

Read  
**"The  
 Star of Islam"**  
*the Most Popular  
 Muslim  
 Paper in Ceylon*

# The Star of Islam

(A CULTURAL WEEKLY)  
 PUBLISHED EVERY SATURDAY  
 Editor:—ENVER C. AHLIP, B.A.

Advertise in  
**"The  
 Star of Islam"**  
*the shop window  
 for  
 only high-class  
 goods*

VOL. I. No. 37.

COLOMBO:—SATURDAY, APRIL 6, 1940.

PRICE 10 CTS. PER COPY.  
 ANNUAL SUBSCRIPTION INCLUDING  
 POSTAGE RS 6/-.

## Musings Of A Pensioner-XXXII

Purpose in Nature—Does God also Evolve—  
 Quranic Views of Transcendence—God  
 Creates a Every Moment

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

THERE are two possible views if we give full effect to the fact of evolution in nature. Professor J. A. Thomson in his book *Scientific Riddles* says as follows:—

"Is the idea of purpose congruent with the scientific facts?—may more: Do the scientific facts in any way suggest the interpretation that nature expresses a purpose? It has been found that the lower animals, being largely unconscious, cannot be credited with a purpose, we are led to think of a Creator's Purpose."

### View That God Also Evolves Not Islamic View

Having come to this conclusion does God bear the significance of "I will be what I will be"—the God of Evolution as that branch of the modern school of Philosophy known as Emergent Evolution asserts. Or does God mean the God Who said "I am that I am."

There can be no doubt that Iqbal, following the Holy Quran agreed with the latter view. In Lecture IV he says as follows:—

"Thus parallelism and inter-action are both unsatisfactory. Yet mind and body become one in action. When I take up a book from my table, my act is single and indivisible. It is impossible to draw a line of cleavage between the share of the body and that of the mind in this act. Somehow they must belong to the same system, and according to the Quran they do belong to the same system. "To Him belong 'Khalq' (creation) and 'Amr' (direction). How is such a thing conceivable? We have seen that the body is not a thing situated in an absolute void; it is a system of events or acts. The system of experiences we call soul or ego is also a system of acts. This does not obliterate the distinction of soul and body; it only brings them closer to each other. The characteristic of the ego is spontaneity; the acts composing the body repeat themselves. The body is accumulated action or habit of the soul; and as such undetachable from it. It is a permanent element of consciousness which, in view of this permanent element, appears from the outside as something stable. What then is matter? A colony of egos of a low order

out of which emerge finite life and consciousness of a higher order, when their association and inter-action reach a certain degree of complexity. It is the world reaching the point of self-guidance wherein the ultimate Reality, perhaps, reveals its secrets, and furnishes a clue to its ultimate nature. The fact that the higher emerges out of the lower does not rob the higher of its worth and dignity. It is not the origin of a thing that matters; it is the capacity, the significance, and the final reach of the emergent that matters. Even if we regard the basis of soul-life as purely physical, it by no means follows that the emergent can be resolved into what has conditioned its birth and growth. The emergent, as the advocates of the Emergent Evolution teach us, is an unforeseeable and novel fact on its own plane of being, and cannot be explained mechanistically. Indeed the evolution of life shows that though in the beginning the mental is dominated by the physical, the mental, as it grows in power, tends to dominate the physical and may eventually rise to a position of complete independence. Nor is there such a thing as a purely physical level in the sense of possessing a materiality, elementally incapable of evolving the creative synthesis we call life and mind, and needing a transcendental Deity to impregnate it with the sentient and mental. The Ultimate Ego that makes the emergent emerge is immanent in nature, and is described by the Quran as 'the First and the Last, the visible and the invisible.'"

(Continued on page 8)

## CLOSE OF AN EVENTFUL LIFE

FAREWELL TO MAAS J. MAJID

Mr. Maas J. Majid, a prominent Muslim public man, passed away in the early hours of the morning of the instant, at his residence at "Florisin", Ilampden Lane, Wellawatte, and his funeral took place in the evening of the same day at the Jawatte Burial ground.

The late Mr. Majid was a member of a prominent Malay family in Ceylon, and one of his ancestors was Capt. Noordeen, made famous in the early history of the British in Ceylon as exemplifying the loyalty and devotion that is prominently characteristic of the Malay race. He was educated at the Government College and after a brief stay in England, straightaway returned to Ceylon to take up the duties of a Commissioner in the Ceylon Forest Department. Though still very much a youth then, the brilliance with which he stated the case for special political representation for the Malays and the manner in which he met the common objections of the time, won for him the immediate admiration and congratulations of all those who were assembled at the Audience Hall that day, and the everlasting gratitude of the community. Thenceforth he chose to devote his time to the service of his religion and to the Muslim community.

He was a beautiful speaker and there are few platforms in the various Muslim centres in the Island which he did not occupy urging his fellow-Muslims to shake off their lethargy and to wake to the needs of a rapidly changing environment.

From the platform and by pen (by pen mostly), he endeavoured to explain to the non-Muslim public what the Religion of Islam stood for and what the aspirations of a true Muslim were. Many informative contributions on Islamic themes have appeared in the local press under his name at various times. He contributed much of the literature that was issued by the Muslim Missionary Society of Ceylon and wrote fairly frequently in various publications out of Ceylon, such as "Bombay Chronicle," "Deccan Times," "Muslim Review," Lahore, "Genuine Islam," Singapore etc.

At the close of the last elections to the State Council there was a section of popular Muslim public opinion, that he should be nominated as one of the Muslim members in Council and the expression of that opinion took the form of several memorials to the Governor.

Five years ago, he took over as Chairman of the Management Committee, the helm of affairs of the Wekande Jumma Mosque which were in a corrupt state and had guided its course since its present state of

(Continued on page 8)

## Who Am I And What Is My Goal?

(By the Sufi Movement of Ceylon, Kandy.)

"I," the object of self consciousness is spread beyond dimension or conception. Self sacrifice, self-affiliation and self-dissemination are within the radius of concrete intellectual irradiation.

To eradicate the false "self" and consummate individuality is no vocal illusion. "He who knows the Self knows God."

The sum and substance of Sufism is that there is but one being and that every soul is that Being in full.

"Being's the essence of the Lord of all,

All things exist in Him and He in all;

This is the meaning of the gnostic phrase,

All things are comprehended in the All.

All things are in Him and He in all.

Display Thy image with its radiant sheen—

Nay, in them all, so vast Thy effluent grace,

'Tis Thyself, not Thine image, that is seen."

Our life here is a hollow bubble, an empty dream and a vain delusion. All life is one unending lesson on the falsehood of appearances, and the idea behind all is one Reality—the Self; although modern science shows us a self-contained and self-sufficient universe not in touch with anything beyond itself—nothing supernatural, with no interventions from beings other than ourselves being conceived possible. The individual selves have no reality; they are but phases of the unchanging universal Soul (Dhat). The Reality is one and the differences of the selves are illusory. "I am in your individuality, but you do not observe."—Quran. Again we have the following poems from Omar Khayyam and Emily Bronte, respectively.

"Whose secret presence through, creation's veins

Running Quicksilver-like elude your pains;

Taking all shapes from Mah' to Mahi; and

They change and perish all—but He remains."

"Though man and earth were gone And suns and universe cease to be,

And Thou wert left alone, Every existence would exist in Thee."

The denial of the lower self and the positive affirmation of the Real Self is unselfishness. The body which is insentient as a piece of wood cannot shine and function as "I." As such it should be treated as a corpse—like body. The doctrine of Self or the notion of 'I am' is the root of the tree of illusion. This tree should be felled and eradicated. One should stand apart as an indifferent spectator cheer-

(Continued on page 7)

# The Plight Of The Muslims

## NECESSITY OF IMMEDIATE ACTION

### WHAT ARE OUR LEADERS DOING?

BY M. H. AMIT, B.A. (LONDON).

THERE is a crying need of social reconstruction not only in the towns but in the country as a whole. The Muslim Associations have hitherto confined their attention to the towns whilst in the countryside the need for effective action is all the more imperative. Associations of other communities are flourishing and active while Muslim Associations alone are in a moribund condition. The material is to hand. What matters is for the Leaders to leave the impress of their capacity upon the raw material.

In the tea estates there is today a great deal of labour trouble. Political agitators, some through self-interest, others through a genuine desire to ameliorate the living conditions of the labourers, have roused the otherwise docile and obedient estate workers to a proper sense of their importance in the economic structure of the Island.

