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(A CULTURAL WEEKLY)
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Musings Of A Pensioner-XIX

Theory Of Merger Compared With Two Other Theories

Reply To Letter Of Anonymous Writer

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

AS opposed to this theory of merger Unity of Existence (*Wahdat-i-Wujud*) there are two other theories, *Wahdat-i-Takliq* (Unity of Creation) and the *Wahdat-i-Shuhud* (Unity of Reflection).

The first doctrine was advocated by the Shaikh-ul Akbar Ibnu Al Arabi who expounded the theory on philosophic grounds and the third doctrine by Mujaddid Ahmad Sirhindi.

The Quranic conception, however, is expressly and succinctly contained in the second of the above, and the other two are philosophical solutions of the cosmological and cosmogonical problems involved in creation. (See *Mystic Tendencies in Islam* by Professor Ahmad of Bombay).

As I have already indicated in previous articles what Islam emphasized was the Unity of God's Personality as a concrete, living object of worship. There was God on one side and created beings on the other and amongst the latter there was a further subdivision into human beings and other created beings. Man was Allah's vicegerent on earth i.e. he was to rule on this earth.

Chapter 45 verse 13 says—
"And He has made subservient to whatsoever is in the heavens and whatsoever is in the earth, all, from Himself; Most surely there are signs in this for a people who reflect."

Man is given this pre-eminent position among created beings for two reasons. He was the only creature capable of absorbing knowledge through language and Revelation; and further he alone accepted the trust of moral responsibility (II-33 & 33-72; See Ahmad's *Mystic Tendencies*). Similarly man's relation to God is also unequivocally stated in the Holy Quran. Man was made to serve God alone and on this alone depended the capacity of man to attain and retain his supreme position amongst all created beings. The Quran, although there are indications that such matters were not lost sight of, because there are references in the Holy Book to all of them, was only concerned with human beings, their welfare, their conduct, and the methods by which they can attain fruition of the purpose for which God created them. All other metaphysical or philosophical questions it does not discuss. For instance the Quran says with regard to the ultimate nature of Reality, that nothing is even like to a likeness of Him, and as regards the soul the only thing that can be said was that it was the Amr (or direction) of Allah and as regards animals God says that they

are communities like unto the community of human beings (VI-38). Let me quote from Professor Ahmad—

Three Kinds of Realities

"After marking this distinction between the two kinds of creation, one of which is created to serve the other, while the other to rule the rest, the Quran points out that it is highly derogatory to the position and sublimity of human beings to worship, adore or serve any being other than the Creator, Who has granted this lofty position to them. From here begins the subject-matter proper of the teachings of Islam, which purported to bring about a moral and spiritual reformation among the human beings. It is clear from this that according to Islam there are three kinds of realities the relation of which is to be correctly established. God is the Eternal, Infinite, Beneficent and Merciful Creator of everything. Man is His special and favourite creation, created to govern the rest of creation, but to serve Him alone. Other creatures besides man, resemble him only in being created by the same Creator. It is on account of this bond that I have given this theory the name of "Unity of creation". But they do not possess the qualities of knowledge, revelation and moral responsibility, whose possession has made man a favourite creation. These qualities while making man a ruler of all creation have made his life full of misery and devoid of peace and rest. Human life has become rich but at the cost of peace. It is in this richness of contents of life that man's greatness consists. From the view that Islam holds about human nature it can be safely inferred that it never contemplated to explain reality by an Abstract Unity, a dull exclusion of diver-

(Continued on page 8)

SEEK YE GREATNESS

By M. L. M. MOHAMMED HUSSAIN

Do you want to become a Chamberlain, a Hitler, a Roosevelt, a Stalin? Do you want to become a popular man, a famous man, an idol of the millions? Do you feel the urge to do something to make your presence felt? Then do not read these lines. I do not want to talk to you. The world has no further need for men like you. Still I can offer you a bit of advice. I can only tell you as the Law said to the Thief, "Vamoose! I do not want to see your face again!" Or do you want to become an honest man, a great man, a man of truth, brave and daring? Then let us talk. You are just the man I want to meet. I have a message for you, which it is my intention to give without any pretension to superiority. I am laying my cards on the table cheerfully, hopefully and simply. If at any time I seem to impose my ideas on you, well, just think I did not mean it. Now let's get down to business.

True greatness, my friend, is not popularity. Neither is it fame nor the desire to win the applause of the brainless. You must avoid them as the devil if your precious individuality is to be saved from destruction.

In these days of enlightenment and progress it is heartening to observe that there is a perceptible effort in our ranks to cultivate a love for Islamic culture. Especially among the younger generation is this welcome sign more discernible. Everywhere one sees the honest attempts of young men to assimilate the real spirit of Islam. But owing to a dearth of authentic English Literature on the subject, their enthusiasm may be nipped in the bud. However this should not be. The Islamic spirit cannot be cultivated by reading books and books may sometimes be superfluous. The right way to set about it is to put into practice the teachings of our Lord Muhammad and to adhere as far as possible to the Quran and the Hadis.

If I remember right it was Lord Tennyson who first analysed the three general types of greatness. Some men are born great, some achieve greatness, and some have greatness thrust upon them. It may be difficult to believe in such arbitrary analysis, for greatness is the birthright of man and therefore inherent in him. It may shine forth throwing its effulgent beams on the sinful World around providing light for the blind souls to walk in its eternal candle may be blown off by a tainted breath thus making the darkness darker still. Some call it the force of character, some the power of personality and yet some others the wisdom of a matured soul working its way out of a self-imposed limitation. The third is nearest the truth. True greatness is the divine in man shining like a magnetic sun made possible by the Cosmic Eye turning its gaze on the Ka'aba of our self. The unlit candle in the (arsh) throne of God bursts into flame, into a bright, blinding flash the tajally of His Majesty

(Continued on page 7)

ECONOMIC CO-OPERATION BETWEEN ARAB COUNTRIES

Alexandria Food Conference

There has been an interesting innovation recently which, brought about by the war, may well become a part of the peace time organisation of the countries concerned. Delegates from the Sudan, Palestine, Transjordan, Syria, and Cyprus met in Alexandria with senior officials of the Egyptian Ministers of Finance and Commerce and Industry in order to discuss the question of stocks, and future supplies, of food-stuffs. The Sudan was represented by Mr. Coudrey, its Economic Expert, Palestine by Messrs. Walsh, Economic adviser to the High Commissioner, Lomax, British Commercial Agent, and Wood, Chief Statistician; Transjordan by Mr. Livingstone, Director of Customs; and Cyprus by Major Wright, Colonial Secretary, and Mr. Surridge, Registrar of Co-operative Societies. Syria was represented by a joint military and civil mission headed by the Hon. Mr. Abdille Rahman Fikry, Secretary for Commerce and assisted by among others, Fahmy Bey, Director General of Posts, and Amin Fikry Bey, Secretary at the Ministry of Finance. Egypt was represented by Major Bey, Minister of Commerce and Industry, presided at the meetings.

Amongst the commodities discussed were rice, sugar, live-stock, edible oils, fuel, oil, and maize. On the basis of the statistics presented by the different countries, agreement was reached as to how countries lacking any particular commodity could draw on those having a surplus. There will be a bimonthly exchange of economic contact has been established between the countries in question. Incidentally it transpired during the discussions that Syria is in difficulty with regard to the dyeing of the products of the local textile industry, and it was arranged that this should be done in Egypt.

Failure of Nazi Propaganda in Syria

According to the "Times" Correspondent in Beirut, German attempts through their Arabic broadcasts to incite the Arabs against the Allies have met with public resentment.

The false news and vehement attacks especially against Britain, have had no other effect in Syria than to multiply the applications for enrolment to fight against Germany.

The complete failure of the German propaganda is clearly shown by the unanimous and vigorous answers of the Arab press, declarations of loyalty from all quarters and the unprecedentedly enthusiastic welcome to General Weygand.

