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(A CULTURAL WEEKLY)
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Musings Of A Pensioner-XV

Doctrine Of Tauhid In Islam

Pantheistic Theory Examined Further

By M. T. AKBAR, K.C., B.A., LL.B., (Cantab),
 Formerly Senior Puisne Justice of Ceylon.

ON the question of merger I would like my Muslim readers to reflect on the meeting or *Lila* with Allah referred to in the Holy Quran and the description of the blessed in heaven; Appendix XII of Mr. Yusuf Ali's translation of the Holy Quran will be of great assistance to them. The following references might be of use to them (Quran 30-8; 20-75; 26-89; 33-47).

The Holy Quran contemplates a life of continuous progress after death, rising from stage to stage.

In chapter 75, verses 36-40 Allah says—"Thinketh man that he shall be left as a thing of no use? Was he not a mere embryo? Then he became thick blood of which God formed him and fashioned him; and made him twain, male and female. Is not God powerful enough to quicken the dead?" (Iqbal's translation).

In Chapter 84, verses 17-20 Allah says "It needs not that I swear by the sunset redness and by the night and its gatherings and by the moon when at her full, that from state to state shall ye be surely carried onward." (Iqbal's translation). In chapter 91, verses 7-10 we find:

"By the soul and He who hath balanced it, and hath shown to it the ways of wickedness and piety, blessed is he who hath made it grow and undone is he who hath corrupted it." (Iqbal's translation).

Why is the soul made to grow and why does our Prophet pray to God for more light on the day of Resurrection? Does the soul grow only to lose its identity finally by merger in God's Being? In chapter 19 verses 67 and 68 God says: "Man saith: 'What! after I am dead, shall I in the end, be brought forth alive? Doth not man hear in mind that we made him at first when he was nought?'" Verses 60-62 of Chapter 56 are as follows:—

"It is we who have decreed that death should be among you. Yet are we not thereby hindered from replacing you with others your likes, or from producing you in a form which ye know not! Ye have known the first creation: Will ye not reflect?"

Finally let me refer to chapter 50 verses 3 and 4. Leibnitz in his treatise regarded man's ascent after death as an ascent in which the soul will be clothed with a body, inconceivably different of course from the gross physical body in which the soul is enveloped in this world. The Holy Quran contains the same idea in these verses, as so cleverly pointed out by Iqbal, a point which has eluded all the other translators including Yusuf Ali, Muhammad Ali and Pickthall. Ag-

nostics in our Prophet's time like Pandit Jawaharlal Nehru in our time expressed disbelief in a life after death and said

"What when dead and turned to dust, shall we rise again? Remote is such a return."

Let my readers reflect on the reply of Allah in verse 4 of chapter 50.

"Now know we what the Earth containeth of them and with us is a book in which account is kept." Allah in effect says that when a person dies, his whole body is not destroyed, but something will be left—how much is known only to God as recorded in a book of accounts—which will enable the dead person to continue his life in another body. Of course all these references had to be in allegorical form and have to be interpreted by men of understanding according to the knowledge given to man from age to age. If man is to advance from stage to stage and his soul is to grow but always in conjunction with a body—however fine it may be—how is man to be ultimately merged in God, whose essence is so mysterious and elusive that our Prophet in a well-known tradition counselled his followers, not to speculate regarding God's essence, but to dye themselves (or in the words of the Holy Quran baptise themselves) in the colours or attributes of God.

These views of mine are not original; but are based on those of very renowned men.

Foreign Ideas Introduced Into Sufism

Let me quote from Mr. Dar's book on Iqbal's Philosophy on this point:—"Mysticism for a long time, in the first decade, was only a pure offshoot

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The Ultimate Reality And Its Reflection

Secret of Adam

By the Sufi Movement of Ceylon, Kandy

'Say: He, God, is One
 God is He on whom all depend.
 He begets not, nor is He begotten;
 And none is like Him.'

Thus revealed God through the Holy Prophet Muhammad (P. O. H.) as an answer to the question "Which is the God you want us to worship?"

This chapter gives us three aspects of God: He is One, Eternal and none like unto Him.

According to Islam there are seven attributes of Allah. Namely—Life (Hai), Knowledge (Ilmu), Thought or Mind (Tadathu), Power (Kudaratu), Hearing (Samiu), Seeing (Basar) and Speech (Kalam). These are personified as: He who has Life (Haiyun), He who has Knowledge (Alimun), He who has Thought or Mind (Muredun), He who has Power (Kadurun), He who can Hear (Sameeyun), He who can See (Baseerun) and He who can Talk (Muthakallimun). Considering all these attributes and aspects according to Islam, the conclusion is that we must only know that He exists. He is not knowable even to the highest imagination; because He is beyond human conception.

Some hundreds of years ago the Sages wanted to know what is the ultimate absolute Being beyond the changing and shifting forms of this phenomenal world. To the mind of the Sages none of these phenomenal things nor all of them combined were real. Therefore, underneath all this changing and shifting manifestations of the phenomenal world there must be something real and substantial; else it could not exist even in appearance. Subsequently the Universal substance must be real and one in its essentialities.

The next step is that this Ultimate Reality must be above all phenomenal attributes and qualities including those of man. Consequently in its inner nature it was beyond the cognition knowledge or imagination of man and was un-knowable in that sense and therefore beyond definition or name.

The Sages styled this Ultimate Reality by the word 'Dhat', a pronoun referring to something supposed to be understood as existing. They argued the next step that something never can be caused or produced from nothing; and there was nothing other than "Dhat" in real existence. As Reality could not have been self created from nothing it must follow that "Dhat" must have always existed and must be Eternal; and there was nothing outside "Dhat" with which or by which it could be defined or bounded, affected or influenced. It must be held as Infinite. It was also held that there was nothing else that could act as a cause of a phenomenal universe. Therefore "Dhat" must be its only

(Continued on page 6)

Organising Muslim Press

Bengal Premier On Its Need

Offer To Resign And Take Up Work

The necessity of a well-organised Muslim Press, which is essential for the very political existence of a community, is stressed by the Hon. Mr. A. K. Fazlul Huq, Premier of Bengal, in a statement issued to the Associated Press to day.

Mr. Huq accuses the British Government of having followed a policy for the last 150 years, which had the effect of a "practical suppression of the Mussalmans in India", and nowhere he says, has the effect of this policy been so decidedly manifest as in case of appointment to public services. The Mussalmans as a community stood today practically excluded from the post both in the Central and various Provincial Governments.

"We in Bengal", continues Mr. Huq, "wanted to do a belated piece of justice to the Mussalmans by reserving 50 per cent of the posts for the members of the community, but even here the operation of inexorable laws has practically rendered our Government Orders and Notifications nugatory. It is evident that no amount of Government circulars can help unless the community itself is in a position to assert its rights and to expose the delinquencies of erring officials whenever they stray from the path of justice and impartiality".

The Congress Example

In spite of their best endeavours, he admits, they have not been able to assert the Muslim claims by reason of the absence of a strong Muslim Press to back the legitimate demands of the community. Under modern conditions, no community can aspire to have its voice recognised unless it commands sufficient influence on the press. "A living example of what the Press can do is afforded by the power of the Congress. This organisation does not perhaps represent more than a small fraction of the Indian population, and it has succeeded in paralysing the Indian Civil Services and the various Imperial Services in India and throwing dust in the eyes of the astutest British politicians in India and in England. All this it has accomplished on account of the volume and intensity of its voice in Press."

