

EID SERMONS

(IN ENGLAND)

BY

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EID-UL-FITAR SERMONS.

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FREEDOM OF ACTION ENJOINED IN THE QURAN.

“ Is one who goeth grovelling on the face (with head bent downward) better guided than he who goeth upright (with head erect) on a straight path Say, God hath brought you forth and gifted you with hearing, and sight and heart; yet how few are grateful.”—The Quran 67: 22, 23.

How simple these words, yet how full of meaning, engrained with a true philosophy of life. To emphasise freedom of action and liberty of opinion, the Book of God, in the above quotation, takes two apposite illustrations from the animal kingdom, and thus brings home to us the truth that man was made to act as a free agent. One is the quadruped who walks on the earth of God with head bent down; the other is the two legged animal—*i. e.*, man, who walks with head erect. Look to the muscles and formation, as well as position of

the respective necks of the two, and two different objects seem to have been designed by Providence. Man can see his way at a long distance, and can make a choice between the right and crooked path, while a quadruped cannot do so. Man can move his head right and left, while the latter cannot do so easily. This observation leads us to one conclusion : man has been made to find his own way and to discriminate between right and wrong, while the lower animals cannot do so; some one else should do it for them. Man is to lead, the animal is to be led. Therefore, one who cannot form his own judgment and is satisfied with the state of being led by others, has hardly justified his being created as man. He is a quadruped and ungrateful to his Creator, as the next verse in the above quotation shows:—

God hath brought you forth with head and sight and heart, but yet few are grateful.

And what is gratitude to God? Do not take Him for an earthly potentate to be pleased with soft words of thanksgiving. Such a conception of gratitude we do not find in the Quran, which says :—

“One who is grateful to God, he is so on his own behoof.”—The Quran.

Lip gratitude counts for nothing with God. It really consists in making proper use of His

bounties. Your abuse or misuse and even disuse of them makes you ungrateful to God; and this idea has been brought home to us in the text. We have been given sight and hearing, with head erect, to see everything before us in its proper light, we have been given a heart to come to a right conclusion with a view to come to action to our best advantage. If we do not do so, we are ungrateful to our Lord. We are not animals with head downward to be led by others; we have to lead others if we can. If we follow others blindly, we have not done justice to the wise providence of the Creator in making our head erect on our shoulders.

A Lesson for a Muslim.

Brother Muslims,—Are these Quranic verses simply to be read, or have they some real meaning for you? If they do not appeal to you, I am afraid of your Islam. Freedom of action, liberty of opinion, and pertinacity of character are to be in the Muslim nature, as these verses show. Leave alone questions appertaining to politics; keep up your entity in the moral, social, and intellectual sphere. Why should you be led by others in these matters like those with heads downward? Political subordination is immaterial in a way, because you only need a good rule; if you have that, it is enough. Try to emancipate yourselves from moral and

intellectual thralldom. It has demoralised you. It really is at the bottom of all that blight and inertia which mars all your activities. Why all this slavish subjection to the morality, mind, and sociality of the occidentals? Europe was sometime an idol; but it has fallen now. She was weighed and found wanting. Look what moral depravity, what inhuman propensities, what deplorable want of real culture she has shown in certain quarters within the last few years; she is no longer Christian even. Will you be led by her morality? Be a man and not an animal, and God be with you!

Eid-ul-uzha Sermons.

1916.

At the Mosque, Woking.

THE FESTIVAL OF SACRIFICES.

THE following was the sermon delivered by Khwaja Kamal-ud-din at the Festival of Sacrifices celebrated at the Mosque, Woking. After the usual prayers, he commenced the sermon with some verses from the Quran Sura Hajj, with the following translation in English:—

"And they who respect the rites of God *perform an action which proceedeth from piety of heart*. And to every people have we appointed rites that they may commemorate the Name of God, over the brute beasts which He hath provided for them. And your God is the

One God. To Him therefore *surrender yourselves*, and have thou good tidings to those who *humble them*.

" Whose hearts, when mention is made of God, thrill with awe, and to those who remain steadfast under all that befall them, and observe prayer and give alms of that which we have supported them.

" And the camels have we appointed you for the sacrifice to God ; much good have ye in them, make mention, therefore, of the Name of God over them when ye slay them. . . . Thus have we subjected them to you, to the intent you should be grateful.

" By no means can their flesh reach unto God, neither their blood, but piety on your part reacheth Him. Thus hath He subjected them to you that ye might magnify God for His guidance. Moreover, announce to those who do good deeds, that God will ward off mischief from believers" (22: 35, 39).

HOW SACRIFICES BECAME ATONEMENT FOR SIN.

In these verses the revealed Book of Islam, which is also the Last Book of God, deals with the subject of sacrifices. This institution has its genesis as well as its evolution. It is as old as man, and obtains in almost all classes of men. We read of sacrifices in connection with the first children of Adam, when Abel brought of the firstlings of his flock and of the fat thereof : " And the Lord had respect unto Abel and to his offering." (1) It has been universally believed that sacrifices ward off mischief befalling mankind, and the Quran in

(1) Gen. IV, 4.

the verses just recited seems to support the view. From time immemorial man has made offerings to propitiate Deity for his misdeeds, which, he thought, incurs Divine wrath and brings down evil. This caused confusion of ideas and created false notions. It led people to believe that slaughter of animal life could best appease offended Deity. Nothing, in the words of ancient Hindu scriptures, could please Divine nostrils more than the sacrificial smoke saturated with animal gore. This belief gradually weakened the sense of righteousness, and ultimately dispensed with "the keeping and teaching of the Commandments." Thus sacrifices became the atonement for sin. To expiate sin and appease God through "blood and flesh" became a popular idea which afterwards began to evolve. One has simply to refer to the ancient mythology of Greece, Rome, and India to find how varieties of sacrifices were provided to meet varieties of sins. Sin in every particular form began to demand a particular kind of sacrifice. Great calamities believed to have come in consequence of great sins called for slaughter of big animals. We read of *Aswamedha*, the sacrifice of horses, in the Ramayana, old Hindu book. At length the category of lower animals available became exhausted, and man's ingenuity had to propose human sacrifice. To ward off evil from the whole nation, India, Greece, and Rome sanctified manslaughter at the altar of the Deity.

It was under these circumstances that Christianity made its appearance. The "teaching and doing of the Commandments"—that universal and permanent religion of God to mankind in the whole world under different forms and denominations, which was revealed to Moses for the guidance and regeneration of the House of Jacob, and which was again and again taught and enjoined upon by the coming generations of the prophets, including Jesus himself—could not appeal to the then pagan Europe, nurtured in old mythological traditions. Those ancient stories of "fallen gods," of their expiations and atonements, of immaculate conceptions and sonships, were fresh in the memory of every house in Rome and Greece. Many a God-in-man had come and participated in human affairs. Curiosity would only welcome repetition of the old legends. "Change in name and place" could make no difference. Should we wonder, then, if Christianity, Romanized at the hands of those alive to the situation then obtaining in the West, found a congenial home there and began to make progress by leaps and bounds, though at the expense of its original divine purity? The "teaching and doing of the commandments" was a burden. Expiation through sacrifices was a popular belief. "If by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one," (1) was a palata-

(1) St. Paul.

ble logic. Adam committed sin and God was *just* enough, as the Church argued, to condemn his whole race eternally. How to propitiate the angered God was a serious problem. Great was the sin and great the sacrifice which was wanted. The whole of the lower animal kingdom could not offer anything commensurate with the magnitude of "the Fall." Human sacrifice could not atone for man's race, as every son of Adam, as a child of wrath, had his own sin to expiate. One without sin could only stand for "the guilty sinners." Who else but God, the only sinless Being, could save us from His wrathful hands? But God was the God of Mercy and Compassion. He "so loved the world that he gave his only begotten Son" to pay the wages of the sin. Belief in sacrifice as an atonement for transgression was then a popular idea, as I just remarked, and the doctrine of "the grace of the blood" began to commend itself to universal acceptance.

MUSLIM FESTIVAL OF SACRIFICES.

And, in my opinion, if sacrifices *ipso facto* do expiate sins, Christianity, I must say, even in its present form, does not stand on a bad ground. The New Dispensation then seems to me a plausible theory. Sacrifices do obtain in all religions from the East, and we Muslims have met to-day to celebrate our Festival of Sacrifices. To call it a cruelty and a relic of the olden barbarity is also

unwarranted. The accusation cannot befit the mouth of one who is not a vegetarian in the strictest sense of the word. If through your daily meals you encourage killing of animals, how can you demur to sacrificial rites? But it sickens me, however, to think that "blood and flesh" propitiate the Most Merciful God. The very thought is repulsive and a contradiction in terms in itself. God, that great Treasure of Grace and Compassion, and His pleasures in "flesh and blood"--what an irreconcilable situation! But we find so in every religion. We do need some explanation and enlightenment before we accept sacrifice as a factor to human edification as religion came to advance humanity. It is in vain to look for it to any ancient scripture, including the record of the Evangelists. Perhaps these books were revealed in days when rationality did not much trouble about our religious beliefs. The Prophet of Islam, however, made his appearance at a time when rational awakenings were at their dawn. He brought to us the Last Word of God, which among its various objects in teaching "all truth" had also to explain away religious tenets on rational grounds and (God be glorified!) we do find something in the Book to solve this enigmatic problem of sacrifices. The verses I cited at the commencement of my sermon give us the *rationale* of it. To blot out the false notion that "the blood and flesh" are the pleasures of God, the Book clearly says:—

“By no means can their (animals of sacrifice) flesh reach unto God, neither their blood, but piety on your part reacheth Him” (22 : 38).

It is your righteousness and piety which reach Him, and “the blood and flesh” are not acceptable to God. It is a lesson of piety and righteousness which is imparted to us through the sacrifice of these dumb animals. It is through their surrender to us that we learn the lesson of “surrendering to God,” and its utility. Through animal surrender to you, you are shown the way to become righteous.