Women's Section

Don't Look For The Flaws As You Go Through Life

Charity Of The Tongue

BY MISS LAYLA HUSSAIN

SOME people have a very deplorable habit. If they talk of any particular individual they will always bring uppermost into the conversation the bad things about him, ignoring all the good things. Very often the bad things are only the product of their evil imagination, or they are exaggerated beyond all proportions. This discloses a very unhealthy mind. Such people will do well to take to heart the following lines of the American poetess, E. W. Wilcox:—

"Don't look for the flaws as you go through life,

And even when you find them.

It is wise and kind to be somewhat blind

And look for the virtue behind them,
For the cloudiest night has a hint of light

Somewhere in its shadows hiding,
It is better by far to hunt for a star
Than the spots on the sun abiding."

Some Muslim women in Ceylon love to gossip and scandalise others. Over a cup of tea or coffee they discuss nothing useful or elevating but the affairs of others. There are also some men who are addicted to this habit. It is sickening to find even old men and old women tottering on the verge of the indulging in the abuse of others, preparing for death which is some to them in a very short time, prepare themselves for hell-mouth.

The Holy Prophet enjoined on us the use of the tongue, but how many of us observe this? Instead of indulging in scandal, let us remember that

"To comfort and to bless

To find a balm for weal,

To tend the lone and fatherless,

Is angels' work below."

The Roman philosopher, Marcus Aurelius, said "Do not act as if thou wert going to live ten thousand years. Death hangs over thee. Whilst thou livest, while it is in thy power, be good." I have often observed that some people very piously telling their beads or reciting something when alone, but no sooner they get a companion, with the beads still in hand they start talk ill of others. But the strangest thing of all is that when they are taken to task, they totally deny their guilt. Can hypocrisy and duplicity go further?

Let me give some Quranic quotations which every one of us should ponder over carefully:—

"Verily, those people have now passed away; they have the reward of their deeds; and ye shall have the meed of yours; of their doings ye shall not be questioned."—(ii, 128).

"Every soul shall bear the good and the evil for which it has laboured; and

God will burden none beyond its power."

We will do well to learn the lesson of charity of the tongue. Then we shall not become back-biters and scandal-mongers. Professor Jamsid Ali Rathor gives our Holy Prophet's definition of charity in the following words:

"You ought to do those actions good Ordained by sympathy;

So smile upon all you ever should.

Is this not charity?"

"If any one is led astray

And there you hap to be;

You guide him in the narrow way.

Is this not charity?"

"If one is doing actions bad,

Whom oft-times you may see;

By virtue if you make him glad,

Is this not charity?"

"If a man blind be in the path,

Who walks not happily;

You help him to escape God's wrath,

Is this not charity?"

"If thorns and stones are on the way

Which prick and strike the knee;

You clear the path that very day,

Is this not charity?"

"A burning thirst if one doth feel

In great adversity?

You give him water and a meal,

Is this not charity."

"From all the instances above,

We come to know with glee,

What springs out from the fount of love.

This is true charity.

JAMA-ATHUS SALIHIYA BURDHA MAJLIS

At the usual weekly meeting of the above, Janab Sheikh Abdur Rahman Alim Sahib will give a talk on "The Light and Power of Man and Mind" on Sunday, the 17th inst. at 8-30 a.m. at the Salih Takyah, 132, New Moor Street, Colombo. Mr. Mahmood Hadjar J.P. will preside.

Children's Corner

The Koraish Appeal to The Holy Prophet's Uncle Abu Talib

DEAR GIRLS AND BOYS,

When the Koraish found that all their attempts to stop the Holy Prophet from preaching Islam had failed, they sent several deputations to his uncle Abu Talib requesting him to stop his nephew from preaching the new religion. At first the venerable old man turned them away with soft words. But as the Holy Prophet still persisted in carrying out his work, they expelled him from the Kaaba where he was accustomed to preach latterly. Then they came again to Abu Talib and said, "We respect thy age and thy rank, but our respect for thee has bounds, and verily we can have no further patience with thy nephew's abuse of our gods, and his ill words against our ancestors; wherefore do thou either prevent him from so doing, or thyself take part with him, so that we may settle the matter by fight until one of the two parties is exterminated." Having spoken these words, they went away. These words disturbed the old man. He did not wish to sever his connection with his people, nor did he like to abandon his nephew. Therefore, he sent for his nephew and begged of him to renounce his mission. The Holy Prophet thought that his uncle wished to withdraw his protection, but even then his courage did not fail him. In reply to his uncle he said, "O my uncle, if they placed the sun on my right hand and the moon on my left, to force me to renounce my work, verily I would not desist therefrom until God made manifest His or I perish in the attempt". Saying this he turned to go away under the impression that his uncle wished to forsake him. But the old man called him back. He said "son of my brother come back. Say whatsoever thou pleasest; for by the Lord, I shall not abandon thee, may never".

The Koraish again tried to induce Abu Talib to give up his nephew to them. But when he would not do so, their fury knew no bounds and they renewed their threats of violence. "The venerable patriarch," says a historian, "appealed to the sense of honour of the Bani-Hashim and Bani-Muttalib, the kinsmen of Mohammed, to protect a distinguished member of their family from falling a victim to the hatred of rival clans. And the appeal was nobly responded to, with the solitary exception of the squint-eyed Abu Tahab, the Father of the Flame, as the sequel will show."

Dear children, I shall tell you next week the interesting story of how at this stage Seyedena Omar became a Muslim.—Your friend,

THE EDITOR.

Simple Lessons In Islam

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

Performance of Prayer

(Answer to Question 2 in previous issue continued).

2. A. (5) The worshipper reciting *Allah-u-akbar* then lowers his head down, so that the palms of his hand reach the knees and in this position (*Ruku'*) repeats three times: *Sub-han-a rabbiyal azim wabi hamdihi*, i.e. 'How glorious is my Nourisher, the Most High; His is all praise.'
- (6) The worshipper then assumes the standing position '*Tidal* reciting *Sami-allah-u-liman hamidah* 'ALLAH hearkens unto him that praiseth Him.' He then recites *Rab-bana lak-al-hamd mil-ussama-wa ti wa mil al-ardi wa mil a-mashi-tu min shaiyin ba-dha*, i.e. 'O my Nourisher! To Thee be all praise in heaven and earth and of all that exists.'
- (7) The worshipper then reciting *Allah-u-akbar* prostrates himself, the toes of both feet, both knees, and the forehead touching the ground and in this position (*sujood*) utters three times: *Subhana Rabbiyal-'Ala wa bihamdihi*, i.e. 'How glorious is my Nourisher, the Most High, His is all praise.' This is the first *sujood*.
- (8) The worshipper then repeating *Allah-u-akbar* sits in a reverential posture (*juloos*) and recites *Rabbigh-firlee warhammee, waj-burnee war-fa'-nee, war-zugnee, wahdinee, wa-a-finee wa'fu-annee*, i.e. 'O My Nourisher, pardon me, have mercy on me, help me in my misery, succour me, grant me an honest living, direct me along the Right Path, free me from all diseases and grant me Thy pardon.'
- (9) The worshipper then performs a second *sujood* as described in (7) with the recitals there given.

This finishes one *rakat*.
(To be continued)

Letters To The Editor

The Editor,
"Star of Islam",
Colombo.

Meatless Wesak

The Colombo Municipal Council has decided that on Wesak Day there should be no slaughtering of animals. This is both ill-timed and ill-advised. Mr. Razik's vigorous protest and Dr. and Mrs. S. Saravanamuthu's counter suggestion against this decision went unheard. Mr. Royal showed unusual zeal towards Buddhist, and attacked Mr. Razik on religious grounds, on which no criticism could have been made, as Mr. Razik's protest was not based on religious grounds. Mr. Royal's statement that Muslim Festivals would not coincide with Wesak Day is incorrect. It can and will occur.

What we Muslims cannot understand is why of all days in the year, Wesak Day should be singled out for this purpose, unless it is with the object of enforcing non-Buddhists to observe a Buddhist doctrine by sheer force of their number.