Mr. Huq urges the Muslims to realise that it is essential for their very political existence to have a well-organised Press which will serve to ventilate their grievances and to expose all cases of injustice done to them and to their claims by means of constant agitation in the columns of the Press.

Mr. Huq concludes that he has made up his mind to appeal to Muslims

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Women's Section

Woman's Place In The World

Not To Be Confined To The Home

By Miss N. Fareena Amith

[IN publishing this article we wish to point out that several articles have already appeared in "The Star of Islam" clearly indicating the place that Islam gives to woman in the world. We have also stressed the fact that a civilisation that is not based on Islamic Culture and Traditions cannot be acceptable to the Muslims and that there have been women-philosophers, women-poets, etc., among them.—ED.]

Woman's place is the world and not merely the home. She was created for man's companionship, as man's equal, and not as a slave to be pressed under his thumb. Men are strong, and therefore, do all the hard and strenuous work of life, but women should not be debarred from helping their husbands. Men are strong and so they push aside the weak women, who fall after a vain effort at gaining prominence, and take for themselves all the honour and glory of life, leaving nothing for their sisters because tradition says that woman's place is the home.

I do not maintain that woman should neglect her home altogether, but what I believe is that she should not be confined only to it without being allowed to take an interest in the outside world, in matters political and social.

Modern and Western civilization clash directly with Eastern traditions, and to keep up to modern times we must first of all shake off all our ancient beliefs and traditions, and set foot on a civilization which is based on broad mindedness.

The maxim, that woman's place is the home and the home only, falls harshly upon our ears in an age in which woman, both in the West and in the East, is not debarred from doing man's work, and taking a part in public life. She is not encroaching upon man's duties, she is only claiming her rights. She has offered her services to the world, and civilization is glad to observe that she has proved herself equal to the tasks she has taken upon herself to accomplish.

But woman's true duty is to beautify the works of man. He hews an image out of stone, but woman carves and smoothens it into a perfect image. He draws the rough sketch and she paints it into a beautiful picture.

I, for one, dislike the idea of masculine women, women who claim masculine behaviour and privileges, women who insist on smoking, and playing football and hockey. Woman must remember that, although she is man's equal, she was created for purposes more gentle and refined, and for work less troublesome and tiring than the duties of man, and that is why she is physically weaker than her partner. But intellectually they stand on the same level. God has not gifted man with a better brain than what He has given to woman, but history shows no record of women-thinkers, women politicians, and women philosophers,

Cultivate The Habit of Punctuality

By MRS. HASSANA KAREEM

The Arabs before the advent of the Prophet of Islam had no regard for discipline and punctuality. Early in life the Holy Prophet realised that if the Arabs were to be organised into a compact nation, they must be under proper control and should know when to act. Therefore in his teachings he laid down certain injunctions which furthered punctuality and discipline among Muslims. He prescribed fixed time for the performance of religious duties, particularly the five daily prayers. This was done with a view to impress upon the Muslims the importance of punctuality.

But today it is regrettable to find Muslims, particularly the women-folk, badly lacking in their observance of punctuality. For instance if they are invited to a function at 7 p.m., they will never leave their homes till 8 p.m. They fail to realise the trouble and inconvenience that their delay causes to their hosts and the other guests. They waste plenty of their precious time in attending to their toilette, while this should not take them more than a few minutes. This habit of wasting too much time on trifles must be deplored. Women who have no regard for time and punctuality are not fit for the performance of the great things in life. They will seldom make good wives and mothers. Above all this it shows that they are not properly following the salutary and disciplinary measures imposed by Islam, and that therefore they have failed to imbibe those qualities which Muslims should possess. Punctuality goes a long way in making life pleasant. Let us not fail to cultivate this very desirable habit.

It is because the narrow-minded traditions of antiquity debarred them from philosophy and politics. But now the path is clear and the way is open to all women who wish to make a name in the world. It is tradition, and nothing but tradition, that has so long restrained them, while men won for themselves all the honour and glory.

But it is surprising that very few women want to go back to the good old days—to the days when it would have been thought something immodest for a woman to take to journalism. But the world is not for one. It is for all and all must take a lively interest in its welfare and progress.

Woman's place is not merely the home, and man's place is not merely the field. Both must co-operate. Man should also take an interest in the home, and not feel jealous of his wife when she shows an interest in the outside world. Man is hardy, but woman is dainty, and so woman must remember that the world does not in the least expect to see her in football shorts or in a jockey's cap.

Children's Corner

The Holy Prophet Refused to be Bribe With Worldly Wealth and Honour

DEAR GIRLS AND BOYS,

When the persecutions directed against the Holy Prophet and his followers failed to put a stop to his preachings, the Koraish tried to win him over with bribes of wealth, honour, and other worldly things. One of their chiefs, Othba by name, son of Rabia, came to the Holy Prophet and said, "O son of my brother, thou art distinguished by thy qualities and descent. Now Thou hast sown division among our people, and cast dissension in our families; Thou denouncest our gods and goddesses; Thou dost tax our ancestors with impiety. We have a proposition to make to thee; think well if it will not suit thee to accept it."

"Speak O Father of Walid", said the Prophet, "I listen, O son of my brother".

Othba then spoke again: "If Thou wishest to acquire riches by this affair, we will collect a fortune larger than is possessed by any of us; if Thou desirest honours and dignity, we shall make thee King; and if the spirit (demon) which possesses Thee cannot be overpowered, we will bring Thee doctors and give them riches till they cure thee."

When he had spoken the Holy Prophet asked him "Hast Thou finished, O father of Walid?" "Yes", he replied. "Then listen to me", said the Holy Prophet, and continued as follows:

"In the name of the most merciful God, this is a revelation from the most merciful—a book, the verses whereof are distinctly explained, an Arabic Quran, for the instruction of people who understand; bearing good tidings, and denouncing threats: but the greater part of them turn aside, and hearken not thereto. And they say, our hearts are veiled from the doctrine to which thou inyitest us; and there is a deafness in our ears, and a curtain between us and thee: Wherefore act thou as thou shalt think fit; for we shall act according to our own sentiments." Say, "verily I am only a man like you. It is revealed unto me that your God is one God: Wherefore direct your way straight unto Him; and ask pardon of Him for what is past". And woe be to the idolators, who give not the appointed alms, and believe not in the life to come! But as to those who believe and work righteousness, they shall receive an everlasting reward".

When the Prophet finished this recitation, he said to Othba, "Thou has heard, now take the course which seemed best to Thee".

This incident shows you, dear children, that not even the most tempting bribes, could make the Holy Prophet give up his true mission of delivering God's message to humanity. —Your friend,

THE EDITOR.

Simple Lessons In Islam

BY
His Holiness Maulana Moham-
med Abdul Aleem Siddiqui
and
M. I. M. Haniffa, B. A. (Lond.) Advocate

1. Q. What is Wudu?
A. Wudu is the act of washing those parts of the body that are generally exposed.
2. Q. How is Wudu performed?
A. Wudu is performed in the following manner:
 - (1) The hands are cleansed, washing them up to the wrists,
 - (2) Then the mouth is rinsed and the nose within the nostrils is cleansed with water
 - (3) Then the face is washed,
 - (4) Then the right arm and after that the left arm, are washed up to the elbow.
 - (5) The head is then moistened,
 - (6) The ears are then moistened.
 - (7) The feet are then washed up to the ankles, the right foot first and then the left.
3. Q. What are the obligatory performances in Wudu?
A. The obligatory performances in Wudu are:
 - (1) Niyat i.e. 'intention' for the performance of Wudu.
 - (2) Washing the face,
 - (3) Washing both arms up to the elbow,
 - (4) Moistening part of the head,
 - (5) Washing both feet up to the ankles,
 - (6) Observances of the above performances in the order mentioned.
4. Q. What are the main optionals in Wudu?
A. The main optionals in Wudu are:
 - (1) Directing the body towards Ka'ba during all the performances,
 - (2) Cleansing the teeth,
 - (3) Washing both hands up to the wrists,
 - (4) Rinsing the mouth and cleansing the nostrils,
 - (5) Moistening the whole head instead of a part,
 - (6) Moistening both ears,
 - (7) Cleansing the toes well while washing both feet,
 - (8) Washing the right side before the left,

(Continued on page 3)

Letters To The Editor

The Editor,
"Star of Islam",
Colombo.