Conscious of his political power, disgruntled at the treatment meted out to him and roused by the instinct of self-preservation, the estate labourer seeks strength in the organisation of vast numbers. On several occasions it unsuccessfully tried the weapon of the worker-strike. At times its struggle has been unusually futile, often bloody and inglorious, rarely has any tangible good resulted. The Mooloya incident with its now proverbially comical political repercussions stares out fresh in our minds.

In the role of middleman between the employer, the Superintendents of the estate and the employees, the labourer is the estate. The estate, all consisting of the owner, the manager, the clerk, the clerk and several assistants. It is amongst this class most Muslims are to be found. Once there was a time when they commanded a great deal of respect and regard from the labourer; time there was when they drew fat salaries and lived almost princely lives, but today their position is undermined, their authority questioned, their salaries reduced, their very existence jeopardised.

The causes of this social and economic debacle are not far to seek, as the estate staff was recruited mainly from the educated children of the Muslims employed on the estates. The Tamil labourer was then practically illiterate. With the opening up of schools in the estates, facilities were afforded them to acquire a knowledge of English, the *sine qua non* for any employment. They were not slow to seize the opportunity and soon out rivalled the Muslim boys in the race for employment. With parents and relatives employed in the same estate it was always possible for the Tamil boy to accept lower wages and give better service. The result is that Muslim are daily ousted from their posts and are being replaced by Tamils. As an example of the happenings in the estates at Nawalapitiya may be quoted. Along the Dolosbage roads there are about ten estates. A decade ago the staff employed on these estates consisted mostly of Malays. They formed a very happy colony, contented, peace-loving and dutiful. As a body they contributed liberally to the welfare of Muslims. They were a tower of strength to the community at Nawalapitiya. But alas! Today they are no more. Some were removed by the unkindly hand of death, others having fallen victims to the demands of a disaffected labour force lost their jobs, while still others through their own fault left the estates. This is only an example of what goes on practically every day in other parts of the Island as well.

The plight of the unemployed estate labourer is one of untold misery. What little he gets from the estate at his discharge is hardly sufficient to maintain his family for a few months. Several years often elapse before he secures another appointment. Meanwhile, he falls upon an already burdened relative to support him in his misfortune and thereby drags him down into debt. During the period of their parents' employment the education of the children is totally neglected unless some benevolent relative grudgingly or ungrudgingly lends financial aid. These children, with their education irrevocably obstructed stand no chance of attaining any academic distinction, far less able are they to compete with children of other communities in securing employment. The evil condition unchecked. They become a source of wood and drawers among those who have to continue in the same severe.

The schools are situated several miles away. The children have to travel several days it is impossible to be looking for a child at less than Rs. 20 a month. To keep a child at school would cost a parent a sum of Rs. 40 in the neighbourhood of Rs. 40. It is possible, even with the strict economy, to educate a child while the parent himself gets a bare salary of Rs. 70/-? The difficulty increases when there is more than one child in the family.

These problems have existed from earliest times, but they have never been felt more seriously than today. Tamil labour has fully organised itself. It has sangams, sabbas, and associations. There are branch associations of the Indian National Congress with membership of several thousands. An estate superintendent alone is against the restriction of immigration. He would prefer to lose his staff rather than his labour force, for the one could easily be replaced, while the other could be replaced only with the greatest difficulty. Conscious of this power labour associations have often demanded the dismissal of members of the staff on the flimsiest of grounds. These requests have usually been granted.

These facts are neither imaginary nor exaggerated. It is the naked truth. The *Star of Islam* we believe finds a large number of supporters in the estates. These disturbing events have been brought to the notice of the public that the leaders may take steps to change the situation. The All-Ceylon Malay Association confines its attention to the Malays of a few large towns. In fact the epithet "All-Ceylon" is inapplicable to the present Malay Association and is a misnomer. The same may be said of the Muslim League. It is for bodies of this nature however, who have a record of service to the community, restricted in scope though it may be, to champion the

## Letters To The Editor

The Editor,  
The "Star of Islam,"  
Colombo.

Late Mr. Maas J. Majid.

Sir,—It is with profound regret that we learn of the death of the above gentleman who, as all Muslims will acclaim has been the guiding Star of the *Star of Islam*. His untiring work in connection with this paper has been the means of enlightening the teachings of the Holy Prophet Muhammad.

It is hardly necessary to state that his death has come as a blow to all those who were associated with him, and is an irreparable loss to the Muslim Community.

The members of the above association beg to convey their heartfelt sympathy.

"May his Soul rest in peace, Ameen."—Yours, etc.,

H. M. SHERIFF, Secretary.  
Al Lujunathul Subbanul  
Muselimmeen, (Y.M.P.A.)  
Colombo, 3rd April.

### Akbar Mosque, Slave Island.

Sir,—I shall be greatly obliged if you could allow me a little space in your valuable journal in support of Mr. M. C. Ossen, President of the Muslim Union, on the above subject.

I feel the Muslim public, too, will corroborate this statement. As it is the bounden duty of each and every Muslim, male or female, to see that the religion of Islam is preached or taught by educated Alims, I feel that the above-named Mosque should take a keen interest and select one of the sons of Katheeb Tuan Bagoos to be under the guidance of either Katheeb M. U. A. Raheem or M. Y. A. Rahim, etc., etc.

D. K. B. ZAIN.

85-9, Wekande Road,  
Slave Island, April 6, 1940.

Sir,—With reference to the article appearing in the "Star of Islam" of the 2nd ultimo in the above caption, I would like to endorse and corroborate the suggestion of the Muslim Union, Slave Island, in its proposal that Alim M. Y. Rahim, be appointed as Katheeb at the above Mosque should the present Katheeb, M. U. A. Raheem, be found incapable due to old age.

Alim M. Y. A. Raheem, besides being a brother of the retiring Katheeb M. U. A. Raheem, possesses a thorough knowledge of the religion and has the necessary qualification in Arabic. Further, Alim M. Y. A. Rahim is the third son of the late Katheeb Abdul Rahim Ajmaheem.

I am fully convinced that Alim M. Y. A. Rahim is the most eligible person to hold the post of Imam. Moreover one cannot overlook the fact that the sons of the present and the late Katheeb are too young to hold such a responsible position while their knowledge of religion and arabic is limited. Alim M. Y. A. Rahim is a product of the Late His Holiness Noohu Ebnul Abdul Cardir of Kahiri under whom he had his training, and he is fully conversant with Arabic, Urdu, Gundool etc.

In writing this letter I earnestly hope that the Mosque Authorities concerned will not hesitate to consider the qualifications and eligibility of Alim M. Y. A. Rahim, when deliberations commence for the appointment of a new Katheeb.—Yours etc.,

H. M. SHERIFF, Secretary.  
Al Lujunathul Subbanul Muselimmeen  
(Young Muslim Progressive Assn.)

cause of the Muslims, not only in the city but throughout the length and breadth of the Island. Here is a cause which calls for immediate attention. Should no steps be taken, we will find two to three thousand of our brethren unemployed, illiterate and poverty-stricken, a burden to the community and a hall-mark of the incapacity of our leaders.

## Simple Lessons In Islam

BY

HIS HOLINESS MAULANA MOHAMED  
ABDUL ALEEM SIDDIQUI

and

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

13. Q. On what days of the year is fasting strictly forbidden?

A. Fasting is strictly forbidden on the following days:—

1 Ramadan Festival day,  
2 Hadji Festival day,  
3 Eleventh, twelfth and thirteenth days of the month of *Zul-hadji*

4 Thirtieth day of the month of *Sha'ban*, when their is no conclusive proof as to the visibility of the crescent moon.

5 All the remaining days of the month of *Sha'ban* after the fifteenth, unless such Fasting is observed under very exceptional cases.

### Ramadan Festival

14. Q. When is Ramadan festival falls?

A. Ramadan festival falls on the First day of the month of *Shawal*, that is, immediately after the end of *Ramadan*.

15. Q. What is Ramadan festival called?

A. Ramadan festival is called *'Eed-ul-Fitr'*.

16. Q. Why is Ramadan festival called *'Eed-ul-Fitr'*?

A. Ramadan festival is called *'Eed-ul-Fitr'* because it is the Festival celebrated on the day we ceased Fasting. (*Fitra*: Fast-breaking.)