Animal sacrifices have to be made by Muslims on certain significant days of the Muslims. What will be their position should Wesak Day happen to coincide on such a day? Will not this hasty piece of legislation enforced on all, irrespective of religion, for the sake of observing a Buddhist precept, in direct violation of the tolerance of other religions which Buddha enjoined his followers to observe defeat the very purpose for which it is intended? Have not Christianity, Hinduism, and specially Islam enjoined practical "Ahimsa."

Let the Buddhists go without meat on Wesak Day but why enforce others also to suffer on this account?

Is not this a discriminating piece of legislation? The City Fathers are making a blunder in introducing this legislation, the type of which is the cause of the ceaseless conflict between Hindus and Muslims in India.

A Muslim parent is enjoined to make an animal sacrifice when a child is born. Will not there be just one such occurrence on Wesak Day among half a million Muslims in Ceylon?

Therefore, I am directed to lodge my vigorous objection to this hasty recommendation and to urge the Council to re-consider the decision. The Muslims as largest rate-payers of the Council have every right to claim its cancellation and I would ask my Muslim brethren to make similar representations and to take up the matter to higher authorities if necessary to remedy this legislation.

Thanking you, Yours etc.,
98, Daniels Road, M. H. M. TAHIR,
Mutwal.

Plague of Divorce

Sir,
I read in the Sunday Illustrated of the "Times of Ceylon" of the 3rd inst., the lament of the Pope in the following words:—"Thence arrived the modern and blind egotism—thirst for pleasure... Levity in entering marriage, divorce, the breaking up of the family, the cooling of the mutual affection between parents and children, and birth control. When the Gospel is cast aside, does home life perish miserably?"

When we consider seriously the Pope's condemnation of Divorce of the 20th Century Christian nations, we are not at all surprised to know that the Christians are nominally Christians and they have nothing left excepting its name.

More than one thousand five hundred years ago, the Prophet of Islam proclaimed to mankind that "Of all lawful things, the most hated in the sight of God is Divorce."

We fail to come across a parallel passage anywhere in the Bible. Had the European nations paid heed to the Master Prophets' advice, today the Pope would not have had the occasion to condemn his own religionists.

Yours etc.,
Badulla, S. M. A. N.

Muslim Decadence

Dear Sir,—The uncharitable reference to Zahira College in the article under the above heading appearing in the last issue of your journal only betrays a mentality on the part of the writer that is at once despicable and deplorable.

To begin with, "Sheikh" lacks the courage to disclose his identity, and takes shelter under a pseudonym. This makes one suspect the sincerity of his purpose in criticising the so-called social evils prevalent among the Muslims.

"Sheikh's" serious indictment of the old boys of Zahira without giving the necessary facts to prove the case affords but another instance of the unfairness of his criticism.

For the sake of argument, even assuming that "Sheikh's" assertion is true, is he justified, in laying the blame at the door of Zahira College? An educational institution

is, after all, not intended to turn out angels but to equip the rising generation to fight successfully the battle of life, and if certain individuals who deny to themselves the blessings of Islam do not unfortunately want to avail themselves of the opportunity, are not they themselves to blame and none else?

The charge becomes all the more grave when the name of the Principal is associated with it. If the implication is that Mr. Jayah himself was a party to it, then "Sheikh" is sadly mistaken, for it is too well known that, in the first place, Mr. Jayah is one who does not even favour, smoking. Such a person could not have failed to pull up the party for their alleged offence against the laws of Islam, be the party his old pupils or some other Muslims. Those who have watched Mr. Jayah's public career and his association with organizations will only be too ready to vouchsafe to this fact.

I can only close this letter with a sincere advice to "Sheikh" not to allow his enthusiasm to reform the Muslim Society to run riot but to so acquit himself in his self-imposed task as to make himself win the confidence of all truth-loving and right-thinking people rather than stand condemned before them for serious mis-statements.

I thank you, Sir, for the space allowed for this letter.—Yours faithfully,
A. M. M. VAZIRUDEEN,
"De Seyza Building",
Bridge Street,
Slave Island, 13-12-39.

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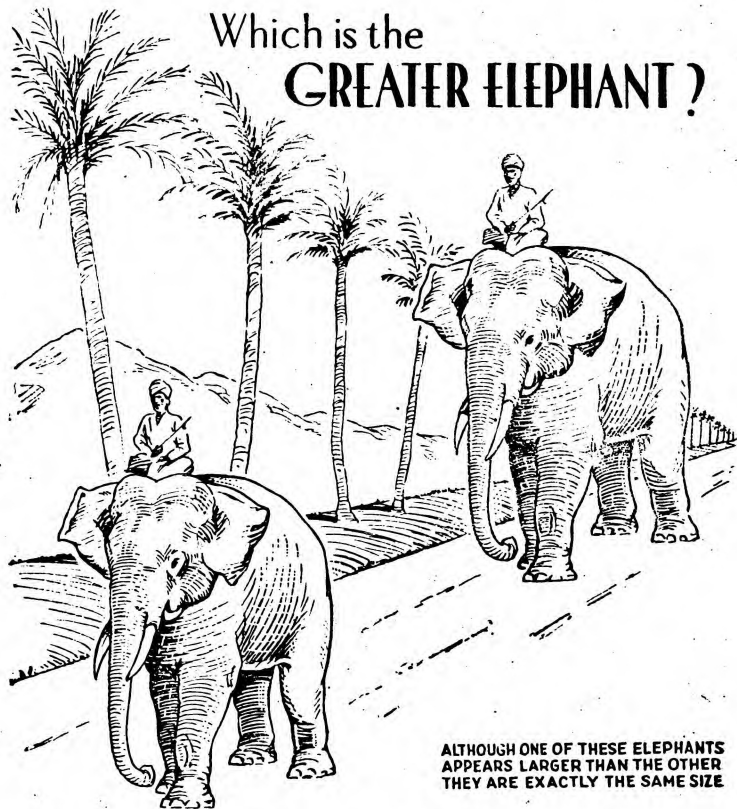
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ALTHOUGH ONE OF THESE ELEPHANTS APPEARS LARGER THAN THE OTHER THEY ARE EXACTLY THE SAME SIZE

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

Bears'
ELEPHANT
CIGARETTES

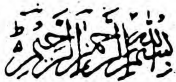
THE GREATEST OF THEM ALL

c/EL-25

The Star of Islam

A CULTURAL WEEKLY

COLOMBO: DECEMBER 16, 1939.



Making Proper Use of Our Heritage

IF a man lives 70 years, and then leaves nothing good behind him, nothing which will stay in the world after he is gone, enriching it, beautifying it, sweetening its life, has he really made proper use of his heritage? Or suppose that in his three score and ten years a man lives to do evil, speaking words which are seeds of unholiness, scattering influences which cause blight, doing things which hurt other lives, who will say that he has made proper use of his heritage? He may have been a splendid success in a worldly way amassing money, winning fame, getting honour, his later years a blaze of glory, his funeral one of magnificence and pomp; yet has he made proper use of his heritage?

Take the case of the man who spends his seventy years in lowly, honest life. He fears God, and walks after God's commandments. He makes no marked success according to the world's rating. He is even spoken of by others with a sort of pity, as a man who never has been successful. Yet all the while he has lived honestly and faithfully in his place. While other men have been fighting for position, scrambling for honour, thinking meanwhile only of self, he has been giving out his life in generous love, serving others, doing good. He has not got on in the world, and his hands are empty at last. But there is a success which is not measured by the standards of the business world. There is an invisible sphere in which values are not rated by rupees and cents, but by their moral character. In that sphere a cup of cold water will count far more than the piling of a fortune for self. Hence it is that a man who seemed unsuccessful, but nevertheless has been doing good all the while in God's name, living unselfishly, has really achieved a success which lifts his name to high honour.