RIGHTEOUSNESS AND SACRIFICES.

Is not God Himself all righteousness and piety? He is the fountain-head of all virtues and goodness. To become righteous, then, would mean to be in unison with God and to be nearer to Him, and this ought to be the final goal of all our righteousness. Does not every one anxiously aspire to reach what is higher? In fact, there is a universal move towards progress in the whole universe. Everything desires to be converted into a higher order. And who is higher than man, the Lord of the Universe, excepting God? It is quite natural if we crave after God. But how to realize this our final aspiration. Let us observe various kingdoms of God's creation, lower than mankind, and examine the process under which things belonging to one order pass to

the other higher. There is only one universal course of evolution. Self-annihilation is the only high road to edification. Could these dark and ugly clods of clay be converted into beautiful, pleasing to sight verdure had they not lost their former entity? The animal kingdom is higher than the vegetable, and no blade of grass can reach near animal life unless it sacrifices itself and becomes food to herbivorous animal. Through self-immolation stationary things are ennobled to locomotion. A corn, a vegetable, a sheep, a fowl and fish, all become man, but at the price of self-effacement. A sort of death should prevail over a thing, and it should lose its individual identity before it aspires to reach a higher order. Through sacrifice you get nearness to something higher, and it is interesting to find the Arabic word for sacrifice so eloquent on the subject. *Qurbani* is the word for sacrifice. It has *Qurb* for its root, and it also means nearness. No *Qurb* (nearness) but through *Qurbani* (sacrifice). And so says the verse from the Quran:

“And to every people have we appointed rites that they may commemorate the name of God, over the brute beasts which He hath provided for them. And your God is the One, to Him therefore *surrender*.”

If you kill animals to perform your sacrifices, it is to remind you that as the animals *submit* to you, and through this *submission* they are ennobled to

humanity and become of you, so you have to submit yourself to the Most High if you wish to be of God and nearer to Him.

“Thus have we (God) subjected them (animals) to you, to the intent you should be grateful..... Thus hath He subjected them to you that ye might magnify Him.”

God has made animals to surrender to you, and you have to surrender yourself to Him. Through subjection to you they magnify you, and through similar subjection to Him you have to magnify God, and God will ward off all mischief from you.

It is not “*the blood and flesh*” which propitiate God and He in recompense wards off evils befalling you. To think so is an insult to a right conception of God, and a blasphemy too. Lower animals through their self-immolation have given us a lesson. By becoming our food they have not only been raised to humanity, but have received immunity from dangers imperilling their existence. Everything has got enemies peculiar to it. But what harms one class of things scarcely presents danger to those belonging to a higher order; nay, it sometimes falls at the mercy of the latter. Will not the former be freed from its dangers when converted into the latter class? Some kind of mischief may befall an herbivorous animal, but it becomes safe from further troubles when converted

into human body. No wolf will run after a sheep when it becomes a man. By self-annihilation she gets a nobler and safer life. Self-annihilation thus becomes the key to evolution and salvation

THE BUDDHISTIC PRINCIPLE OF "NIRVANA."

Buddha only preached this truth when he taught salvation to be attained only through "*Nirvana*"—i.e. self-annihilation. We are beset with fears peculiar to our own race. If everything on the earth besides man secures edification and salvation, is it impossible for us to be promoted to Divine Order and secure immunity from all sorts of fear and evil? Evil cannot reach even the borders of the Kingdom of God, and if through self-sacrifice we enter into it, the Divine element in us will evolve and ward off all evil. Then we shall be under the direct care of our "Father in Heaven" and will become "begotten sons" of God, like David and Jesus—which in Jewish phraseology only conveys a certain stage of nearness to God, a term so well-known in Muslim sufistic literature signifying the same idea, but unfortunately so misunderstood by the Church in the West. Then our hands will be hands of God, our eyes, eyes of God, and our doings those of God, as the Book of God says of the Holy Prophet Muhammad. Raised to that high state, we share with God in His holy attributes; of course, not

beyond the four-walls of humanity. This the Last Prophet meant when he said.—

“Equip yourself with the attributes of God.”

Is not all glory and praise due to God? “Thine is the kingdom, and the power and the glory”, we read in Christ’s prayer. Yet glory follows self-sacrifice. We become idolized through self-abnegation. People do worship him who makes sacrifice for a great cause.

NATURE OF OUR SACRIFICE TO GOD.

But what kind of sacrifice have we to make at the altar of Deity to reach that highest goal of humanity? Should we kill ourselves and fill our sacred places of worship with human gore, as some of our Hindu brethren used to do even up to the advent of British rule in India? Should we put our necks, like them, under the wheels of the sacred car carrying the idol of Jagganath—a Hindu deity in Bengal? To do so would be to lower us to the level of dumb animals, whose most precious possession is “blood and flesh.” But sacrifice means offering of the best of your possessions. We do certainly possess something more valuable within us than our blood and flesh. It is our rationality, our discretion, our judgment, and our volition, a thing not possessed by other creatures of God. It is to submit our will to the great Will, which sacrifice really means in our case. It is resignation to the Most High, and surrender to Him.

"And your God is the One, to Him therefore surrender," says the Quran, when it deals with the subject of sacrifices, in the verses I read in the beginning; and *this is Islam*, this is the religion of Abraham, in whose commemoration we meet to-day.

ISLAM MEANS SACRIFICE.

Because Islam literally means implicit obedience to the Divine will, and complete submission to His high will in preference to all our judgment, prepossession, and discretion. Jesus simply preached Islam when he said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth the will of my Father* which is in heaven." (Matt. 7: 21) In the face of this clear teaching, one is at a loss to appreciate the present tenets of Christianity. Belief in the divinity of Jesus, they say, is a passport to "the kingdom of heaven." But does not this belief amount to saying "unto" Jesus "Lord, Lord?" How can this belief absolve us of action, as Luther says, when only "that doeth the will of my Father which is in heaven" secures our entry to the heavenly kingdom?

In short, Islam is the great sacrifice, and it means surrendering your will to the great Will on high. This is true Buddhistic Nirvana and real Christian submission. Why necessary to believe in the divinity of man like ourselves for our salvation, when you can claim for yourself the pedestal he is

standing upon? Jesus was not God, but he became a son of God through self-sacrifice. Buddha, Ramchandra, and Krishna did the same, and were worshipped like Jesus. They made sacrifices not for ATONEMENT to but for AT-ONE-MENT with God. Muhammad (be the choicest of God's blessings on him!) surpassed all others in his self-sacrificing spirit, and had it not been for his masterly clear teaching of the Oneness of God, which utterly killed all polytheistic tendencies in his followers, he could have easily claimed worship due only to the Father. Jesus was a son of God, and so you are sons of God. Bear your own cross like him, and share with him the glory he enjoys through self-renunciation. Preach, like him, from the cross, "Thy will and not mine," and the Divine element within you will begin to evolve. The holy flame in you will become so refulgent as to dazzle an average eye, will throw lustre of divine light on all around you. An average eye will become dazzled and credulity and ignorance will vest you with divinity. To reach the stage is not an impossibility. What is true of one is true of another. And this I say on the authority of no less a personage than your own Prophet. Have you not read the following in a *Hadis qudsi* (sayings of the Prophet):—

God saith, "Oh Man! Only follow thou My laws and thou shalt become like unto Me and then say, 'Be, and behold, It is.'"

One with a materialistic turn of mind need not trouble about what has been said in these words. Our daily observation bears testimony to it. "If a person is in tune with the universe and in complete harmony with the laws of Nature, then his will is in accord with the Divine will, and whatever such a person willeth, cometh to pass."

In conclusion, I say that the door to reach the height of spirituality is not closed. It can be opened to-day, as was done before. But the only key to it is your resignation to God, the sacrifice of your highest interests to His Cause, the immolation of your ego at the altar of His Will. Through self-renunciation and self-abnegation, *i.e.*, Islam, knock at the door and it shall be opened to you. If such were an impossibility, there would have been no Feasts of Sacrifices in Islam and we need not have met here on this lawn of the Woking Mosque to magnify the Most High. Now let us magnify His Great Name and shout our takbirs:--

*Allahu Akbar, Allahu Akbar,
La elaha illallah.
Allahu Akbar, Allahu Akbar,
Wa lillah-il-hamd.*

[TRANSLATION.]

Allah is great, Allah is great,
There is no other God but Allah.

Allah is great, Allah is great,
And to Him all praises are due.

1917.

At the Mosque, Woking.

THE SUPERMAN.

"Say surely, my prayer and my sacrifice, and my life, and my breath are all for Allah, the Lord of the worlds (the Creator of all nations, the Sustainer of all races, and the Cherisher of His creatures). No associate has He, and this am I commanded, and I am the first of those who submit."—THE QURAN, chap. iv, 163-4.

In this verse we find not only the life mission of our Holy Prophet summed up in simple words, but a guiding motive as well of the Superman from the Muslim point of view. The Superman of the West, in the words of Nietzsche, is he who can force his own will on all other men, and can do so regardless of consequences to others, using every method which comes to his hand.

