



## A Sufi Message

### The Virtue of Loving Sacrifice In Honor of Pir-o-Murshid Inayat Khan's Urs

Inspired by Teachings of Hazrat Inayat Khan  
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*It always means that you must sacrifice something very dear to you when God's call comes.*

– Hazrat Inayat Khan –

Hazrat Inayat Khan, Murshid, had been a renown musician before he gave up his art in order to dedicate himself entirely to the Sufi Message with which he was entrusted. Hazrat Inayat Khan readily followed the practice of the ancient Sufis in expressing esoteric truths in terms of sound and music. He once described this as follows:

'I gave up my music because I had received from it all that I had to receive. To serve God one must sacrifice what is dearest to one; and so I sacrificed my music. I had composed songs; I sang and played the vina; and practicing this music I arrived at a stage where I touched the Music of the Spheres. Then every soul became for me a musical note, and all life became music. Inspired by this, I spoke to the people, and those who were attracted by my words listened to them, instead of listening to my songs. Now, if I do anything, it is to tune souls instead of instruments; to harmonize people instead of notes. **If there is anything in my philosophy, it is the law of harmony: that one must put oneself in harmony with oneself and with others.** I have found in every word a certain musical value, a melody in every thought, harmony in every feeling; and I have tried to interpret the same thing, with clear and simple words, to those who used to listen to my music. I played the vina until my heart turned into this very instrument; then I offered this instrument to the Divine Musician, the only musician existing. Since then I have become His flute; and when He chooses, He plays His music. The people give me credit for this music, which in reality is not due to me but to the Musician who plays on His own instrument.'

#### Practices:

*Ya Murshid, **Ya Karim** (yaa ka-REEM)*

- Al-Karim bestows endless gifts with full integrity.
- Al-Karim is inexhaustible, bountiful energy that keeps on giving, like a flowing stream of water from a fathomless well. (From Prayer Pir: Thy words flow as a sacred river.)

*La El La Ha El Allah, Hazrat Inayat Khan Rasul Allah.*

- *“There is no reality but God, Only God Is! – and Hazrat Inayat Khan is a messenger of God”*

Hazrat Inayat Khan illustrates the idea of 'sacrifice' by reminding us of the life of Abraham. Murshid teaches us that, Abraham's life made him not only a prophet, but also a *murshid*. Abraham was a mystic; he gave counsel to those who came to him in difficulty. He examined them, treated their minds and healed their souls according to their needs. The most remarkable thing one finds in Abraham is that, besides being a prophet and a mystic, he lived the life of an ordinary human being, at one with his community in their times of pleasure or sorrow.

One story from the life of Abraham that has been a subject of great debate in the East, is the story of the sacrifice of Isaac. The story we are told in the Bible's book of Genesis is that God promised Abraham and Sarah that they would have a son, even though Sarah was past childbearing age. They did indeed have a son and they named him Isaac. The story of Abraham and Isaac is about God testing Abraham's obedience by commanding Abraham to sacrifice their beloved son, Isaac. Abraham obeyed by preparing for the sacrifice and taking Isaac to Mount Moriah as God commanded, but an angel of God stopped Abraham at the last moment.

This story is not only a source of great debate in the East, but it is also disturbing to the Western mind. People can ask a thousand questions about the proper reason and justification for such an act, **yet if we look from the ideal point of view no sacrifice for a beloved ideal can be too great.** Then Murshid gives an example in his time, speaking of WW1. Hazrat Inayat Khan says: "Their are numberless souls whose dear ones, their beloved ones, have been sacrificed in this recent war. They could do nothing else; they had to surrender their will to the ideal of the nation, and offer this sacrifice for the national cause, without thinking for one moment that it was unusual."

During the time of Abraham there existed a group of thinkers who devoted their lives to the thought of God and to the search for the eternal truth. They spent their time in seclusion and contemplation, and they helped those who came to them to be guided on the spiritual path. It is their symbology that we find in the traditions of Abraham sacrificing his son for the love of God. In Sufism human life is considered as a line with two ends: one end immortal, the other mortal; one end worldly, the other spiritual; one end the Unlimited God, the other the limited self; one end the Parent, the other the child.

