

"The
Star of Islam"

A PAPER

Of the Muslims
For the Muslims
By the Muslims
of
CEYLON

The Star of Islam

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Musings Of A Pensioner XXXV.

Modern Science-Rediscovery Of Quranic Truths

MIMICRY IN NATURE

DECAY OF THE OLD SCIENCE

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

SCIENCE has turned its back on Materialism and the atheistic tendencies have been replaced by the belief that Mind has to be postulated to explain away all the phenomena in nature. The old science is discredited for its facile acceptance of theories and its appeal to a *deus-ex-machina*—accident—to explain away the myriad inconsistencies nature presents. Professor Ouspensky proves with *eclat* that mimicry in nature is only explicable on the recognition of a Mind behind the changing scenes of life. Before his demonstration the old materialism to thinking minds has crumpled up as the walls of Jericho before Gideon's trumpet blast.

The effect of atheism and materialism seems to have lost its hold on the minds of the great scientists of this age. Professor Ouspensky for instance argues with great force for the existence of God from the facts of "Mimicry" in Nature.

Let me give a long extract from the same book I quoted in my last article:—

Mind And Biological Evolution

"If we now take the biological side, then in the origin and variation of species there appear, even for a scientific mind, many circumstances utterly unexplainable by accident or adaptation. These circumstances compel us to suppose the existence of a plan in the workings of what we call Nature. And once we suppose or admit the existence of the Plan we have to admit the existence of some kind of mind, of some kind of intelligence, that is to say, the existence of certain beings who work upon this plan and watch over the realisation of it.

"In order to understand the laws of the possible evolution or transformation of man, it is necessary to understand the laws of Nature's activity and the methods of the Great Laboratory which controls the whole of life and which scientific thought endeavours to replace by 'accident' occurring always in the same direction. Sometimes in order to understand bigger phenomena it is useful to find smaller phenomena in which are manifested the same causes that operate in the bigger phenomena. Sometimes in order to understand the complexity of the principles lying at the base of big

phenomena it is necessary to realise the complexity of phenomena which look small and insignificant.

"There are many phenomena of Nature which have never been fully analysed and which, being represented in a wrong light, form a basis for various false theories and hypotheses. At the same time, when seen in the right light and rightly understood, these phenomena explain many things in the principles and methods of the activity of Nature.

The Phenomena Of Mimicry

"As an illustration of the above propositions I will take the so-called phenomena of mimicry and, generally, of likeness and resemblance in the vegetable and animal worlds. According to the most recent scientific definitions the word 'mimicry' refers

(Continued on page 8)

The Philosopher's Stone-I

Islam the Solution

The Iniquity of Man

BY THE LATE MR. MAAS J. MAJID

FAR away in the dim past of the noble history of man, search has been made for a stone that was supposed would transmute base metal into precious gold. Even today the question often arises in the minds of many whether the Philosopher's Stone exists and has been found or can be found. Reader, we thank God we are able to announce to you the happy tidings that it exists and has been found.

Wherever you live, whether it be in the wilds of Africa, or in the heart of busy London, or in the eddies or whirlpools of gay and pleasure-loving Paris, the Philosopher's Stone can be yours. And were you to look back over 1348 years, you will see as the sunbeam on a sullen sea the radiant picture of the greatest personality among human kind—the man through whom the ever-benificent Allah shewed the world the true Philosopher's Stone, which transforms the base metal of one's self into the precious gold of a pure and holy life. That man was Muhammad (on whom be peace) and the Philosopher's Stone, Islam.

A careful study of the conditions that existed all the world over in pre-Islamic times conclusively shews that at the advent of the Prophet of Islam humanity was fast sinking into the slough of social and moral despond. Commencing our investigation from the high tableland of Bactria, which is supposed to be the cradle of humanity, and examining the various parts of the world whither the different groups of families issued forth from their primeval home, we find the same distressing state of affairs. The then existing religions were found to be deplorably wanting in those requisites that were to raise the human race from darkness

(Continued on page 6)

Suffering—Is It A Problem?