Hulul and Ittihad

SIR, Let me quote another extract from "Studies in Thasawwuf" (V. P. P. III) by K. S. Khaja Khan, B.A. Aligarh giving the meanings of Hulul and Ittihad.

Hulul—incarnation.
Ittihad—union in the sense that things are non-existent, and their existence is God's.—Yours etc.,

SUFI STUDENT.

15-11-39.

Un-Islamic Dowry System

SIR.—I find your weekly journal is growing in strength and popularity. Now it is an excellent medium for discussing subjects of local and social reforms and ameliorations. Why cannot you open the vexed question of dowry given prior to marriage? This is un-Islamic custom prevalent in all parts and provinces of Ceylon. Let me mention here for the sake of information of your readers that even the English educated members of the Muslim community have become victims to this pernicious convention in an extreme manner:—A convention not practiced in Egypt, Palestine, Turkey, Arabia, India and other civilized countries.

Well you kindly wield your pen continuously in advising the local Muslims to stop this barbarous custom. Otherwise the community will soon perish.—Yours etc.,

FEMALE READER

15-11-39.

Jawatte Burial Grounds

SIR.—Please permit me to bring to the notice of my Muslim brethren through the medium of your valuable journal a most deplorable state of affairs which at present exists in regard to the interment of the remains of the dead at our Jawatte Burial Ground.

As is no doubt well known the burial of the dead was permitted without any kind of fee being demanded for quite a considerable number of years on account of the fact that many poor people could ill afford to pay any sort of fee, and this was, as your readers will agree, a great Act of Mercy.

At the present time there are rumours afloat that a fee is being demanded by some one in authority over the Cemetery and this is the gossip in every nook and corner in Slave Island. If there is any truth in this, no doubt all you readers will rally round and have this removed as this is a great hardship to the poor.

As a devout act to the Muslim Religion and an Act of Mercy I appeal to all readers to have this imposition removed should it prove to be true after investigation.—Yours etc.

T. B. VAFFOOR.

Stewart Street,
Slave Island,
Colombo, 14th Nov., 1939.

Meaning of Extract From "Masnavi".

Sir,—The questionnaire re the meaning of the extract from Jellal-ud-Din Rumi's "Masnavi" has been twice answered. If you think the subject is sufficiently interesting please publish these two extracts one from the "Divani Shamsi Tabriz" by Rumi and other from Ibn-i-Yamin's "Muqatta'at". They refer to the evolution of the soul which I believe is the interpretation of the extract cited in the questionnaire. E. G. Browne's "Literary History of Persia" Vol. I. has a concise account of Sufism its origin and beliefs, while some of Mr. Akbar's masterly articles aim at viewing

Sufism from the stand point of the Holy Quran.

The moment Thou to this low world was given

A ladder stood whereby Thou mightst aspire;
And just Thy steps, which upward still have striven,
From mineral mounted to the plant: then higher

To animal existence: next the man,
With knowledge, reason faith.
O wondrous goal!

This body which a crust of dust began—
How fairly fashioned the consummate whole!

Let stay not here thy journey: thou shalt grow
An Angel bright and home far off in Heaven.

Plod on, plunge last in the great sea, that so
Thy little drop make oceans seven times seven.—RUMI.

From the void of non-existence to to this dwelling house of clay
I came, and rose from stone to plant; but that hath passed away!
Thereafter through the working of the Spirit's toil and strife,

I gained, but soon abandoned, some lowly form of life:

That too hath passed away!
In the human breast, no longer a mere unheeding brute.
This tiny drop of Being to a pearl I did transmute:

That too hath passed away!
At the Holy Temple next did I foregather with the throng
Of Angels, compassed it about, and gazed upon it long:

That too hath passed away!
Forsaking Ibn-i-Yamin, and from this too soaring free,
I abandoned all beside Him, so that nought was left but He

All else hath passed away!
"Muqatta'at" of Ibn-i-Yamin.
Yours in Islam,
ENVER AHLIP.

"Shalimar,"
Nugegoda, 44-11-39.

with fingers as if one were tracing lines on it
Travellers can take advantage of this practice for three days and three nights; others for one day and one night.

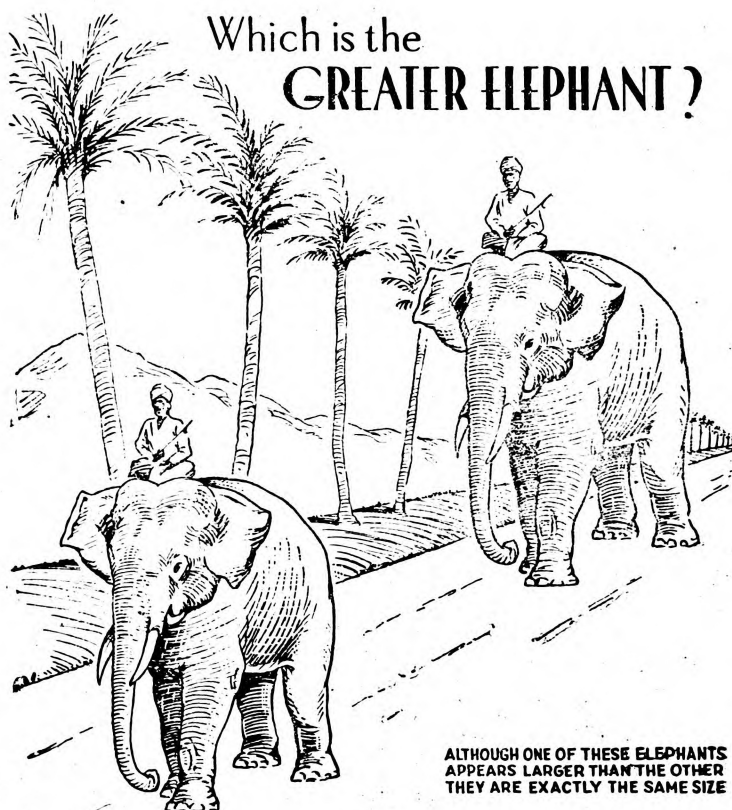
(To be continued)

Simple Lessons In Islam

(Continued from page 2)

- (9) Repeating each of the washings or moistenings three times,
- (10) Reciting *Kalima* while performing each of the washings or moistenings.

- Note: 1. Optionals 1-4 above must precede the obligatory *Niyat* for the performance of *Wudu*.
2. The water used for *Wudu* must be unpolluted. If running or stagnant water is used the quantity should not be less than two *Kollabs* or five hundred pounds.
 3. If a person wears impermeable footwear after the performance of *Wudu*, it is not necessary to take it off during a fresh *Wudu*, but must be moistened



There is never the slightest variation in the well known quality of

Bears'
ELEPHANT
CIGARETTES

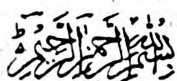
THE GREATEST OF THEM ALL!