Our readers may have seen pictures of an old water-wheel outside of a mill. The water fills its buckets, and all day long it turns round and round in the sunshine. It seems to be working in vain. You see nothing that it is doing by its constant motion. But its shaft runs through the wall; and within the mill it turns the

stone which grind the wheat, and the bolts which prepare the flour for the bread which feeds hundreds, or runs the looms which weave the fabrics that keep many warm. There are lives which with all their ceaseless toiling seem to be accomplishing nothing and yet they reach through the veil into the sphere of the unseen and they make blessing and benefit whose value is incalculable.

Some good people become discouraged because they do not seem to get on in life. They work hard, but can scarcely make ends meet. As fast as they earn, they must spend. A father toils through the years, bringing up a family and dies at last a poor man. Other men who began with him as boys succeed and grow rich. He feels that he has failed. But consider what he has really achieved. To begin with, work itself is one of life's best blessings. This man's years of daily task-work have built up in him many of the best qualities of true worthy character—promptness, accuracy, faithfulness, patience, persistence, obedience. Work, too, has given him health, has kept him from many an evil, has knit in him the strength, has wrought in him a spirit of self-reliance and independence.

Consider too, the value of his work to his family. He has provided a home for his household, where the wife and mother has presided with love and gentleness. Through his toil he has furnished means for the education of his children. In his own life he has set them an example of honesty, truthfulness, unselfishness, diligence and faith. He has made in his home an atmosphere of heavenliness in which his family has grown up. He has taught them the word of God, and has given them books to read which have put into their minds and hearts pure, inspiring, and elevating thoughts. One by one they go out of their father's house to become influential in building up homes of their own, carrying with them a heritage of character which shall make them blessings in the world.

Though this good man leaves no money and monument of material success, yet he has made right use of his heritage. He has given to the world something better than money. He has shown it an example of a true and faithful life in conditions that were not always inspiring. He has maintained in it a godly home, keeping the fires burning on God's altar, and putting into the lives of his household the influence of religion. He has trained his children, and sent them forth to be useful members of society, new centres of good influence, new powers for righteousness. His name may be forgotten by men, but the benediction of his life and work will stay in the world for ever.

From the Mimbar

Learn Your Duty To Your Creator

Vanity Brings Destruction

Translation of Sermon Delivered on Friday, 17th November, 1939, at Wekande Jammah Mosque

By KATHEEB S. B. LATIFF

PRAISE be to Allah who created mankind from nonentity. Praise be to Him for He hath been pleased to bless us with Islam, and glorified be He on Whose command everything exist.

I bear witness that there is no god (worthy of being worshipped) but Allah, He is alone and hath no partner, and I bear witness that our Lord Muhammad is His servant and messenger. O Allah! Bestow blessings and peace on our Lord Muhammad and on His relatives and followers so long as He is remembered by His rememberers.

O mankind! Fear Allah the almighty and always obey Him. Seek the necessary knowledge that will help you to perform your duties to Allah properly. The knowledge that will save you from all losses and failings that are attendant on ignorance. Can any Muslim see without shame the present state of the Muslims, or be happy whilst his brother Muslim suffers? Is there a Muslim who does not shed tears when he sees Islam with all its virtues tottering to the ground? Who is the Muslim whose heart does not burst when he witness the prevalence of ignorance in Islamic knowledge and its abuses; or when he sees his brother Muslims submerged in the depths of the sea of ignorance the result of which shall be nothing but total loss? The nations that did not care to learn were obliterated. Vanity was their defect and destruction followed. Our Prophet (peace and blessings be on him) hath said "all men will perish except those who know." There can be no doubt that he who does not know what is good and what is bad must be a loser and must be a target to the arrows of calamities. He who does not learn about his duties towards his Creator and perform them properly, he shall abide in painful punishment. He does not know his own value and therefore he has become poor and wretched.

O ignorant one! Your performances are void. They cannot benefit you. You your-

selves are on the wrong path. How can you be satisfied with your blind performances while our Lord Prophet (peace and blessings be on Him) had preferred (alim) one who knows to one who performs (abid)? How can the Quran take effect in your mind while our Lord the Almighty hath said "As for these similitudes. We coin them for mankind, but none will grasp their meaning save the wise." (Sura 29 verse 43.) Therefore obey Allah and seek knowledge so that you may regain to Islam its glory. Teach your children so that the word of Islam may become elevated and its purposes attained.

O son of Islam! Educate yourself and educate your children. Seyyiduna Umar Bin Al-Khatthab (Allah's pleasure be with him) says "Learn and learn and tell us the difference between the educated and the uneducated Muslims." The Prophet (peace and blessings be on Him) hath said "Let him who seeks the benefits of this world, learn, let him who seeks the pleasures of hereafter, learn, and let him who seeks both, learn."

Allah the Almighty says, "Say (O Muhammad) are those who know equal with those who know not? (Sura 39 verse 9). O Allah! Help us to be of those who know and are pious. Cause us not to be of those who know not and are disobedient.

—Ameen.

(Translated by Moulvi M. A. Laifir).

Self Help--The Way To Perfection.

Unlimited Ability Of Man

By the Sufi Movement of Ceylon, Kandy

This is the text of a talk given by one of the members of the Movement at its monthly meeting held on 1st Dec., 1939.

"Active doer, noble liver, Strong to labour sure to conquer."

Brooding.

Disraeli says, "The secret of success is constancy of purpose. The one who does not look up will look down; and the spirit that does not soar is destined perhaps to grovel." We should also remember Gibbon for his expression "Winds and waves are also on the side of the ablest navigator."

"Heaven helps those who help themselves" is a well-tried maxim that embodies in a small compass the result of vast human experience, since the birth of attributes (sifat) in the form Adam our first father and since when man claimed actions as his own birth-right.

The spirit of self confidence is the root of all genuine growth in all individuals and exhibited in the lives of many; it constitutes the true source of vigour and strength. Help from without is often enfeebling in its effects, but help from within is invariably invigorating. Rising above the heads of the mass, there have always been distinguished souls who have commanded public homage. Confidence in ones self is the key that unlocks the door of inexhaustible supply.

A famous writer says, "I believe neither in idols nor in demons. I put my sole trust in my own strength of body and soul." The cultivation of this quality is of great importance. Energy and courage enable man to force his way through all difficulties and carry him onward in all stations and vicissitudes of life. It is not talent that is needed to ensure success in any pursuit so much as purpose. It gives impulse to his actions and soul to his efforts. "Let him that would move the world move first himself," says Socrates.

Some of Napoleons famous maxims were:—"The truest wisdom is a resolute determination. Impossible is a word only to be found in the dictionary of fools. I made my generals out of mud." These are merely brought in here to show his indomitable will and strength of character. Such and even more forceful utterances have been made by greater living napoleons displaying their almost inhuman strength of will power. We can boldly assert the fact that it is will that enables a man to do whatever he sets his mind upon.

Few people realize the force that exists in a vigorous affirmation of confidence in our ability to do what we attempt. "Deep within man dwell those slumbering powers; powers that would astonish him; powers that he never dreamt of possessing; force that would revolutionize his life if aroused and put into action." Most of the people have given way to the "I can't philosophy and wrecked their normal careers more than anything else because, they do not realize the enormous power lying dormant in them.

Lives marred, hopes blighted and idealism destroyed in so many instances not because of birth, fate or misfortune as generally taken for granted, but because the motive power behind them has not been rightly conserved and intelligently directed. "The pleasure loving age devitalizes and undermines the thinking or intellectual side of the mind," who could correct this devitalization, for in the Holy Quran it is clearly said "... no blame is on thee if

he would not purify himself."—LXXX—7.

The trouble with us is that we do not make a call upon our higher and more potent selves, being too timid in our demands. "No cry that goes up from the depths of a sincere heart goes up in vain, and if your prayer is fashioned aright, it will be answered by the God in your own heart," says A. G. Swinburne and we have it from a hadith "If God loves one, in him the unlearned knowledge (Ilmu duni) spark out."

"If thou wouldst hear the nameless, and wilt live, Into the temple cave of thine own self,

There brooding by the central altar thou Might haply learn the nameless hath a voice, By which thou wilt abide, if thou be wise."

Tennyson.

