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Musings Of A Pensioner- XXVIII

(Concluded)

Benevolent Societies—Gambling—Element Of Chance In Life Insurance—Doctrine Of Reliance On God

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

It will thus be seen that life insurance is based more or less on the same principle as a benevolent society. Take the Ceylon Lawyers' Benevolent Association for instance. Each lawyer who joins the Association pays Rs. 5/- per month to the fund and the rule is that when a lawyer member dies his nominees or dependents are to be paid Rs. 10/- by each surviving member. In practice it has been found from experience that the average of deaths in localities is fairly steady in normal circumstances.

Benevolent Associations

In the Lawyers' Association for instance there are about three to four hundred members and the number of deaths is always less than ten a year. Thus the death calls never fall heavily on the members, as they are always deducted from the accumulation of the monthly subscriptions of each member in the funds of the Association. For the working expenses a small sum is deducted each year from the money to the credit of each member in the common fund. Thus the family of any member who pays regularly the small sum of Rs. 5/- per month can hope to get Rs. 3000/- to Rs. 4,000/- on the death of such member. The fund thus operates as a source of financial help to the family of a member who happens to die earlier than the other members of the society. The bereaved family really gets help in the nature of charity from the other members of the Association at a time when it is most needed. It is the same as any other form of charitable relief, only each member practically contracts himself to go to the help of the family of every other member should death overtake the latter earlier than the death of the former.

Similarly in Life Assurance a number of persons contribute to a fund for the help of those dying sooner than others. The only criticism that can be offered is that the funds have to be invested in Government or other loans on which interest is paid, and which interest benefits the funds. As I have pointed out this is the dust or vapour of *riba* in which all modern monetary systems are enveloped and until God pleases to bring the whole world under

the Islamic law, this dust or vapour cannot be dissipated from this world.

Element Of Chance In Insurance

A further objection that the element of chance enters into a scheme of life insurance and therefore life insurance is forbidden because under the Islamic law gambling and lotteries are forbidden, can be easily met, on the same lines as in the case of the argument against insurance on the objection that the taking of interest is forbidden in Islam. Games of chance, that is to say gambling and lotteries, are forbidden in two places in the Quran and it is not a mere coincidence that in both places intoxicants and gaming are mentioned together. This is the most astonishing instance of thousands of examples of divine foresight to be seen in the Holy Quran. The reckless use of liquor is most conspicuous on the racecourse and in gambling dens, and in the many cases of murder committed by gamblers while gambling there will always be found evidence of intoxication.

Gambling And Insurance Contrasted.

In chapter 2 verse 219 and chapter 5, verses 90 and 91 we are given the *raison d'être* for the prohibition. Moreover the Arabic word used means a game of chance. (See note 281 of Muhammad Ali's Quran) Is life insurance a game? Further as Muhammad Ali points out the word used may also mean that it is a method by which money can be won with ease and with

(Continued on page 8)

Ceylon Malay Benefit Association

Annual General Meeting

The 4th Annual General Meeting of the above Association was held at the Pandan Bali School Hall, Wekande Mosque, Slave Island, on Sunday the 3rd March, 1940, at 10 a.m. with the President, Haji B. A. Azoor in the chair.

The Annual Report and Account, printed and issued to members, showing a credit balance of Rs. 1203.12 exclusive of arrears of subscriptions for 1939, was taken as read, and was adopted on the motion of the Chairman and seconded by Mr. T. B. S. Ahamat.

In moving its adoption, the Chairman pointed out, that the Association had paid out so far, since its inception in 1894 the sum of Rs. 14022.50 by way of grants to members, and that was, for the paltry subscription of cents 60 per month from members. It is very strange, he said, that the Malay community had not given the Association the support it should see that the Association had weathered storms the past 45 years, and as a source of help and service to a family man with many dependants, it stands unrivalled and unique in the Island.

The election of office-bearers for the ensuing year resulted as follows:—

President:—Haji B. A. Azoor
 Vice-President:—Mr H. B. A. Azoor.

Hony. Sec. and Treasurer:—Dr M. P. Drahaman

Asst. Hony. Sec.:—Mr. T. B. Rahiman.

Asst. Hony. Treasurer:—Mr. M. C. Saldin.

Hony. Auditor: Mr. D.F. Amit
 Committee of Management:—
 Rev. M. T. Ameer, Messrs B. S. Lye, T. B. S. Ahamat, T. W. R. Barthole, J. M. Gantie, S. N. Dole, A. R. Akbar Allie, and M. Atchone.

The motion by Dr. M. P. Drahaman, seconded by Mr. H. B. A. Azoor, to delete Rule No. 20 and substitute—"No member shall be entitled to the grant

(Continued on page 8)

IF MID EAST WERE TO BE INVADED—

INVADER RATHER THAN THE
 INVADED WILL SUFFER."

The dearth of news from the actual theatres of war, produces strange results, not the least puzzling of which arises from the inventiveness of publicists with their self-imposed mission giving 'news' to the populace.

The Russians, it has been said, are massing divisions in the Caucasus; and it is denied. The Turkish army moves up to counter this threat: and it is denied. The Bolsheviks have a million men (sometimes it is a mere 700,000) on the Afghan border: and it is denied. Kabul has ordered a general mobilisation: and it is denied. Iran has pushed up 20,000 men to defend her northern frontier against imminent Bolshevik invasion: and it is denied. Germany, given a free hand by the Soviets in regard of possession of Roumanian oil, has allowed a similar privilege to Moscow in respect of Iraqi oil: and it is denied.

Purposeful Sensationalism

Many of these stories have been deliberately manufactured in order to create uneasiness in the Middle East, and consequently among those Powers which have special interest in that region. Some appear to be born in Berlin, some in Rome, and some in Cairo. From the actual scene where such events are alleged to be taking place, however, there never comes any confirmation.

It is wise, therefore, while being prepared for any contingencies, in this astonishing war to treat with reserve, tales which suggest that the Middle East is quivering at the knees at the prospect of an attempted Russian or German invasion.

Some Nazis presumably would like to see diversion of the forces opposed to them, and if they could force an open break between Russia and Britain they would be disposed to count it again. It is their hope that eventually they will be able virtually to "run" Russia, thence to extract far more material support than they can now obtain. All available evidence tends to strengthen the argument that the Bolsheviks are poor organisers and if only they would get tangled up on more than one front the tendency to call in expert German assistance might be irresistible.

Yet that is a short view. Were Russia really committed to a major war, how could she possibly supply to Germany more than at present? Even the more optimistic Bolsheviks well known that an invasion of the Middle East is fraught with all kinds of dangers, not the least of which are the physical obstacles. Covetousness is one thing, and ability to acquire is quite another. Russia might indeed break herself on the Middle East, and a broken Russia might prove to be the Achilles' heel of Germany.

(Continued on page 8)

SOCIAL ILLS

THE DUTY OF MUSLIMS

BY MISS LAYLA HUSSAIN

WHEN the Holy Prophet enjoined upon his followers to do a certain thing it was with a certain purpose. When an injunction is laid down in the Holy Quran strict adherence to it is compulsory. Not to act according to that injunction is to violate the law of God; to act in opposition to it is to remove one's self from the lot of Believers.

The Quran expressively says "Mahr" must be given by the man to his wife. But a muslim parent emphatically demands a dowry for his son. It is not a question of because another man demanded a dowry for his son to wed one's daughter must he also ask a dowry for his son. But the question is, is one acting in conformity with the injunctions of the Holy Quran.