C/EL-25

The Star of Islam

A CULTURAL WEEKLY

COLOMBO: NOVEMBER 18, 1939



The Power of the Press

WE publish elsewhere in this issue of "The Star of Islam" a very important and thought provoking statement made by the Hon. MR. A. K. FAZLUL HUQ, Premier of Bengal. In stressing the necessity of a well-organised Muslim Press, he says that "in spite of their best endeavours, they have not been able to assert the Muslim claims by reason of the absence of a strong Muslim Press to back the legitimate demands of the community. Under modern conditions, no community can aspire to have its voice recognised unless it commands sufficient influence on the press."

He also adds, "A living example of what the press can do is afforded by the power of the Congress. This organisation does not perhaps represent more than a small fraction of the Indian population, and it has succeeded in paralysing the Indian Civil Service in India and throwing dust in the eyes of the astutest British politicians in India and in England. All this it has accomplished on account of the volume and intensity of its voice in press."

These remarks of the Hon. MR. FAZLUL HUQ should receive the most careful attention of the local Muslims for what applies to the Muslims of Bengal applies equally well to the Muslims of Ceylon. Despite outward appearances, we cannot conceal from ourselves the fact that the community has been declining considerably. The presence of some lawyers, doctors and graduates, and even a knight in the community is not the true criterion by which we judge the progress of a people. We have to consider the condition of the masses. Their conditions in Ceylon as disclosed by MR. H. M.

SHERIFF, Chairman of The Young Muslim Union, MR. M. L. M. MUHAMMED HUSSAIN, and some other writers whose contributions appeared in "The Star of Islam" some time ago, are miserable. This scandalous state of affairs is mainly due to the absence of a powerful paper exclusively devoted to Muslim interests. Some of the Muslims who ventured to do some service to the people had their own axes to grind. And more often than not they achieved their own personal ambition, while the Muslim masses remained as miserable as ever before. There was a time when the Ceylon Police Force was to a very large extent manned by Muslims. Today their numbers in the Force have considerably decreased. Then again the majority of the conductors, tea-makers, etc. in the estates in Ceylon were Muslims. Today they are being replaced by Indian Tamils. What have our leaders done to remedy the situation? Mere lip-service is useless. We want to see concrete results.

If the Muslims of Ceylon had a press of their own, they would not be in the deplorable position in which they find themselves today, and many of the leaders would not have been able to exploit the masses for their own purposes. But with the advent of "The Star of Islam" the outlook is now brighter. We shall at all times without fear or favour advocate the cause of the Muslims. This journal has achieved within an incredibly short time such success and popularity as have not been accorded to any other Muslim journal, and it goes on confidently and happily to perform its mission of service to Islam and the Muslims. It goes not only to every nook and corner of Ceylon but also to lands, near and far, such as India, Singapore, England, France, Australia, Japan, Africa, and all Muslim lands. And from everywhere we receive numerous letters of appreciation—letters that have not been begged and sought, but written voluntarily in spontaneous outbursts of admiration. With this tremendous support behind us, we are confident we shall be able to contribute in no small measure towards the betterment of the Muslims in Ceylon. With the advent of "The Star of Islam", happier and better days have dawned for the Ceylon Muslims.

From The Mimbber

All Virtues Are Based On Obedience To God and Benevolence To His Creatures

Translation of A Sermon Delivered By
Sayedna Shaikh Abdul Qadir Jilani (O.W.B.P.)
in 545.A H in Baghdad

THE Prophet, on whom be peace and blessing, says that hearts are soiled with impurity and their polish constitutes in the study of the Quran, contemplation of death and attendance in the assembly of those who remember God. The heart being tainted, it can be purified only by acting up to the holy precepts of the Prophet, on whom be peace and blessing; otherwise it is darkened. Remoteness from the spiritual light gives birth to materialistic tendencies; and their unguarded growth blackens the heart. One that gives way to temporal desires, forsakes his righteousness and has recourse both to the lawful and the unlawful in materialising them. In satisfying them, the sense of discrimination, modesty and devotion to God flee away.

O ye people, accept the injunction of the Prophet, on whom be peace and blessing, and remove the incrustations of the heart through his prescribed antidote. If any of you be diseased and the physician prescribed some medicine, it would be difficult to survive without using it. Plunge yourself in the meditation of God in society and solitude. Keep Him before your mind's eye as if you were seeing Him; and if you do not do so, imagine that He is seeing you. One who remembers Him in one's heart is actually a rememberer of God; and one who does not do so, is not so. Tongue is a slave of the heart is subordinate to it. Always listen to sermons, for if the heart is cut off from them, it is blinded. At all events true repentance consists in obedience to the commandments of God. There is a saying of some of the saints to this effect. It reveals that all virtues are based on two things.

- i. obedience to the commandments of God, and
- ii. benevolence towards living beings.

One who does not observe the commandments of God and is not benign to living creatures, is remote from God. God sent a revelation to Moses addressing: "O Moses! be kind, so that I may be kind to thee: I am gracious and merciful to him who is merciful to others and I give him a place in Paradise." Let those be praised who act benevolently. Your life has been wasted under the delusion that you ate and drank like others and did not lag behind them in clothing yourself and amassing wealth.

One who aims at goodness should refrain from unlawful things, suspicion of any kind, and cruel desires and should carry out divine injunctions, abstain from improper indulgence and be patiently reconciled to be changes of fortune.

The godly souls are resigned to God and are not drawn away from Him, and persist in His way. They are steadfast in their attachment and aspire after His nearness. They have stepped out of the abode of their passions, cravings and code of sensualities. They have adopted the religion and have advanced towards God. Mishaps, threatening disasters, sorrow, pain, starvation, thirst, nakedness, indignity and humiliation befall them but they never deviate from their path. They are not unbinged by calamities but march on. They are not weary with their progress. They persevere in this manner till their whole being pulsates with life. O people! strive to secure communion with God and be bashful and reserved until you

attain it. A believer first feels shy of God and then of humanity. But in matters affecting the dignity of religion or its codified limits, hesitancy is not permissible; on the contrary, he should be frank in attitude towards religious issues and should rigidly adhere to the limits and follow the commandments. He who rightly places himself under the command of the Prophet, on whom be peace and blessing, is equipped with helmet and armour by God who gives him the Prophet's sword and graces him with his manners, morality and attributes. Such a person is extremely pleased with him, and why not so, for he is one of the Prophet's followers and as such shows his gratitude to God, who then makes him an acting guide and summons to His door. He is then the admonisher and the proclaimer of truth. After the death of the Prophet, on whom be blessing and peace, God has made his vicegerents for public guidance who are few in numbers, say one or two in a million. They are the leaders of the people, sufferers of their torments and wishers of their eternal peace. They smile before the hypocrites and transgressors and desire to purge them of the evil of the after-born dogmatists through every means, and take them to the threshold of God, guarding them against unfounded ritual. Accordingly there is a saying of some of the sages that a knower of God alone laughs to the face of a transgressor and takes no notice of him and acts as if he does not recognize him; although he is perfectly aware of the desolation of his home of religion, blackness of his face and heart, and his malice and malignity. The transgressor and the hypocrite imagine that their condition is obscured from him and that he does not recognise them. It is not so; rather, there is no sagacity in them which remains concealed from the God knowing person. He knows them at a glance by mere words and movements. Unerringly, he discovers the condition with the aid of his outer and inner senses. You imagine that you are hidden from the truth-acknowledging and God-knowing people of righteousness. How long will you waste your life in this way? O misguided beings! seek a man who will lead you to the path of salvation. God, the Magnificent, is watchful of you. O dead souls, recognisers of cause as an associate with God, worshippers of power, strength, capital sovereignty and other objects that you run towards, as idols! all these things are evils that keep you from God, or obscure your vision of God. One who attributes his gain or loss to anything save the

(Continued on page 6)

PERSIAN POETRY--II

PROLEGOMENA

Persian Verse Forms

By ENVER C. AHLIP B. A., [Lond.]

