the flute of love.

Music plays.

***The heart is the throne of Allāh.
Yes, the heart is the throne of Allāh.
It is inhabited, this house of Allāh.***

This means that when the one pursuing Allāh arrives, he is truly in the presence of the Real. He has rid himself completely of his physical presence as a human being and his heart has fully become the house of the Lord. Then he is worthy of being as close as two bow lengths or more to the Real (53:9). This means that he is never absent from his Lord, even for the twinkling of an eye, because he has destroyed all of his idols.

Allāh revealed Himself to him and now he speaks only from inspiration that comes from the realm of his true Lord. This happens after his Lord purifies him with the pure water, the water of life. Allāh says in the Qur’ān:

And We have made every living thing from water. (21:30)

Allāh has taken him from the world of metaphors and annihilated him in the Lord of Eternity. Thus, he sees the realities with his own eyes and then he divorces everything except Allāh. Allāh becomes his beloved who created him in the best fashion, and He gave him the form and the image He willed.

Allāh does not give him illusory images and pictures, but he is with Allāh in every moment. He is in a high garden, a lofty garden, a garden of gnosis that is full of knowledge, love, mercy and true peace.

The Garden is not full of the fake peace that the people who prostrate to the realm of humanity know. Thus, they start to fight for that world. How can they see Allāh's truth if they are blind? How can they know the Real when they are using their black, dark minds that are obscured by a thick veil and led by monsters and devils? Do not blame the blind, for if he lacks sight or insight how can he see the light? If he has lost his insight how can he see the light? This is why he is not guided and he continues to live in illusion and in a perishable world. This is why we should not listen to or follow those who are like crows looking for illusion.

Can illusion bring forth the Real? No. Such a person wastes his life collecting folktales, illusions and pictures, and he claims that he is the leader of guidance. He even gets lost in his own illusions until his whole world is ruined. Do not listen to those people; beware of listening to such a person, for they are far from His truth and their worlds are full of illusions and are ruined. They have lost their lives here and also in the next world. They deserve the afflictions that befall them, for they have wasted the life that Allāh wanted to be an opportunity to arrive at His light, for there is nothing but His light in all directions. Is Allāh not the one who said in the Qur'ān:

Allāh is the light of the heavens and the earth. (24:35)

They looked with their blind eyes and so how could they see divine truth? They deviated from the road and they lost the love.

Oh, escape, escape with your life and your religion from them, for they have been following their lower desires. They are following Iblīs; they are following their stupid desires.

Stand up! Be alert and look with the reality of witnessing who is calling you. He is calling you from all directions. Is it not time for you? Is it not time for the hearts of those who believe to be humbled in the remembrance of Allāh?

Come, come in a hurry, before it is too late, before there will be no room for you, before there is no place, no shadow and no intellect that can distinguish between good and evil. Do not vainly waste your life in the realm of stupidity, in the realm of foolishness.

I am waiting for you.

I am waiting for you to join the realm of love, to be in the realm of love, but you must wash your self first with the pure water of being absent from everything except Allāh. Then, one drop of love and one drop of gnosis will lead you to a wonderful spring that is pure and has the elixir of life. Then you will live the life that the prophets lived and the angels live. Beware of following people who are confused and who went astray. Do not turn to anyone but Us; keep looking at Us.

Then say, “Yes!” to what Allāh says. Say, “Yes, Allāh, I am directing myself fully toward You and circulating around the Ka’ba of Your knowledge, the Ka’ba of Your essence, so that I can be consumed in it and my heart revived and I can dwell in the realm of eternity.”

At that point you will say, “I have tasted a drop of love, but a drop of love revives me and gives me an eternal life. I become a divine servant. If I say to something, ‘Be,’ it is, for I follow the message of unity and I have listened to Your call.”

“I responded to Your call, ‘Oh Allāh, I come in a hurry to You so that You may be pleased with me,’ (see Qur’ān 20:84). Then I went into the ocean of the divine realm living happily in an eternal happiness, an eternal life that knows no death. I live a life that You wanted because I have followed Your eternal words.”

“Please let me always be prostrating so that whenever I look, wherever I direct my face and look, You are the focal point for my prayer; You are my qibla. Please accept my prayers, my remembrance, my worship and my deeds so that I can dwell in Your Garden and sit in the truthful seat with the Most Powerful King. It is You, Allāh, the Most Powerful King.”