"The Muslims were in the vanguard of world's advancement as long as they were true to Islam and faithfully followed the injunctions of the Holy Quran. Their downfall commenced as soon as they became remiss in their loyalty to the lofty ideals of Islam." The dowry system is neither in accordance with the Islamic principle nor is it in keeping with its ideals, therefore it brings along with it social ills of great number.

By this obnoxious dowry system placed upon marriage is lost and it has become a mere business transaction. Man has lost his moral worth. A useless, idle son, born with a silver spoon in his mouth, is considered better, superior, and a far worthier man, than his poor brother who lives by the sweat of his brow, and who also helps his father in the maintenance of the home, to merit greater recognition, and a better dowry.

When the Prophet enjoined upon his followers to marry a girl for her piety in preference to wealth, beauty and nobility of birth, he placed that virtue above all other worldly considerations. But, man's greed for lust has placed wealth above piety. This avidity for wealth by young men

has necessitated parents to pay more heed to the accumulation of wealth rather than to the instructions of their daughters even in virtue, piety etc. For what matters, even a girl gone astray or if loose morals can be given in marriage if a dowry can be provided for her. Men are as live-stock; the highest bidder gets him.

Man's worth increases in proportion to the dowry he receives contrarily a woman's worth is lessened in proportion to the dowry her parents give. The superiority of the man above the woman he married and the inferiority of the woman necessitates the exaction by the man and the ceding by the girl's father a dowry. The Quran holds no distinction between man and woman, they are equal but the dowry system has placed man above woman. And thus are woman imposed upon to accept the inferiority complex.

A poor parents' position is deplorable when with a scanty income, he is with the greatest difficulty able to maintain his family he is asked to provide a dowry for his daughter. He solves this problem either by raising a loan out of which he never gets out, or by encouraging romantic marriage. Romance does not always end in marriage, and there are many instances where a poor man's daughter is neither a wife, a widow nor a spinster.

Thus it is seen, what a serious disease the dowry is. Its extinction is extremely necessary. A stern resolution by parents neither to give nor to accept dowries for their daughters or sons will exterminate this disease. The person who can have the greatest influence with the father is his wife, and whose words can carry great weight with the sons is the mothers. Therefore let all mothers use their influence with their husbands and sons to eradicate a fell disease, and purge the world of one of its social ills. And God shall bless them for their charitable act.

If Mid East Were To be Invaded

(Continued from page 1)
Baseless Reports

That these reports of an impending conflict in the Middle East are purposefully spread is, as I have said, hardly to be doubted for in the countries of their origin there is a rigid censorship. But to the best of my belief they have at present no foundation in fact: one is driven, therefore, to the conclusion that the wish is father to the thought.

The reports, nevertheless, continue. One day King Abdul Aziz is declared to be building a huge military aerodrome at Riyadh. This is followed by a statement that General Weygand is forming an army of 2,000,000 (but a few days previously it was only

1,000,000) in Syria and the Lebanon. Soon, it would seem, there will be no room for originality in Middle Eastern rumours which will be greeted with "Ha! I've heard that one before!"

Reception for Invaders

Yet Western Asia must be on its guard. There is in this war, truly, no room for complacency anywhere. But the notion that a "war of nerves" can be successfully started in the Middle East is nonsense. All the people concerned, from Turkey to India, are preparing for any crisis which an enemy can devise for them, and they know who their friends are.

If war does overtake the Middle East—and it would be folly to pretend that the possibility does not exist—it is the invader rather than the invaded that will suffer. Western Asia and North Africa are ready for what may befall, confident in their own powers and in that of their friends.

THE BATTLE OF BADR

MY DEAR GIRLS AND BOYS,

The situation was growing tense. Time and again the Prophet sent out reconnoitring parties. What he feared was a sudden attack. Meanwhile the Meccans and their allies a thousand strong well equipped with spears, swords and in glittering armour marched under the noted Abu Jahl towards Medina. Timely information reached the Muslims and under the command of the Prophet they marched towards Badr to forestall the heathens.

When the Prophet saw the Meccan army phalanx after phalanx advancing arrogantly as if determined to crush totally his little band of followers his heart did quake, and lifting up his hands in prayer, prayed "O Lord, forget not Thy promise of assistance. Oh Lord, if this little band were to perish, there will be none to offer unto Thee pure worship."

When the two armies were within fighting distance Utba with his son and brother stepped forward and challenged three Muslim champions from the Muslim ranks. This was the Arabic custom. Hamza, Ali and Obaydah accepted the challenge. The duels resulting in victories for the Muslims. Then the attack became general.

"Many things are wrought by prayer." And the blast of wind and sand at the critical moment were true help sent from heaven. The Meccans were repulsed with great loss, many of their chiefs slain. Abu Jahl being one of them. The Muslims were the victors of the day. Thus ended the "Battle of Badr."

Your friend,
THE EDITOR

Zakat

1. Q. What is the Third Principle of Islam?

A. The Third Principle of Islam is *zakat*.

2. Q. What is *zakat*?

A. *Zakat* is an annual obligatory poor rate contributed by the rich Muslims to help their poor brethren.

3. Q. On whom is *zakat* obligatory?

A. *Zakat* is obligatory on all Muslims who have had in their possession for the complete year gold of the minimum weight of £ 13, or silver of the minimum weight of Rs. 50/-

(To be continued)

Simple Lessons In Islam

BY

HIS HOLINESS MAULANA MOHAMED
ABDUL ALEM SIDDIQUI

and

M. I. M. HANIFFA, B.A. (Lond.), Advocate

Congregational Prayers

24. Q. What Prayers can be offered in congregation.

A. The Prayers that can be offered in congregation are:-

- (1) The five daily obligatory Prayers.
- (2) *Salat-ul-Janaazah*
- (3) *Salat-u-'Eed-il-fitr*
- (4) *Salat-u-'Eed-il-aduha*
- (5) *Salat-ul-Kusufain*
- (6) *Salat-ul-Is-this-qai*
- (7) *Salat-ul-Tha-ra-veeh*
- (8) *Salat-ul-Witr* (during the month of Ramadan only).

25. Q. When is a prayer said to be in congregation?

A. A prayer is said to be in congregation when it is being lead by an *imam* or leader and the members of the congregation follow his lead. The members of the congregation must intend (*niyyat*) that they are following the *imam* in the respective Prayer in which they join the congregation.

26. Q. Can a worshipper join a congregation at any stage of a Prayer?

A. Yes; a worshipper can join a congregation at any stage of a Prayer. If he joins after the *imam* has completed one or more *rak'ats* he should pray along the number of *rak'ats* he has missed in that particular Prayer after the *imam* as led the First *salaam*. If he joins after the *ruku'* state of any *rak'at*, that *rak'at* should not be counted. In the case of *Salat-ul-Juma'* if a worshipper joins at the *ruku'* state in the second *rak'at*, it is sufficient if he prays another one *rak'at*; but if he joins after the *ruku'* state in the second *rak'at*, he should in all complete four *rak'ats* of *Salat-ul-Zuhr*, although his original intention (*niyyat*) was to pray *Salat-ul-Juma'*.

Letters To The Editor

The Editor,

The "Star of Islam,"

Colombo.

"How To Check Mosque Disputes"

Sir,—I shall be greatly obliged if you could allow me a little space in your valuable journal to publish an article in reply to the statements made by S. M. Noordeen of Badulla on the question of "How to Check Mosque disputes" his statements being not true as he wants the public to believe

To begin with this person, who signs as S. M. Noor-ud-Din, was born in Badulla and migrated to Colombo several years ago, where he became a winner of Galle Gymkhana Club Sweep which brought him a large sum of money.