"Turning away from the world, I have forgotten both cast and lineage

My weaving is now in the infinite silence, Kabir having searched and searched himself, Hath found God within him."

Kabirdas.

St. Augustine soliloquizes thus:—"I Lord, went wondering like a strayed sheep, seeking thee with anxious reasoning without, whilst thou wast within me. . . I went round the streets and squares of the city of this world seeking thee; and I have found thee not, because in vain I sought without for him, who was within myself."

Darwin has shown that every mental state has a corresponding physical expression and that if we assume one, we are likely to experience the other. "Every right action and true thought sets the seal of its beauty on person and face," says Ruskin.

"So he who has done an atom's weight of good shall see it and he who has done an atom's weight of evil shall see it"—Quran XCIX—7, 8.

"Thought is another name for fate, Choose, then, thy destiny and wait— For love brings love and hate brings hate."

E. W. Wilcox.

"Beautiful thoughts crys allize in o habits of grace and kindness, which solidify into genial and sunny circumstances" says a philosopher. A man's achievement is the harvest abundant or scarce, beautiful or blighted according to the character of the thoughts he has sown. If we sell ourselves to our desires, we must expect the harvest to correspond. "Every thought is a seed which produces a mental plant exactly like itself for, to quote an authority, "Like must produce like."

Faith opens the door that enables us to look into the souls limitless possibilities. To one who has faith all things are possible. If we have faith in the Infinite, we could remove all mountains of difficulties and our lives would be one of triumphal march to our goal of perfection. It never fails for it is miracle worker. It looks beyond all boundaries, penetrates all obstacles and see the goal. It is doubt, fear and cowardice that holds us down when we are capable of sublime manifestation.

Sometimes good people commit fiendish crimes when blinded by passion. We all know how hard it is to control our feelings and our words, when the blood flows hot through the frenzied brain. We also know how dangerous and fatal it is to become slaves of temper. One who is the thrall of his own moral ignorance, selfishness and vice is a greater slave than one who is ruled by a despot. It is dangerous to allow the beast in us to reign even for a few minutes. The man who cannot control himself is like a mariner without a compass, being at the mercy of every wind that blows. Every storm of

(Continued on page 6)

Jawatte Muslim Burial Ground And Mosque

Mass Meeting

A Mass meeting of all representatives interested in the above Burial Ground and Mosque was held on Sunday, the 10th instant, with Mr. T. B. Jayah, B.A., M.S.C., in the Chair and Mr. T. Y. Amath as Secretary Pro-tem for the purpose of taking the necessary steps of Managing the above Burial ground and Mosque.

The meeting was the result of a prosecution launched by the Municipality of Colombo against Mr. M. B. Uduman one of the Trustees for not putting up a Boundary wall round the burial Ground.

After the preliminaries and a Quaranic recital and Fathiha, Mr. T. B. Jayah as Chairman, addressed the gathering at length and stated that in one way it was a fortunate thing that Mr. Uduman was prosecuted because owing to his conviction he had to appeal to the Muslim public to help him out of this difficulty. If he had only done this earlier and consulted the Muslim public when he appointed his co-Trustees, who have now left him in the lurch, none of this trouble would have arisen. He also pointed out that this was not a matter which only effected the Muslims of Slave Island and Colpetty, but Muslims all over the Island, owing to the legal question involved in the prosecution. The large number of Muslims present here shows that the Muslims were determined to fight to the bitter end and unite themselves in doing a service. It was gratifying to have an eminent person like Mr. Akbar among them and his assurance that he will bring to bear all his experience with the help of all Muslims to safeguard the rights of their Burial Grounds and Mosques. However eminent a person may be success depended upon the united efforts of all. He further said that he hoped the Burial Ground Association to be formed, will be the central body. He then called upon Mr. Akbar to move the first resolution. Mr. M. T. Akbar, K.C., Retired Senior Puisne Justice after a lengthy address moved the first resolution "that an Association to be called the Jawatte Muslim Burial Ground Trust Association" be formed for the purpose of Managing the Burial Ground and keeping it in a sanitary condition and also collecting subscriptions for building the wall, to repairing the Mosque and put up one or two buildings to provide for the future maintenance of the Burial Ground and Mosque. He then outlined the rules drafted by him to give effect to the proposal. After the Secretary read the rules for the information of those present they were provisionally adopted subject to modification by the Executive Committee.

Mr. Maas J. Majid, Editor-in-Chief of the "Star of Islam" and the President of the Wekande Jumma Mosque Congregation in moving the second resolution that the following gentlemen viz: Messrs. M. E. Akbar, M. K. Saldin, A. E. M. Sulaiman, M. I. Othman, Sait Aboobucker Joosuf, W. M. Hassim, Z. D. Musafar, M. J. Sadar, T. S. Sabar, T. A. E. Pallie, Khateeb B. B. Bahar, M. T. Ameer, U. A. Raheem and M. M. Abdul Rahaman be appointed members of the Advisory Board under the said rules which was carried unanimously, said that he read a French author who said that the condition of a people could be judged by the state of their burial ground or cemetery. He also said that it was the duty of every Muslim to help this cause and do everything for the upliftment of the Muslims.

Mr. Z. D. Musafar, Proctor S. C. after a brief address moved the 3rd resolution that the following viz: Messrs T. B. S. Ahamat, S. S. Madar, T. D. Cutilan, M. Mohideen S. A. Yahiya, S. R. Carriem, O. L. A. Majeed, M. S. Ibrahim, K. D. Hameen and A. C. Ousoff be appointed members of the Executive Committee under the said rules to collect subscriptions and look after the affairs of the Association and Burial ground. Mr. M. B. Uduman moved the 4th resolution that the following viz: Messrs. M. T. Akbar, T. B. Jayah, Maas J. Majid Dr. M. P. Drahman, and Mr. T. Y. Amit be appointed Co-Trustees with himself and Mr. M. S. A. Noordeen the surviving Trustees under the Trust Deed. This was seconded by Mr. M. S. A. Noordeen and carried unanimously. Then Messrs. Uduman and Noordeen as surviving Trustees formally signed a declaration under the Trust deed nominating and appointing the abovementioned as co-Trustees.

Mr. S. S. Madar moved and M. Mohideen seconded that Mr. M. T. Akbar, K.C. Retired Senior Puisne Justice to be Hon'y: Treasurer of the Association Carried unanimously.

Mr. M. B. Uduman proposed and Mr. S. A. Carim seconded supported by Mr. T. M. D. Junoos that Mr. T. Y. Amath to be the Hon'y: Secretary of the said Association. Carried.

After Khateeb M. T. Ameer spoke a few words, Khateeb S. B. Laiff offered the concluding Fathiha and the meeting terminated with a vote of thanks to the chair.

Mr. M. B. Uduman proposed and Mr. S. A. Carim seconded supported by Mr. T. M. D. Junoos that Mr. T. Y. Amath to be the Hon'y: Secretary of the said Association. Carried.

After Khateeb M. T. Ameer spoke a few words, Khateeb S. B. Laiff offered the concluding Fathiha and the meeting terminated with a vote of thanks to the chair.

IRAN

Popularity of Princess Fawzia

In a statement to "Al-Mussawar," Youssef Zulficar Pasba, Egypt's Ambassador in Teheran, described how popular Princess Fawzia is in Iran.

He said that she is happy and that the Emperor is so fond of her that he invariably has her at his side every morning when he discusses state affairs with his ministers.

Asked about Iran's attitude in the war, he said that he believed that, unless unexpected developments took place, the country would remain neutral.

In any case, he said, Iran was quite ready for any emergency, thanks to the untiring efforts of His Majesty the Emperor, who takes a keen interest in the development of the national defence forces.

BOARD OF KATHIS

Appeal List 16th December, 1939

Hambantota 43—Ummu Hajor Beebee, daughter of Sheik Hussain vs. Mohammad Cassim, Mohammad Shihabudeen.

Colombo (Maradana) 853—Ummu Saïda, daughter of A. K. Hasheem vs. Thalip Crayin Ahlip.