But Nietzsche does not stand alone in his view of the superman. Other Western nations have more or less endorsed his opinion. The West received her inspiration from the dumb unbridled nature, where observers, like Huxley and others, saw a

parasite creeper maintaining its existence through self-assertiveness at the expense of a rose or a jasmine. These brambles and parasites that were to be weeded out under the intelligent hand of a gardener to give full growth to a rose or a jasmine, unfortunately inspired some Western philosophers with the belief that self-aggression was the characteristic feature of the superman. Man was far nobler than the dumb nature, and his inspiration should have come from a higher source. And has not the superman of Nietzsche brought the world to-day to the most terrible catastrophe the world has ever seen? The world has seen the error, but at a terribly heavy price. Self preservation no doubt is the rule of life, especially in the struggle for existence, but there ought to be a limit between self-preservation and self-aggrandizement, especially when at the expense of others. It was never meant so by the Most High, the Lord of all nations, and the Sustainer of all races. The life-aim of the superman of the Quran, however, is to serve the Lord of all nations through serving His creatures. Islam, the noble Prophet said, consisted of two things, obedience to God and benevolence to His creature. If a person worships the Lord of nations, if he serves the Sustainer of all races, and if he adores the Preserver of black and white, red and yellow, Whose bounties are open to all, and Whose blessings have made no invidious distinctions, how

can he, in the words of Nietzsche, force his own will on other men and do so regardless of consequences to others? What a striking contrast between the superman of the West and the superman of Islam, one acting upon self-assertiveness and self-aggression, and the other given to self-sacrifice and self-abnegation. The activities of the former centred in a sordid selfishness, while the efforts of the latter are devoted to the service of mankind at his own expense. If the votaries of Materialism did not care to be guided by Divine revelation, they could consult their own nature, which was higher and nobler than dumb nature. Besides, why should their actions be inspired by brambles, thorns, and parasite creepers? Could they not follow the rose? Here at the border of this lawn I see a beautiful row of roses. They add beauty to this house and contribute immensely to our happiness. Not a single tree amongst them ever overlaps its limit. All of them act upon the principle of "Live and let others live." But if I leave one parasite to grow there, it will mar the growth of these flowers. It exults at the destruction of the other. Therefore I say be rose and jasmine, and don't take bramble and thorny creeper for your model. Besides, conflict in struggle for existence in animate nature only exists among members of different genus and species, but very seldom among those belonging to the same class. And are not all men one and the same

species? Are they not given the same limbs and joints, the same brain and heart? Have they not been equipped with the same faculties and potentialities? Difference in colour is only an accident following climatic conditions. There are certain short-sighted people, much obsessed with the present material advancement, who think that the people in the West are the only favourite children of nature. They are sometimes shocked to hear that Jesus was, after all, a coloured man and from the East. They should know that prosperity and adversity are like sunshine and shadow, which change the place by the change of time. If West leads the East to-day, the latter showed light to the former only a few centuries before, and even now it is the East which rules the West in religion, morals, and high thinking.

The whole human race, however, has been given the same advantage and the same equipment by nature. Does not this physical equality prove equal possession of potentialities and equal chance of progress by all races, and should we not, therefore, help each other's evolution, and do nothing which may go against the uplift of others? A Muslim for this very reason has been taught to begin his prayer by that beautiful sentence which opens the Quran, in words of "Alhamdo Lillahi Rabbil Aalamin," All praise and glory is due to Allah, the Creator and Preserver of all nations. A Muslim is

reminded five times in his daily prayers that the God he serves is not only solely interested in him and his nation, but He is the cherisher and maintainer of every man and every nation that breathes on God's earth; therefore he should keep in mind that his worship of the Lord of all nations goes for nothing if he does not serve the cause of the universal brotherhood of man under the universal Fatherhood of God—the dream of Jesus, but the faith of Muhammad (peace be upon them). “Thy kingdom come, Thy will be done on earth as it is in heaven” was the heartfelt prayer of Jesus. He wished to see the will of the Father established on earth; and it is not difficult to find out that will. The word Father in the prayer is a key to read it. No father can afford to be partial in dispensing his favours to his children. Every father is interested to see all his children thriving and flourishing equally. To him distinction among children conveys no meaning. They may differ from each other in utilizing the advantages equally provided by the father, and thus vary in their acquisition, but the father will not allow one to thrive at the expense of the other, nor would he suffer one depriving the other from equal chances; and does not the work of God reveal to us the same as to His will in heaven? In His providence He makes no difference. The whole of nature has been made equally subservient to all mankind. He spread

the earth a bed for all and heaven a beautiful canopy for every one. His sun, His moon, and His stars, His clouds, His rains, and His water, His trees, His minerals, and, in short, everything in the universe He made for all. This clearly shows what is His will in heaven—i.e., equal dispensation of His bounties to all of His children. Jesus, in praying, "Thy kingdom come," looked to that order of things which would mete out equal occasions and equal opportunities to all the units of humanity for their equal elevation. Muhammad received those laws for the world which could establish the desired millennium on the earth and stamp out that sordid narrowmindedness which has caused separation between brother and brother and disintegrated the whole fabric of humanity.

Jesus longed for this heavenly kingdom of God on earth, but perhaps the time had not come and he could not teach the whole truth. He looked for the coming Comforter for the realization of his wishes, and therefore he said: "Hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven." But Muhammad the Comforter received the gospel of equal dispensation and universal brotherhood; he has revealed those laws which could and did fraternize the world, and amalgamate black and white into one harmonious whole. Therefore he did not say "Hallowed be Thy name." In other words, he only

said "Hallowed is Thy name, Thy kingdom has come, Thy will is done on earth as it is in heaven" when he said "Alhamdo Lillahi Rabbil Aalamin, Arrahmanarrahim, Maliki Yaumiddin," *i.e.*, All praise and glory is for Allah, the Ruler of the universe, the Creator and Provider of all nations, Who out of His beneficence supplied equally to every one his needful without his desert and without any compensation from him; Who rewards every good action hundredfold, and Who is the Lord of the day of judgment.

Dear friends who go after the holy name of Christ! Study his career. See what he was striving after. In the establishment of the brotherhood of man he saw the establishment of the kingdom of heaven on earth. You repeat your Lord's prayer every day, but have you ever cared to do your bit in bringing the promised millennium nearer? Remember, your Father in heaven is also the Father of others. "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." And did not Jesus die for all, as you believe? But if he died for only a certain class of people, is not your foreign mission an anomaly? Your missionary activities show that Jesus in your belief carried his cross for the black and the white; then hearken what he says: "He that taketh not his cross and followeth after me is not worthy of me." Be worthy of Jesus, be

worthy of him who from the cross taught you to die for the benefit of others. Do not think that others have been created to subserve your needs. Serve others at your own expense, and be great in the kingdom of heaven, as the "son of man" came to minister and not to be ministered. This is the gospel of eternal life. Take it from me if you will, on behalf of Jesus, and let him hear who has ears to hear, that self-sacrifice and not self-aggrandizement makes one the owner of eternal life.

The superman of the modern "Kultur" has proved himself a curse to humanity and a scourge to mankind. He is a bramble and a parasite; he may prosper for a time, and sap the life of rose and jasmine through his self-assertiveness, but he only courts his own destruction at the hand of a wise gardener. But the superman of the Quran is a blessing to mankind and will be so always. Love for the Lord of nations prompts his actions. Does not love move benevolence?

The extent of our sympathies is commensurate with the scope of our love, love of one's self, of one's wife and children, of one's friends and relatives, of one's nation and country—these are the various motives of our actions. The wider the motive, the greater the sympathy. One actuated with love for his country must be more sympathetic than the other whose love does not go beyond the circle of his own family. What would be said, therefore, of his

beneficence and philanthropy who is prompted to action solely by his love for the whole of humanity, as he has to serve the Lord of all nations? Should not, therefore, the name of the superman be claimed only by him who, in the words of the Quran, says, "My prayer and my sacrifice, my life and my death, are all for Allah, the Lord of all the worlds?"

These words of the Book of God found their perfect translation in the Holy Prophet Muhammad. He has rightly been called in the Quran a blessing to the whole world. This is not an expression of belief on my part, but a patent fact in history. The life of the Prophet is not enshrouded in legend and myth; there is no mystery about him; his actions and words, that were consistent with each other, are in black and white. Study him and he will appear to you the only benefactor to humanity. He made human life really worth living, and contributed so much to the happiness of mankind. Happiness does not merely mean physical comfort, but it greatly consists in individual freedom. At the advent of the Holy Prophet man was labouring under various kinds of thralldom and bondage, which religions, usages, and received opinions on ethics, politics, etc., had created. Through his teaching and example he has liberated man from these shackles. At his hand religion emerged from creed and dogma and became a true theory of life. It did away with

all meaningless ceremonials, and gave man a useful domestic and civil code as his religion, making service to humanity its characteristic feature. The following verses of chapter cvii. of the Quran were among the earliest revelations delivered by the Prophet in the dawn of his ministry; words not only applicable to the men at Mecca of his days, but an everlasting rule of life. They apply to the Muslims as much as to non-Muslims:—(1) “Do you perceive the person who belies religion?”; (2) “That is the one who treats the orphan with harshness”; (3) “And does not urge (others) to feed the poor”; (4) “So woe to the praying ones”; (5) “Who are unmindful of their prayers”; (6) “Who do good to be seen ” ;(7) “And withhold alms.”

Religion and worship of God received quite a new conception at the hand of the Prophet. “The strong one who treats his weaker and helpless brother with harshness, and who does not devote a part of his wealth to the help of his poorer brethren” is condemned as being the one who gives the lie to his religion, and makes his prayers to God a fruitless action.