ALTHOUGH this book of mine is all unmeet,
Light of mine eyes, to lay at thy dear feet,
I think that alchemy, which worketh still,
Can change to gold this copper if it will

Enlarge its merit and ignore its ill.
Can I forget how as it neared its end
A happy chance permitted me to blend
Rare intervals of worship ill-concealed,
Occasion's brief of love but half revealed,
Long days of hope deferred, short hours of bliss,
Into a happiness so full as 'his?
Now come I, dearest, for my book to claim
Even so great an honour as thy name.

E. G. BROWNE

Browne's intense love for Persia breathes through every verse, every word of the dedication prefixed to the 2nd volume of his "Literary History of Persia." Persian literature to him was the same of the literature of the East, but the difficulties of representing the thought and form of poetry from one language to another have prevented a just assessment of Persian poetry in foreign lands. Shelly has translated certain portions of Goethe's "Faust," and he makes this note: "It is impossible to represent in another language the melody of the versification; even the volatile strength and delicacy of the ideas escape in the crucible of the translation, and the reader is surprised to find a *caput mortuum*." "Even in European languages," writes Atkinson in his preface to the translation of "The Story of Sohrab," "even in European languages which are not essentially dissimilar in idiom and imagery considerable latitude of expression is always allowed. Those who best know the peculiarities of the Persian will acknowledge how requisite it is to adopt a still greater freedom of interpretation. . . . I have consequently paid more attention to the sentiments than to the words, to the ideas than to the expression."

Rhyme

Rhyme is an integral part of Persian poetry which abounds in monorhymes. While an English translation on a monorhymic pattern would not only be monotonous but even definitely annoying, in the Persian, on the other hand, the monorhymes only serve as a grand musical theme, enhancing the charm and dignity of the whole, helping to develop the poetic theme, helping, too, in coordinating and integrating the successive verses of the poetic form. Through the warp and through the weft of the poetic form and thought runs a succession of "sounds heavenly sweet," a round of throbbing, surging, living melody. But it is in this that a translation fails. "The scholarly version of the 'Shah Namah' by A. G. and E. Warner fails here," sums up Nicholson. "Admitting that the task of the translators was heavy enough to justify their refusal of rhyme, every one acquainted with the Persian must feel the difference between their sedate and slow marching verse and the lively, rapid and resonant metre in which Firdausi wrote." Referring to Brown's translation he believes "that this somewhat rude and archaic style is incapable of doing justice to the dignity and refinement of Firdausi's poem."

One other difficulty makes a complete representation well-nigh impossible. In Persian the metre is quantitative, while in English and most occidental languages the metre is accentual.

Plan of the Series

Accordingly this series of articles will only strive to represent the thought of some of the great poets of Persia, for to one who knows no Persian a just assessment of the poetical merit of Persian poets is impossible. Wherever possible the melodious rendering will be quoted even though such may not be a literal translation. This article along with the preceding one will constitute the *prolegomena* of the series; the previous article having dealt with the general features of poetry, the present article detailing the verse forms of the Persian, and the drawbacks inherent in the very conception of translating poetry from one language to another. The articles that follow will be a series of monographs on some of the great poets—Firdausi, Jellau'd Din Rumi, Sa'di Hafiz, Jami—and one article devoted to quotations from some of the lesser poets. The writer regrets the want of liaison in the successive articles. The exigencies of space and the very nature of feuilletons make for only a summary statement of views, and matters of a controversial nature are generally eschewed. And while, on the one hand, these articles will be held to fail through being only a cursory presentation of the poets' thought, on the other hand they cannot satisfy these who desire an estimate of poetic merit. Yet the writer hopes that a labour of love be not doomed to summary rejection, that the reader recognise the difficulties of the task and so "enlarge its merit and ignore its ill."

Translation

The Persian poet can be only known "Through the imperfect medium of the mind," of the translator. "The white radiance of eternity is stained by the individual mind through whom the vision is made known to the world" (quotations from my sister's article Islam—The Religion of Beauty). Even so the white light of the poets' thought in passing through the tinted glass of other minds, assumes the colouring of each. Yet even in translation one can get a very close approximation to the meaning and spirit of the original. "The sun sounds, according to ancient custom, in the song of emulation of his brother-spheres, and its fore-

ordained circle fulfils with a step of thunder. Its countenance gives the angels strength, though none can fathom it. The incredible high works are excellent as at first day." Goethe: "Faust." Bayard Taylor: translates.

The sun orb sings in emulation,
Mid brother-spheres his ancient round.

His path predestined through creation
He ends with step of thunder.

The angels from his visage splend
Draw power, whose measure none can say;

His lofty works, uncomprehended,
are bright as on the primal day.

The dignity and the stateliness of the original measure are almost preserved in the translation. The softness and delicacy of Kalidasa's touch are reproduced by Ryder in his translation of "The Birth of the War God." The prose translation:—"Even as pictures come to life when the painter wields his brush, or as the lilies open up when the sun rises, so did her beauty grow into maturity when the days of her childhood were passed. Her voice was soft when she spoke, and the music of her story was matched by the sweetness of her voice so that listeners felt as if the nightingale's song was in comparison the sound of a lute out of tune."

Ryder

As pictures waken to the painter's brush
or lilies open to the morning sun

Hei perfect beauty answered to the flush
Of womanhood when child's days were done.

And when she spake the music of her tale
Was sweet, the music of her voice to suit

Still listeners felt as if the nightingale
Had grown discordant as a jangled lute.

Persian poetry in some measure has met with a happy welcome at the hands of Browne and Nicholson. The spirit of the original has been remarkably preserved in some of their translations.

Persian Verse Forms

The unit in every species of Persian poetry is the *bayt*, consisting of symmetrical halves called *misra*. The two commonest forms of the bayt are the *mathamman* (octometer) and the *Musaddas* (hexmeter). The representation in English terminology of the *bayt* and *misra* as the complete and hemistich respectively is really false for the *bayt* is actually the unit while the *misra* is only a half-unit. But one can well understand how the mistake arose. When the *bayt* has thirty or more syllables any adequate representation of it in English verse has of necessity to be divided into a less cumbersome or more manageable form, the *bayt* thus became the complete and the *misra* the hemistich.

Classification

The primary division is the distinction between internal and final rhyme in the *bayt*, or verse unit. In the case of the former or the many-rhymed form, the *misra*'s composing the *bayt* rhyme, and the rhyme changes from *bayt* to *bayt*. All long didactic poems are written in this form which is termed the *masnawi*:—Firdausi's "Shah Namah," Rumi's "Masnawi-i-manavi," Jami's "Hayt Awrang."

In the other form, or one-rhymed measure, the *bayt*'s throughout the poem rhyme together. The *misra*'s as a rule do not rhyme save in the *matla* or opening verse. The *ghazal*, *qasida*, *qita* etc., are written in this measure.

Gazal and Qasida

The difference between these two forms lies in subject matter and length. The *ghazal* is generally mystical or erotic, seldom exceeding 10 bayts.