Music plays.

This is because the human being is truly full of gnosis will not speak except by such gnosis and divine truth. This is the one who lives by it and dies by it and makes his pilgrimage for it and says, “One gaze upon You is enough to revive us and give us life.” This is the state of the human being who has rid himself of everything except Allāh and he is the one who is entrusted with the knowledge that Allāh gives him. This is why Allāh says on the tongue of His Prophet (and He speaks only the truth):

My heavens and My earth could not contain Me,
but the heart of My faithful believer,
has been containing Me.

Because the heart that is full of His subtle realm becomes the throne of Allāh. It is the footstool of His truth through which His truth stands and manifests Himself. Allāh is the Manifest and He is the Hidden and He has knowledge of everything. Thus, He teaches him about that which he had no knowledge and He favors him with great favor.

Oh human being, Allāh created you in the best mold (95:4). He fashioned you and gave you the image He wanted to give you, so do not feel shy with Allāh, because He is the Most Beloved, the Creator, the Most Excellent who gave you the most beautiful image. He is the Eternal, the Living. He gave you all of the divine qualities and entrusted you with His qualities. This is why Allāh talked to the angels, saying:

Truly, I am going to create a human being from clay.
So when I have fashioned him and breathed into him (his) soul
created by Me, then fall down prostrate to him. (38:71-72)

The prostration ordered here was not to the human being. Allāh was telling them to prostrate to the one who contains the heart that is the throne of God. How can he contain such a throne? By always remembering Allāh, worshipping Him, praising Him, glorifying Him, bowing down and prostrating to Him. He is the one who does not turn here or there for the twinkling of an eye. He is the one who knows who tells him to stand and who tells him to prostrate.

When Allāh said to the angels, "Prostrate to Ādam"
and all the angels prostrated except Iblīs
Allāh asked him, "Oh Iblīs, why did you not prostrate?"
He said, "I am better than him. You created me from fire
and you created him from clay." (38:72-38:76)

Such was the one who wore the garment of confusion, veiled himself and went astray.

He (Iblīs) said, "I am better than him,"

But he was blind and had no insight with which to see, because if he had insight he would have seen the truth: it was Allāh who revealed Himself within Ādam's heart. Iblīs would have prostrated then because Allāh is the one who says, "I am the Hidden and I am the Manifest," and He says in a ḥadīth qudsī:

I created Ādam after My image.

He manifested Himself through Ādam. (Iblīs disobeys Allāh) despite the fact that Iblīs knows Allāh is the Real. This is evident because Iblīs talks to Him and says:

(Iblīs) said: "Oh my Lord! Give me then respite until the Day they are resurrected." (15:40)

Iblīs knows Allāh is his Lord because he says, "My Lord," but Allāh granted him respite until the day of resurrection.

(Iblīs) said: "Oh my Lord!
Because you misled me,
I will indeed adorn the path of error for them on the earth,
and I will mislead them all
except Your chosen, slaves among them." (15:42)

This verse indicates that Iblīs knows the straight path, but just as he went and deviated from it he wants to make others deviate from it. But Allāh says:

This is the way which will lead straight to Me.
Certainly, you will have no authority over My slaves
except those who follow you of the astray ones.
(Those are the ones who will deviate from the road
or take a partner and associate with Me.
They are the ones who deceive themselves and others,
And so they deserve to be with you.)
And surely, Hell is the promised place for them all
(and what is even worse than the Fire).
(15:43 and commentary)

My beloved, do not listen to the call of Iblīs or his soldiers from among the human beings. Do not listen to deceivers who worship the lower realm. They worship the physical realm and they wait for you to make you deviate from the way, just as they have deviated from the way.

I am warning you: listen to the story of Iblīs I just told you. Iblīs knows the straight path but he said, "I am waiting to divert them from it." If you do not listen to Iblīs and his soldiers you will actualize your life, realize Allāh's truth and be fulfilled by Allāh's love.