Before Muhammad God was only a great Fetish, a revengeful Creator, clothed with attributes devised by credulity and ignorance. The God of Muhammad became a lovable ideal for human imitation, possessing all the best that was conceivably noble and good, and free from everything.

undesirable. Before him divine worship meant citation, gesticulation, and lip laudation. But he made these essentials of prayer a means to achieve higher ends. In human edification he saw Divine glorification and in service to humanity a service to God. Thus religion, which before him was a dead faith, meaningless formula, and an absurd dogma, becomes a reality at his hand. He allowed freedom of judgment and liberty of opinion even in matters of belief. "No compulsion in religion" has always been the golden rule of Islam. No intermediary between man and his God. By announcing "I am only a man like you," he dealt a death-blow to sacerdotalism. He made virtue, and not descent, a matter of personal distinction when he delivered these Divine words to the whole human race: "O you men! Surely We have created you of a male and a female, and made you tribes and families that you may know each other! *Surely the most honourable of you with Allah is the one among you who is most virtuous and careful of his duty*" (49: 13). "The principle of the brotherhood of man laid down here is on the broadest basis. The address here is not to believers but to men in general, who are told that they are all, as it were, members of one family, and their division into nations, tribes, and families should not lead to estrangement from, but to a better knowledge of, each other. Superiority of one over another in this vast

brotherhood does not depend on nationality, wealth or rank, but on the careful observance of duty—moral greatness."¹ He thus demolished all boundaries that colour, or creed, or race had created before him. He can rightly be called the founder of democracy in the world. Under his teachings, Caliph Omar, the second successor of the Prophet, gave expression to that splendid gospel of democracy which is still a dream even in the Western nations to-day. "There is no Caliphate," the Great Caliph said, "without the consultation of the general body of the Mussulmans." When Omar took the reins of government, he said to his people, "My brothers, I owe you several duties, and you have several rights over me. One of them is that you should see that I do not misuse the revenue, another that I may not employ wrong measures in the assessment of the revenues, that I should increase the salaries, protect the frontiers, and that I should not involve you in unnecessary danger. Wherever I err, you have a right to stop and to take me to task." Thus speaks one of the grandest rulers of the world only a few years after the death of the Holy Prophet.

Can you name to me in the constitution of any government an exposition of the principles of representative government in such perfect form? Mr. Balfour no doubt made a similar expression in

(1) Muhammad Ali in his English translation of the Q'uran.

Canada when defining government, and it is still doubtful if he could say the same thing having regard to other nations in the world. But look to centuries of persecutions, hardships, and trials which evolved the present constitution of Great Britain, and look as well at what Omar said thirteen hundred years ago under the teachings of the Prophet when to rule a country was admittedly a Divine right of a certain family. Democracy, in fact, is the necessary sequel of our faith in the unity of God. If He alone is the object of our worship and adoration, then everything besides Him is equal to us or below us. Thus belief in the Unity of God leads to our belief in the equality of man and the subservience of the rest of the universe to humanity. One idea creates all noble democratic principles, while the other prompts us to make discoveries in the realm of science to bring nature to our subservience.

And has not Muhammad been the greatest benefactor of the female section of humanity? Did he not find woman in the lowest degradation—a chattel, a transferable property at the whim of the man, with no right of any kind, despised by all religions and civilizations, and maltreated by all human institutions? “To her is due what is due from her” was the teaching of the Prophet in the words of the Quran, which with one bound raised her to an equal footing with man.

I can no longer tax your patience by enumerating various forms of bondage from which the human race worked out its emancipation through the Prophet of Islam. But I cannot conclude my sermon without referring to that great blessing which he conferred on humanity by enjoining on us total abstinence from every kind of alcoholism. I say that this service to humanity alone is sufficient to bring him to the highest pedestal of human adoration. "Sallallahoh alaihi wasallam."

1917

Mecca in the days of Pilgrimage

PRAYER OF ABRAHAM AND ITS FULFILMENT

MORE than five thousand years ago, the "Father of nations" found himself standing under the sacred walls of the first (1) house for the worship of God in

(1) *Most surely the First House appointed for men is the one at Bekka (Mecca). blessed and a guidance for the Nations.*—THE QURAN ch, iii, : 95. In this verse the shrine at Mecca has been spoken of as the First House made on earth for the worship of God. In the introduction to his *Life of Muhammad*, Sir William Muir says as follows: "Deodorus Seculus, writing about half a century before our era, says of Arabia washed by the Red Sea, "There is in this country a temple greatly revered by the Arabs." These words must refer to the

the Mount Paran at Mecca. Abraham⁽¹⁾ had gone there under the order of God to leave his wife Hagar and their baby Ishmael in the valley of sunburnt sand and dry, naked rocks, without any sign of verdure to relieve the wearied eye of the traveller for hundreds of miles. Though promised that a mighty nation should be raised through the baby⁽²⁾ in the wilderness, the ruggedness of the place all

Holy House of Mecca for we know of no other which ever commanded such universal homage. . . . Tradition represents the Kaba as from time immemorial the scene of pilgrimage from all quarters of Arabia; from Yeman and Hadhramant; from the shores of the Persian Gulf, the desert of Syria, and the distant environs of Hira and Mesopotamia, men yearly flocked to Mecca. So extensive a homage must have had its beginnings in an extremely remote age.

(1) The story of Ishmael and Hagar's casting forth as given in Genesis is substantially true, though its description, *viz.*, Abraham's sending her forth with bread and a bottle of water as if she were going to settle in the next village cannot be accepted as true. Sarah could not be satisfied with such expulsion of her rival. The Arab tradition representing Abraham as coming with Hagar and Ishmael to the place where Mecca now is, is quite independent of the Bible statement, and the two taken together justify us in drawing the conclusion to the truth of the Arab tradition—Muhammad Ali in English translation of the Holy Quran.

(2) Gen: 21: 18.

around, with no prospect of sustenance, filled the mind of the father with grief. His heart began to melt, and its outpouring assumed the shape of a prayer in the following words of the Quran:—

And when Abraham said: My Lord! Make this city secure, and save me and my sons from worshipping idols:

My Lord! Surely they have led many men astray; then whoever follows me, he is surely of me and whoever disobeys me, Thou surely art Forgiving, Merciful:

O our Lord! Surely I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House, our Lord! that they may keep up prayer; therefore make the hearts of some people yearn towards them and provide them with fruits; happily they may be grateful.

O our Lord! Surely Thou knowest what we hide and what we make public and nothing in the earth nor any thing in heaven is hidden from Allah (16:34).

A prayer most typical of its kind in demanding realization of impossibilities. Prayers for achievements within our reach supply no proof of their efficacy even if granted. But a prayer for things beyond human means, presenting insurmountable difficulties for their attainment, becomes on its acceptance a real sign of the Great Hearer and His powers; and such was the prayer of Abraham. He settles his family in a valley most uncultivable and

unproductive in its nature, and which is so till to-day, and yet he prays to have his "sons of the deserts" provided with fruits to live upon. A land with nothing in it to invite a visit from a neighbour, or to tempt the greed of the invader. There were no natural resources for the profiteers of the world to exploit and interfere with its inviolability, and yet Abraham wishes to see it converted into a centre of the world. "Make the hearts of the people yearn towards the people of the land" is his prayer. A land of sterility, with nothing in it to invite light from without, was sure to be the seat of ignorance and idolatry, but the old father wishes to see his sons secure from worshipping idols. A prayer bordering on impossibilities for its fulfilment, but addressed to One with whom impossibility is actuality, and improbability a reality. And in this we find a strong proof of the Supreme Existence.

These words of Abraham not only remained without their fulfilment for thousands of years, but, on the other hand, they witnessed the accomplishment of their very opposite through the actions of his children, who became proverbial for their idolatry and ignorance. But the words were prophetic, and could not fail to produce their effect. The time was coming when the stone which the builders rejected should become the head of the corner, and

the kingdom of God should be taken from a nation and given to a nation bearing the fruit thereof. (1) The hour came when the Lord "shined forth from Mount Paran. (2) Muhammad the last of the prophets (peace be upon him), appeared at Mecca. Under Divine inspiration he reminded his countrymen of this prayer of their forefather brought to them through tradition, and gave them the good tidings of the fulfilment at his hand. And have I not seen its proof this day three years ago, when I went to perform pilgrimage to Mecca?—A land till now unproductive of any fruit feeds its children to-day with fruits from the four corners of the world; a land with no natural beauty to cause attraction has become the centre of nations. "Make the hearts of some people yearn towards them" was the desire of Abraham; and does not every Muslim, located wherever he may be in the four corners of the world, yearn for a visit to Mecca and bring with him fruit of the world to feed the children of Abraham? Take these words of Abraham as a longing of the heart of Muhammad; and if you find them fulfilled, do they not prove the existence of the Mighty Hand which knows how to bring

(1) Math. 21 : 42 : 43.

(2) The Lord came from Sinai and rose up from Sier (Mount of Olives) unto them, He shined forth from Mount Paran (Mecca),—Deut. 33 : 2.

together facts and factors to make the wish expressed to him in prayer a reality? "Save my sons from worshipping idols" was another desire of the forefather; and was not the House of God purged of idolatry with a success unique in history with one stroke of the Divine hand? Leave apart that coarse idolatry of the past days in the world, have not these denizens of the deserts, and with them the whole Muslim world, been saved the disgrace of bowing down even before that refined idolatry which receive shomage from cultured West in the twentieth century of civilization and culture? "I have settled my offspring near Thy Sacred House, O Lord, that they may keep up prayer," says Abraham; and the only man in the whole world who has made the institution of prayer to prosper for ever is his son Muhammad. Jesus desired to make prayer a spiritual diet when he said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." And lo! his followers in the West care more for bread than for prayer, as observed by General Gordon of Khartoum. But Muhammad could actualize what the Nazarene prophet was theorizing. He enjoined upon his followers to minister to their soul five times a day before ministering to their inner man, and is it not a matter of wonderment that the sacred shrine at Mecca is the only place in the whole world which "keeps up

prayer" for twenty-four hours? I have visited churches and synagogues, I have seen Hindu temples and Buddhist shrines; in short, I have been to different houses of worship, including Muslim mosques. They are open for worship, and they remain closed for some time in the day. But go to Mecca, and you will find the Sacred House always crowded with people "on knees and in prostration." To satisfy my curiosity, during my brief visit to Mecca I chose almost all the hours of the day and night of my sojourn there to visit and remain in the shrine, and I do not remember a moment when I could find the sacred place without its worshippers at prayer or making *twaf*. Even the shrine at Medina closes its doors on its votaries between eleven o'clock in the night and three in the morning; but the House at Mecca keeps its arms open day and night to receive its votaries, and this not in the days of pilgrimage alone, but for the whole year.