After his return to Badulla, he found that the the Mosque matters were being attended to by myself and Mr. M. I. Packir Saibo, Chairman, U.D.C. Badulla. Being a person with money felt jealous of our positions and started to form an Association which he named the "Badulla Juma Mosque Congregational Association." He wanted our assistance which we were prepared to give him after we had seen what his intentions were. Thereafter we left him alone with his Association. Grieved at this he started creating trouble by spreading different kind of stories against us. Noordeen's sole intention is to create trouble. It seems he did create Mosque troubles in Kurunegala and had to leave that place finding it hot for him. Now to come to his marriages about which he boasts so much. It is a rule laid down by the Congregation in Badulla to recover certain charges from the bride's and bridegroom's party which are utilised for the upkeep of the Mosque; for the payment of the priest, the Muezzin and his assistant for religious duties they perform at the marriage function. In fact, it is an immemorial custom which has been carried on for generations. In Badulla the charges fixed by the congregation in respect of solemnizing a marriage (religious part of it) is Rs. 6/25, which is distributed as follows:—Rs. 2/75 to the Priest of the Badulla Juma Mosque who customarily solemnizes the marriage; Re 1/- to the Muezzin; 50 cents to his assistant and Rs. 2/- for the maintenance of the Badulla Juma Mosque. Government charges Rs. 2/25 in stamp, for registration. In all a marriage cost Rs. 8/50. Rs. 6/50 is considered exorbitant by Noordeen and his Association who do not pay even a red cent for the maintenance of the mosque or priest etc. The Badulla Juma Mosque and the priest are maintained by voluntary subscriptions. There are no wakf properties from which an income could be obtained regularly for these purposes. In extreme cases, that is where the persons who want to get married are poor, the charges are reduced should an application be made to us as Trustees. There have been several instances when charges have been reduced on applications being made to any of us.

In the case of Assen Kutty Mohamed, I made inquiries and found he was earning much more than 50 cts. a day, and that he was a person who was able to meet the charges mentioned above. He nor his wife made any application for the reduction of these charges. This is what actually happened. Noordeen got hold of the couple, having obtained Rs. 2/25 from them sent it to the Provincial Registrar requesting him to ask the Muslim Marriage Registrar, who is also the High Priest of the Badulla Juma Mosque to solemnize and register the marriage, at the same time informing him (the Provincial Registrar)

that the Registrar was demanding Rs. 8/50 to solemnize and register the marriage. The Provincial Registrar got down the Registrar and inquired from him why he had demanded Rs. 8/75 to which he had replied that the rule as laid down by the Congregation and which had been carried out all these years, for generations, is to recover Rs. 6/25 and that he has been asked by the Trustees of the Juma Mosque not to solemnize a marriage (i.e. the religious part of a marriage) until this amount is paid, but that he was prepared to register the marriage. The Provincial Registrar thereupon informed Noordeen that the Registrar was willing to register the marriage in terms of the Ordinance on the payment of Rs. 7/25 in stamps and that he could not interfere with Mosque matters as to the payment of Rs. 6/25 and that he should approach the Trustees about this should he want this amount reduced. To which Noordeen has said that he does not want the Trustees and went away. Then he wrote a letter to the Provincial Registrar requesting him to ask the Registrar to come and register the marriage, for which there was no necessity as the Registrar was always prepared to register the marriage. However the Provincial Registrar by a letter requested the Registrar to register the marriage, which also contained special instructions to him to the effect, that he should register the marriage only after the religious part had been performed. The Provincial Registrar who is the Government Agent of Uva, as well as the Chief Clerk of the Provincial Registrar's Office will bear to the truth of these facts. Having written the letter to the Provincial Registrar Noordeen approached certain Priests, residents of Badulla, and requested them to solemnize the marriage, but all of them declined, as it was not part of their duty. On the day fixed for the marriage the Registrar went to the place, where he was wanted and there he found the members of Noordeen's Association present. Noordeen asked the Registrar, as priest to solemnize the marriage, who then told him that he would do, provided the Rs. 6/50 is paid to him. On Noordeen declining to give this amount the Priest refused to solemnize the marriage. Then Noordeen approached a Batticaloa Alim, who had been invited to the function for the reciting of a Fathiha and requested him to solemnize the marriage, but this person declined. Thereafter he asked another person who was present and who is not well versed in these matters to solemnize the marriage. He too declined, but at the persuasion of Noordeen and another, M. I. L. Marikkar, he solemnized the marriage and thereafter the Registrar registered it, as he had to do so in terms of the Muslim Marriage Ordinance. The Registrar told me later that the solemnization of the marriage was not done properly as that considered the marriage not valid according to our religion. A couple of days later, I met the individual who solemnized the marriage and asked him why he performed the marriage ceremony, and he told me, that he was invited to the function for a Fathiha and when he went there he found it a marriage and at the persuasion of the two persons mentioned above he solemnized the marriage. This is what actually took place. To be honest a person must be straight in his dealings. It will not do to hide facts in order to make the public believe something else for the actual thing. One day or other facts are bound to appear. Noordeen should realise this before he does anything, but he being bent upon creating Mosque disputes, he is blind to all sense of responsibility and facts. Apart from this, there is another thing which took place in these connections. Noordeen made out a list and sent it by a woman for whom he had so much of humane love and

kindness to collect money for the marriage. There are several who contributed and in spite of this, it was found difficult to pay the Rs. 6/50 for the Mosque fund etc.

The priest is a married man with a wife and children. Same with the Muezzin and his assistant. They depend for their livelihood on these payments. Now Noordeen comes forward and is hitting them at their stomachs. He is a Haje and a person who prays five times a day but he wants to see the Mosque, the House of God, not maintained and brought to the ground. This is the person who wants the Muslims of Badulla to be awake and follow his footsteps. Again this is the person, who has so much of human kindness that he institutes cases and recover in crests on promissory notes. One against his brother and another against the Muezzin of this Mosque. D. C. Badulla 6908 and C. R. Badulla 10079 will speak for these facts.

He charges me as the self appointed trustee. He shall have proof as to my appointment at the proper time. He should not grope in the dark. He is blind to all facts. Noordeen is down on the Priest as he could not get the post of Registrar of Muslim Marriages and Divorce from the Government. The Priest was appointed Registrar in preference to Noordeen. On one occasion the members of his Association insulted and abused the Registrar, who is the High Priest of the Badulla Juma Mosque, as stated above, at a wedding function in the filthiest language available. I got the Priest to institute an action in the Police Court. On the trial date came in individuals approach me to settle this and on an apology being tendered, the case was withdrawn. It is with this types of people he associates and calls them the members of his Association. The Muslim Marriage and Divorce Registration Ordinance was brought about in order to prevent all sorts of people solemnizing and divorcing marriages. But Noordeen and his Association by their receipt see that the intention of the Ordinance are defeated.

I notice Mr. M. I. Akbar, the retired Senior Justice of the Supreme Court, has published an article on "Usury" which by a strange coincidence appears in the same journal as one which Noordeen's article appears, a distrust Noordeen has read what Mr. Akbar has written. Noordeen would try to reform himself first before he tries to reform others. I could write much more with reference to their marriages and the library room but it would be wasting the time of your valuable journal and end this letter at this stage. Thank you for the space allowed me.—Yours etc.,

HAJEE M. T. JAINU DEEN,
Trustee, Badulla Juma Mosque,
Badulla, 1-9-40.

Ceylon Malay Benefit Association.