Allāh says, "Then you will join My beloveds and listen to the song of love and truth and you will say, 'Oh Allāh there is no deity except You. We worshipped You only for Your own beauty, for Your own sake, because You ought to be worshipped. We did not worship You because of fear of the Fire or love of the Garden. We just love You for who You are because You are

worthy of love. This is why we love You with two types of love, a passionate love and a love because You ought to be loved (interpretation of a poem by Rābi'a al-'Adawiyya, *raḍiya-llāhu 'anhā*)."

We say, as the gnostic (Rābi'a) once said:

I wish for there to be a connection between You and me,
and for everything around us to be ruined.

If we have a connection with You, we have a connection with the Real and Eternal.

Yes, the heart is the house of Allāh. He is the one who created the human being and manifested Himself upon the human being using all of His beautiful names. Using all of His beautiful names He revealed Himself. This is why Allāh says in the Qur'an:

We have honored the children of Ādam. (17:70)

The image of the Real has manifested in everything and in all realms. As some of the gnostics said, "He placed a sign in everything that shows that He is the one God." Glory to you; how great you are, oh human being, if you would just purify your humanity with pure water in accordance with the saying of the Real:

Allāh is He who has created the heavens and the earth
and sends down water from the sky (to purify you). (14:32)

You are the house of the Most Compassionate. You were chosen to be the vicegerent of Allāh on earth, to spread love, peace, forgiveness and justice around the world. Allāh has given you His special care. Before you were created Allāh ordered the angels to prostrate to your ideal form (when it is purified by the water of obedience and submission to Allāh). He taught you all the beautiful divine names. This is why you must know that you are the locus of the divine choice from pre-eternity. He chose you to be the vicegerent of Allāh on earth, even after the objections of the angels. It was expressed in Allāh's saying:

And (remember) when your Lord said to the angels:
"Indeed, I am going to place (humankind)
generations after generations on earth."
They said: "Will You place upon the earth
those who will make mischief and shed blood,

while we glorify You with praises and thanks and sanctify You?"
He (Allāh) said: "I know that which you do not know." (2:30)

Allāh said to the angels, "My wisdom is above all of your knowledge, for I am the All-Wise, the All-Knowing, and so My choice cannot be anything except wise. I know there is no deity except Me and no word preceded Mine or can overcome My word. My power is within a single word, 'Be.' I say it, and it is."

This is because, glorious is He, when Allāh willed to excel in something He wanted to express His wisdom in that excellent way. All of the divine epiphanies had to manifest in the existence that was known from pre-eternity. Thus, it was written in the eternal Book:

My mercy encompasses everything. (7:156)

Allāh says, "This is why I originated everything with excellence. This is why I wanted to create a physical presence that carries the meaning of the witnessed presence. That is why I created the human being, for he is the essence of My excellence and through him I will be known in everything that is seen. I will be known; it will be known that I am present."

"The human being, in accordance with his readiness and capacity, is prepared to carry the message that I have prepared for humanity. As I have said:

Truly, We did offer the trust to the heavens and the earth,
and the mountains.
but they declined to bear it and were afraid of it.
But the human being bore it. (33:72)

"We mean the true human being to whom I have revealed Myself with all of My qualities. That human being hears by the manifestation of the name 'the All-Hearing,' and he sees by the manifestation of the name 'the All-Seeing,' and he lives with the manifestation of the name 'the Living.' It is the through My names that he survives, that he lives, and through My qualities he can call upon Me and glorify Me. This is why I charged him with duties and I gave him free will with which to manage his affairs on earth. It was My personal choice, because:

I was a Hidden Treasure and loved to be known.
Therefore, I created the creation so that I might be known.

"By My outer expression and manifestation they can know Me. However, only the one whose heart can contain all of the qualities that I gave him and

will manifest to him will witness Me, if he follows the holy way. I have forbidden any creature in any realm from hurting or killing him. That is why I said:

If anyone kills a person or spreads mischief in the land—
it is as if he has killed all humankind,
and if anyone saves a life,
it is as if he has saved the life of all humankind. (5:32)”

“It was My divine will to take his heart as My throne upon which I send down My epiphanies so that he can be transformed and travel from the realm of ghosts and shadows to the realm of divine spirits where he can see My secrets.”

This was expressed in His saying to the whole world, “I am Allāh and there is no deity except Me. I am the lover with those who abide by My message and follow it and apply it, for love must be actualized. It can be actualized through following My way and the way of My beloveds, the prophets.”