These yearnings of Abraham's mind, which furnish us with a strong proof not only of the efficacy of prayer but also of the existence of the Most High, however, disclose another longing desire of Abraham. A Father of nations, whose descendants, as promised by God, had to inhabit the four corners of the world, would naturally wish to see the different branches of his stock cemented into one universal brotherhood, with a possible centre to meet each other. "O Lord! make the hearts of some

people yearn towards them (people of Mecca) and provide them with fruits," were the words of the sacred patriarch, who wished to see Mecca as a rallying centre of various nations. The valley most unproductive of fruits feeds its children with fruits of the world; and where lies a Muslim heart, even in California and Brazil, in Australia and Japan, which is not yearning to-day towards the sacred shrine at Mecca? What a wonderful sign for a sceptic mind to ponder over. In 1914, I saw nations swarming from the four corners of the world to the mother of cities, as Mecca has been styled from time beyond history. It was the 9th of "Zil Hijj," the last month of Hijra era when some 400 thousands of people who had come there from China, Phillippines, Malay, Burma, India, Afghanistan, Beluchistan, Persia, Turkestan, Mesopotamia, Russia, Syria, Egypt, Turkey, Abyssinia, and even from England—myself, with two friends—left Mecca for the village of Mina, a place six miles from Mecca, where, as the tradition goes, Ishmael was brought to be sacrificed in the name of God by Abraham. We passed the night there, and after saying our morning prayer we started for the elevated plains called "*Arafat*"—the place of Muslim pilgrimage—at a farther distance of six miles from Mina, and this we had to reach before the sun attained its meridian. A splendid cavalcade which could extend over more than twenty miles,

consisting of camels, horses, mules, and asses, conveying the pilgrims to their destination, sprinkled with vehicles and coaches here and there, while more than half the number were on foot. They differed in language, colour, and race: they belonged to diverse ranks and grades, but all fastened in the strong cord of fraternity and saturated with the true spirit of the belief in the Unity of God and the equality of man. Descent and wealth everywhere claim respect and distinction for their owners if they are known to others, but rich costumes and expensive clothing can command awe and respect even amongst strangers. But the Divine wisdom which wanted to demolish all man-made boundaries of differences in order to create universal brotherhood in man, could not suffer even that in that levelling atmosphere of Mecca in the days of pilgrimage. Every pilgrim, no matter what was his rank, a king or a plebeian, had to divest himself of his raiment before stepping into the holy precincts of Mecca and clothe himself in two white sheets called *Ehram*—one to cover the legs and the other for the rest of the body—thus destroying the last sign of distinction. Picture to yourselves hundreds of thousands of men and women belonging to different ranks and grades of society, clad in one and the same garb of humility, free from all signs of distinction, passing days and nights for months and weeks on the terms

of purest equality in service of one God. And what was their form of address to each other a father or mother, sister or brother, son or daughter, as the age and sex allowed. Fair faces with all the charms of their feminine beauty, but no veil to cover them, and yet as safe from stare and glare as when behind the screen, all eyes there being bent down and sealed on the feet of their owners, with minds free from lust and evil desire. One thing which left an everlasting impression on my mind was the chivalrous and orderly behaviour which I observed in that vast flood of humanity. Men, women, and children were hastening to the appointed place which they had to reach within a limited time, mostly on foot, yet there was not the slightest sign of pushing, elbowing, or shouldering. Ladies and children first was the rule of the day which I saw scrupulously observed even by the most unpolished coming from the heart of Central Africa.

There was, however, one thing which my eyes remained searching full three days of the gathering but could not find—that ubiquitous person who graces with his presence every assembly, religious or secular, in the whole world. I mean the policeman. To my surprise I was told that the gentleman has never been in requisition in the days of *Hajj* (pilgrimage) from the very beginning. Does the kingdom of God come from heaven, I wonder.

in these days, and bring that heterogeneous assembly under its peaceful arms? Do all criminal and evil propensities in our nature become suppressed, and we become angels for the time being that the authorities at Mecca can so easily dispense with the service of this guardian of the peace and a necessary asset to all order? Interpret it in whatever light you will, but my searching eye failed to find any evidence of any form of evil in the commonest form even. I have been to fairs, religious and secular, Muslim and non-Muslim, in different parts of India, I have been to different places of gathering in the Western world as well, but I found no place without a representative of the police force, and their very absence in the holy place in these three days of pilgrimage showed to me that religion, after all, could make angels of men and create that spirit of universal brotherhood and human fellowship which can make sin unknown, as it consists in sacrificing our own needs in the interests of others. This can cement conflicting elements into one harmonious whole. If such spirit works in man, it is sure to banish evil. All criminal acts and wrong deeds are the shadow of our desire to possess things belonging to others. Covetousness lies at the root of all wrong actions. It prompts all offences and germinates all crimes. Could a desire to possess others' belongings, even in the slightest form, find its way into the mind of one who thinks

his first duty to give his own needful for the benefit of others? This is the basic principle of the whole ethical code of Islam, as the Book of God says: "You cannot attain righteousness unless you spend for the benefit of others of what you love to possess." That was the spirit which I found permeating the atmosphere which must kill sin, no matter even if it be original, and crush the head of the dragon without going to the cross. Is not a Muslim therefore justified in thinking that the holy pilgrimage to Mecca washes off his past sins? If a spirit like the one I have mentioned and saw becomes prompted in man and takes better of him even for a short time, has he not been purged of his past sins and enabled to enter into a new life of righteousness? I wish we Muslims could continue in cultivating that spirit which I experienced in those three most eventful days of my life, and the millennium of the days of the Prophet would again be restored to us. Yes, I saw the kingdom of heaven established again at the foot of the Mount of Paran, and it reminded me of, and strengthened my belief in, the coming of the same in the days of the Prophet in Arabia. Can you imagine a government or a rule in any country without having police or other functionaries to keep order? But the world saw that regime in the days of the Prophet at Medina, when crime became extinct, and even those who unfortunately fell prey to some evil propensity

could not help making a clean breast of it before the Holy Prophet within a day or two of its occurrence, though unobserved by any other eye. Omnipresence of God became a living reality in the companions of the Prophet which dispensed with police investigation. No one was needed to arrest a culprit. The offender himself was his own captor. Falsehood was unknown, and therefore no case needed this modern rigmarole of judicial procedure. No one stood in need of any evidence to substantiate his proof. There were no allegations of facts or joinder of issues. Statement of charge or claim in their true colour on one side and admission or confession on the other. Thus God seemed to rule everywhere, and "Thy kingdom come"—the dream and prayer of Jesus—became reality at the hand of Prophet Muhammad. Sullallah alehe was-allam.

1918

At the Mosque, Woking.

GOSPEL OF PEACE.

May the Lord of all nations bring to an end this horrible Armageddon, and from its ashes work out a universal and everlasting peace; not an armed peace as we had before, or a temporary armistice to

enable the devil of scientific barbarism to gather force again to extirpate humanity and to devastate the world, but a peace which will consist in the negation of all those sordid and selfish principles of life which from time to time have caused the unsheathing of the sword in the past history of the world. May the Preserver and Sustainer of all humanity bring us a peace with such noble and high principles of conduct that may enable every man to claim liberty and freedom, as his birthright, and to consider every country as his motherland. I mean by peace the establishment of that comfort of body, mind, and soul which religions from God have come from time to time to substantiate on this planet of ours; a peace which is synonymous with the Kingdom of God, and which has visited us from the days of the Prophets—Moses, Jesus, and others—and which found its last shape in the concluding days of our Holy Prophet Muhammad—peace be upon them all—when all kinds of selfishness were negated; when people, inspired with a new sense of humanity, merged their individual consciousness into a cosmic one; when everything that means “Mine” was sacrificed at the altar of “Thine”; when jealous competition and evil rivalry became unknown and gave their place to devotion and sacrifice for the cause of humanity. In order to secure an everlasting peace, the world again needs a wider outlook of

humanity which, demolishing all barriers of class, country, or race, may weld once more, as it did in the days of Muhammad (peace be upon him), all the conflicting elements of humanity into one harmonious whole.

Thirteen days more will complete the fourth year of the day which ignited this world-wide conflagration that has not only consumed everything best in humanity, but has brought all that was worst in man to the surface. Man has incarnated himself in the devil or devil in man; all landmarks of civilization have been demolished and all signposts of humanity have disappeared. Even a Nero should feel ashamed of that desolation which has overtaken rich lands and beautiful cities. One fails even to imagine the horror of that cruel vandalism which knows no distinction between the military and the civilian, which makes no distinction between the battlefield or the hospital whether on land or on sea, which demolishes even the houses of God, and brings those harmless souls to a sudden annihilation who on their penitent knees in a religious house are imploring the loving Father in Heaven to put an end to this manifestation of the devilry.