17. Q. What are the main acts on the Ramadan festival day?

A. The main acts on the Ramadan festival day are

1 The distribution of *Sadaqat-ul-fitr*  
2 The recital of *Thakbir Mur-sal*  
3 The offering of two *rak'ats* of *Sunnat-ul-'Eed-ul-fitr*.

### Sadaqat-ul-fitr.

18. Q. What is *Sadaqat-ul-fitr*?

A. *Sadaqat-ul-fitr* is obligatory distribution of alms among poor Muslims. It is incumbent on all Muslims, who have enough Capital left on the last day of the month of *Ramadan* after paying house-rent and debts and after necessary expenditure on themselves, their dependents and even their cattle. It consists at least of 2½ measures of threshed or of 5 measures of unthreshed grains, which form the staple food of the locality, for every Muslim member of a household. (To be continued)

## CLOSE OF AN EVENTFUL LIFE

(Continued from page 1)

efficiency. He was the Chairman of the All-Ceylon Meelad Sharif Committee during the year 1937, and he was one of the best disciples of the famous Divine and Theologian, His Holiness Moulana Abdul Aleem Siddiqui.

He was only 33 years of age and his loss is mourned by all Malays and other Muslims in general and by all with whom he came in contact.

It is several years since there was such a large attendance at a funeral at Jawatte, comprising Muslims representative of Malay, Ceylon Moor, Indian Moor, Memon, and Parah communities and also of non-Muslims. It was a fitting tribute to the public service unselfishly rendered by a young man so quickly called away a higher life. He was ailing for the last three months. He leaves behind him his mother and three brothers, and a host of other relatives to bemoan his loss.

### The Funeral

The funeral took place on April 1st at the Jawatte Muslim Burial Ground of Mr. Maas J. Majid, Editor-in-Chief of the "Star of Islam," President of the Wokande Jummat Mosque, and a trustee of the Jawatte Muslim Burial Ground.

He was the eldest son of the late Dr. A. Majid and Mrs. Majid, and grandson of the late Mr. M. C. Amoo and the late Subedar Assan. He leaves his mother and three brothers, Messrs. M. A. Majid, M. S. Majid, and M. K. Majid.

The Rev. M. T. Amir Alim and S. B. Latiff, of the Wokande Jummat Mosque, the Rev. B. B. Bahar, of the Malay Military Mosque, and the Rev. M. U. A. Rahim, of the Akbar Mosque, officiated at the graveside.

Among those present were —

Messrs. M. T. Akbar, T. B. Jayah, W. M. Hassim, M. I. M. Haniffa, Dr. S. Muttiah, Messrs. M. Y. M. Mansoor, M. R. Akbar, T. Suby, M. U. M. Saleem, Drs. C. D. P. Babapulle, T. S. M. Samahin, M. P. Drahman, Miss G. F. Opie, Messrs. A. A. Deene, M. B. Amath, D. Rutnam, M. M. Saldin, T. S. Sabar, Rauf Pasha, Moulvi Nadvi Sahib, Alibhoy Chavan, J. A. Cuttlan, H. C. Amath, M. T. Amoo, T. J. A. Sally, M. H. Noordeen, M. J. A. Preena, T. S. Hashim, B. H. Preena, B. T. K. Preena, B. T. Preena, T. S. Rahaman, O. C. Amath, A. C. Amath, M. C. Amath, T. E. Saldin, S. Thassim, J. A. Noordeen, T. K. Mahat, T. S. Sally, T. M. Sourjah, L. J. Sourjah, S. A. Marjan, A. Majeed-Rahaman, A. G. A. Azeez, T. Salibee, J. A. Sappideen, W. J. Ahlip, M. A. Sourjah, T. D. Cuttlan, T. B. Cuttlan, M. M. A. Jaldin, M. K. Jaldin.

Messrs. A. W. Amath, Z. A. Amath, T. Y. Barris, T. Y. T. Barris, M. C. S. Mohamed, A. Hamid, T. W. Sabar, T. S. Y. Amit, T. K. Y. Amit, Z. D. Musafar, A. R. Musafar, Jainudeen Musafar, C. H. Mantara, Z. H. Mantara, B. M. Careem, B. M. Dharma, T. N. Asmoon, T. A. Hassen, C. B. Meedin, T. M. B. Meedin, M. H. Amith, A. R. Packir, T. A. I. Saldin, T. A. Sabar, T. J. Hassen, Enver C. Ahlip, H. C. Ahlip, T. C. Ahlip, M. C. Ahlip, M. D. Junus, T. B. E. Pallie, Z. Munscoor, A. S. Harahap, M. Junus, B. D. Assan, B. Z. Lye, Moulvi M. A. Lafir, B. S. Lye, T. A. Dole, T. H. Dole, A. L. Dole, M. I. Cassiere, A. D. S. Laxana, T. A. Laxana, T. H. Amith, M. Salim, S. Madar, T. A. Sookoor, T. Y. Sahid, S. S. Ismail, A. C. M. Ghouse, M. C. M. Mahroof, and B. H. Vanderwert.

## A TRIBUTE

By Z. D. MUSAFER

The Angel of Death has been abroad throughout the land and has claimed one of the most gifted sons of Islam in Maas Juragan Majid.

The record of his life, though brief, for he was only in the thirties, was beautiful in its dedication on the altar of service to Islam. He possessed extraordinary gifts, which would have brought him worldly success.

He was a most polished and eloquent speaker, as well as a writer of distinction. But he spurned wealth and fame, and undermined his health in an all-consuming devotion to the cause of Islam.

He saw with sorrow that the Muslims of Ceylon in their quest for material ends had neglected their glorious spiritual heritage.

The beautiful simplicity of Islam was being encrusted with every form of superstition and legend; and its principles were being honoured more in the breach than in the observance.

He was filled with messianic fervour when he saw that religion was merely becoming an empty form devoid of any spiritual significance to most people and wrote a series of brilliant pamphlets, calling the sons of Islam to restore their faith to its pristine glory. He became one of the founders of the Muslim Missionary Society, whose avowed object

and ideal was to spread the Gospel of Islam throughout Ceylon.

The greatest service he has rendered to Islam was to found a Muslim Weekly, called the "Star of Islam," exclusively devoted to religious affairs, and every week his articles written with burning sincerity were read avidly by the vast Muslim Public. His crusade against the spirit of unrest and indifference towards religion among Muslim was making headway, when his health was undermined by his incessant labours. He has now passed away in the plenitude of his powers to the poignant sorrow of the Muslims of Ceylon.

His brief but crowded life should serve as an inspiration to all Muslims to rally round the green banner of Islam, and revive its ancient glories in the spirit of true soldiers of Islam. The Muslims of Ceylon should show their deep appreciation of the imperishable services he has rendered to their religion in a tangible form by founding Scholarships for poor Muslim students so as to inspire the youth of Islam to capture the selfless devotion and sustained religious enthusiasm, which he had shown when he was cut off in the prime of life.

A poet has most felicitously described his life in these beautiful words.

"The Now is an atom of mud  
And the Near is a perishing cloud  
But afar is a Faery land  
And beyond is the bosom of God"

## SUCCESSFUL MUSLIM CANDIDATES

The following were successful at the Examinations held late last year

London Chamber of Commerce  
(Nov. 1939)

General Commercial Certificate  
T. S. Mohammed (Ceylon Technical College).

Referred Arithmetic: E. A. R. Preena (St. Anthony's College), S. A. C. M. Samsudeen (St. Aloysius College), M. H. M. Saly (Private Study).

Certificate for Shorthand Typists

A. R. M. Mohideen (St. Benedict's College).

Referred Arithmetic (S. M. Farook (Private Study), S. A. C. M. Samsudeen (St. Aloysius College).

Domestic Science, Senior

Miss G. M. R. Jayah (Ladies College).

Cambridge Senior

\*Miss G. M. R. Jayah (Ladies College).  
\*With exemption from the Matriculation.

Doctor's First Examination

A. R. Deane.

Our heartiest congratulations to them.

# MOULANA

COLOMBO

GALL

## The Shop

where you will not fail

to get the fabric—whatever it may be—in the colour, pattern and price you favour. You will not waste time in your shopping if you visit Moulana's.

## NOTICE

The management welcome Mr. Enver Crayin Ahlip, Honours Graduate in History, as the Editor of the "Star".

They deeply regret the irreparable loss caused to the publication and the Community through the death of Mr. Maas J. Majid, the former Editor-in-Chief.