A young man had just joined the detective service. It was his first day at office and he was poring over old files and studying the details of the crime statistics of the town. He read and read on with interest, and as he read the town grew tense with fear, and dark shadows began to flit across the streets spreading alarm and causing misery as they went. The sweat stood out in drops upon his forehead and as he mopped them with his handkerchief he stood erect and wondered.

The clock struck five and his work for the day was over, and with heavy step and aching mind he walked back home. The air was still and heavy and the hedge-rose but bloomed for him in vain. He was appalled by the fact of crime. He walked as in a dream.

Now he was near home and suddenly a chord in his heart trembled. The music of a song had reached his ears. His sister was singing. He stood on the door-step and listened. Could it be true? Was there room for song in a world like this?

He broke in,—broke in with a catch in his voice, "Molly! how can you? How can you sing?"

She turned and looked, and suddenly the spell broke. He was a fool.

Crime held but a small place in the whole scheme of life, and still less so, it was not even static and he had magnified it beyond its proportions and looked at it without its context; and it had assumed for him the aspect of a problem, breaking into the stillness of his mind and sapping the very joy of his life.

The sky is blue, but life is still fall coloured: crime may be black but it need not colour life:—but neither need suffering—it too fills but a little place in the economy of life.

[From "Ceylon Men", April, 1940.
Vol. XXV, No. 4].

THE "STAR" IN EGYPT

HER HIGHNESS PRINCESS HALIM AND THE "STAR"

Her Highness Princess Abbas Halim has graciously consented to be a regular subscriber to "Star of Islam".

The Assistant Master of the Palace in sending the subscription has stressed the necessity for delivery of the "Star" without delay.

From America and Japan, we are in receipt of appreciative letters, uncalled for testimonials—the sure index of the popularity and the value of "The Star of Islam".

Ladies' Section

Edited by Fatima

WILL YOU HELP, PLEASE?

THE CAUSE OF EDUCATION

MAY I please draw your attention to a magnificent work that is being done by the Ceylon Moor Ladies' Union, in spite of the manifold troubles that lie in their way, I mean their devoted work towards the forming of an educational institution for Muslim girls. The greatness of the scheme is that everyone can help—both rich and poor can be of tremendous help in making this scheme a success.

When Mr. Yusuf Ali came to Ceylon he was given a cordial reception. His brilliant speeches in the cause of female education were heard in rapt astonishment and it seemed as if a College would most surely be founded. The hope proved false. We now find that in our midst is a Society that is trying to realise the ambition which at one time animated our leaders. We should do all that we can to help the Union to succeed in its aim. We can help not only by donating thousands or hundreds. We can most surely help by giving the little that we can afford and by making the cause of education more widely popular.

At present the cause of education is held valuable only by a small section of the public. There are many who pay lip service to the cause but who do nothing actively to further the cause. Even they, however, do help for by their speeches and talks they help to broadcast the value of education. Therefore they will help in creating public opinion towards putting up such an institution.

Our community is poor, hopelessly poor. The only chance of success apparently lies in large donations from the ultra-wealthy. If we wait until they move in the matter, we shall have to stay long. We must first of all prove to the public that we are working hard and sincerely in the cause of education. Then they will themselves lend a helping hand. But no success will be complete unless the whole community has suffered in the cause. Something that comes to us without our striving may be good, but it will not be so dear to us as it would be if we had to suffer a lot to bring it into being. A mother loves her child far more than a sister loves her brother.

The whole community must help if this scheme of a Ladies' College is to meet with success. The school that began its life in a few cadjan thatched sheds is today a splendid institution—Zahira College, the splendid managing skill of the Principal and the help for a time given by the entire Muslim community. A little help and a Ladies' College would come into being that could challenge any other like institution in Ceylon.

Woman plays a large part in the life of man. If the Muslim community is to succeed and be strong,

wealthy and powerful, the Muslim community has to create an educational institution for girls, whereby the girls could be trained to make the best use of the influence they wield, not for purely personal ends but for ends beyond themselves,—the community country, religion. Masfield had written a short poem that beautifully expresses this intense influence that woman has on man.

And many a lovely Trojan maid
Set Trojan lads to lovely things
The game of life was nobly played
They played the game like Queens
and Kings.