And this all—what an irony of fate!—in the exclusive realms of the Master who came to kill the devil, and who for his gentle teaching has rightly been called the Prince of Peace. Has not the Church

got any power to reclaim her strayed flock and spare the world from this terrible fate? I am afraid not. If the Church was knee-deep in blood in mediæval days, one could understand on account of the darkest ignorance of those days. But what about the Church of the present day, when culture and theology go hand in hand? Have we not had to look to Germany in pre-war days for what could be said best in exposition of religion? Has not the best of theology, as the Dean of St. Paul's said last year, come from the same side? But how the pulpit from the very same country has been manipulated by the lords of the war! All pulpit utterances are military sermons and an attempt to justify measures adopted. The simple and unambiguous words of the Master, which were the real gospel of peace, have been distorted and given a wrong interpretation to further war ends. Unfortunately, since the days of the Reformation the clerics have always enslaved the laity. But the Church is all the same everywhere, whether in the East or West. Religion more or less has all over the world been manipulated to help individual and political aims. The wolf in man has always tried to prowl about and pounce on the lamb in the garb of a shepherd. More human blood is said to have been shed in the name of religion by its self-motivated votaries than in the name of any other human institution. Is it then suprising to find some advocates of materialism

deprecating religion and calling it an institution of garbed cruelty and covered bloodshed, and therefore fit to be stamped out from the pale of humanity? But have they discovered a better plan and some safer scheme to bring millennium on the earth? Is it not their own philosophy of life the chief cause of what we are suffering from in these terrible days? Is not the same superman of Nietzsche who would have his will executed regardless of consequences to others their ideal? Is it not the same sordid theory of the survival of the fittest which would not allow the unfit even to breathe on the earth of God, but to subserve to the self-motived interest of the fittest? The Lord of the War with his progeny has come forward in the front to establish his fitness and to bring every one down to his domineering feet. No, theories like these propounded by earthly philosophers will certainly not bring any good to us. Religion, and only religion in its pristine purity is our salvation, but not the religion of the Church, whether in the East or in the West. In the case of the latter, the best of her exponents have declared their dissatisfaction with it. Even before the war they did feel the necessity of revising the whole superstructure of the Church of Christ. The war again has shown the hollowness of the system, and the various utterances which from time to time have come from within the Church during the last four years, simply come to endorse our opinion. Dean Inge looks for

the appearance of another prophet to save the situation. Interesting as this statement is, it is not complimentary to the body he belongs to. But the Church is the same wherever we go. What a hopeless outlook and heart-breaking prospect! But we need not go to this self-constituted warden of religion. Let us go humbly to those Masters of Humanity who received the religion of God from God Himself and became His best spokesmen to His creatures, viz., the prophets of the world. Let us sit humbly at the feet of Abraham, Ishmael, Jacob, and their descendants. Let us approach Moses, Jesus, Muhammad, and other prophets of the world in a true Muslim spirit and accept them as our guide to work out our salvation out of this humanity-killing catastrophe.

And what is the Muslim spirit? Allow me to enlighten you on the question in the very words of the Quran, the Gospel of Islam. The Book, in order to define the Muslim attitude towards the prophets of the world, enjoins me to say the following as the formula of my faith:—

“Say: We believe in God, and in what has been sent down to you (Muhammad) and in what has been sent to Abraham, Jacob, Ishmael, Isaac and their descendants. We believe in what has been given to Moses and Jesus and all the other prophets

(1). *Tantum religio potuit suadere malorum* (Lucretius. *De Rerum Natura*).

of the world (raised in any part or corner of it.) We (Muslims) make no distinction between prophet and prophet, as we are submissive to Allah, who has sent them to us."

This is the Muslim attitude, and is it not sufficient to bring conflicts in the province of religion nearer to harmony? A Muslim has to submit to the will of the Most High, and he must go to all His messengers, wherever they may be, to accept His revelation. Do not think that any man or any tribe or any race is a chosen one of God. All are equally His children. If my Allah knows no distinction in dispensing physical sustenance he is more impartial in dispensing spiritual nourishment. Go to all these prophets, again I say, and you have the true gospel of life which can only save humanity from this demon of selfishness.

I need not read to you long homilies and sermons on the subject. I would refer you to that noble aim of religious life which has been depicted in one word by all the prophets in different accents and stresses, and that is "to walk humbly with the Lord," "to imbue ourselves with Divine attributes," as the Prophet of Islam says, and thus to be able to say, in the words of Jesus, "I and my Father are one." By reaching that stage of spirituality, we do not become God, nor any one has been so. See those men whom ignorance and credulity has clothed with divinity. Have they not shown ordin-

ary human infirmities? What of you, friends, as some of you have been taken up with the queer notion of being equal to God? To think so is only blasphemy. When we say, "I and my Father are one," we mean we have killed our own ego, we destroy our own individuality, we subordinate our will to that Highest Will, we conduct ourselves in absolute submission to Him, and in this Muslim (submissive) attitude we become at one with Him. Remember one who said, "I and my Father are one." He also said, "My Father is greater than I." (John 14: 28). "Why callest thou me good? None is good save one, that is, God."

This was the sole object of religion given to us by Jesus and others. But unfortunately some of these great men who, through their complete submission to God, reached this exalted position, and through their example showed us our capacity and our limit of progress, have been deified. If Jesus said, "I and my Father are one," if Krishna in moments of his ecstasies proclaimed, "I am Bhagwan (God)," and if only a few centuries ago one of the humblest of Muhammad's devotees, in a similar state of mind, startled the world by saying, "Al Hap," "I am the Truth (God)," and showed miracles after miracles sufficient to clothe him with Divinity in the eyes of credulity, these great men did not claim any Divinity for themselves, nor did they refer to any exclusive achievement. They

spoke in their representative character as men. Each of them was Son of Man, and they showed the height of spirituality, which is accessible to every child of humanity. The world owes a great obligation to Muhammad, who extricated it from this gross ignorance when he made a world-wide announcement. "God says," he said, "when a man utterly submits himself to Me, I love him; and when I love him, I become his eyes with which he sees, his ears with which he hears, his tongue with which he talks, and his hands with which he holds, and his legs with which he walks."

This is the Gospel which Muhammad brings in the name of Islam to humanity, and in it lies not only the realization of what may be called the highest ideal in religion, but on it, and exclusively on it, as I will show further, depends the salvation of the world for ever from the cruel clutches of this Armageddon and the establishment of everlasting peace all over the world. Through the fulfilment of the law, as he himself admits, Jesus was enabled to say "I and my Father are one." Through observing fully "Karam-Kand," which means submission to Divine commandment, Krishna could say, "I am Bhagwan." Muhammad—Peace be upon them all—had reached the topmost rung of the ladder, on which these Masters were climbing, but from his exalted position he tells you all "Ana Basharun mislukum," I am only a

man like you. You are all physiologically equal; physical equality postulates spiritual equality. Jesus always styled himself as son of man; what was achieved by him is open to every other son of man. It has been said of us that we are after the image of God; but image without a soul and spirit. Walk humbly with God as Jesus did and others did, and that image will become animated with the spirit of God Himself. And you will not only be able to give sight to the blind, to give hearing to the deaf, and, in short, to give life to the lifeless, but you yourself will be Sons of Peace, and the Kingdom of God will descend upon you. But have you ever tried to realize what limbs and joints are of God, what kind of eye and ear He possesses, with what hands He holds things and dispenses them? If the Holy Prophet of Islam tells you, "imbue yourself with Divine attributes," let me tell you on his behalf what are the attributes of the Most High. Open the Quran, and at its very outset the following four attributes are given in the beginning words of the opening chapter of the Quran:—
 "Alhamdo Lillahi Rabbilalimin Arrahman Arrahim Maliki yaumiddin."

Rabbul Alimin—the Creator, the Provider, the Sustainer, and the Upbringer of all the worlds, of all the time and ages, and of all the races and nations, Whose bounties and gifts make no distinction between race and race and come to every one,

Who in His dispensation acts as Rah-man, the Beneficent Lord, Whose benevolence looks to the needs of every one, even before the need comes into existence. Does not every atom in the universe bear eloquent testimony to these His two grand attributes? The earth with all its resources, He has made open to all, but it is man who would not allow his fellow-creatures to have an equal share in it with him. Is it not after all at the bottom of all human trouble? Had man put his humble foot in the great footprints of God which leave their impressions in bold writs on every span of land, wars would have ended, bloodshed finished, and criminality in all its shades have gone into exile. Be creatures of Rahman to others. Let your benevolence go to the need of every one gratuitously, without distinction of country, colour, and class, because so has been your Creator to you in His blessings, and the world would reach its millennium. His third attribute is "Rahim", Who out of His compassion comes with thousandfold reward for every action of man. Put one seed in the ground. You have tilled the ground and watered it properly, your labour cannot go beyond it. Wait, for a few months only, and the blessings of God come in the form of a hundred grains of corn for your one grain. Had the wretched sordidness of man left him to walk humbly with His Lord in this aspect of Godhood, there would have

been no trouble arising from the question of capital and labour. Is not capital sucking the very blood of labour and trying to take his pound of flesh from the bleeding breast of the workman? The capitalists should have been thankful to God through their actions. Lip gritudes carry no weight with the Lord. Their gratitude ought to have consisted in paying more to the labourers than they deserve, and in the long run the capitalists would not have been the losers.

But what about the wicked and the culprits? Evil has been as old as humanity. How to deal with them? If they do not lead a godly life, should we keep silent and through these humanitarian principles, as one would say, provide to them a premium on license and wickedness? I say, "No." Again I say, "Walk humbly with your Lord, Who is "Maliki Yaumiddin," the Master of the Day of Requital and of the Day of Judgment." The Book of God, in choosing the word "Malik," which means master or owner, has given us a very vivid and interesting insight into the dealing of the Lord with the delinquents. He has not been called here as a judge Who, bound with hard and fast rules of the law, is unable to show mercy to a sinner without taking any compensation for the sin—Who, in order to meet the ends of justice and to satisfy His merciful nature as well, looks for sacrifices and arranges vicarious atonements. No, friends, it is

not so. This is neither justice nor mercy. Justice, at least, not to one who will have to atone for others; and mercy with compensation is no mercy, it is only business. Look at the innumerable gifts of God which encompass you all around, which are all undeserved and unmerited. Has He not shown His mercy, without compensation, that He needs it in the matter of remitting my sin? Think upon the meaning of Malik, *i. e.* "Owner," He is my Owner, and I, though a sinner, am His own property. Is not an owner deeply interested in the preservation of his property? Some features of the property He may not like. He will try to reclaim it but in a way which may not destroy it, and this is what Nature all round bears witness to. Every action which Nature takes for dismemberment of an organism is immediately followed by reconstruction. There is no absolute destruction. Decay and corruption in organization demand the break up of the frame, but this derangement is only for the rearrangement. Autumn comes not to destroy, but to release the trunks of the trees of the refuse and what is unnecessary and to prepare them for fresh life. These are different forms of punishment coming from the hands of God, and they are quite characteristic of the Being whose interest in the creation is that of an owner in the thing owned. Do punish those who have violated the law, who are the spreaders of wickedness and

sin. But not with a view to extirpate them but with a view to reclaim them to a better order.