To the sorrowing mother, the brothers and relatives they extend their heartfelt sympathy. Inna-Ilahi-Raihoon.

## The Star of Islam

A CULTURAL WEEKLY

COLOMBO: APRIL 6, 1940.

### From Him We Come

THE phenomenal progress of the *Star of Islam* and its wide-spread popularity are in no small measure due to the capacity of its Editor-in-Chief—MAAS JURAGAN MAJID. The Muslim Community is an important one computed not only on the basis of wealth and valuable vested interests, but as well for its cultural and religious ideals. Whatever the angle from which the subject is approached a valuable culture has to be preserved from snatching in the

particular group, but from one larger viewpoint of humanity as well. Happiness is a generic term involving only to a slight extent mere material aids; more particularly it is a spiritual content and happiness comes to a country and to the world not through the forcible disruption of any culture but through the assimilation of the vital aspects of every cultural heritage by every other cultural group. In any light the supreme importance of the Muslim Community cannot be gainsaid but its preservation and scope for self-expression are dependent upon a group of leaders to evolve those institutions essential for the self-expression of the Community, a group of wealthy men to help realise them and, in the generality, the will and the courage to strive with might and main for the uplift of the community. And inasmuch as the existence of a cultural group, and the existence of a group within a larger political entity is only possible through a recognition of ends and the formulation of schemes for the realisation of those ends, in the body politic generally the Press stands unchallenged as the most vital factor in any scheme of reconstruction or progress. Only in the presence of an adequate press could the whole body politic be informed of conflict-

ing ideologies, their nature and their effect upon the Community and the people left with the facts on which to form a rational judgment. Such being the case one cannot but pay a tribute to the wonderful work of the Editor-in-Chief MAAS JURAGAN to whose untiring efforts the *Star of Islam* owes its being and vigour. The Community did not lack wealth, but it lacked talent as witness the publications that enjoyed a brief day of hope and life before premature decay. The Community has been steeped in such apathy that the acceptance of the *Star of Islam* has been a miracle, all the more so after the summary rejection of the previous Muslim publications. That the *Star of Islam* is nearly rounding the first year of its life in all the strength and vigour it has given expectation to is no slight tribute to MAAS JURAGAN'S capacity as Editor. The members of the Muslim Community are still groping wildly, swayed now by the charm of manner of one politician, now by the fire of another's oratory. To all MAAS JURAGAN has offered this priceless treasure—The *Star of Islam*—of policies in print for all to think over and criticise, to formulate other plans, to choose their leaders and to be themselves the architect of the fortunes of the Muslim Community.

if that alone had been his work it would have been considerable. But his services have been considerably greater. His untiring efforts to help the poor and needy were never vain for they both obtained the immediate needs for which his help was solicited but he set to all time and to all youth the ideal of service. At no time was he too busy or too tired to all who called upon him. In his tenure of office as the Chairman of the Wekande Mosque he has acted in the way to be expected of his former performance—ungrudging service and unflinching regard for his duties.

A touching testimony to his popularity was the large gathering that assembled to bid "good bye" to him on his pilgrimage. Far, far away, far from the troubles and alarms of a world that man strives hard to make unhappy, ALLAH'S glorious day has dawned on one of Ceylon's best. Ceylon needs such men badly, and it is only when one has passed away to the farther shores that men with a catch of the breath and a sob in the heart look mutely on the clod of clay that once possessed a spirit that made it unique. Death is tremendous! Yet how much more tremendous is life! the life that dared Fate with the *Star of Islam* in his hand and the Light of ALLAH in his Soul.

"Unto Him do we return."

# THE JOURNEY

By E. C. A.

WITH noble pity Firdausi sings

The fate of heroes and the fall of kings;

Nizami next did warmer genius move

To paint the subtle lunacy of love,

Till Sa'di took the pencil and began

A vaster theme, a worthier subject—MAN.

Life! in death there is life, the life beyond a greater and a richer life beside which this ephemeral existence is but the passage of a lantern slide projected on the screen. Maas Juragan is now enjoying that richer life of bliss eterne far beyond the travails and toils of this life which he strove to make good and beautiful by his endeavours.

The purpose behind his life! The purpose! It is that which matters, for if death steps in and claims a life the purpose that animated a life and its actions will be reborn in others and shall live for all times. No hope dies, no life that is dedicated to the Holy Purpose of Islam, be it low or high, ever fades away from this earth but lives on, perhaps unseen, perhaps in the actions of those that follow.

The traces cannot of my earthly being

In aeons perish—They are there!

He is gone, who for so long and from an early age strove his best to carve out of this earthly life the vision of his soul, who strove to realise from the material within him as well as without the ideal of Islam. He is gone and all mourn him; rightly perhaps, for Islam needs all such men who pursue an ideal, wrongly mourn his departure for he is called to higher service.

He had identified himself with Islam. As a Muslim he had striven with all his might to found an Islamic state, tried to banish the forces of darkness that cloud the vision and deaden the soul. He wrote of the everlasting rose-gardens of Paradise where love always is but he never forgot the roses that fade and the human hearts that ache for it was his ideal to bring the fragrance and glory of those gardens to the hearts of the Muslims here in Ceylon. At all times was he ready to help those who needed his help, at all times conscious of the sacred principle of Islam that

the greatest service to God is the service to one's fellow-creatures.

To the hearts of all moments come when one is stangely disturbed.

Then hope again lends sweet assistance,

And Reason then resumes her speech;

One yearns, the rivers of existence,

The very founts of life to reach.

He is at peace. We who mourn for him have to take comfort in the thought that with Maas Juragan it is a yearning no more, that he is nearer the fountain of Life than we who mistakenly wish him alive. Sorrow is natural, but sorrow alike and joy affect not the serenity of his peace. He is where neither the sorrow of others nor the pain and rack of the despatched him any more for in life he has passed through the shadow of the valley of death and his soul has now reached the haven of desire. Our young Poet—Mr. Mohammad—has writ in undying language the vision of what's to be, beyond the veil.

Liké Goethe, on his death-bed he would see

"Mehr Licht", the hand unseen of death would open

The golden portals to the land beyond

And lead him from obscurity to light

From shifting sands to wide horizons bright.

Darkness had gathered in the skies when the final service began but a lone star wept in the Western sky, shedding its wondrous beams on the group gathered by the grave-side. The words of the Quran solemn and grand rose on the wings of the evening breezes, opening up the heart to a strange restlessness, yet withal bringing balm to the stricken soul, comfort and cheer.

"O soul that art at rest! Return ye to your Lord well pleased with Him and well pleased unto Him. So enter ye among My servants and enter ye into My Paradise."

# WORLD-WIDE IRRELIGIOUSNESS AND ITS EFFECT-II

## Moslem Educated Youth's Infamous Book

By Q. A. RAB.

A certain gentleman once wrote a treatise on the "Fallacy of Faiths" in which he said, "Christianity, Hinduism, Buddhism and Islam are the principal forms of religion in the present day world. The aim of all religions is the same—to unite and make men good and perfect...The existing forms of religion have defeated their own ends...Let moral philosophy and science do the business instead—the business of binding mankind with a common ideal and leading them to the desired goal by way of perfecting them gradually in the light of their own inward moral sense and ideal." Thus he bade goodbye to all religions of the world and asked all men to follow science and philosophy for achievement of perfection. He showed signs of morbid dread for religion and religious persons.

A few quotations from his writings and what we wrote in reply will suffice to show our readers what sort of atheists has appeared in Islamic people of this age. Being the son of a Moslem he inherited Islamic Faith but unfortunately he could not appreciate the best treasure he got by inheritance and gave it up in fascination of trashy things like science and philosophy. May he come back and realise the greatest he has blunder committed in life!

**"A Mercy to All Nations."**

1. "Muslims maintain that unless a man recognises Hazrat Mohammad as the last and best of all prophets, believe in the life after death and perform *Rozā, Namāz*, etc., however good he be otherwise, he has no escape from hell." Certainly this is the belief of every Moslem. There is no doubt that Hazrat Mohammad (may the Mercy and Blessings of Allah be on him) was the last and best of all Prophets and a mercy to all nations. He reached the highest pinnacle of glory in human life. Has there been any man in the world in any age who has been able to imitate him fully in a single secular or spiritual matter or to give a better principle of action in any sphere of human life than that of his? Certainly not. Then should you express rabid views against recognizing him to be "the last and best of all prophets?"