(Continued from page 1)

before the expiration of one year after being admitted a member of the Association" was unanimously adopted. It was also decided to exempt the collector Mr. M. Aitchison from the payment of subscription until such time as he cease to be a collector of the Association.

It was unanimously agreed that the Association do advertise in the *Star of Islam*.

With a vote of thanks to the Chairman, the meeting was adjourned.

"The Star of Islam"

Notice to Readers

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The Star of Islam

A CULTURAL WEEKLY

COLOMBO: MARCH 9, 1940.



Unite O Ye Peoples.

"O ye who believe... do not find fault with your own people and malign not one another; evil is indeed a bad name after faith and who does not turn again he it is who errs."—Quran.

The meteoric rise of the Muslims has been a source of much wonder to the Western world, but to the Muslims the subsequent decline is more amazing still. The warmth of the original religious zeal and the will to equate the ideal with the real gave way to a facile acceptance of the world at its face value. The fraternity that distinguished this glorious empire was superseded by chauvinism and petty jealousies that robbed the body politic. Cliques and cabals came to reign where before perfect unanimity and trust had held harmonious sway. Those are the characteristics of the intercourse of Muslim and Muslim in Ceylon. Racial hostility and political jealousy mar the sweet reasonableness of normal human intercourse. The surprising feature is the inadequacy of the grounds of difference. Neither in details nor in the general scheme of social reconstruction and political affiliation can there be any serious divergence of opinion if the basis of action is the Quran. The question at issue is primarily personal—who shall lead? The Walrus asked the Carpenter. As for the necessity and supreme importance of Muslim solidarity, the political identity of Moor and Malay, and the demand for a hearing in the guidance of the affairs of the country there are few indeed who oppose these aims. These short-sighted chauvinists are happily few.

In the present imbroglio between the Government and the State Council, personal issues apart, the main consideration is the attempt on the part of the representatives of the people of Ceylon to re-orientate the policy of administration.

Questions of constitutionalism do arise, but underlying all these arid discussions of the Governor's right under the Constitution is the larger principle of self-determination. In the historic legal conflicts between Crown and Parliament in the early 17th century the

weight of legal evidence and constitutional precedent was in favour of the Crown. Parliament had evolved from the King's Advisory Council of Nobles to an organ that claimed to represent the people of England. Its claim to guide the destiny of the country was unheard of before. But the position it took up was the expression of an acute self-consciousness, the realisation of the maturity of spirit. Ceylon, too, is approaching such a stage and whatever the outcome of the conflict Muslims must see fit to unite in an endeavour to reassert their rights and prevent political extinction.

The danger is very real. Tweedledum and Tweedledee fought for a brand new rattle. Muslim fights with Muslim for a bauble hardly less ridiculous—social priority. All the while fracticidal bickerings proceed apace among the Muslims the majority community is tightening up the reins of power. It has thrown a soporific or two and the complacent, irresponsible Muslim preens his feathers with self-satisfaction. Office seeking is a very great danger, but self-complacency, apathy and jealousy are destructive. At the Malay Association meeting last week it was shown how the Malays had cheerfully manned the Police Force at a time when dangers were great and the emoluments not at all commensurate with the risks of office. Now they are fast being denied entry into the force. It is strange that no provision has been made to engage the services of the Moors in the commercial departments of the Government service in spite of their practical experience in business management. The community has at present to meet with bitter discrimination for the short-sighted policy of the Muslim elders has filled the ranks of the Muslims with insufficiently instructed youth who evince unrestrained criticism.

The standpoint of the Muslim is not to perpetuate the imperialistic rule of the Englishman. The lot of the Muslim is with the Sinhalese. "Ye men! surely we have created you of a male and female and made you tribes and families that you may know each other. Surely the most honourable of you with ALLAH is the one among you who is most careful of your duty."—Quran.

The Muslims must be mindful of the rights of Sinhalese, but they on their part must be made to realize the peculiar condition of the Muslims and recognise the necessity of preserving intact the peculiar characteristics of Muslim culture in Ceylon. The danger of the Sinhalese denying the Muslims the very rights they themselves demand of the Eng-

lish is very great. Provision must be made for safeguarding Muslim interests and the first step is plainly the demand for more seats in the State Council. The approach is threefold—Nomination, Election from and by the Muslim electorate embracing the whole island, or the re-arrangement of electoral areas on the basis of the recognition of territorial individuality. But the Sinhalese must be made to acquiesce in it. The denial of political liberty has serious repercussions upon the morale of the community for it denies members self-expression in its most supreme form. The integrity of the Muslim community can only be attained by rapprochement between its various political groups. The Muslim has sunk low indeed. Yet there are not wanting signs of a general Renaissance. The very degradation of the Muslims will be an index to the subsequent rise, phoenix-like from the ashes of past mortifications. In face of external danger surely it is time to sink differences and unite. The path is quite plain. "They only are believers who place their trust in ALLAH and His Apostle; then do they not doubt, but struggle hard with wealth and life in ALLAH'S way; they indeed are the truthful ones."—Quran. Educate the youngsters that tomorrow they may stand up for the rights of the Muslims. Unite today that neither the Scylla of Sinhalese jingoism nor the Charybdis of English imperialism may claim the Muslims as its prey.

EXPORT OF CAPITAL FROM SYRIA AND LEBANON

In view of the fact that all neighbouring countries have placed restrictions on the export of capital, the French authorities in the Levant have deemed it inevitable in the interest of the balance of trade of the country to introduce foreign exchange regulations, including restrictions on the export of capital. Accordingly, on December 3, ordinances were issued placing the foreign exchange under Government control. From that date any person or institution in need of foreign exchange has to obtain a Government license.

The new ordinances restrict imports and place them on a licensing basis, the importer having either to produce a permit showing his possession of foreign exchange with which to pay for the goods, or prove that the imported goods do not require foreign exchange. Goods in transit are not subject to these restrictions. Exporters on the other hand have to place with the clearing house all payments received in foreign exchange for goods exported.

All trade transactions with France, Algeria and French colonies or protectorates are exempted from the new regulations. The restrictions now placed are not retro active, and all imports contracted for before the new ordinances will not fall under these regulations. Business people will undoubtedly find it difficult to follow the complicated procedure ensuing from these measures, but with the lapse of time they will become accustomed to the new conditions.

EGYPT

Support To Allies Appreciated

Alahram, Cairo quotes the Egyptian Prime Minister as saying that in his message King George expressed regret that the outbreak of the war had prevented King Farouk and Queen Farida from accepting his and Queen Elizabeth's invitation to visit England. The report adds that King George expressed appreciation of the co-operation and help given and still being given by Egypt to her Ally and his complete confidence in the ultimate decisive victory of the Allies' just cause.

Cypriot Muslims Loyalty To B.R. Throne

At the invitation of the Evcaf authorities, H. E. the Governor of Cyprus, Mr. W. D. Battershill, was present at the Evcaf offices on the occasion of the Bairam Festival. He was received by Munir Bey, C. B. E. In addition to the Fetva Emine and all the leading Muslims, those present included the Colonial Secretary, the Nicosia Commissioner, and other prominent officials, while the business community was represented by the local manager of the Ottoman Bank and the local manager of Barclays Bank (Dominion, Colonial and Overseas).

The Governor, in the course of a short speech, expressed his pleasure at being present on that occasion. He referred to the loyalty of Muslims to the British Crown, and said that their message had been transmitted to His Majesty the King.

Munir Bey, in thanking His Excellency for his presence at the Bairam Festival, informed him that the Muslims were ready to make every sacrifice in time of need. Prayers were being offered in all the Mosques in the Island for the victory of Great Britain and her Allies who were fighting for the cause of right and justice.