You may say that I am dealing with impossibilities and I am reading to you homilies of a visionary idealist. No, brethren. You are quite capable of showing these Divine morals in your mode of life. They come from a Book which says: "La vukallifun yukallifullaha nufsun illa wusaha."—God never burdens any one beyond the extent of his power. No matter what may be the extent of our serdiddness, no matter how engrossed we may be in our selfish ends, but all of us do exert these morals every day, though of course within limited area. We follow the attributes of Rabb, of Rahman, of Rahim, and of Malik. We are all or most of us blessed with families, we have children and babies; do we not provide them with everything they need, do we not nourish them and sustain them? Yes, we do; and in a metaphorical sense we are Rabb of our own children. Do we not look to their needs sometimes years before those needs come into existence? Have we not invested money in property, and in various other forms, to be used by our children when they will reach such and such age, and this all not in an obligatory way but gratuitously? By doing so we have stepped in the footprints of Rahman. These children, or sometimes your friends, do a little thing to please you, and your reward comes hundredfold, and in doing so you are

walking humbly with the Lord. Who is Rahim? And what about the mischievousness of your children? Would you punish them to death? Would you be inimical to them in your admonitions? Now you take a very hard rod, but in its exercise you are very soft, because your interest in them is that of an owner in the thing owned. We simply want a reclamation, and not annihilation. Thus you have acted as a true image of Rabb, Rahman and Malik—no doubt within a limited area. Extend these limits for the exercise of these Divine morals to those who live beyond the pale of those who are near and dear to you; and this demand is not an impossibility. All this you do every day when you are inspired with a strong sense of patriotism. Your earnings do go to the nourishment, help, and need of those who can legitimately claim the charity of your patriotism, and this at least has been in some sense a blessing. It has actualized all these morals. Look at your magistracy, how lenient they have become with the delinquencies of those who fight for us, because we are interested in the preservation of our forces. Is it not the same "Maliki Yaumiddin" who is guiding the principles of punishment now-a-days? What is wanting now is to extend the exercise of these Divine morals beyond the limits of patriotism and bring them to the benefit of those also who do not belong to your race, country, or class; and this again I say is not impossible. The

war has supplied an occasion for the exhibition of these virtues. Have not more than thirty nations joined the cause of the Allies? You are doing the same to them as you could have done to your own countrymen. Have you not fought for Belgium? Does not your charity go to the Serbs? Have you not shed your blood for France? Whatever may be the motive of each nation at the back, but under the emergencies of the moment, more than half the world on one side, and the rest on the other have sufficiently shown the capability of man to extend his sympathy and fellow-feeling to those belonging to other races, colours, and countries, and thus to some extent man is walking humbly with the Lord in his attributes as Rabb, Rahman, Rahim and Malik. These virtues one may style as virtues that come out of necessity, but try to cultivate them, and make a permanent asset of them for humanity. The present state of society, as the Premier said the other day, is a libel on Jesus; I say it is a libel on God and all His prophets, including Jesus. In future, the Premier says, every country will be of every man, and the earnings of every one shall go to the need of others. Then the Kingdom of God, I say, will descend on earth, as it did in the days of Muhammad. Angels will hover on earth with their pinions of blessings on us. The earth will see its promised millennium, and we will receive our real heritage, viz., God with man. We

will soar on the borders of Divinity ; and beyond that we cannot go. Those who think otherwise are deluded, and what they take for God in some cases is only evolved humanity. Divinity transcends even the limits of metaphor and similes leave apart its actual realization. And even these holy precincts I am speaking about are not opened to the worthy. The only qualification which enables us to reach Divine borders is to walk humbly with God on the lines of benevolence and charity. Try to be true worshippers of Rabb, Rahman, Rahim, and Malik—to worship God, as Count Tolstoi says, is to desire what God desires, and He desires universal welfare. Exert yourself for universal welfare and the door of Divinity will be opened to you. This is the first condition of a godly life; without it all your meditation and “sacred silence” is illusion. They are helpful, but with this condition precedent.

May God enable us to do so, and relieve the world from the calamity we have been drawn into through the sordid selfishness of man. Let us magnify our God and glorify Him in the words of our Prophet, and I ask my Muslim brethren to join me in saying, “Allaho Akbar, Allaho Akbar la ilaha ill-allah Wallaho Akbar, Wallaho Akbar, Walillah helhamd.” (“God is great, God is great: there is no deity but Allah. God is great, God is great; and all praise and glory is due to Him”).

1918

Sacrifice and Righteousness

And to every nation We appointed acts of devotion that they may mention the name of Allah on what He has given them of the cattle quadrupeds; so your God is One God, therefore to Him should you submit, and give good news to the humble,

(To) those whose hearts tremble when Allah is mentioned, and those who are patient under that which afflicts them, and those who keep up prayer, and spend (benevolently) out of what We have given them,

And (as for) the camels, We have made them of the signs of the religion of Allah for you; for you therein is much good; therefore mention the name of Allah on them as they stand in a row, then when they fall down eat of them and feed the poor man who is contented and the beggar; thus have We made them subservient to you that you may be grateful.

There does not reach Allah their flesh nor their blood, but to Him is acceptable the guarding (against evil) on your part; thus has He made them subservient to you, that you may magnify Allah because He has guided you aright; and give good news to those who do good (to others).

Surely Allah will repel from those who believe; surely Allah does not love any one who is unfaithful, ungrateful.

(QURAN, xxii. 34-38.)

We meet to-day to celebrate the Feast of Sacrifices; an institution so sacred to every race and so sanctified by religion and traditions everywhere. This day four years back I went to the famous rock at Mina, a village at a distance of some six miles from Mecca, to pay my respects to the memory of that devoted lover of God, Abraham, the father of nations, who to-day some five thousand years ago brought Ishmael, his son, there to sacrifice, and thus to remove the only obstacle that could possibly stand between his love for God and his love for things of this earth. And what is love? Exclusive devotion, heart and soul being monopolised by our object of adoration. True love you cannot share among many; nor can a genuine heart afford to be a temple. Love demands sacrifice of every other thing we care for or value. Our life is a most precious thing in our estimation and the best thing to care for. Can we bring a better offering than that to the altar of our love? It is not, therefore, surprising to find that the lovers of Beatific Vision, when failing to find some appropriate offering befitting the altar of their Sweetheart, presented their very life in the form of sacrifice. This introduced human sacrifice in ancient days. But perhaps your son is dearer to you than your own life, a prop of your old age and a continuity of yourself after your demise. What will we not do for the benefit of our children? And yet Abraham brings Ishmael, his elder son, as

an offering to the altar of his Love. He would not suffer even the only precious thing in his eye to stand between him and his Sweetheart. But before he could draw his knife to kill his son he had to kill all those feelings, affections, and attachments which attach human heart to the issues of his own body. Abraham must have torn all such ties before he came to the place of sacrifice. He killed all filial attachments. His heart became empty of all that cemented him to his beloved son; which became the exclusive property of the Lord. With such state of mind, the father of nations brings the intended sacrifice before Allah. Abraham is weighed and found not wanting. He has climbed to the highest top of devotion to God and passed all stages of spirituality. Was it necessary, then, that the intended sacrifice should be performed? I say no; the object was accomplished; 'love became triumphant, all passions and desires killed, mind purged of all earthly inclinations. Why then to kill a life? Then came Divine Revelation, and human sacrifice got its substitute in animal sacrifice.

DEGENERACY OF THE SACRIFICIAL INSTITUTION

But the sacred institution of Sacrifice was sure to be degenerated through ignorance and credulity. The spirit that the institution was meant to inculcate was lost sight of and ignored. Superstition clothed it with strange ideas. As it was meant to

work out a spirit of righteousness, it was taken as an atonement for unrighteousness and propitiation for sin ; while those noble souls who exhibited their devotion to God through their martyrdom to truth were deified and their death taken as an atonement.

But does this blood and slaughter really please God Who is all-merciful and compassionate ? Is it the smoke saturated with animal gore which is so agreeable to the nostril of Him Who they say is the Fountain-head of grace, benevolence, and kind heartedness ? Unfortunately, ignorance and fear, credulity and timidity, have associated this meaningful institution of sacrifice with it. They say, " Nothing could satisfy angered Jehovah but blood and slaughter. Divine anger can only be appeased through shedding of blood. And have we not enraged the Deity through our sins ? Have we not excited his wrath through our iniquity and unrighteousness ? Are we not under His condemnation through what some call sin inherited ? How to propitiate angered Jehovah for our sins ? Either we shall have to receive punishment or some sacrifice, or something or some one should atone for us " ? Thus reasons man ; and thus he has brought the sacred institution of sacrifice to degeneracy. A pigeon, a fowl, a ram, a goat was brought from time to time to the altar raised to God to propitiate individual wickedness. But how to atone for national iniquities which sometimes in human belief invited

dire national calamity? To ward it off needed some big sacrifices. Thus came to vogue "Aswamede," the old Indian sacrifice of horse in days gone by, and this brings hundreds of buffaloes to the altar of Kali in Bengal to-day. But if this logic is true, and if our Holy Father in heaven is so relentless as to show no mercy and grace without compensation, and a very heavy compensation, in the form of blood, I am afraid the half apostolic logic of St. Paul may sound plausible. If atonement for national wickedness did demand the sacrifice of horse, the noblest animal then regarded in India, the burden of the whole human race could not be taken off but through the sacrifice of something nobler than a horse—a man himself. St. Paul was, however, not the originator of this queer logic. Many an atonement for human sin took place, from time to time, long before the harmless noble soul from Gallile was brought to the Cross at Calvary. In fact to Jew and Greek and Egyptian temperament the new faith was mythologized on their own line.