According to the writer Mr. Gandhi is a good man but as he is not a Moslem by faith so he has no escape from hell and this is wrong in Islam. Mr. Gandhi may be a good man. Why does not the Indian Government recognise his goodness but arrest and punish him like an ordinary culprit? What reason have you to support Mr. Gandhi and decry the policy of the Government? He is punished on the ground that he does not recognise the authority of the Government, violates its laws and creates turmoil in the country. Can you defy the Viceroy of India and escape the adequate punishment for such a crime? Certainly you cannot. The last Prophet has been the last Viceroy of the Almighty Creator to the entire humanity. Therefore if anybody defies him, he not only defies the authority of the Prophet but also that of the Creator and thereby makes himself fit to incur Divine Wrath and Punishment. For it none is responsible but his own self. Unless and until you accept and abide by the laws promulgated by the temporal government of a country for peace and welfare of its people, you can never be recognised as its subject and escape the punishment for the defiance of its authority. Thus if you do not accept and abide by the principles of life the Creator has taught mankind through His Last Prophet, you cannot escape the punishment of His Eternal Government and for these none is responsible

but your good self. But how long will you defy the Authority of the Eternal Lord? "As for him who remains in error, the Beneficent Allah will surely prolong his length of days, until they see what they were threatened with, either the torment or the hour of doom. Then they shall know who is in more evil plight and the weakest in forces." 19: 76-7.

An American gentleman has said, "Muhammad, the Master Prophet, the Last or the Perfecting Teacher of Divine Truth, the Only Guide to humanity, has the Mission and Authority to invite all mankind to his right path, has finished the general religious education, his part is to unite all in one, to lead human beings to their destination, to the end of the earthly journey. Therefore to follow him is salvation, bliss and perfection; those who will submit to him will never be unhappy. He is the universal Apostle of God, proclaiming his religion to all, his voice reached far and wide, and his teachings were final and perfect." And Mr. G. B. Shaw, the famous critic and philosopher of the modern age, has said, "I believe if a man like Muhammad were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much-needed peace and happiness."

It is a matter of profound regret and sorrow that we have the misfortune to see in this age Moslem youngsters who are not aware of the best treasure they have in their own house, but search for the rotten things in the house of others and have the temerity of uttering morbid views against their religion without having a shadow of knowledge about it!

Now I want to know from the writer what his scientists and philosophers have done for uniting and making men good and perfect? Most of the modern scientists are engaged in inventing means of destruction and actuating people to be more cruel than tigers and behave like brutes. There are many scientists and philosophers in Europe and America and certainly they are more intelligent than our philosopher friend of Bengal. He should first justify their conduct and then invite people to follow them for the purpose of being good and united.

**Scientists Responsible for Wars.**

If you have a grain of commonsense in discarding religion in favour of science and philosophy for the purpose of uniting and making men good and perfect, let us know what actuates the scientists and the philosophers of one country to invent dangerous weapons and means for killing the people of another country, why they take active part in wars and help nations to create woe and misery, discord and disunity in the world? "Satan promises you

poverty, and bids you do filthy actions, but Allah promises you pardon from Himself and abundance, and Allah is Ample-giving, Knowing. He gives wisdom to whom He pleases, and he who is given wisdom, is given a great good." 2: 268-9.

2. "As the inevitable results of such faiths we see that most of the religious persons...are engrossed in the same unhappy conditions of mutual distrust, selfishness and intolerance from which sprang the motive of reformation in the name of religion and that the problem of the human world is as it was before the advent of any religion. Must we still persist in our fallacies or try to perfect man in the light of his own moral sense and ideal?" The writer means to establish that religion has done nothing with regard to moral improvement of human beings, so it is all the same if they have or have not any religion; religion is quite useless and religious persons are selfish, treacherous and intolerant! They have eyes but will not see; they have ears but will not hear; they have minds but will not ponder. Such is the case with these misguided youths. They say and do as their evil passion and Satan's insinuation urge them to say and do. The gentleman is an educated man. He knows many historical facts and surely it is not unknown to him that before the advent of the Holy Prophet Mohammad (may the Mercy and Blessings of Allah be on him) Arabia was inhumanly merged in grossest immorality, deadliest disunity and most atrocious tribal feuds and intolerance and how miraculously he made them united and good within a short space of time and established perfect brotherhood. Can you name a single scientist or a philosopher who has been able to unite a score of men of any country and make them good and perfect? Certainly you cannot. We are at a loss to understand how an intelligent educated man can lose his commonsense in this way and utter things which can not even be uttered by ordinary men of ordinary intellect there were, are, and shall be justice, equality, honesty, peace and happiness in human society, it was, is and shall be due to religion. Why should a man care for justice, honesty and morality if he does not believe that he would be responsible to his Creator some day for his actions? So when an irreligious person speaks of these virtues in the light of science and philosophy, he is either in an abnormal condition of mind or he wants to avoid his duty to his Creator under the instigation of his own passion and that of Satan. I think every wise man will admit that

it is religion that has taught man the ideas of morality, and honesty, justice and tolerance, right and duty, good and evil, and Moral Philosophy is based on religion. "Allah taught man what he knew not." 96: 5.

**The Quranic Challenge**

3. "It is not contradictory to say that this or that book or word is a book or word of a God who is eternal and infinite." Certainly not. "If you are in doubt as to what we have revealed to Our servant (the Prophet), then produce a chapter like it and call your helpers besides Allah, if you are truthful. But if you do it not—and you shall surely never do it—then fear the Fire whose fuel is men and stones: it is prepared for the unbelievers." 2: 24. "This Quran could not be invented by any besides Allah, but is a confirmation of what was before it and a clear explanation of the Book—there is no doubt in it—from the Lord of the worlds. "Do they say; he (the Prophet) has invented it? Say: then bring a chapter like it and invite whom you like besides Allah, if you are truthful." 10: 37-8. This is a Clear Challenge of the Lord of the Worlds to the unbelievers. And the Challenge was made about 1400 years ago. It stands as good to-day as it stood at the time of the Prophet and shall do so as long as the world will continue. None of the unbelievers of any age shall be able to meet the Challenge. This is the surest proof that the Quran is the Book of the Eternal, Infinite Lord and has been revealed for the guidance of mankind. Now if the writer can meet the Challenge in this age of gross materialism, the materialistic world will dance in joy and he will be worshipped with unlimited ecstasy. So he should come forward with his basketful of scientific and philosophical knowledge to contradict the Challenge and work out the greatest wonder in the world. The plague of irreligion has seriously attacked the man and he has lost the balance of mind and commonsense.

4. "Does not divine voice speak to you, O you and others, if we only cared to hear it...strongly wonder if it is nothing but the outburst of a deranged mind and a heresy worked out in the mind of the writer by Satan in order to ruin his soul. Will he let us know how his god speaks to him and what he says? Has he said to him that he has no principle in his creations and man is at liberty to live and act according to his whims and has no responsibility and obligation to him? The gentleman is a sufferer of virulent type

(Continued on page 6)

## MALAY TURBANS?

### ISSADEEN'S

of course!

★ Attractive Designs  
★ Durable Batiks

## ISSADEEN & Co.,

THE FEZ CAP PEOPLE,  
29-33, 2nd Cross Street, COLOMBO.

## Worldwide Irreligiousness And Its Effect—II

(Continued from page 1)

of spiritual disease hence he utters these things in a state of delirium.

"Religion is for Men not for Beasts"

5. "Is there any man who is devoid of any moral sense? Can you guide a dog or a cow through your religion?" Certainly there are innumerable men devoid of moral sense in the world and they are promiscuously found in the so-called civilized people of the modern age. Man under the sun can have the impudence to deny this fact. See records of picked-up children, illegitimate child-births, elopements, and many other social scandals among the societies of these people and then tell us if men are not generally devoid of moral sense. It is only among the section of religious persons who fear their Creator and believe that they will come to have to account for their actions to Him, that you will find that there exists morality. Why do your scientists prepare the means of birth-control and invent poison-gas and destructive weapons? Is it these people who will show the way to unite and make men good and perfect in the light of their own inward moral sense and ideal? The gentleman should know that religion is for men and not for beasts. So we cannot "guide a dog or a cow through our religion." How can we, when we cannot guide an educated human being like the writer through our religion? It is a sheer folly on the part of the writer to declare war against religion without which man can never be good and perfect, just and honest.