Haji Pilgrims From Italian Territories

Four hundred Muslims from Harar, Galla and Sidamo and the Shot districts of Ethiopia left for Mecca for Haj embarking on the S.S. "Sicilia" when it touched at Massawa on its way from Italian Somaliland, says *Agenzia Le Colombe*, Rome.

On their way from Addis Ababa to Massawa they were joined by a number of pilgrims who had assembled to Dessye. The S.S. "Nazario Saura" sailed from the port of Tripoli with 500 pilgrims on board, also on their way to Mecca.

"Embarkation on the "Nazario Saura" took place in perfect order. As soon as the ship weighed anchor, those on shore started singing and wishing the pilgrims a good journey. The Muslims are all very grateful to the Italian Government for having permitted the pilgrimage in spite of the international situation," adds the report.

Karabuk Iron And Steel Of Turkey

The Karabuk Iron and Steel Works, Turkey, says a report, are now in operation producing iron products at the rate of about two hundred thousand tons per annum, giving employment to almost eight hundred workers and clerks.

In addition to iron and steel these works are yielding large quantities of coal, as well as twelve tons of benzol, five tons of various oils, twenty tons of asphalt, two tons of ammonium, eleven tons of creosote, one ton of naphthaline, and eleven tons of ammonium sulphate per day. These quantities will meet local requirements to a considerable degree and will thus reduce the demand on foreign supplies.

In view of the importance attached by the Government to the Karabuk Iron and Steel Works, it has been decided to nationalise the Zonguldak Coal Fields.

SEEK YE GREATNESS--II

The Reality Of Self

BY M. L. M. MOHAMED HUSSAIN

IN my last article entitled "Seek ye greatness." I wrote at some length on the quality of greatness and of the method of developing your personality by unconditional affirmation of the Self and by cultivation of Desire which is the Self. I shall further try to elucidate the mystery of Self and Selflessness and the annihilation and construction of Desire. But ere I attempt such an explanation it must needs be made plainer how Self, Selflessness and Desire are interrelated with what we usually call "I". There is a school of thought that maintains following the theory of political economy that there is nothing called Self, nothing that can intelligibly be termed I. That which we all "I" simply does not exist. Their argument is some what on this strain. Ownership to a property must necessarily arise out a right of possession or out of a production belonging to one's Self. But we neither possessed ourselves in the beginning nor did we produce what we call this self. Hence we do not own our self muchless are the producers of it.

At first sight the argument seems plausible enough, but no reflection doubt is cast on the problem of Self. What is the property of Self that is spoken of her? And what does the average man mean by Self? Perhaps no word in the English Language has been more misused, misinterpreted and misconstrued than this word Self. Ever since man seriously began to gaze inwards into the nature of Self and analyze individual existence there have been differences of opinion on the definition of Self. No two philosophers or psychologists have agreed as to what precisely is this elusive force.

The doctrine of non-entirety is quite as old as the idea of a Super Ego working the huge machinery of ceaseless existence, and as to the precise interpretation of a permanent, unchanging principle directing the mind-forms philosophers who have not attained to the supreme consciousness have ever and anon split hairs without fruitful results. Even the Buddha has been misunderstood on this question. The teaching of non-entirety on which, to use the Buddha's own words, he has not expressed a definite opinion, does not connote the absolute selflessness of man. On this most intriguing question the ball has been set rolling in younger minds to discover the tacit implications in the doctrine. In the Pothapada Sutta the following discussion between the mendicant and the Buddha is recorded.

"And the Exalted one sat down. And Pothapada, the mendicant, brought a low stool and sat down beside him. (Whereupon there ensued a conversation upon divers matters, leading to the question of the various degrees of consciousness.) Pothapada asked:

"Is, then, Sir, the consciousness one thing and the soul another?" "But, what, then, Pothapada, do you really fall back on the soul?" I take for granted, Sir, a material soul, having form, built up of the four elements, nourished by solid food."

"And if there be such a soul, Pothapada, your consciousness would be one thing and your soul another. For granting, Pothapada, a material soul, still some ideas, some states of consciousness, would arise to the man, and some would pass away. On this account you see how consciousness must be one thing and soul another?"

"Then, Sir, I fall back on a soul made of mind, with all its major and minor parts complete, not deficient in any organ."

"And granting you had such a soul, Pothapada, the same argument would apply."

"Then, Sir, I fall back on a soul without form, made of consciousness." "And granting, Pothapada, you had such a soul, still the same argument would apply" (for each case the soul would be something permanent), where as consciousness, as can be shown, is changing every moment).

"But is it possible, Sir, for me to understand whether consciousness is the man's soul, or the one is different from the other?"

"Hard is it for you, Pothapada holding as you do different views, setting different aims before yourself, trained in a different system of doctrine to grasp this matter."

"Then, Sir, tell me at least this: Is the world eternal? Is this alone the truth and any other view mere folly?"

"That, Pothapada, is a view on which I have expressed no opinion." (Then, in the same terms, Pothapada asked each of the following question):

"Is the world not eternal?"

"Is the world finite?"

"Is the world infinite?"

"Is the soul the same as the body?"

"Is the soul one thing and the body another?"

"Does one who has gained the truth live again after death?"

"Does he not live again after death?"

"Does he both live again and not live again after death?"

"Does he neither live again or not live again after death?"

And to each question the Exalted One made the same reply, saying:

"That, too, Pothapada, is a matter on which I have expressed no opinion."

"But why has the Exalted One expressed no opinion on that?"

"This question is not calculated to profit, it is not concerned with the Dhamma; it does not redound event to the elements of right conduct nor to detachment nor to purification from lusts nor to quietude nor to tranquilization of heart nor to real knowledge nor to the insight of the higher stages of the path nor to Nirvana. Therefore it is that I express no opinion about it."

One deduces from this very interesting that the Buddha taught that neither consciousness nor the material soul of four elements nor the soul made of mind is the self for they are subject to changes every moment. It is

difficult to control the mind since it is ever striving after harmful desires to the body. Nevertheless the Buddha insists that right mindfulness is one of the eight noble truths. In other words control of the mind is an essential condition of the attainment of Enlightenment. There is a subtle tacit assumption pervading the entire teaching of the Buddha that man under the stolid cloak of compound possesses a finer permanent. "It" so aptly termed nothingness owing to its incomprehensible, which is worthy of attainment. The control of the mind, the ever changing phenomenon cannot be but a Higher Mind, which necessarily must be postulated to be permanent for the knowledge of the impermanency of the phenomenal mind is the property of the unchanging. If, however as some postulate, there is no Self not even the Essence of matter, around which all phenomenon appear as conceivable changes involving the ideas of time and space no rational argument can be drawn in support of the necessity for any system of religion or philosophy for the attainment of Nirvana of the Buddhists, or the Kingdom of God of the Christians or the Supreme Consciousness of the Muslims. If man is the compound of elements without a Self moulded by Karmic action, relentless and impersonal, working its way from cause to effect and effect to cause then it is safe to assume that no systems of teaching however potent they may be can avert its ruthless course. And why should there be a system? If man is reborn in any world in any stage of life why should he worry about society or for that matter, of good and bad actions, and why should the Buddha come to show the Right Way and to whom? And who is the Buddha himself? A compound of elements with nothing inside but an agglomeration of changing and changeable forces? If the Buddha typifies the highest and ultimate and birth of man beyond which there is no change what IS IT that was born again and again before the finale.