This is why I say, “The true lover is obedient and pleasing to his beloved.” This is the message of Allāh to all of the realms. It is the essence of His truth from pre-eternal epiphanies that were manifested. For indeed, no heart can contain Him except that of the faithful lover.

There is one condition for this—this condition was revealed to the heart of the most beloved prophet, the master of all humanity, the master guide Muḥammad.

Say (oh Muḥammad to humankind):
“If you love Allāh then follow me.
Allāh will love you and forgive you your sins.
And Allāh is Often-Forgiving, Most Merciful.” (3:31)

This means you should follow the most beloved prophet who came with the message of unity in order to lead humanity (*ṣalla-llāhu ‘alayhi wa sallam*). He came to lead humanity and to teach them to abide by the reality of the unity so that its benefit could be bestowed upon all of creation and all realms.

Allāh says, “This is My message. It comes out of My love to what I created in excellence. It is the mirror, the pure mirror. Through this mirror the pure human being can truly see that I am the one in control of all realms. I say, ‘My mercy encompasses everything. (7:156)’ By My mercy people feel mercy toward each other and toward other creatures. By My mercy they can come

to realize they are one nation. Let them be one nation without separation, for they are one body and one mirror.'

"If such a mirror in humanity is cleared and purified, you will find it full of knowledge and gnosis. If everyone offered the best he could and offered himself as a sacrifice to everything that I created in excellence, then he would see everything in creation either prostrating, bowing down or standing in prayer looking at Me."

Wherever you are, in whichever direction you look, you will find the face of God. Wherever you direct your face you will find the face of Allāh if you abide by realizing and actualizing this unity, by destroying the idols of illusions and pictures. Allāh says, "The one who can see Me is the one who can direct himself fully toward My face." This is why I say, "Wherever I look, You are my qibla, my focal point of prayer. My Beloved, wherever You are is my sanctuary."

What is the value of a house unless you are within it? It has no value of its own. What is the value of the heavens? What is the value of the earth? What is the value of a house? The only thing that makes it valuable is your presence in it, your manifestation through it. Buildings and houses that the metaphoric human being keeps building without following the order of Allāh are but metaphorical. Allāh says, "They symbolize his desire to see Me in these houses. It is Me, Allāh, your Lord who created you in the best mold."

Did Allāh not make two eyes, a tongue and two lips for you? Then why do you turn to metaphors and illusions? Why do you go along with worshipping idols, shadows and illusions?

Allāh asks you, "Why do you go to your illusions and listen to the call of the one who is rebellious and who declined to prostrate to you? Even though he does affirm My Lordship and does affirm that My path is straight, this is Iblīs. It was Iblīs who said, 'No, I will not prostrate to the human being.' But in turn I told him, 'Leave My presence, leave the Garden, leave gnosis, leave My realm that is full of everything.'"

This is because Iblīs said:

(Iblīs) said, "I am better than him.

You created me from fire and you created him from clay." (38:76)

But Iblīs said to his Lord:

“Oh my Lord!

Give me then respite until the day they are resurrected.” (15:40)

Allāh granted him this. It was because of his dense world that was full of darkness. Iblīs’ world is full of darkness, layers upon layers, so that if the human being were to stretch out his hand before him he would not be able to see it because of the density of the darkness. Iblīs was rebellious, and he said:

“Oh my Lord!

Because You misled me,

I will indeed adorn the path of error for them on the earth,
and I will mislead them all

except Your chosen slaves among them.” (15:42)

I will wait for them on Your straight Path. (7:16)

This means he knows it is a straight path, but Allāh said to him, “Beware of approaching My gnostics, My prophets, My saints and My loved ones, those who follow My way to the Day of Reckoning. Beware of approaching the realms of the pure, those who remember Me, those who realize My unity, those who are My worshippers, for you will not have control over them.”

Allāh made the angels go as messengers of the message of unity to the prophets and to the people who follow the way. Those who follow the way are the ones brought into proximity. Each of them belongs to the realm of the divinity and his heart is a house for the Real. These people do not transgress the limits; day and night they seek forgiveness. They are my beloveds. This is why the ones who are unique and believed in the uniqueness of Allāh are the ones who preceded and pioneered the way.