If that unkindly shiraz-Turk would
take my heart within her hand
I'd give Bukhara for the mole
upon her cheek or Samarkand.
Sagin, what wife is left for me poor
for in heaven thou wilt not see
Mussalla's sweet rose-haunted
walks nor Ruknabad's wave-
dimpped strand—

2 bayts from Divan' of Hafiz.
Note The Turks are famed for
their beauty and cruelty. The
poet here calls his beloved a
Turk on account of her beauty
and indifference.

The *Qasida*, however, may be a panegyric a satire, it may be didactic, philosophical or religious. In form it is more ornate and very much longer than the *ghazal*. It opens with the *Tashib* or Exordium and passes through the *gurunghah* or "transition verse" into the panegyric proper. In common use it implies the praise bestowed on any person other than the person it is the purpose of the poem to praise to which this is only an introduction, and the relation of circumstances whether in celebration of love or any other subject.

"Qasida" of Minuchuri.

Tashib or Exordium.

O Tentsman, haste, and strike the tent, I pray
The caravan's already under way

The poet next describes his parting
with his beloved
"O Silver Cypress little did I think
To see so swiftly pass our trusting days

We are all heedless, but the moon and sun
Are heedful. Things, whose purposes never stray" . . .

"O Cruel," cried "she," by my side
My envious foes rejoice through thee this day

Perfect I deem'd thee once in all thy decay
But now in love imperfect, we are a-way.

He hastens after the caravan. The poet describes the journey and the rider's thoughts

Then set me down at the Wazir's high court
Whose lofty aims great things are and small display

That is the transition to the Panegyric which shortly follows

O Master! Hither do I come
To gain some gleanings from thy bounteous sway

To thee come flocking even men of parts
For like to like doth surely find the way

Thy frame be lasting, and thy eye be bright,
Thy heart be pure, thy luck increasing aye!

The Qita or Fragment

As the name implies this is an independent verse, unlike the Rubai'i it is not confined to a length of 2 bayts.

"Have patience; patience will perform thy work
Quickly and well; to me a comrade said

"The water to the river will return
Thine aims shall speed as never they have sped"

I said! suppose the water does return
What boots it if the fish meanwhile be dead?"

By ANWARI

The fragment is complete in itself and no addition can have been contemplated by the poet.

The Rubai'i

Or quatrain is a verse unit of two bayts (whence the name *du bayt*) or four *misra*'s or hemistichs (whence its name *Rubai*) like the Epigram the *Rubai* is complete in itself (cf. article I)

(Continued on page 6)

The Ultimate Reality And Its Reflection

(Continued from page 1)

cient cause and it is the only real cause or as the Sages called it: "Causeless Cause."

Following this line of reasoning they discovered that the cause and effect in this phenomenal world is only sequences of consecutive effects. A series of sequences of subjects or events following in orderly train, successive, uninterrupted, continuous constance. All proceeding from the one Cause. Therefore, "Dhat" must be considered as the only Real Cause.

We have seen from the beginning of the Philosophical thoughts of the Sages there was manifested and almost intuition to go back through the phenomenal aspects of things, back through the things which have names, back still further and further until at last was to be found "Dhat" which was not capable of any analysis or refinement and which even could not be called a something. The Sages, therefore, called it "Dhat"—no other term could be applied without ascribing attributes or qualities.

The early thinkers ask the question, "When the Universe disintegrates, what is it that absorbs it?" The answer agreed upon by them was "Infinite Essential Space." So Space was considered as the Reality that could not be thought away even by the use of the most powerful imagination. Their idea of Essential Space is not a nothing but is an actual Reality and a Nothing.

According to Sufism, God is pure Being, the Necessary Existence (Wajibul Wujud), the Absolute-Good (Khayr imahz) the Absolute-Beautiful. In this aspect of Absolute-Beautiful, He desired to witness Himself in reflection, wished to realize His own Beautiful Nature and Being. So He caused His Divine Image to fall on the Mirror of non-reality-Adam. "Khalakallhu Adama Ala Surati." The reflection thus caused being the cause of the phenomenal world or 'appearance of Being' (Imkan), which reveals the Divine Image of the Creator but does not partake of His substantial Being. On the contrary it is in truth but a phantasy an illusion. Man is the eye of the phenomenal world when he is able to see God as the one and only Reality behind the phenomenal universe of appearances; and to see the illusory nature of the latter. Then he is able to escape from the bondage of the shadow world and attain absorption in the Divine (Fana Fillah). By the study of the Mystic teachings "Sarechat" and the following of the Mystic path "Tharikat", the Mystic Student and Seeker of Truth arrives at his goal, sees and realizes the Truth "haqiqat."

Even those, who attain absorption in the Divine, will not see or know God as at that stage there will be no duality to see and to be seen.

One standing before many mirrors would see his image in all the mirrors. These are but his-self and not many like him. Thus all that appears in this phenomenal world is the image of that one Reality. To know and realize that these are images of that Reality is incumbent on the part of every human. When one is absorbed in the happenings of this world, in his mirror—the heart, he would see all that is in the phenomenal world. This must be gradually rid off by regular exercises on the part of Seekers of Truth. This is "Death before Death."

In completion he sees the image of the Reality in his heart and in realization the mirror vanishes. The Reality is there.

"The perfect one's (Mumin) heart (Kalb) is Allah's (Arsh) throne."

Persian Poetry--II

(Continued from page 5)

Ah would the fountain or the desert yield
One Glimpse if dimly, yet indeed, revealed
Forwards which the fainting traveller might spring
As springs the trampled herbage of the field
Fitzgerald's translation of Umar Khayyam's "Rubaiyyat."
Cheer one sad heart: thy loving deed will be
More than a thousand temples raised by thee
One Freeman whom thy kindness hath enslaved
Outweighs by far a thousand slaves set free.

IBNU'L KHAIR.

Taiji Band and Tarkib Band

These are two stropho-poems, each having a series of stanzas of equal or nearly equal length, wound off by a couplet. If the same verse is repeated at the end of each stanza then the form in which it occurs is called "Taiji Band." If the verses that conclude each stanza have different rhyme schemes the poem is, then, called "Tarkib Band."

Hatif of Isfahan's "Tarji Band."

O heart and soul, a sacrifice to Thee

Before Thee all we have an offering free

The heart, Sweetheart, we yield as service meet

The soul, O Soul, we give right cheerfully

The way to Thee is fraught with perils dire

And thy love sickness knows no remedy

Wouldst Thou have peace? Behold our hearts are here

Wouldst Thou have war? Our lies we offer Thee.

He is alone, beside Him there is none

No God there is but He, and He is One.

IRAN

Strict Neutrality To Be Observed

* Reports current in Anglo-Egyptian circles and published in newspapers that Iran will enter war are declared to be completely without foundation by the Iranian Legation in a letter to the "Giornale d'Italia," Rome.

The letter adds that Iran is determined to maintain most strict neutrality.