Nay, there is a Self in man, though strange and mystic, which is concealed behind the veil of matter a Self, for the discovery of which Religions and Philosophies have put forward graded courses, some easy, some difficult and yet other impossible to follow. All religions are but different approaches to the exploration of incommensurable wealth of the Self, each stressing a different venue of approach.

What we are concerned with here is to ascertain whether man is an event in a continuous process following the Law of Causality or an unconditional invariable Antecedent around whose nucleus the eternal changes of all phenomena swirl which is set in motion. If man is a state in a series of events with a necessary temporal sequence then it would be a condition of such a Law that his will cannot be independent of the cause of his form but be subservient to the Law. Which postulates that the consequent cannot determine the course of the antecedent and hence that not even a thousand Buddhas can show the way to Nirvana. It is absolute fatalism. If, however the reality of man is an unconditional invariable antecedent originating the continuous changes of forms then there is just the hope that what appears to be delusion is an indication of the Truth underlying the compound of elements. If it were his destiny is his own making. The purpose of all philosophies is to convince man that by treading the right path the realisation of his reality, the *summum bonum* of existence, is a matter of time. It may be argued that in such a conception a definite series of effects is predetermined. That is not so. Life is no doubt purposive. There is a fixed goal for all sentiment begins and the movement of the whole creation is towards that destination of permanent existence free from the bondage of

time and space towards that reality of man, which is the Self that bursts forth into its full blaze of divine light and create everything and nothing at the same time to attribute to such a scheme the fixation of all detailed movements of creation which is the realisation in actual time and is an allogical attempt to try to fit into conception infinity a plan corresponding to the experience of ever changing conscious life based on an agreements of isolated facts extended over a period of time. Conscious experience unfolds certain effects which the mind conceives of the fruition of a pre-meditated plan owing to the onerous twist things take in spite of all human efforts to shape them otherwise. We forget that the knowledge of the future will continue to remain undetermined until it is buried in the past by the passage of time. One is quite oblivious of the fact that the work of the mind is the habit of the Self. The mind is subject to the chain of causes and effects. The Self is not. Until the moment of actualization of an event the finite being is unaware of the existence of that event in the darkness of the future. However the identification of the Self as being free from the cause-effect chain does not introduce a static element of, or a separatist tendency in, this unique conception. It may further described as a directive-creative vital principle free from the law of causality but nevertheless invariably dynamic and independent of it as the law is to the impermanent manifestation of causes and effects.

That question of predestination then only arises from the time of the occurrence regard as an objective reality. Therefore the popular theory founded as it is on the happening of series of events interconnected by any perceptible link leads the untrained mind to assume a mechanistic principle set going by a Deity external to man. The future is a closed book undeterminable and open, but when in the course of time it becomes past the events are appropriated to destiny. This is the doctrine of Dualism which we have been trying to deny, for a necessary corollary of such a theory requires as its fundamental the negation of the Self. With inherent powers of freedom and free will. Thus we would gravitate once again to the fatalistic conception of non-entirety. There can be no doubt, however that this idea of fatalism and predestination will persist in the mind in so far as the Reality of man remains in the background, negated or undiscovered and man identifies himself, due to the dominance of a changing mind as the will-less agent of a ruthless law playing with him like a cat with a ball of fibre. Further it brings untold pain with all the attendant sorrows that stupefy the senses and drive him mad.

I will for your edification review the historical evolution of the discovery of the nature of Self. Different psychologists have termed them in different ways some have variously called it the soul, the mind, the psyche the spirit: some have believed it to be an indefinable dynamic force, and yet some as consciousness and thought following the famous dictum *Cogito ergo sum*. 'I think, therefore I am.' Descartes believed that mind was consciousness. Hume was of the opinion that mind was not a dynamic force but a collection of impressions united together closely. This was called the associationist theory which J. Fredrick Herbart confuted. According to him mind was soul described as a quantity of energy which were knit dynamically by mental forces. Even that eminent psychologist Freud has not quite satisfactorily explained mind, though his principles of tracing the causes of behaviour and mental phenomena to the sub-conscious is the most remarkable discovery of modern science. It provides a fundamental

(Continued on page 6)

Seek Ye Greatness--II

(Continued from page 5)

basis on which all physical and mental actions can be explained. Schopenhauer, Plato, Aristotle and some of our recent psychologists have all attempted in their own way to interpret the meaning of the mind. An American philosopher William James drew a distinction between the structure of the mind and its functions as different from its meaning. He insisted that psychology should be more interested in the functions of the mind rather than in what it is. He drew the line which had been followed by the later psychologists and which has resulted in the development to a remarkable degree of the study of behaviourism, conditioned and unconditioned reflexes stimulus and response, instinct and intelligence.

Alongside this attempt to understand the meaning of mind there has also arisen an anti-animistic school of philosophers and psychologists whose arguments against the acceptance of a mind-conception or the presence of any dynamic force external, independent on the physical body have gained good ground with the materialists of the eighteenth and nineteenth centuries. Even in the present era there are many who uphold the point of view of psychology without a soul. On closer scrutiny their arguments are obviously puerile, though unerringly inductive in character. They adhere as far as possible to the assumption that science is not concerned with the why and wherefore of things so much as how they are. Moreover the mind, whether regarded as dynamic or static, being something real and intangible and therefore, not empirical cannot be inductively explained. Hence the inconclusiveness of the knowledge of the mind.

The later school of German, French and American psychologists have endeavoured to explain scientifically the psycho-physical relations, but here too there is no consensus of opinion. Of this more later.

Let us now try to understand ourselves what this conception of Self is in Islamic teachings and what explanation the Holy Quran affords. Before venturing to do so we should analyse in the light of our knowledge the Reality of Self and verify the conclusion thus deduced with the Holy Quran and the Hadis.

What am I? This is a question that one asks oneself in one's moment of spiritual inquiry and answers according to the breadth of one's mental grasp or the point of view one most favours. The seeker after Truth has to search for the answers where ever it is and whatever it may be. But there can be only one answer and that necessarily the true answer. An understanding of oneself is the *Sine Qua Non* to one's development. The Holy Prophet said:—"Mun arafa nafsahu faqad arafa rabahu." Who understands his Self, understands his Creator. Nevertheless the proportion of those who tread in the Path to an understanding of the Self is few and far between. It seems surprising, if not really shocking, to observe how deliberately people avoid this all important question which is very intimately connected with oneself. However, it must be said that even of those who seek to know the Truth only a negligible portion reach the goal. This is not because that the Path is difficult dangerous and fraught with innumerable perils. A seeker after Truth must overcome the many obstacles in his way, for difficulties tend, but to make his character strong. The truth of the matter, as it strikes me, is to be found in another direction. The way of approach is all wrong. That may account for the poor result and great difficulty. Pre-conceived ideas and misdirected knowledge are the twin causes. The first is the

result of purposeless thinking; the second of unselective reading, and confused assimilation of facts. The world has been and will continue to waste its energy on the wrong trail so long as there is no consensus of opinion between the majority of philosophers and the scientists. Science, Philosophy and Religion must be viewed from one angle after a division of labour has been effected, if the mad race to man's land is to be checked or we must start everything all over again.

By ceaseless observation, constant thought and regular practise of dhikr and fikr the seeker after Truth can in a comparatively short time and without much difficulty understand the secret of Self, the key to the Doors of the Kingdom of God, the solution to the Mystery of the Universe.