As the child is loved by their mother and father more than the parent loves their own self, so the body is loved by the spirit more than the spirit loves itself. This is why in our human condition we often neglect the happiness of the spirit for bodily appetites, comforts, and pleasures. The sacrifice of Abraham's son symbolized the complete crushing of the human ego, of the limited self, and that could only be done for a higher gain, such is the love of God. Sufis call this Fana, which means annihilation. The underlying meaning is the way of the Sufi, who progresses by self-control and arrives at the eternal goal. *[Noteworthy that in a few weeks we will be entering in the Christian liturgical observance of Lent and in Islam the month of Ramadan. During Lent people take up a voluntary sacrifice such as: fasting, restraint of some activity, or a commitment to give up change a habit. Likewise in Ramadan fasting, prayer, reflection are observed.*

When we think deeply about the problem of life, there is no path in the world, whether spiritual or material, which we can tread successfully without a sacrifice. Sometimes the sacrifice is great, and sometimes small; sometimes the sacrifice is made first, before achieving success, and sometimes afterwards. As sacrifice is necessary in life, it is made by everyone in some form or other, but when it is made willingly, it turns into a virtue. The greater the ideal, the greater the sacrifice it demands, and if one studies wisely the process of advancement through life in any direction, one finds that it is nothing but a continual sacrifice. And happiness comes from the understanding that this is the nature of life, and from **not** being hurt or troubled by this, but knowing that it is by sacrifice, made until the end, that one attains to the desired goal.

**Practice:** Ya Wahhab (yaa wah-HAAB), Ya Razzaq (yaa raz-ZAAQ), Ya Fattah (yaa fat-TAAH)

- **Al-Wahhab** gives divine blessings continually and universally. It is a **flow that is without disruption and which is freely given without any expectation of return**. It is the one who constantly refreshes. There is no restraint based on scarcity, as its source is super-abundant. (*Super Abundant Blessings*)
- **Ar-Razzaq** is the one who continuously provides the means for each of us to get what we need for our daily sustenance. The **truly endless gifts are the gifts of rahma: compassion, mercy, and love**. (*The Provider of the True Gifts of Compassion, Mercy, and Love*)
- **Al-Fattah** Al-Fattah means both to begin and to open. Through it you begin to open your heart to the infinite possibilities of the divine presence. Al-Fattah, is a continual opening, and an enlightenment that keeps happening. **Al-Fattah brings great power to clear the way of obstacles and open the path of your life for success. It is the one who opens the heart to love and ecstasy**. (*A continued opening of the heart towards Love and Ecstasy*)
- Meaning of all 3 wasifa said together: *There is a Super Abundance of the True Gifts of Compassion, Mercy, and Love through the continual removal of obstacles on the Path to Success, leading to Enlightenment.*

The idea of sacrifice has always existed in some form or another, in every religion. Sometimes it has been taught as giving up one's possessions for the love of a higher ideal, which means that when we claim to love a high ideal and yet are not willing to give up something we possess for it, then there is doubt about our devotion. But sacrifice of a possessions is the first step; the next one is self-sacrifice, which was the inner note of the religion of Jesus Christ. Charity, generosity, even tolerance and forbearance, are a kind of sacrifice, and every sacrifice in life, in whatever form, means a step towards the goal of every soul. |

### Closing

- Khatum
- Dedication of Merit
  - *May this time together serve to deepen our journey of awareness in becoming who we already are as God's beloved, as temples of the Holy Spirit, as agents of Love.*
- Gifting/Giving/[Donations Welcomed-Click to Donate](#)

Refs:

*Sufi Message Volume II The Mysticism of Music, Sound and Word, Preface*

*Sufi Message Volume IX The Unity of Religious Ideals, Part IV, Abraham, The Holy Bible*

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

Websites:

<https://hazrat-inayat-khan.org/>

<https://physiciansoftheheart.com/>

<https://wabiduddin.net/>