Batticaloa (Eravur Koralai and Bintenne) 397—Umaukuntha Kalendar Beebee vs. Aboobucker Lebbe Dawood Lebbe.

KARBALA

Is a rare work in the History of Islam. It is the Martyrdom of Imam Husain (may Allah be pleased with him) in the Mubarram Days in English ver-o.

— BY —
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MUHAMMAD TAJAMMUL ALI RATHOR,
 Kashmiri St., Sialkot City, Punjab (India)

Hitler, Stalin, Mussolini, Gandhi, Umar --Which ?

Never did the world present a more bewildering conflict of culture than to-day, each claiming to be the culture par excellence with which is bound up the salvation of mankind.

Germany is proud of the German "Kultur." A German must live and die for the advancement of that culture. What is the highest product of that culture? Herr Adolf Hitler who has plunged millions of homes in a war of death and destruction with as little compunction as if he were just out duck-shooting.

Communism poses as the Saviour of the down-trodden masses. It pretends to stand for the brotherhood of the poor all the world over and for an equitable distribution of the amenities of life. What is the fruit this cult has borne? Joseph Stalin who, while shedding crocodilean tears over man's oppression of man, quietly gulped Poland down in spite of most solemn professions of friendship and is maturing designs of extending Russian imperialism to central Asia and India.

Italy has thrown up her own world-saviour in the person of Benito Mussolini whose recent adventure in Abyssinia was nothing short of a broad day-light brigandage.

The Englishman dupes himself in the belief that he stands for democracy and the freedom of the weaker nations. English culture and civilization are to him the only hope of a drowning humanity and that culture alone can give mankind a new world order based on justice and equity. India however has a different experience.

The bomb, the shell, the submarine, the U-boat, the torpedo—this is the long and short of the European Civilization, no matter of what brand—German, Russian, Italian or English. "All is fair in the love and war" is the accepted maxim of that civilization. Civil population, the invalid—to rain death on one and all, to blight a whole population with one blast of poison gas—is the latest achievement of that civilization. And Herr Hitler has held out the threat that he has up his sleeve a weapon yet more thorough and quicker in manslaughter.

What a contrast when one turns to another picture of man's dealings with man! "See that you do not touch an hair of a non-combatant, of an aged man, a woman, a child or an invalid"—such was the standing order to the army of Islam when out on an expedition. Nay the soldiers of Islam were ordered not to touch even the enemy's crops or fruit-bearing trees.

"This day there shall be no superiority for the Arab over the non-Arab. Verily, all men are the sons of Adam and Adam was made of dust"—another glimpse from that picture. What a blow to national, racial and colour pride!

Umar, in the domain of state-craft, was the typical product of this latter culture—Umar clad in home-spun home-woven coarse cloth, Umar with patched garments, Umar up in the dead of night to watch for himself the weal and woe of his people, Umar carrying at that dark hour a bag of flour on his own kingly back to feed a hungry family of orphans, Umar, a blue-blood Arab rubbing shoulders with the meanest of men, with an ebony black man like Bilal, Umar, sharing turns of camel-ride with his servant while on his way to Jerusalem on a triumphal procession, Umar dealing stern even-handed justice to the Jew and the Gentile, the Muslim and the non-Muslim, the high and the low, the black and the white.

Placed among men like Hitler, Stalin or Mussolini, why, he looks a veritable giant among Lilliputians. Mahatma Gandhi has been attempting some sort of approach to this Umar in height but it is pathetic to behold now, with all his greatness, his state-logic, eyerytime gets in his way, crippling

his spiritual wings for flights at Umar's high altitudes. He has confronted the British Government with the demand of freedom, for India in the sense of majority freedom, because that would mean freedom for his own community. When the Musalmans confront him with the same demand for their own community, he turns round and says—This is communalism!

Long live Islam, the culture and civilization of Islam! Whereas Hitler symbolizes German world domination Stalin Russian domination, Mussolini Italian domination, Gandhi Hindu domination, the culture of Islam alone stands for God domination—for the Kingdom of God on earth, for justice and equity between man and man, for inter-national, inter-racial fellowship, for the brotherhood of all mankind, of the East as well as the West.

The world is standing on the brink of a volcano. Just one monosyllabic word "Go" from Herr Hitler and the Godless materialistic civilization of the West as well as the caste-ridden civilization of Mahatma Gandhi will be reduced to ashes. "Is there no way out of this doom?"—is the anxious question on everybody's lips to-day. Is there to be no end to this perpetually of bloodshed, oppression, exploitation and a reign of greed and terror? Yes one way out there still is—the way of Umar, the way of the Kingdom of God which he symbolized.—(The Light)

Self Help—The Way To Perfection.

(Continued from page 6.)

passion, every wave of irresponsible thought buffets him hither and thither, drives him out of his course and makes it impossible for him to reach the goal of his ambition. Self Control is the very essence of character. To feel that we are always masters of ourselves gives us a dignity and strength of character. "Ambition alone, however, is not enough. The most soaring ambition cannot sustain ones career unless it be reinforced by character," and "His own character is the arbiter of everyman's destiny," are maxims that need be heeded.

No mind could do good work when clouded with unhappy and vicious thoughts. The mental sky should be clear or there can be no enthusiasm, clearness or efficiency in our mental performance. The mental sky was not given to us for storing low, base and mean thoughts, but intended for the

treasuring of high purposes, noble aspirations and genuine concentrations. "Tis the mind that makes the body rich," says Shakespeare and according to H. Mann "The mind is like a trunk; and if well packed it holds almost anything; and if ill packed next to nothing."

Wisdom and understanding can become the possession of men only by travelling the old road of observation, attention, perseverance, industry and experience. These are reached through height of discipline than reading and talking. Guided by the good examples and good works of others we must rely mainly upon our inward efforts and build upon our own foundation of practical experience.

"The heights by great men reached and kept.

Were not attained by sudden flight, But they while their companions slept.

Were toiling upward in the night,"

Tennyson.

"Begin to act. Act, and act with sincerity.

For herein lies thy salvation."

Mahigqudeen Abdul Cader Jilani.

The name MOULANA is another word for fabrics, so well known is this store for textiles of every description.

Prices are the lowest in the trade, and the enormous stocks carried enable every requirement to be satisfactorily met.

Dress, Fabrics, Sarees, Suitings, Shirts, Sarongs, Camboys, House Furnishings, —Etc.

C O L O M B O
K A A N D Y
G A L L E

SEEK YE GREATNESS

(Continued from page 1)

consuming the evil of limitation and pouring on to the intellect the current of Inspiration through the invisible silver cord connecting the Mecca and Medina of our Individual being. All men are born great; some are conscious of their greatness, some do not know they have greatness in them and some are made aware of it by others. Nevertheless greatness must be acquired, not bestowed. The candle is there waiting for the hand to light the flame that will never die. Do you not know that "Thousands of worlds lie between from one star to another, that wherever intellect soars it faces the firmament, that when you see within yourself you will find that boundless expanse lying hidden in you?"

Break yourself, therefore, from cribbed communalism, shatter the iron gates of the selfish nationalist and learn to wield the sword of the "Mother of Books" against all enemies of mankind.

"Leave European culture and find out thyself.

If thou art aware of the machinations of the West,

Give up the cunningness of the fox and adopt the ways of the tiger.

The ways of the fox consist of the search for paraphernalias

But the tiger of God seeks freedom and courts death.

"Without the Quran lion-heartedness degenerates into the nature of the fox,

The Quranic simplicity is the very essence of kingdom,

And Intellect is imperfect without love for the Divine."

For, "Restriction of place results in ruin,

Like fish reside in the sea independent of country,

Exodus from the native land was an act of the Prophet.

Confirm the truth of the Prophet's action.

Conception of the country is different in politics from

The meaning attached to it by the Prophet."