6. "Religion dreads reason. Let reason murmur it takes the advantage of man's ignorance and brings heaven, hell, revelation and such other things to overawe and suppress reason. But reason is a thing that differs a man from a beast. In the suppression of reason, nature is perverted and man turns again a beast, nay worse than a beast." Islam never dreads reason rather it exhorts men to come to reason and see things in their true perspectives and realise the truth. "We have revealed the Book to you in order to bring men from darkness to light. Do you not then meditate on the Quran? If it were from any other than Allah then they would have found in it many discrepancies." 4: 82. It is very truly said that, "Where angels fear to tread, devils rush in."

Every thing in the world has its own limit. Man has his limit also. When he goes beyond that limit, he trespasses and commits sin. If he then comes back and repents, it is well and good for him. He has limit in his faculty of reason also. He cannot go beyond it and comprehend a thing. Here he is to believe and test his belief by personal experience, so that he may be satisfied that what he believes is true. If he goes beyond his jurisdiction, his reason will not work, he will be bewildered and be spiritually ruined. On the other hand we see that reason is a relative term and human cognitive power is not equal in all men. What is reason to one man, may not be reason to another man. Had it not been the fact European nations would not have waged this dangerous war. One nation is claiming that it has reason to do this or that while another nation is saying that that nation has no reason to do this or that. The anarchist's reason differs from that of the king; the dacoit's, from that of the rich man. In this way every wicked person can justify his misdeeds according to his own reasoning. But no sane man can say that these misdeeds are good and should be encouraged on the ground that the misorder has his reason behind him. Thus the man who preaches irreligiousness to people has reason in support of his action like the other misorders of the world, and thinks that he is quite right

in his action. But he is not right and does an act of mischief. "Evil and good are not equal, though the abundance of evil please you. So, O men of understanding! fear Allah that you may be successful." 5: 100.

On the other hand it is seen that a man is not always reasonable in his all actions: he commits mistakes in reasoning and does a thing and then he sees that he has done a wrong thing. I may tell my readers that when I introspect I find that what I once thought to be quite right and was not at all right and I did a very wrong thing. Sometimes it excites my laughter and sometimes I feel a shamed for it.

### Human Fallings And Incompetence.

Thus we see that man has frailties and he is quite incompetent to chalk out the principles of human life by himself. Therefore the Creator has given the principles and sent His Prophet to teach mankind by his personal example how they should bring those principles into actions and live in this world. It is neither over-awing nor suppressing reason but calling people to come to it and live in perfect peace and amity. If you do not believe, no body can force you to believe. So you should not quarrel with those who believe. We believe and act accordingly with the belief that the belief will bring us either material or spiritual welfare. Otherwise none would have done anything in this world. An American gentleman has very rightly said, "Belief in one God and the Prophethood of Muhammad is perfectly simple and reasonable. The life of Muhammad, his teachings, his character, his success against overwhelming odds, the good he did to his people and to the world at large, all demonstrate his divine mission." "Therefore our Prophet Muhammad (may the Mercy and Blessings of Allah be on him), seal of prophethood has delivered the Last and Best rule for perfect humanity, here and after, to understand which we must keep ourselves in best mental condition, safe and sound from every conceivable obstacles."

"He is with you wherever you are; and Allah sees what you do. His is the kingdom of the heavens and the earth; and to Allah affairs are returned. He makes the night pass into the day and He makes the day pass into the night, and he knows the inner-most of the breasts. Believe in Allah and His Apostle and spend out of what He has made you inherit, then those who believe and spend shall have a great reward. What reason have you that you should not believe in Allah? and the Apostle calls you to believe in your Lord and already He has taken your covenant if you are believers. It is He Who sends down the clear communications upon His servant (the Prophet) that he may bring you forth from utter darkness to light; and most surely He is kind, Compassionate." 57: 4-8. "Allah is the Patron of those who believe. He brings them out of darkness into light and as to those who disbelieve their patrons are the devils who take them out of light into the darkness; they are inmates of the Fire; they shall be therein forever." 2: 256. Now the gentleman is to state his reasons why he should not believe in Allah, "heaven, hell, revelation and such other things" which he says "overawe and suppress reason." Satan deliberately disobeyed Allah and made himself most abject. He then took a vow that he should make all men deviate from the Right Path of Allah and thus make them fit to be inmates of hell. Therefore those persons who deliberately persist in their disbelief in Allah and mislead people from His Right Path by their words and actions are surely the followers of Satan and it is useless to argue with them for the sake of truth. "Verily those who disbelieve, it is equal to them whether

you warn them or do not warn them, they will not believe." 2: 6.

A crime is committed by a loyal subject and a similar crime is committed by an anarchist. Their crime is not the same in the eyes of the king, though it appears apparently so to the public. They shall not be treated equally and the mode of punishment shall not be equal but will differ. The loyal subject is punished out of kindness and sympathy with the aim of correction and reformation and the disloyal one, out of wrath and indignation with the purpose of damping his disloyal spirit. If you want to have the advantage of the king's mercy and sympathy, first of all you are to recognise his authority and then submit to him and abide by his laws; if not, you shall be searched, arrested and punished according to the law for such crimes. This is quite reasonable and justice demands it. Otherwise no culprits would have been punished in the world.

You are a subject of British India. India Government has formulated the Indian Penal Code to punish Indian culprits. Does it overawe and suppress reason" of the Indians? and make them "beasts nay worse than beasts?" Can you defy the Authority of the Government and say that it has no right to punish culprits according to the Indian Penal Code on the ground that every Indian has reason and moral sense by virtue of which he can guide himself truly and commit no crime? If you can say so, let us know why there are so many Indian criminals in Indian jails? Can you dare to say that it is their religion that "overawe and suppresses their reason" and they are actuated to commit crimes or that it is only religious persons who commit crimes and go to jails and all irreligious persons are so many lambs that they never commit any crime or go to jails? Certainly you cannot say so and argue in this way and opine that the Indian Penal Code is useless and not binding upon the Indians. When you cannot say this against a man-made code for a country, and has to admit its utility, how can you say that the Almighty Lord-made Code for the entire humanity is not necessary for their guidance and it "overawe and suppresses reason" of human beings and makes them "beasts nay worse than beasts"? Islam never overawe and suppresses reason rather it exhorts men to come to reason, use it and come to Truth. To these people their whims appear like reason so they deviate from the Right Path and ruin their own selves. "Surely We have revealed the Book to you with Truth for the sake of men, so whoever follows the Right Way it is for his own soul and whoever goes astray he only goes astray against it". 39: 41.

May Allah keep us safe and sound in our Faith and always save us from the most vicious and fearful wave of irreligiousness of the age!

My most humble request to parents

and guardians in this connection is that they may see that their sons and wards learn the fundamental articles of our Faith in early age and keep aloof from forbidden food and drink and prohibited manners and customs so that the Faith may deepen into their hearts and they may grow up true Moslems. May Allah help us and guide us truly!

## Allied Mystery Army

### Plan To Cut Off Ukraine And Odessa

Although the Allied army in the Near East has not yet received any headlines in the world press it is now revealed that on all accounts the forces, now concentrating near to Egypt, the Arabian States, Turkey and Roumania today number over 500,000 fully trained soldiers armed with the most up-to-date modern military equipment.

Lieutenant-General Sir Archibald Percival Wavell is in charge of the British section and he is working in active co-operation with General Weygand, head of the Allied forces, who was Marshall Foch's trusted right hand man in the last war and Commander-in-chief of the French army.

The neutral correspondents stationed in the Near East are of opinion that the Allied war policy consists in pushing a two-pronged stab towards Germany and the Soviet Union.

One part of the army would push forth, when the activities commence towards the Balkans in order to obstruct German access to wheat and oil available in the lower Danubian basin while the other part of the army would strike in the direction of the Soviet oil-fields at Baku.

If the Allies succeed afterwards in meeting, they would cut off Odessa and the Ukraine from which Germany is hoping to draw her future supplies in raw materials with the help of the Soviet Union.

The Baghdad Correspondent of Al-Azhar, Cairo, writes in his journal: that propaganda of German origin has lately been intensified in the countries bordering on the new Arabian Kingdoms in the near East. The Arab Kings are described as creations of Britain's secret diplomacy and the spreading of her domination over the remaining African and Asiatic countries.

In this connection, the correspondent, adds, that while German propaganda is likely to prejudice certain sections of the Arabian people, there is no doubt that majority of the populace are definitely in favour of the Democratic cause and that the news bulletins issued by British Broadcasting Office from London in Arabic language are being received here with complete satisfaction.