The human being’s heart is the house of Allāh, but we are talking about the human being who rids himself of everything except Allāh. Allāh says, “Within and through him I manifested and before that I was a treasure unknown. Through him I talk to all of humanity and I declare, ‘To whom is the true possession today, the true kingdom?’ I answer Myself, ‘It is to Allāh, the Irresistible, the One, the Only.’”

“People, as well as angels and creatures of all realms, circulate around such gnostics, and they do not stop even for the twinkling of an eye. They are always in prayer. Who raised that house (the Ka’ba) and who built it? My angels. Who raised its foundation? My slave-servant, the one I penetrated with love, My prophet Ibrāhīm (*‘alayhi-s-salām*).”

Allāh said in the Qur'an:

And Allāh did take Ibrāhīm
as a *khalīl* (an intimate friend)! (4:125)

Ibrāhīm (*‘alayhi-s-salām*) was consumed in his love and because of this he was the ideal human being. This is why all of the other prophets came from his lineage and they followed in his footsteps; they followed in his way, the way of love, for through him the ideal divine love manifested.

Yes, the hearts of the gnostics and the lovers, the prophets and their children and their followers, are raised houses. Allāh gave permission for these houses to be raised and for His name to be mentioned in these houses day and night. These hearts will exist full of unity and will continue to exist until the Day of Resurrection. They are chanting, singing, saying, "There is no god but Me."

Allāh says, "This is why the people of falsehood, the rebellious ones who were led by Iblīs and whose eyes were blinded until they had no insight at all will not be able to turn off My light after My light has been spread in all the realms."

"This is why I said in the Qur'an:

They (those who cover up My truth)
want to extinguish Allāh's light with their mouths,
but Allāh will not allow anything
except that His light will be perfected
even though the disbelievers hate (it). (9:32)"

Allāh said that He sent His Messenger (*ṣalla-llāhu ‘alayhi wa sallam*) with the guidance that enabled His true religion to manifest over all other false religions. His Messenger (*ṣalla-llāhu ‘alayhi wa sallam*) carries the flag of divine truth to all of humanity in order to achieve peace and grant mercy and justice, because He is the Most Compassionate, the Most Merciful.

Do those who prostrate and obey and strive in the way not deserve to have their thrones be the thrones of Allāh and their hearts be like the Ka'ba, full of people who circulate around it? These are the signs from the Lord that you see.

Do you not see their caravan respond to the call of Ibrāhīm (*‘alayhi-s-salām*)? Did you not hear Ibrāhīm say, "Oh Allāh, make the hearts of people be moved to go to them, make the hearts of people yearn to go." Now, with

your own eyes you see millions of people go to the house of love, to the house of peace, the first house that was built for My sake, the Ka'ba that was built in Mecca. It is an image of the true house of Allāh, the inhabited house that is the throne of Allāh, and so that house is also the throne of Allāh. It was built by the person whose heart is the throne of Allāh.

Do you not hear the caller say, "Let them circulate around the ancient house so that they may hear the call of Allāh on the day of standing in the mountain of 'Arafat." This day of standing is a time when people from everywhere, from ancient times, meet to call Allāh. They all come in response to Allāh, saying, "Oh Allāh, here we are, here we are. All praise is due to You. All grace is Yours. Here we are, Allāh. There is no partner associated with You, oh Allāh. We are Your servants, Your slaves under Your umbrella. Please keep us under Your shadow until the Day of Resurrection."

*The throne of Allāh exists in the human being.
It is within that human being heart
that the Real revealed Himself to Himself.*

This is the truth of the Real and to such a divine truth there should be prostration. The tongue is now tied; I cannot reveal more of His secrets. It is enough to say that beyond Allāh's truth there is nothing but falsehood.

I invite my beloveds to try to truly know Allāh. Are you going to respond? I pray to Allāh to guide you to the doors of His mercy, the doors of His knowledge and to His ocean that is full of His knowledge so that you can see yourself in a seat of truthfulness with the Most Powerful King. I cannot really express the deep meaning, the true meanings, because I cannot reveal the secrets unless Allāh permits it. Only when Allāh permits will I declare the secrets to the whole world, Thus, know it is Allāh that all the beloveds and I believe in. They are pleased with Him and He is pleased with them. They love Him and He loves them. Peace be upon those who follow the guidance. This is enough. What more do you want?