Oh, be as the sun; shed thy light in the world nor borrow moon-like thy beams from another. You are a son of Heaven, but because a muslim a citizen of the world. You are a child of the land of intellect, the land where the first man, father Adam, saw the light of Divinity from the Peak of knowledge; you have a heritage that transcends the shores of Ceylon reaching as far as the Ka'aba of Arabia. There in the 51st generation of the family of Adam was born the Lord Muhammad who completed his spiritual life cycle on the Twenty-Seventh night of the Holy Ramadhan having discovered the Twenty-Four Truths of the Kalima and the Secret of the mystic three, Alif, Lam and Meem and crossed the Fifty-One Life Forces of his microcosm when he became Ahmed and Hamid of the Fifty-Three Most Glorious Names and evolved eventually as Abdul-Kadir--the Servant of the Powerful--on the most noble of all nights the Leilathul Kadr (The night of Power and Destiny). All these and other incalculable treasures you have inherited. If you do not delve into them who but you alone will murder the culture of your society.

While on this topic of greatness I should like to tell you how this quality of genius can be so fully developed as to cast a perceptible influence on your surroundings. The core of Buddhism is the negation of self, the killing of Desire and the attainment of Nibbana, the abode of Bliss. These are but three of the many stages of evolution of the human being in his relation to the Ultimate Source of all causes and conditions according to the Lord Muhammad. The first belongs to the primary stage (Makamath) of our ascent from the limitations of corporeality. At a later and higher stage in our attainment

of freedom, essentially the station of geniuses on earth who richly merit the title of greatness, to which now I ask you to aspire, you must cultivate the affirmation of the Self and the strengthening of Desire. From the step of "I am not" ascend to the ladder of "I am" when the qualities of the pigeon which produced in you a slavish mentality will have to be destroyed by the absorption of the qualities of assertiveness, of the cultivation of the master mentality. Here one automatically identifies himself as the embodiment of selflessness, (this I am not), and of the matured self, the "spark beneath dust" Of Corporeality, the light of the Candle. To quote my Sheik Iqbal again:

The form of existence is an effect of the Self,

Whatever thou seest is a secret of the Self.

When the Self awoke to consciousness,

It revealed the Universe of Thought.

A hundred worlds are hidden in its essence

Self-affirmation brings not Self to Light.

"Tis the nature of the self to manifest itself

In every atom slumbers the might of the Self."

As this greater Self, the Divine spark, flashes from the throne of God in man, then you may recognise that

"Subject, object, means and causes

They all exist for the purpose of Action."

Then the greatness in you dominates your Corporeality. Nor pain, nor suffering, nor lamentation, nor despair, nor grief, nor birth will have any of the meanings attached to them by the generality of our Ulema. They will then signify but one thing, which you may not grasp now but when Right understanding creeps into you on the wake of the Light of the Self you may comprehend its hidden secret. Then, my friend, will you be really great since at that time,

"The self rises, kindles, falls, glows, breathes,

Burns, shines, walks and flies,

The spaciousness of Time is its arena

Heaven is a billow of the dust on its road",

"When Life gathers strength from the self,

The river of life expands into an Ocean".

Then I assure you, my friend, you will have passed from the stage of "There is no God (La Ilaha) to the blissful abode of "But God" (Illallah). Then you may begin to probe the mysteries of the Thirty-seven secrets of Allah, and perchance you may become an Ahmed and a Hamid and even a Mahmud.

The second important principle we must try to understand is the strengthening of Desire. Our life, that is our Corporeality, feeling perception, consciousness and our mental Constitution, all forming our bodily and mental mould, are the creation of Desire. Thus Desire is the cause of creation; Desire is the result of creation also; Desire is the cause of destruction or dissolution, and Desire, therefore, will be the result of dissolution or Death. Our Past is Desire, our Present is Desire our Future is Desire. Desire is the beginning; Desire is the end, and the Beginning and the End are the same. It is One. How then is it possible to kill Desire? You cannot. Remember.

"Tis the brand of Desire makes the blood of man run warm.

By the lamp of Desire this dust is enkindled,

Life is occupied with conquest alone,

And the one charm for conquest is Desire".

Hence it must be your policy to

"Keep Desire alive in thy part,

Lest thy handful of dust become a tomb,

Desire is a noose for hunting ideals, A binder for the book of deeds,

It gives to Earth the power of soaring,

It is a Kidhr to the Mpeses of perception,

"Tis Desire that enriches life,

And the intellect is a child of its womb".

You may here question what is this Desire of which I am speaking so much

Does it mean the desire to live in this world, enjoy its blessings and pass off?

Or you may want to know whether one should mortify one's body and shun this world to live a strictly ascetic life deep in the shadows of monasteries, temples and mosques or in the silent caves of distant mountains? I do not mean either, though at certain stages in one's evolution one has to partake of both for a short time. If you desire the riches of this world, if you give yourself up to your senses, craving for enjoyment, pillage, plunder, seduction, fighting, quarrelling, gormandizing, then you make yourself heir to pain, despair, grief, lamentation and sorrow.

This is also Desire though of the lowest order. At this stage you are in the throes of the first nafs (Souls), the commanding negative element, Nafs Hammara. The animal in you is then the ruler. Your consciousness is not fully awake as it is befogged by the mist of these Satanic passions. You then represent the primitive 'cave-man', the lust ridden Abu Jahl (The Father of Ignorance). You are an animal in the form of a man, a worshipper whose idols are his passions. If then you die at this stage of your evolution, you die blind, deaf and dumb, and you will be reborn in the same mould, not in this world, for it is the fundamental principle of change and evolution that there shall be no retrogressive movement in life—and death is but an affirmation that your spark of life has no further need of any material body for this evolution. Man after all is the highest evolved animal in this Universe. If the spark of life seeks re-birth at all in this Universe, which it does not, it will definitely not devolve on a being of lower order than man. On the contrary it must evolve a better material form than the present man. However this is not so. You will emerge into darkness, helpless in a strange world, called BARZAKH, a sample of which is your dream land. Allah declares:-

"In falsehood will they be until, when death comes to one of them he says, "O my Lord! send me back to life in order that I may work righteousness in the things I neglected. By no means! It is but a word he says..... Before them is a PARTITION till the day they are raised up".

Barzakh is the partition the real significance of which you will understand later.

You must kill this stage of desire my friend. How? You must kill it by Desire, by desiring the Higher Desire and you cannot do this by shunning the world. Avoidance of evil is not virtue nor is immersion in evil conducive to virtue. You must choose the via media, the Path of Moderation.

Now you may understand the new import of the prayer: "O Our Lord give us of the good things of this world and of the good things of the Hereafter."

You cannot attain to the abode of bliss without suffering. But you are neither to avoid suffering nor seek it. Experience it when it does come with patience and fortitude for the darkest hour is before the dawn. "Verily, Allah is with the patient".

Desire, my friend, therefore, to become truly great and no power on earth; Insha Allah, can stand in your way. Greatness is in you. You have but to burnish it on the touchstone of Desire so that it may shine within you and without you.

Desire to live a clean, simple and truthful life. Desire to serve mankind. Desire to fight against the forces of

Evil. Desire to avoid bad company. Desire to walk in the Straight Path. Desire to seek the company of learned men, who are nearer to the Cosmic than you. Also

"Learn once more the lesson of galantry, truth and justice. As thou shall again be called upon to lead the world.....

The Community showed spirit and strength in the past, But its inner beauty is yet to come into prominence".

And who knows, you may be one of those fortunate few who may bring these inner beauties of Islam into prominence and set up a standard of life for the others to emulate.

I will now conclude this message by two more quotations from that great Philosopher-Poet, the harbinger of "The Dawn of Islam" Sir Muhammed Iqbal.

"To become earth is the creed of a moth,

Be a conqueror of earth, that alone is worthy of a man!"

I would rather see you dead first than let you live a life of smug self complaisance and unprogressive contentment. But do not on any account beg, for begging kills your Self and hinders the growth of the personality. It may even be more preferable to steal than to beg.

Therefore, my friend, reflect on these words:-

"O thou who complainest of the cruelty of Heaven,

Thou whose glass cries out against the injustice of the stone

How long this wailing and crying and lamentation?