In many squares in many cities in Arabia, huge gatherings may be found listening to news every evening emanating from the loud-speakers which have been placed for the purpose.

Concomitants

BURIYANI

&

PILAWOOS

YOU CAN'T THINK OF ONE WITHOUT THE OTHER

OF COURSE!

'Phone: 5402.

# Who Am I And What Is My Goal?

(Continued from page 1)

fully submitting to be the instrument of His Will and merely be a witness to what is happening. He should cease to be the doer of all actions. The truth that attributes, (sifat) actions, etc., are His and His alone should be recognised without an atom of doubt and realized as such in full. This is a fundamental principle in Sufism. A steady practice of this attitude of the mind with a firm unswerving abidance in the Self eradicates the sense of 'I, My' and 'Me' in the body.

"Your 'self' is non-existent, knowing one!  
Deem not your actions by yourself are done;  
Make no dry faces at this wholesome truth—  
Build the wall ere the fresco is begun."

Why vaunt thy 'self' before those jealous eyes?  
Why seek to deal in this false merchandise?  
Why feign to be existent of thyself?  
Down with these vain conceits and foolish lies!"

Maqlana Rumi in his narration of Noachic philosophy says:—

"Said Noah to his Nation, 'I am not I.'  
I am not, It is God that lives.  
When the 'I'ness disappears from the sense of man,  
It is God that talks, hears and understands.  
When the 'I' is not the I, the 'I' is the breath of God.  
It is a sin to assert one's 'I' with Him."

It is our ignorance that shrouds the path from our vision. This knowledge in the end, will come to all, but conscious endeavour takes us to the goal sooner. When the vision of the web of life becomes clearer and clearer obscurity becomes more and more illumined.

"Truth is not proved by terms and demonstrations,  
Nor seen when hidden by concrete relations:  
The 'Canon' is no 'Cure' for ignorance,  
Nor can 'Deliverance' come from 'Indications'.  
If at each 'Stage' thy course diverted be  
To different 'Goal,' true goal thou' It never see;  
And till the veil is lifted from thine eyes  
The sun of Truth will never Rise for thee.  
Therefore,  
"Strive to cast off the veil, not to augment  
Book-lore: no books will further thy intent.  
The germ of love to God grows not in books;  
Shut up thy books, turn to God and repent."

and let this repentance come not too late. For, it is in the mind of the young that spark of philosophy takes root, and 'virgin soil yields the best'.  
Yet, how can the ordinary man "turn to God?" No matter how pure motivated and spiritually minded he may be, he needs a further assertion. He achieves this assertion by constant discourse with Sufis and Mystics. Then he gains new knowledge and attains vividness of spiritual insight and depth of convictions which otherwise are beyond his reach. This new spirit and power takes possession of his life and remains with him in the busiest hours of his days endowing him with a peace and confidence which the world can neither give nor take away. He then adheres to all the rules which his spiritual teacher, the Sufi or the Mystic had given him and

he makes him (the teacher) the object of his personal devotion, through whom he expects his salvation. "He who loves me loves God"—Hadis. He lives with spiritual aim as the only permanent one, which never ending at death goes on for ever. There is no death but only a change. Forms are projected and withdrawn for revealing again new forms.

"Our birth is but a sleep and a forgetting:  
The soul that rises with us, our life's star,  
Hath had elsewhere its setting,  
And cometh from afar;  
Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory, do we come  
From God who is our home."—  
Wordsworth.

We should doubtless recognise the fact that spiritual knowledge and realisation are the base of philosophy of the Holy Prophet Muhammad (P.B.O.H.) and in fact the foundation of all Sufi thought and Culture. Sufism is a message unique with an inspiring vision. It has been a permanent and ennobling influence on the life and thought of the Prophet's mystic adherents beginning from Uwais-i-Qarni who is known as Ashqi Rasul (lover of the Prophet). It brings within the grasp of mankind the subtle link between man's aspirations towards Truth and his earthly adventures with a philosophic background. The moral ideals in the doctrine and character of the Prophet stand out as the best expressions of man.

Sufism is creedlessness. It does not despise creeds, but utilises them as channels for transcending them. It teaches that the world should be given up but not abandoned on that account. To be in the world and not of it is the genuine test of a Sufi. The very significance of renunciation consists in renouncing attachments of the mind and not merely adopting the symbols of external conformity to rules of conduct. To such there is no difference between solitude and active life. One should free himself from all clings to life and their various manifestations, all desires, anger, greed and lust. One can, through the force of his indomitable will, rise beyond mind and body and abide firmly in the Self. The Sufi aspires to soul-culture and complete self-mastery by controlling the wandering mind and subjugating the errant senses with a view to mortifying all earthly desires and bodily cravings. His personal experience will then show that he is the Truth. Happiness and misery which are only in the senses cannot touch or affect the Real Self. A Sufi rides himself from the grip of environment;

comes out of all forms; gets beyond all laws of conventional morality, dogmas and books and is self-sufficient in himself. Attachment to forms crystallises us and leads to stagnation. "He whom earthly attachment does not blind, can sight, of His Lord everywhere; he, who is deaf to the clamour of the outside world, can hear His voice in the lightest whisper."

A Sufi has no sect. He belongs to all sects and is beyond all these limitations that cause the infringement of Ancient Gift of Man—the self attainment. All reason ends in finding unity. The Sufi's conception of the divine unity makes it impossible for him to love God without loving His creatures. In the world of science, the forces are gradually reduced in the search of underlying force. Religion, the most precious and dearest of all sciences, discouraged this underlying unity ages ago and termed it the Self or the Truth. Nothing can go beyond this knowledge. Those, whose minds are relatively purer, experience it in the early stages in flashes and ultimately, after continuous practice, it is turned into a constant realisation.

Comfort is no test of truth. Very frequently it can be noticed that truth is far from being comfortable. A Sufi purges himself of all these. Thus enabling the higher Self to shine. The lower self should be sacrificed at all cost. "Abandon, O son of Man, all selfish motives and perform thy duty to Self alone." One should be strong, absolutely fearless and should follow the Truth at any sacrifice. Not even the slightest deviation from the path of Reality should be tolerated. Every mistake is a lesson learned by bitter experience and there is no better way for the affiliation of the self. Burke puts it—"Example is the school of mankind, and they will learn at no other." Every action has a future which proceeds from it. Every act mental and physical which directly leads us to the goal (the goal of self-discipline or self-dissemination) is really a virtue. To quote Tennyson:—  
"Give us but law, one element, And one brief divine event, To which the whole creation moves." Every act, which takes us to the same destination in a zig-zag route, is called a vice.

Reasoning (fikr) is very often accompanied by error, but the very attempt to transcend error makes us divine and differentiates us from animal-world. Disorders in the material body is the struggle of nature to throw out the toxins which may have accumulated in the system. Similarly, sin and the consequent painful experience is the effort of the self within us to get rid of the animal. Sufism is never sense-knowledge. Although we cannot know the self we are the Self—the unity of existence

(wahadatulwujud), the whole of It. The infinite cannot be divided. The apparent manifestations are the reflections of the eternal One seen in time and space. In Sufism we must experience this unity and the variety should be overlooked, for the summum bonum of the Sufis' quest is Union with God. We being the Self ever free, should hold fast to the self within us. "Out of the intensity of the consciousness of the individuality, the individuality itself seemed to dissolve and fade away into boundless being; and this is not a confused state, but the clearest of the clear, the surest of the surest; utterly beyond words; where death was an almost laughable impossibility, the loss of personality (if so it were) seeming no extinction but the only true life." says Lord Tennyson.

"I am thy Dawn, from darkness to release:  
I am the Deep, wherein thy sorrows cease:  
Be still! be still! and know that I am God:  
Acquaint thyself with Me, and be at peace!  
Erase the record of palimpsest  
Within thee, by the scries of time impressed:  
And on the smooth surface write anew:  
'I am All-Wisdom, Righteousness and Rest.'  
I am alone; thou only art in Me:  
I am the stream of life that flows through thee:  
I comprehend all substance, fill all space  
I am pure Being, by whom all things be.  
Yes, I am Spirit: in thy depths I dwell:  
Art conscious of My presence, all is well:  
Cleave but to that—thyself art thine own heaven."