It is not without any justification that many abandon the quest midway. Some dauntless few may go to the farthest limit of their knowledge. They cannot go farther. Knowledge and thought are correlative. The extension of the mental way limit the radius of human knowledge, for, the mind can conjure and conceive only such phenomena as come under its immediate supervision. Beyond that it is not mental, it is not conceivable knowledge; it is, if I may use a platitude, spiritual. It belongs to the realm of mysteries, of secrets, of personal experience, strange, mystic and incommunicable. Hence the understanding of the secret of Self has two stages. First, comprehension by the mental; second, ultra mental or spiritual. In the first Reason is the guide, in the second, faith (Kashf) and practice of dhikr and fikr.

What am I? Am I body material, the vital force, mind, Soul, Consciousness, thought or the spirit? Man living equals body plus something. Man dead is body minus something. That something is what the Holy Quran call Ruh. (The spirit or vital Principal). Anticipating the question as to what is the Ruh, the Holy Quran says, "The spirit cometh forth from the Will of My Lord. Your understanding reacheth not to the comprehension of it." The mind cannot grasp it.

Like all men you are a composite creature of four elements, which together form the body, your outward form, and a fifth member called the Ruh, the divine commandment. These four elements, earth, water, fire and air forming your physical body moulded in various proportions into the human shape are also the component analytical parts of the Universe. What you feel, sense, and conceive are the visible and invisible manifestations of the elements in different shapes and conditions. You in reality are a Macrocosm in a Microcosm, and whether these two world are disparate and interdependent is worth discussing. Of the four elements of the sphere of creation, fire, the presence of which conditions heat, is obviously a neutral agent. Earth and water evolved from air, and air, whose motion we term wind, fills space.

Your first state of creation was death as the Quran points out. "How can you reject faith in God? Seeing that you were without life and He gave you life, then He will cause to die and He will again bring you to life and then to Him will ye return." Further the Quran elucidates the following steps of your evolution to conscious life until you were born Adam with inherent knowledge of His Names: "We created man from sounding clay form moulded into shape. He it is who created man from water." Perhaps the whole story is more clearly explained in the following passage: "Behold! thy Lord said to the Angels, "I am about to create man from sounding clay, form moulded into shape. When I have fashioned him in due proportion and breathed into him of My spirit fall ye down in obedience unto him." XV-28-29.

There is irrefutable evidence in this verse that man is neither matter nor spirit, but both. He is spirit-matter. But what is spirit? Let us reflect. All matter is believed to exist in three forms: solids, liquids and gases. And matter is indestructible. It may be broken up into molecules which consist of atoms, and atoms reveal the existence of electrons and protons which radiate electricity. Ultimately, therefore, matter in whatever form it may exist can be traced back to its origin Light. It may be described as bottled up waves or motion. The velocity of light as you know is 186,000 miles per second. This is the highest speed known to modern science. Does it not follow, therefore, that matter is also motion, though of course it may be less mobile? To put it better I should say that matter is the visible manifestation of the volition of the cosmic. It is, if I may be allowed to use the term, a definition of an aspect of the immanent God. Matter is spirit made visible and tangible.

To say that soul and body are separate is a figure of speech, But to see them separate is unlawful. The secret of the Universe lies hidden in life.

What is called body is only a particular state of life.

Paul Brunton in "The Inner Reality" makes mention of the fact that the divine illuminations that flash before the eye of the devotee in moments of intense contemplation of the cosmic is the nearest approach to God. He assures the worshipper that he need not look beyond the Light, since God is that Light. Man cannot see God, but as Light. This statement needs a little reflection. When mystics assert that Light is God they mean that Light being devoid of Form and without limit gives an indication of the nature of the ultimate concealed God behind that veil of Light. Yes, Light is a veil. It is not God, but a condition this side of the majestic. Nevertheless Light has for all purposes been considered as the first manifestation of Allah, from which all other beings evolved though for their existence they are not dependent on Light, but the most hidden in Light. It is an error to say that Light is God for we cannot limit reality. Allah is the Hidden and the Manifest, the Visible and invisible. How then can it be affirmed that He is Light, which is the Manifest, the Seen only?

This leads us to the question of the Real and the Unreal. Fundamentally there is no difference at all between the Real and Unreal, except one of literal interpretation for particular purposes. They are purely arbitrary. They are the pre-Adam conception of the One Whole. Logically they cannot both exist together at the same time, if by the latter we mean non-real. Either the real must be or the non-real. But that reality exists whether you

consider the lowest form of matter or the highest cosmic spirit has been proved by religious experience, if not by actual empirical science. Hence non-reality does not.

Sheik Muhiyuddeen Ibnu Aliul Arabi in his treatise Fusus-ul-Hikam explains fully the truth of Adam's creation and the six different shades of meaning attached to the Ruh, Nafs and Qalb. Allah created Adam with two of his attributes, called symbolically his two hands, Jalal (Glory) and Jamal (Beauty). Then He flashed into the symmetrical form his divine reflection. This is the process of blowing in which in the Holy Quran is called Amr—the divine commandment. It has been variously interpreted as the spirit, Jibreel, and Revelation. It is about this divine commandment that God revealed to Lord Muhammad when the latter was questioned on the point that "Your understanding reacheth not to the comprehension of it." Mark you it is the Will of Allah to which Iblees refused to pay obeisance. "And behold, we said to the Angels bow down to Adam and they bowed down—not so Iblees. He refused and was haughty. He was of those who reject faith." A careful study of this verse suggest many fruitful points. That Iblees is a post-Adam creation and did not exist before Adam. Here is a clue to those who understand. Satan will exist only as long as Adam exists. Let me quote further from the Holy Quran: "When thy Lord said to the Angels: 'I am about to create a man from a lump of clay. And when I shall have fashioned him and breathed into Him of my spirit, then will ye prostrate yourselves before him in reverence and venerate him.' Then did all the angels throw themselves on their faces together before him, save Shaitan alone, who was puffed up with pride and was numbered with the damned. God asked him: 'Who restraineth thee that thou prostratest thyself not before the work of my hands? Wouldst thou be haughty and prideful or deemst thou thyself superior to this thy fellow?' 'In truth,' answered Shaitan, 'I am indeed superior to him since thou createdst me from fire and him from mere mud of the soil.' Away with thee be thou stoned to death! then answered him again the Lord, 'My curse shall cleave to thee, till the judgment day.' 'O Lord,' quoth Shaitan, 'grant that thy judgment against me may be delayed until the Day of Resurrection.' 'So be it,' quoth the Lord, 'verily it shall be delayed as thou sayest until that Day whose time is determined.'

I would ask you to pay particular attention to the line 'He was of those who reject faith.' This is a broad definition of Shaitan that divests him of his usual traditional vestments of symbolism. Shaitan is a living

(Continued on page 7)

Concomitants

BURIYANI
&
PILAWOOS

YOU CAN'T THINK OF
ONE WITHOUT THE OTHER

OF COURSE!

'Phone: 5402.

Seek Ye Greatness--II

(Continued from page 6)

faculty born of ignorance and is a rejector of faith in God and the possessor of pride. These are the three fundamental characteristics of Shaithan, the enemy of Adam and his children—ignorance, faithlessness in God born of doubt, and pride. Whoever is a victim of these eternal triad is a child of Iblees. He shall not be great. He shall not understand the Self as the divine commandment. He shall not rule the earth of his being. Ignorance will blind him to reality; faithlessness will smother the light of love and loyalty; pride will impress his mind with a false sense of value so that he cannot see the other man's point of view. Ignorance is darkness; faithlessness is treachery; and pride is purliness.