How long this perpetual beating of thy breast?

The pith of Life is contained in action,

To delight in creation is the law of Life,

Arise and create a new world!

"The Star of Islam"

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Musings of a Pensioner-XIX

(Continued from page 1)

sity. Reality is full of diversity. The greater the diversity in the contents of a thing, the greater the reality in it as illustrated in human life. But Islam did not draw any such logical inferences. As I have said above, it did not propose to discuss the nature of reality, or the ultimate nature of anything, excepting that of human beings which was its chief theme. It kept quiet over all abstruse problems of a theoretical nature, which had no direct bearing on human life. Thus we can safely say that Islam did neither conceive the theory of Unity of Existence, nor that of the unity of Reflection.

The Muslim Logos

The fundamental postulate of the Unity of God which was so vehemently pressed by the prophet was intended to emphasise only the Unity of God as an object of worship, veneration, devotion and service, and the theory of the unity of creation was only taken up to serve as a proof for this view. This fact becomes quite clear if we analyse the Muslim Logos (Kalimah), "La'Ilaha, illa'Allah". It means, "There is no being fit to be an object of worship excepting one Allah." Allah, in the Arabic usage, is considered to be an existential name of the person of God, while *Ilah* is the attribute for anything that is taken as an object of worship or adoration, according to him who takes it as such. It is clear from the form of this Logos that it is not the existence of diverse beings which is denied, but that they are devoid of the attribute of *Ilah*. The existence of two grades of creation, man and all other things, Islam rather takes for granted and bases its arguments on their existence but denies firmity to any one of them.

They will all perish and nothing beside Allah will continue to exist eternally. Thus things, according to Islam, do possess existence but a temporary one.

As Professor Ahmad states in the extract Allah laid down all the lateral rules for the guidance of man's action, and left man free to develop his personality in his own way within the limits of these general rules. He is to develop his intellect to the utmost in his quest for a perfect personality. Obviously his capacity for knowledge will be limited by the range of the knowledge of his age, its spirit and many other tendencies and factors of his time. All that is required is that he should strive to his utmost on the lines laid down in the Quran, that is to say the general knowledge should be pursued with the set ideal of increasing his knowledge of God and not for his personal aggrandisement, prestige or pleasure. He may go wrong in his conclusion, owing to the limitations of the time; that is inevitable in the case of all human beings. But no blame can be attached to him for any short comings in this respect, so long as the Quranic ideal is ever kept in the fore-front. The religion of Islam encourages every effort in this direction. Independence of thought and honest use of one's reason are the birth-rights of Muslims. There is a Hadith of our Holy Prophet "The differences of my people are a mercy." (Jami al Sagir of Jaladin Suyuti p. 11).

Admiration of Shaik-ul-Akbar

So long as this is understood there is no harm done in criticising even saints of the greatest repute. I say all this, because I was the recipient of an anonymous letter threatening me with all sorts of penalties after death should I dare to criticise Syedna Al Arabi. I will not give precedence to anyone in the respect and admiration which is due to his memory. I have read his *Fiqh Durr Alala* for the last 25 years and have studied his *Fusus* and his *Fathul al Makkah* for years

with the help of the late Sa'eed Alim. I believe I am the only one in Ceylon who is the proud possessor of a photograph of his tomb at Damascus and also several pieces from the covering of his tomb and ashes from his mausoleum. All that I did was to quote an extract from Mr. Dar's book in which he—rightly in my opinion—disagreed with the theory of the Unity of Existence expounded by the Shaikh-ul-Akbar. There are many later saints and scholars who were of the same opinion. As I said, criticism and argument are some of the cherished privileges of scholarship and learning. I was asked by this anonymous writer to reply through the pages of the Star of Islam and I am doing so now, mostly for the benefit of my young Muslim readers. Let me give a long extract from Professor Ahmad's superb treatise (which the Muslim student ought to read in conjunction with Iqbal's lectures)—

Persian Ideas

"Another feature of the time was that Persian ideas, which had so far remained in abeyance on account of the overwhelming influence of the Arab intellect, now began to assert themselves in Sufi literature. The Aryan Pantheism combined with a similar theory of Plotinus developed into the famous Sufi doctrine of the Unity of Existence. It was a fusion of the Islamic Unity of God, of the universal Spirit (*Brahmatma*) theory of the Aryans, and the Greek conception of the Unity of existing reality. No doubt, the Islamic conception of Divine Unity dominated but in place of the Unity of a Personal God, as Islam had conceived it to be, it was now only an abstract unity involving plurality in its content and individuality only in name and as an attribute. This doctrine was clearly stated by the famous western Sufi writer Muhyuddin ibn al-Arabi. He was credited with saintship of a high order by the Sufis and was called ash-shaikhul-Akbar for the only reason that he was the first writer to give a systematic exposition of the theory, and to support it on philosophic grounds. References to it were found in the writings of early Sufi thinkers, but they were rare and casual. Ibnu'l-Arabi in his exposition of the theory is avowedly more a student of Greek philosophy than a true Sufi. He professes to justify it on Islamic grounds, but a very cursory perusal of his works is sufficient to convince that his treatment of the subject is beset with all the weaknesses of the ancient Greek philosophy and that the connection between the theory and the Islamic principles upon which he tries to base it is very weak. But his attempt is commendable, so far as he has given an intelligible philosophic form to the vague tendencies of his contemporary Sufis. On the whole the attempt appears to have been a failure, the reasons of which are not far to seek. As soon as philosophic grounds were found for the theory it lost all its charm for those who were more inclined towards orthodox Islam than towards Sufism. They recoiled from a belief, which they now began to consider, was dragging them towards the worst possible heresy. A section of the more religious Sufis broke away from it. Ibnu'l-Arabi's treatment made it popular among the Sufis, but at the same time it created an opposition in the camp.

"Moreover, the theory while extending the scope of love among beings at large, weakened the bond of love and sympathy among the Muslims as a class. According to this theory there was no fundamental distinction between believers and unbelievers, and the former therefore, had no reason to prefer their brethren in faith over the others. Thus in view of this theory all human beings are equal without any regard to their distinct faith, creed, nationality, locality or blood. Islam itself had levelled all distinctions of nationality, locality and blood.

but it had emphasised the distinction between belief and unbelief and between good and bad. (68-35; 32-18.)

Even this was brushed aside by this theory of the Unity of existence as accepted by the Sufis. By weakening the bond of sympathy and love among the Muslims, it made them so much unfit as rulers, for this bond of love is an indispensable condition for the continuation of the supremacy of the rulers over the ruled. It is only so long as the rulers consider themselves superior to the ruled that they can control their subjects and can legitimately claim to administer their affairs. One of the devices which ruled nations usually adopt to overthrow the ascendancy of their rulers is to claim the right of equality with them, and to establish this right the general principle, that all human beings are equal, is of great help. The Persians had this object in view when they caught hold of this theory as a means to weaken the force of the Arab rule over them.

Man's Moral Responsibility


"Besides, this doctrine is inconsistent with the moral feelings of responsibility. If both the good and bad are in God then their is no essential difference between the two. No doubt this view would extend our toleration, but at the cost of finer feelings of intolerance of evil. Toleration of weaknesses of others is a creditable element in one's character, but if it tends to wash away all instinctive horror of evil and obscure one's judgment of discrimination between moral rightness and wrongness then it may end in depriving a person of all his moral sense and power of ethical judgment.

"Again, if all creatures are equal, if human beings and animals are equal, and the animals admittedly have no

sense of moral responsibility, then surely human beings as well have no such responsibility. The whole poetry of 'Umar Khayyam and other writers who do not believe in the moral responsibility of human beings is in the natural development of this phase of the doctrine. The Quran had distinguished human beings from the rest of the creation on account of their possession of the attribute of moral responsibility. It says, "Surely We offered the trust (moral responsibility) to the heavens and earth and the mountains, but they refused to bear it and shrank from it, but man bore it." (33-72).

(To be continued)

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