But what a wrongful notion of God! What would you think of a man who cannot forgive any one without compensation; with whom blood and slaughter is the only penalty for other's wrong; who cannot be reconciled but through bloodshed? Is he not a brute of a man? And if you are right in passing such a judgment on him

what do you think of your own God? Has not the word "God" or any of its equivalents in all other languages always and in all races and countries summed up what is noble and good in its entirety? You call Him your Father in Heaven, and do such beliefs add glory to your conception of fatherhood—a conception which sums up love, affection, and tender-heartedness? What would you think of a father whose love for others finds its exhibition in drops of blood? No, dear brethren in God, by cherishing these beliefs you are only offending the Deity. It is a downright insult to a true conception of Godhood. Sacrifice never came into existence and was not given countenance to in any religion to act as an atonement for sin through shedding blood. It cannot be a pleasure to God.

The Quran no doubt allows sacrifices, but, at the same time, when dealing with the subject in the verses I cited in the beginning, it says: "There does not reach Allah their flesh, nor their blood, but to Him is acceptable righteousness and guarding (against evil) on our part." The whole fallacy lies in associating blood and slaughter with righteousness. It engenders thus a worst type of ritualism. "Kill animal life on such and such occasions," so says the ritualist, "and it secures you a certificate of righteousness. You are saved of all evil consequences of your wicked deeds." What a deplorable degeneracy of ideas! What a

detestable descent from sublime to ridiculous! Sacrifice, which was meant to create ideas of selflessness and of surrender to God and thus to perfect righteousness by "the fulfilment of Commandments," became a premium to sin and a passport to wickedness.

And before I go further to say something as to how sacrifice and righteousness stand to each other in relation of cause and effect, as the Quran teaches, allow me to say a few words to meet the usual stricture which Sentimentalism in the name of Humanitarianism passes on the institution of Sacrifice.

Is not cruelty to animals a wickedness? Is not waste of any kind an act of unrighteousness? Will not this Feast of Sacrifices cause slaughter of thousands of animals in the Muslim world to-day? What a tremendous waste of, and what a terrible cruelty to, animal life! A very plausible logic but I am afraid the issues in the case have not rightly been appreciated nor properly drawn. Words like "cruelty," "mercy," "butchery," "tenderness of heart," etc., are not mere abstract and mental figment; change of circumstance affects their meaning. They are subject to relativity. Motives, objects, and results justify or condemn all our actions. Question in this case really lies between Vegetarianism and Flesh-eating. If hygienic principles and physiological truth, recently brought

within scientific ken, make flesh-eating a necessity for the build of your body and proper working of physical organs, with regard to climatic conditions, and if you therefore daily help yourself to various meats and feshes, why are you, sir, so sentimental on matters of blood and slaughter? Are you not yourself solely responsible for all this butchery? Your butcher is an assassin, but hired by you; a mercenary cut throat, but you are his employer. Do not deceive yourselves by such "humanitarianism." If you cannot act up to Buddhistic standard of life—it may suit some, but it has never proved to be of universal good to humanity—your action does not consist with your sentimentalism. Again, if you regard meat to be a best meat, a delicacy and a necessary dish, will you not share it with the needy in your neighbourhood? I beleive you are very charitable, but have you arranged to give something to poor and indigent members of the Society to enjoy what you have been regaling upon day and night? And if you have failed to do so, let religion come to remind you of your duty. Let us celebrate a Feast of Sacrifices, let us add some thousand animals more to the number which are daily killed to grace your table. You have given countenance to the action of killing animals in your favour; why do you preach a new morality to the discount of others? It is only a question of number and quantity, but in the interest of the poor and needy, as

the Book of God says: "*Therefore mention the name of Allah on them (animals) as they stand in row, then when they fall down to eat of them and feed the poor man who is contented and the beggar*" (Ibid). Is it, sir, waste then to look to the needs of the poor and the beggar? Is it, sir, unrighteous to get something out of your pocket to provide them once or twice a year with the delicacy you enjoy day and night?

The main question is the question of pain and cruelty caused to animal life. No one can deny it. It causes pain, and very terrible pain. I will not justify the action by referring to what is going on all around me in the universe—where the members of lower order in growth supply nutrition to those belonging to the higher one; but this I knew for certain, that betterment and progress only come through pains, through hardships and trials, and through self-immolation. Ennoblement only comes through passing the gates of annihilation. Look to those various stages of evolution through which an ethereal speck passes before it reaches the human frame. How one specialization of atoms germinates another collocation, but the birth in a higher order means death in the lower one. No betterment and no further growth but through destruction and decomposition of the existing combination. No new arrangements but through derangement of existing composition. Annihilation is

the rule of evolution, and that is what Buddha meant when he said: "Salvation is annihilation." An electron must lose its entity before it evolves into inorganic order. Inorganism must perish before evolving into organism. How dark clouds of clay through self annihilation convert themselves into a beautiful orchard. If vegetable kingdom is superior to mineral kingdom in its growth, it has come out of mineral world through the destruction of that order. But it lacks locomotion; and if its members desire locomotion, they can have it in animal body only by becoming food of a quadruped. Similarly, if a lamb cares to be translated to a higher sphere of life, the upliftment is open to him as well. He can be clothed with capacity to sublimate into high morals and spirituality, but he shall have to come to my table through slaughter, and within a short time he will become part and parcel of human body. This is the lesson which the Quranic verses, the text of to-day's sermon, teach: Surrender yourself to your God, kill yourself in His way, and you will become deified.

To resume my subject. The Book of God, while guarding us against the fallacy of believing that blood and flesh please God, associates at the same time sacrifice with righteousness and piety in the verse I just quoted; and if you will ponder over the principles which underlie righteousness on one side and sacrifices on the other, you will find

a close kindredship between them, and the truth will come home to you eloquently. The Book of God—the Quran—at another place throws a flood of light on the very subject when it says: "Lan tana iulbirra hatta tunfiqu mimma tuhibun." "You cannot reach righteousness unless you give in the way of God everything you love." If sacrifice means—and it cannot mean anything else—to part with a thing which I have to possess and which I can do so lawfully, then unrighteousness means to have a thing which I love to possess but I cannot do so lawfully. Can there be concomitancy between the two psychologies? One demands disowning our own belongings, the other instigates owning others' possession. Can a sacrificing mind be a temple of the devil of unrighteousness? If sacrifice means selflessness and self-abnegation, is not selfishness and self-aggrandizement at the discount of others the root of all wickedness and trouble to our fellow-being. Only that person who through sacrificial exercises cultivates the habit to give away things for the benefit of others which he can lawfully retain knows how to abstain from coveting things belonging to others. Will I commit robbery, say for £ 5, if I am in the habit of giving daily £ 5 in charity? Is not our attachment to various things responsible for all crimes and offences? One who can exercise detachment cannot be allured to inequality and unrighteous-

ness. To learn perfect righteousness we badly need practical lessons and exercises to make sacrifice of our worldly concerns—sacrifice of time, of money and earnings, of eatables and drinks, of our clothes and other forms of comfort, of the company of those near and dear to us and of our country as well. These are our chief earthly concerns, and too much attachment to them has led to all the forms of sin and criminality. In order to cultivate habits of detachment from these things Islam has planned out what may be called “spiritual drill” in the form of prayer, fasting, almsgiving, and pilgrimage. They make four out of five pillars of Islam. Do learn to sacrifice and make evil an exile; try to make your citizens to be selfless, and self-abnegating, and close your magistracy and police.

But what is the sacrifice which we should make at the altar of the Most High? Sacrifice betokens devotion; as I said before, it signifies love; it exhibits affection of heart. And what will I not sacrifice to please my beloved? Nay, the only true test of a true love is to sacrifice in the interest of our beloved all other objects of love. Human sacrifice did not come in vogue with those wretched ideas of appeasing angered Deity. The true lovers of God, as I said before, wanted to make an offering of a most precious thing in their eye before their Lord. They could not think of a more valuable thing than

their own life. Thus human sacrifice became popular in ancient days, which found its substitute in animal sacrifice at the hands of Abraham. But there was something more valuable than life of man in the eye of God, sacrifice of which could only please God and win the love of the Sweetheart for the votary to his edification. It is not blood and flesh or the vivifying principle in you called life, which constitutes humanity. In that you are common with animal kingdom. Both classes possess life which physiologically has been shaped through the combination of blood and flesh. It is your volition, your discretion, your power of judgment, in one word, individual consciousness, which constitutes humanity. If sacrifice means surrender and betokens submission, as the words cited above from the Quran show, it is not surrender of your life to God, because an animal can do the same; it is surrender of your will to the Will of the Most High which means true sacrifice acceptable at the altar of Allah. "Thy will, and not mine," is the keynote of a Muslim's sacrifice. Obedience to the Divine Will and the implicit submission to His control is true sacrifice. Abraham taught the same lesson to us. You need not kill your own life—the object can be dramatized through killing a goat or ram—but kill your ego, and render unconditional surrender to the Will of God. This is Islam, i.e., Submission to the Will of God, which has been formulated

in one phrase—"La ilaha il Allah." No other object of adoration but one Allah. This is the first pillar of Islam.

Sacrifice and Islam are thus synonyms. You cannot be Muslims unless you cultivate a sacrificial spirit, unless you submit to the laws of God, and unless you subordinate your will to the Will of the Most High, and through it you can only evolve—nay, you cannot live but through such submission to certain laws. Look round the universe, and every atom in nature bears testimony to this surrender to the Divine Will.