Read

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All Virtues Are Based On Obedience To God and Benevolence To His Creatures

(Continued from page 4)

Creator, is a slave to it. Such a being is not a servant of God. He is the object of divine wrath and deprivation today and to-morrow he will be in the flames of Hell. Only the righteous, the true, the penitent and the unitarian will be safe from the fire of God's anger. Be truly penitent therefore, at heart and then outwardly in your speech. Penitence is a turning away from evil. It is a revolutionary act. Give a turn to the movements of your carnal desires, shun the devil and your evil comrades. When you take to penitence, you will change your hearing, sight, speech and all other physical organs of perception. You will keep your eatables from being adulterated with unlawful and suspicious matter; You will be just in all your dealings and conduct and look up to your Lord the Nourisher, as your sole guide. You will replate your hobbies with prayer and shun vices and take to worship and then you will achieve real stability through positive observance of the dictates of religion and a sincere affirmation of the same. A spiritual stage of Godknowingness which is not confirmed by conformity to religious code, is blasphemy. When you become spiritually refined, you will depart from evil habits, and association with evil creatures. Then your exterior will become serene and your inner life will pulsate with Divinity. After perfection, if all the world presents itself before you and all the past and future creatures become subordinate to you, they will not harm you and will not be able to deflect you from the path of God, because you are established and absorbed in His contemplation, inclined towards Him and gaze at Divine grace and wrath. When you view His wrath, you are rent to pieces and when you perceive His grace, you are composed. His wrath you dread and His grace give you hope. At the sight of His wrath you wither and at that of His grace you are restored. One that has tasted of this food is highly fortunate. God! Nourish me with the food of Thy nearness and the drink of Thy affinity: bless me with prosperity in this life and save me from the punishment of Hell. Amen!

Translated by MR. A. RAUF KHAN.

IRAQ

Anglo-Turkish Treaty Regent's View

Opening Parliament at Baghdad on November 1, Prince Abdul Ilah Regent of Iraq, expressed his cordial approval of the Anglo-Franco-Turkish Pact, "which enables this part of the world to regard the future with confidence."

In the House of Commons the same day Mr. R. A. Butler stated that the Iraqi Government had given formal assurances to the British Government that they would not allow the Grand Mufti of Palestine to be politically active, nor would they allow his presence to be used as the occasion for agitation by others.

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Musings Of A Pensioner--XV

(Continued from page 8)
found in verse 138 of chapter 2 of the Quran.

(Our religion is)
The Baptism of God :
And who can baptise better
Than God ? And it is He
Whom we worship."

As Mr. Yusuf Ali explains in his note 137 the root-meaning of *siha* implies a dye or colour. The verse means that the true Muslim 'takes on a colour (symbolically) of God and absorbs his goodness in us'.

As Shaikh Ahmad Sarhand, the great mystic saint and reformer explained (see my article in the first number of this paper) "the seeker of truth gradually receives the illuminations of 'Divine names' (Asma) and 'Divine attributes' (Sifat) and finally the illuminations of the Divine Essence. (*Dhāt*)" To dye a cloth, for instance, successfully the cloth has to be clean and white; similarly a man's soul has to be purified of all defects before these stages can be reached.

Verses 14 to 17 of chapter 87 are as follows :—

"But those will prosper
Who purify themselves
And glorify the name of his Lord
and pray.
Nay ! you prefer the life of this
world,
While the hereafter is better and
more lasting."

Perhaps the spotless surface of a mirror will be a better analogy as a perfect medium for reflecting the light of God's names, his attributes and finally his essence. This does not mean that the mirror and the sun which it reflects are the same or that the one is merged in the other as a drop of water slips into the sea. The highest example of this perfection is to be found in Our Holy Prophet, who is described in the Quran as only a man, and a slave of God. There are several Hadiths of our Prophet when in his mystic moments he is reported to have said "I am from the Light of God and everything else is from my light." In another instance he said that Allah assured him that God would not have created the Universe were it not for our Prophet. In a third place Rasullullah (may God shower His blessings on him) said that Allah protested that every created thing from Allah's throne down to the bottom—most regions of the universe sought Allah's pleasure but that Allah sought his (Muhammad's) pleasure. In all the authentic traditions our Prophet never claimed that he and Allah were one or that he was a part of Allah or that he would be merged in Allah. As Iqbal explains Mansur-Al-Hallaj never lost sight of the Transcendence of God and his *Awlad-Huq* may very well be interpreted to mean that the quality or *sifat* of Allah's Truth or Haq was fully reflected in him.

Iqbal in his poetry says as follows:—
"The whole world of existence
loves His Charms
Adoration is ingrained in its
very nature;
Does thou not see that the fore-
head of the morn
Bears the sun, the mark of pros-
tration on its forehead."

In another place he says,
"The connection between Him
and me
Resembles that of the eye and
the power of vision.
And despite the great gulf I am
ever with Him."

In a third place :—
"I bathe my loving eye in the
gush of tears,
So that it may become clean
enough
To have a true vision of Thy
face."

I hope and pray that my Muslim
readers will have no difficulty after
this in understanding the true nature
of the great doctrine of Tauhid in
Islam.

**Proof of the Presence
of A Supreme
Intelligent Power****This None Other Than God or
"Allah" of the Quran**

By S. M. SALIHUE MARIKAR

The thinking mind of man demands an explanation of the universe in which he finds himself and the meaning of his own existence. The theist believes that only by postulating an Intelligence higher than man, is it possible to explain the make up of the Universe and the meaning of the purpose of his own existence.

Reason and all man's experience on the earth teach that only in one of two ways can the creation of anything be brought about. One is by intelligence and the other is by chance or accident. No sane person believes that chance can create anything, nay, even so simple a thing as a spade, or a wheel barrow, or a fountain pen much less a complicated structure like a Brooklyn bridge, or a New York sky scraper, or a great ocean liner. How then without lunacy can any one believe that chance can create a universe, a billion times more vast than and intricate and wonderful than any possible structure of man?

Botanists can write learned and elaborate treatises about flowers their structure, their endless varieties, their habits, their chemical compositions and the like of it; but only infinite intelligence can make a single flower, much less, all flowers—same with the minutest microbe to the most perfect and supreme of all creations,—man. Astronomers can map the skies, count the stars, measure their distances from us, estimate the number of light-years that it takes their beams to reach the earth, and write wonderful astronomical books; but every astronomer of them well understands that what he can do compared with what lies beyond is infinitesimal. The greatest and most learned of them may well say; Astronomies are made by fools like us, but only God or "Allah" can made the starry heavens.

In conclusion, it will not be out of place to quote direct from the Holy Quran, Chapter 112 verse 1 to 4 runs:—
"Say : He, God, is one. God is He on whom all depend. He begets not, nor is He begotten; and none is like him." Again in Chapter 2 verse 255 Allah says:— ".....The ever-living, the self-subsisting by whom all subsist; slumber does not over take him nor sleep; What ever is in the heavens and whatever is in the earth is His ...His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not and he is the most High, the Great."

Organising Muslim Press

(Continued from page 1)

throughout India for funds in order to start newspapers in English and the vernaculars as early as possible. He proposes to organise, at an early date a joint stock company and to issue appeals for funds which, he is sure, will be forthcoming.

"The Mussalmans should realise that no amount of Viceroy-cum-Gandhi-sum Jinnah talks will bring salvation to the Muslim community unless our demands are backed up by a strong and vocal Press. It is my earnest desire when funds have been collected, to resign my office as Chief Minister and take up the work of organising a powerful Muslim Press. I believe that, by this method, I will be able to render more services to my community than I can at the present moment."

("Deccan Times")

REVIEW**LAY OF THE HEDJAZ**

By HAKIM JAMSHID ALI
Rathor, M. A., M. O. L., Professor of Persian, Murray College. Published by Muhammad Tajammul Ali Rathor, Kashmiri Street., Sialkot City; Punjab, (India). Price Re. 1- per copy. Postage extra.