An aspirant to the knowledge of Self, Greatness and Truth, therefore, must eschew these qualities of Satanic disobedience and substitute knowledge, faithfulness and humility in their stead. Turn the pages of history, study the life of any great man and you will see in him the embodiment of these three sterling qualities. No man reaches to greatness as I defined it, but as a conqueror of this eternal triangle, this doctrine of Mephistopheles, this elemental force of his being. Regarding the question of the Ruh from all angles of view the following interesting facts may be brought to light. That the brilliance of the form of man's corporeality and therefore his physical mould is the will of the cosmic—and the will and the Willer may not be quite dual; that the Ruh is not a condition of the body nor is the body of the Ruh. Man is both the form and the brilliance, a mystic combination of Ah and Dnum.

Gravitating now to the point at issue it may be safely assumed that the mind is an aspect of the divine commandment (Ruh) which is the reality of self. So are also consciousness, soul, thought and ideas. It is a dynamic force working its way up from the darkness of materiality to the light of its divine origin.

The next step and perhaps the most important step is the knowledge of the attainment of the greatness of self, breaking the limitations of ideas, thought, consciousness and mind. As I declared earlier there are two stages of the comprehension of the self. I shall repeat them here again:—First, knowledge of the self under the direction of the mind which is an aspect of the self. Second, comprehension of the self by the self itself. In the former knowledge is necessarily limited, for the secret of the self if no found in the dark maze of self as Dr. Muhammad Iqbal declares.

If thou wouldst read life as an open book
Be not a spark divided from the brand,
Bring the familiar eye, the friendly look
Nor visit stranger like thy native land.

Our mind is but a billow in the vast ocean of self. The billow may not be separated from the ocean, nay the billow may be the ocean itself, yet can the rising billow perceive the immense vastness of the gigantic ocean in which a thousand billows of like nature rise to the surface at one breath? But it can see the oneness of its mighty bosom by uniting with its body to body to become its eyes. The ocean must view its magnitude in the brilliance of its form. It cannot do otherwise. Hence the comprehension of the self is possible if the limitation of mind, and thought are forgotten and you stand naked before the polished mirror of your heart and view with pleasant memories the reflection of your reality. The mirror once made shining will never grow dim, the light once reflected will not fade. It was in one of his moments of self analysis that Dr. Iqbal exclaimed:

My goal does not lie outside myself
'Tis unfor us that I do not find
the Right Path.

When, therefore, you recognise your self in the mirror of your heart you will have understood your Creator, and perchance you may lament on the follies of remaining in the bondage of limitation which hitherto made you worship many idols such as mind, thought and ideas even as the Arabs of the days of ignorance worshipped stone images which are the material forms of their ideas of God.

I am here reminded of a poem a friend once wrote to me on this question of self. I shall repeat it now for your benefit.

I stood on the Mountain Top
Dazzled by the Sunbeams of Time,
Wondering how to develop
My Individual Prime.

I looked before and after
In the Past of my Youth;
The dim Future was softer,
Lo! I saw myself for Truth.

It was a moment of Ecstasy,
Of pain and Body Pleasure:
It was a Time of Eillacy
That many Sciences assure.

Then it struck me all sudden
As a Bolt from the Deep Blue,
There was a Breath of Time Hidden
When He Existed not You.

My Self appeared before Me.
And full well in His Figure
I saw My Formless Time Free,
Now, Past and Future vigour.

What, said he, No time, No space,
No Being before and after;
Now is the Time which is always,
He is nor was Creator,
Fool, said my Self, with a sigh,
Knew you not you were not born?
Wherefore should you ever pry
The Time that is Eternal Morn?
I looked before and after
And beheld it was all One.
I was Time Divine Master,
For there was no God, but One.
I was my Immortal Self,
I was the Master unborn
I vain searched for the Himself
And found the I-ness live one.

The entire question of the Self has been very beautifully expounded by Dr. Iqbal in his Javidname. Perhaps no poet has better expressed the metaphysical argument than he and yet one feels even as he devours his poetry with avidity that after all is said and done Iqbal himself has not found the Right Path to the Vision of Self, though he knew Himself. This is no surprise. Divine illumination comes, but frequently. But when it does come it will be only when the Mirror of your Heart is polished by dhikr and fikr and is ready for the reception. The Path is easy and is as straight as a bee line provided a guide leads you who knows the way. But ere the question of the leader arises you must needs know the True Religion that can show you the easiest Path. I shall discuss this matter in another article as I fear I have written quite a long one already.

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Musings of a Pensioner- XXVIII

(Continued from page 1)

out any effort on the part of the winner. Can money be won in life insurance with ease? On the contrary a policy means a life of thrift and cheese-paring and self-denial. We are told in the Quran that the prohibition is because of the tendency of gambling (1) to "cause enmity and hatred to spring up in your midst" and (2) "to keep you off from the remembrance of Allah and from prayer." Does a life insurance policy cause enmity and hatred and does it keep the insurer from prayer? Let us analyse the problem still further. When a person gambles or takes a lottery ticket, it is in the hope of *immediate gain to himself*. In an insurance there will be no gain to the insurer but the benefit will accrue to his family *after he is dead and gone*. Further in gambling and lotteries the risk is a *total loss of his whole stake*. Is there any such risk in life insurance?

Again in gambling and lotteries the result depends on an uncertain event. But in life insurance, it depends on the death of the insurer. Is there any doubt that death is inevitable? The only doubt is as to when death will take place, and as I have stated the Insurance Company acts on the science of the law of averages, by which they can protect themselves against any loss.

Plea Of Reliance On Allah

Further the plea put forward by some Muslims that they prefer to rely on God to provide for their families hardly requires any refutation. It is true that the ideal of reliance on God as stated in the Quran is to be found in the prayer of Abraham (6-163) which Muslims have to recite at least 12 times in their five daily prayers "Say! Surely my prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds." "No associate has He; and this I am commanded and I am the first of those who submit."

The lives of our Holy Prophet and his associates show that they easily realised this ideal in their lives; witness the continuous defensive battles they were engaged in and their unceasing life of prayer and adoration. I should like to point out that the use of the word "my" in the above prayer shows that no Muslim can evade his *legal responsibility* where others have acquired rights against such a Muslim by transferring his legal responsibility to Allah. The Quran (see 24-33) makes it a legal obligation on a man to maintain his wife and children. A man is not to marry unless he has the means to maintain a family. Many Muslims marry with no prospect of supporting their families; they go further and do not restrict their families. Children are born every year and on death of the husband and father the whole family is driven to the streets to starve, die or in the alternative commit unmentionable acts. This legal responsibility cannot be got rid of by a quotation of the formula of reliance on God. That formula only applies to the man's *own* life, acts, and conduct when face to face with unforeseen circumstances and not to his *legal* obligations to others, and his duties towards his fellow-men.

Widows' And Orphans' Pension

For a long time Muslim Government servants were denied the right of the provisions of the Widows and Orphans Pension Fund. Recently the question was raised, but the Muslim petitioners were promptly met by the argument of the Secretary of State that the participation of Muslims in the privileges of that ordinance would affect the

actuarial tables of the whole ordinance. This objection was thought to be unanswerable and the question was dropped. I then took the matter up, as it was heart-rending to see the misery of bereaved Muslim families, little children, infants and young widows. After enlisting the sympathy of the Colonial Treasurer, Sir Wilfred Woods, I drafted a short ordinance keeping the actuarial tables unaffected and at the same time not interfering in any manner with the Muslim law of marriages and divorce.

The sweetest sound I ever heard in my life was the low-voiced cheering from the throats of my generous-hearted colleagues in the old Legislative Council when I moved the third reading of the Bill and it was passed and the law allowed Muslims the privileges of the ordinance for the first time in Ceylon.

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