Thought is all important. What we think we become is well authenticated in all religions. Therefore, let us move and grow with the one Sun in life, yet humble and meagre in comparison to sun and substance, singing to the tune of—

"Naught know I, in deep dark of error shrouded  
But Lord, hast thou no wisdom lamp for me?"

### Notice

A meeting of the All-Ceylon Malay Association (Literary Branch) will be held at the Jainudeen Memorial Hall, Rifle Green, on Monday, 8th April, at 5 p.m.

M. H. AMIT, Hony. Secy.  
(A.C.M.A.L.B.)



## Don't let old Hitler Spoil your Holiday!

Are you letting old Hitler interfere with your holiday plans? Some people are afraid to make plans. They are deceived by the present situation when the world is off key, off sanity. That is yellow-livered folly.

Why, in the name of Conscience, not buy things that take your fancy and enjoy nicest dishes and make yourself gay?

Oh joy, we are here to serve you with delicious oriental Delicacies — specially Buriyani — And though prices of the commodities are soaring up, these rich delicacies cost you no more. Enjoy them

AT

# PARIS HOTEL

SECOND CROSS STREET.

Phone 3109.

## Musings of a Pensioner XXXII

(Continued from page 1)

### Does God Guide and Control at Each Moment

It will be seen from the above extract that Iqbal, following the Holy Quran, not only believed that God did not grow, or evolve, and that He is what He is, but also that evolution was an expression of His Purpose. If so, does God guide and control the whole evolutionary process throughout or was the world-process endowed at the very beginning with the capacity of working out its own destiny in as free a way as possible, so that the evolution has from time to time a quality of creativity?

The great fact that the Holy Quran makes pointed reference to man's free choice of action and his accountability for every act or deed committed by him, creates a logical difficulty here and the problem is the same one indicated by Professor Muirhead and referred to by me in my last article. Professor Thomson indicates the dilemma as follows:—

Soon, however, further difficulties arise. Has there been detailed guidance and control throughout? or was the whole outcome, including its freedom to evolve the new, implied in the unthinkable creative Origination of the Order of Nature?

"The theory that there has been purposeful guidance throughout the ages has to face great difficulties. It suggests imperfections in the original irreducibles if subsequent spiritual influxes, as Alfred Russel Wallace called them, have been from time to time necessary to help things and organisms over difficult stiles. Moreover, the insinuation of operative transcendental factors is apt to mean a relapse in both religious and scientific development." As Deussen puts it: "Only a cosmos which seems to be sufficient to itself can be conceived of as having been created by God."

"The other theory is that the purpose and urge were potentially expressed in the beginning, in the creative institution of the original Order of Nature, as a garden's beauty in its sown seeds. As Paul Janet says: "That which is precisely most worthy of God is to have made a Nature which creates itself." A Divine Purpose may have been realized in the world-process of endowing the original irreducibles with the capacity of progressively working out their destiny in a relatively free way, so that the evolution has from time to time a quality of creativity. It would be altogether unfair to this theory to charge it with the crudity of picturing a world launched into space in independence of the Creator. That *ex hypothesi* is one of the things God could not do; but in regard to His abiding relation with His creation, who is wise enough to speak?

"But we could suggest that if there is a purposefulness behind Evolution, and if man is an instalment of one of the purposes, it may be our most urgent and practical duty to try to discern more of the great evolutionary trends so that we may assist in the fulfilment of more of the purpose. We must study the tactics, so that we may share more fully in the realization of the strategy."

#### Quranic Views

The Quranic view is clear and the explanations do not, to my mind, create any difficulties of a very grave kind. Man was given a free choice of action and he is accountable only for the evil of those actions of his which he deliberately and intentionally committed of his own free will. The Quran emphasises the fact that he will not be held liable for acts com-

mitted by him inadvertently or of necessity, even though such acts may be against the Islamic Code (See for instance 53-32, & 2-173 &c relating to food.)

The universe was created for a purpose, and evolution is a part of the purpose. God is both Transcendent and Immanent, and He is always ready to help man in His infinite qualities of Grace, Forgiveness, Mercy and Compassion, but the effort has first to be made by man to gain the assistance of these qualities. (13-12)

Further the Quran teaches us that God not only created this world with all its obstructive qualities as a testing ground for man's moral evolution in his striving forward to win a personality hereafter, but that He also revealed Himself to man by Revelations to Prophets and Apostles to guide mankind from time to time according to the needs of the age. Man therefore is only accountable for his acts when they have been deliberately committed by him in the teeth of his conscience and against the guidance vouchsafed to him in these Revelations. Can the blame then be put on God if man has to pay for the evil consequences of his own free acts, which retard his progress?

The Quran repeatedly points out that if a man commits a wrong it is to his own detriment. Similarly, when he does good; such acts do not affect the Transcendent God. Further the Holy Book points out that on the day of Judgment man will be called upon to judge his own cause and give judgment himself. God is described in the opening chapter as the *King of the Day of Judgment* not the Judge, so as to leave freeplay for His Qualities of Mercy and Compassion.

In Islam we have none of the difficulties which confronted St. Augustine for instance. St. Augustine wrote as follows in his Confessions:—

"But I also as yet, although I held and was firmly persuaded that Thou our Lord the true God, who mad'st not only our Souls, but our bodies, and not only our souls and bodies, but all beings, and all things, wert undefilable and unalterable, and in no degree mutable; yet understood I not, clearly and without difficulty, the cause of evil....."

"And I strained to perceive what I now heard, that free-will was the cause of our doing ill, and Thy just judgment, of our suffering ill. But I was not able clearly to discern it. So then endeavouring to draw my soul's vision out of that deep pit, I was again plunged back as often. But this raised me a little into Thy light, that I knew as well that I had a will, so that I lived: when then I did will or nill anything, I was most sure, that no other than myself, did will and nill; and I all but saw that there was the cause of my sin. But what I did, against my will, I saw that I suffered rather than did, and I judged not to be my fault, but my punishment; whereby however, holding Thee to be just, I speedily confessed myself to be not unjustly punished. But again I said, Who made me? Did not my God. Who is not only good but goodness itself? Whence then came I to will evil and nill good, so that I am thus justly punished? Who set this in me, and ingrafted into me this plant of bitterness, seeing that I was wholly formed by my most sweet God? If the devil were the author, whence is that same devil? And if he also by his own perverse will, of a good angel became a devil, whence, again, came in him that evil will, whereby he became a devil, seeing that the whole nature of angels was made by that most good Creator? (Eck. VII, 4, 5.)"

#### Evil Necessary for Test of Man

In Islam on the contrary God's pur-

pose in creating man was to enable him to win a personality which could meet God face to face, and this was not possible for any created being unless he had been tested by impact with matter out of which he was created in the very world in which he was created and by being allowed a certain latitude of action.

#### Free-will

The Transcendence of God is a spiritual Transcendence and the problem must be viewed in this light. The personality that man has to win must therefore be a spiritual personality based on ethical conduct and for correct ethical conduct man must be given a choice of action and no choice of action is possible unless in every matter in life there are two alternatives of action open to men! One of these alternatives must be good, because God had so decreed it, and the other must be bad because God had forbidden it. Thus the creation of evil was inevitable in God's purpose of creation, and suffering and pain are parts of the life of man. Further Revelation was necessary to instruct man on what is good and what is forbidden. If He had not given man a free choice of action, ethical conduct would not be possible; and ethical conduct would be meaningless if there were no resistance, in the shape of evil, to contend against and some indication of what was evil and what was good. But there is still one difficulty which has to be faced, and that is the difficulty of reconciling man's freedom of action with God's foreknowledge or the difficulty in its more modern form of reconciling man's freedom of will with God's will. And it is on this point, as it seems to me, Iqbal has not interpreted the Holy Book correctly. Perhaps I had better explain what I mean fully in my next article.

**Just arrived!**

**Just arrived!**

— AT —

## RAHMAN BROTHERS

A rare collection of Johnson's Dinner Sets in the latest designs to suit all taste and obtainable at Pre-war Rates.

**FOR EVERYTHING IN PLATEWARE**

Visit

## RAHMAN BROTHERS

21/23 & 25, CHINA STREET

— AND —

89, 1st CROSS STREET, PETTAH, COLOMBO.

Tel: 2409.

Printed and published for the Proprietors of "The Star of Islam" by Harris Cassim Camball, No. 37, Glennie Street, Slave Island, at the Colombo Adana Press, Nos. 39 & 41, Glennie Street, Slave Island.