This is a booklet that should find a place in every English-knowing Muslim home. It tells of the grand story of our Holy Prophet in heroic verse. Mr. R. McCheyne Paterson, M. A., B. D., O. B. E., Professor of English Literature, Murray College, who has written the preface, says "here we have Eastern scenes presented in Western dress. This latter is so simple that even a child can enjoy it. It is a style of poetry befitting our lofty theme..... None the less, every incident is vividly presented to our eyes".

To give a specimen of the beautiful lines from this Epic we quote the following:—

"This message is of God Most Kind,
Who's merciful, withal
A book to read whereof we find,
The verses distinct all.
In Arabic your mother tongue,
Tis for those who are wise,
In it the Gospel is e'er sung,
And fear of God doth rise."

And again,
"Muhammad is the Prophet dear
Whom we must all obey,
His speech a stream of crystal flow;
We cannot help but say, my dear,
His message e'er doth shine
To purify the soul for bliss.
And give us light Divine".

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EGYPT**POLITICAL SITUATION****Possibility of a Coalition Pact**

Sir Miles Lampson, the British Ambassador at Cairo, had an interview with Ali Meher Pasha, the Prime Minister of Egypt for about an hour. They discussed the whole political situation in Egypt. The purpose of their discussion is not yet known. It is surmised that a sensational coalition pact among the parties is under consideration to bridge the political differences among the political parties in Egypt; and most probably Nahas Pasha, the President of the Wafd Party, Mohammed Mahmud Pasha, the President of the Liberal Party, and Ahmed Meher Pasha the President of the Saadist Party, may be invited to the annual royal Ramzan dinner by His Majesty King Farouk.

This means the sinking of all differences.

It may be recalled here that Ali Meher Pasha in an official statement has expressed his willingness to unite all the political parties in order that Egypt may face better the political situation in Europe.

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Musings Of A Pensioner--XV

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of Islam—it was nothing distinct or separate. Those who took an extraordinary interest in religious practices were called "sufis" or pure Muslims. But later on this Sufism amalgamated ideas foreign to Islam—ideas derived from Greek, Persian and Indian thoughts. The history of mystic literature reveals the fact that this corruption arose mainly through the writings of Shaikh Ibn-i-Arabi (634-656 A.H.) who introduced the notion of Pantheism, which in other words, means Incarnation and is quite opposed to the Islamic conception of the Unity of the God. They legalised music, vocal and instrumental. Instead of emphasizing the importance of religious practices which, according to Islam, were universally obligatory, they preached to the contrary that these were meant only for the layman and not for the mystics, the special favourites of God. Thus they were responsible for a great city of morals among the members of Islamic society. These ideas were popularised by Persian poetry—especially of Hafiz and Iraqi and which undermined the foundations of Islam's social and political strength in the world. But there have been appearing men on the stage of the world who devoted their lives to revolting against the baneful influence of non-Islamic sufism. The foremost among them were Imam Ibn-i-Taimiyya, the most indefatigable writer and preacher of Islam" (b. 728 A.H.), Shaikh Ahmad Sirhindi, who is styled the Reformer or the Mujaddid of his time, and still later on, Shah Wali Ullah of Delhi. All these persons endeavoured through their pen and tongue to root out such un-Islamic elements as have been incorporated into it through anti-Islamic influences. The modern movements of the Return to the Holy Quran and the Hadith in India (societies known as *Ahl-i-Quran* and *Ahl-i-Hadith*) are a further step towards this revolt. Iqbal represents a great opposition to this anti-Islamic mystic mode of life and thought.

"The Sufi who wears the dress of *Sufi*, is absorbed in himself and becomes pleased by hearing music. He is excited by the poetry of Iraqi but does not study the Holy Quran in his assemblies.

If you want to live as a Mussalman, it is impossible for you to follow the guide of anything but the Holy Quran."

"The second kind of persons, who, though well-versed in the holy Quran, have yet proved a hinderance in the progress of the Muslims are *Mullas* or preachers. Though Islam put an end to the institution of priesthood once for all, yet it reappeared somehow or other and is still present. In his *Jawaid Nama*, Iqbal describes these preachers through the Mouth of Said Halim Pasha (the late Turkish Prime Minister).

"Islam has become more ill-famed than *Kufr*; the reason is that the *Mullah* passes the *fatwa* (decree) of *kafir* on every body.

He has no taste for spiritual experience and to him the holy Quran is nothing but a book of fables.

He is ignorant of the *Sunna* of the holy Prophet.....

Short sighted, unspiritual and aimless. The society is divided into parties on account of his empty rhetoric."

•How Mullas Hinder Progress

The Mullas always formed a conservative *bloc* in Muslim society and thus were an undue hinderance to its progress. Turkish history bears out this fact, and so Mustapha Kamal Pasha had to turn out nearly all the *Mullas* of the old type. The recent out-breaks in Afghanistan against Amir Amanullah were due to the ignorance and

selfish interests of the Mullas. No doubt Islam forbade the institution of priesthood, yet it asserted itself and brought with it all the mischief that was a necessary consequence of it. Islam saw what Christianity suffered at the hands of Popes and Bishops and what Hindus suffered at the hands of the Brahmins."

I was engaged myself recently in a discussion with a *Moulvi* from South India, who addressed the gathering in the usual way, with profound gesticulations and quotations from half a dozen South Indian Saints' poetry. He gradually mixed himself and befogged every body in a cloud of words. He could give no answer to the references in the Quran and adopted the usual trick of pitying me for my ignorance of the true nature of *Tauhid*.

What it is, I shall endeavour to explain immediately. I should, before doing so, like to point out that Allah says in 4-48 He will forgive any sin if He pleases except *Shirk* or associating anything with Allah. When man believes that he is a potential God and that by his own efforts he can reach to God-head, he deserves the same fate which befell Pharaoh who had the temerity to say that he was God. I would advise my Muslim readers to expostulate with any *Alim* who preaches in this manner and if he will not listen to them, they should get up and go away—as advised by Allah in the Quran, and let this *Alim* stew in his own juice. I naturally feel strongly on this point for it is owing to these enervating doctrines that the minds of young Muslims who are anxious to learn something of true Sufism have been debased.

The first reference to *Tauhid* is of course embodied in the first half of the *Kalima*, viz that Allah alone is worthy of worship and that nothing existing in the whole universe possesses a single attribute which can be called divine. In other words nothing exists, not even a word, a thought, or motion except by God's will. Consequently all praise of created things go ultimately to God, because it really ends in the praise of an attribute which belongs to God. Hence it follows that man should not esoterically fear, love, respect or be grateful to, or beg for assistance from, any created being or thing. All this is enshrined in one sentence in the middle of that short sura entitled the *Fatiha*, one of the greatest gifts of God: "Thee alone do we worship and from Thee alone do we beg for assistance."

All our prayers, our fasting, zakat, the pilgrimage and all our other meritorious acts are designed to make us absorb the fact that everything is due to God's omnipotence and Power into the inner depths of our souls. To many of us it will take more than the life on this earth—with perhaps severe surgical operations in *barzakh*—before this truth gets into our soul. On deep reflection it will be found that almost the whole of mankind are really hypocrites at heart. The *Suratul Ihlal*—indeed the whole Quran—insists on God's oneness; and if man is to dye himself in his great quality of God, his inmost thought, his mind or his heart—call it whatever you like—his thought, when expressed, must correspond with its outward manifestation in action. How many of us act in this manner in our daily social intercourse with other men and women? Do our spoken or written words accord with what are deepest in our hearts? Does man's conduct accord with the principles he professes to follow?

Doctrine of Tauhid

There is one other step in *Tauhid* which has to be explained, and the clue for this explanation is to be

(Continued on page 7)

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