Thus the mother need not worry over her children for she knows that other educated girls would be a factor in helping the growth of the character of the boys. She will know that the name of the family would be maintained in all its honour, integrity and greatness by a long succession of educated mothers, her offspring, in more senses than one. She has given birth to a girl and given that girl the chance of developing her mind and rearing good children; even though the mother dies, her work will live enshrined in the School she had helped to create.

The important thing that we must remember is this that the institution can succeed only if the whole community does its utmost to work the scheme. If in the very near future nothing substantial comes of this scheme, which may Allah avoid, our community will be a laughing stock to the other communities of Ceylon. The men have plainly failed. It's our duty now to make it a success. It is a wonder that our community has not thoroughly realised the value of such an institution. Education will not only give our poorer Muslim girls some means of employment, but what is far more valuable it helps girls grow up into mothers trained in the art of rearing children. These girls could themselves educate their children and set them to the particular branches of study their children would love most, instead of leaving it to accident or chance. They could thus help their children grow to their greatest capacity. What is more, they will in thus developing the minds of their children, making them good, and great and true, ensure that the family tradition will be forever maintained.

Children's Corner

THE BATTLES AFTER OHOD

The Secret of Muslim Success

My dear Children,

The battle of Ohod was not a victory for the Meccans. It was not a decisive victory for the Muslims either. Nothing was definitely decided by this battle and at some time a great battle to decide everything had to be fought. The Muslims would not have fought. They wanted peace but the Meccans would not leave them alone. If you heard the broadcast of the Birthday celebrations you would have received an excellent account especially on the Battles that the Holy Prophet had to fight and the simple life the Holy Prophet led.

The Holy Prophet found that the troubles were not over after the Battle of Ohod. The Arabs were free-booters—they were fond of plundering caravans and attacking the peaceful settlements. The Prophet heard that an expedition was being prepared by the Banu Asad. Quite naturally the Prophet did not wait until he was attacked. He sent by secret paths Abu Salma and a small company. They hid themselves and when the Banu Asad came they took them completely by surprise. They did not wait for fighting but fled for all they were worth leaving booty to the Muslims.

The Arabs were not cowards. They were the bravest of men but they were thoroughly frightened of the Holy Prophet. You read that the Meccans always attacked the Muslims and you will read that in spite of the tremendous forces of the Meccans the Muslims were victorious. The reason is this. The Prophet was greatly loved by his followers and they would have sacrificed themselves gladly rather than allow the Holy Prophet to be injured.

Something of the same nature took place in the early 19th C. You have heard of that soldier—statesman Napoleon. He at first fought for the principle of liberty, equality and fraternity. The people of Europe at that time were divided into three classes. The peasants, alone, suffered great hardships, they had to pay heavy taxes and they were not selected as officers to the army. The Court was exclusively reserved for the higher clergy and the nobles. The life of the peasants was very bad. Then the revolution came. The peasants rose against the nobles, the clergy and in the end against the monarchy itself. The King was beheaded and then France took up arms against Europe. Then came Napoleon. He went on from victory to victory. You should read those wonderful victories of Napoleon. The largest armies were like chaff before the wind. An English army landed in Holland but when news of Napoleon came they left Holland quite quickly. Everywhere he was victorious. The reason? Because he was fighting for a big ideal, the ideal of Freedom. When that ideal was sacrificed to his lust for power, then a Wellington, a Blucher lay him by the heels.

But the Holy Prophet was fighting for an Ideal far greater than that of the revolution. To that Ideal he was always true. When there is trouble between your school or your college and another school, how your blood boils! How strongly you want to do something for your school or college! How much more strong there was the love and devotion of the Muslims to their magnificent leader—The Prophet. That explains the secret of the success of the Muslims in their wars.

Yours very sincerely,
THE EDITOR.

Simple Lessons In Islam

BY
HIS HOLINESS MAULANA MOHAMED
ABDUL ALEEM SIDDIQUI

M. I. M. HANIFFA, B.A. (Lond.), Advocate
Performance of Hadj (Contd.)

7. The pilgrim then throws seven stones against the pillar called *Jam-rat-ul Uquba* on the same day, i.e., the 10th.
8. The pilgrim then makes a sacrifice of a camel, bull, goat or sheep, shaves off at least three hairs from his or her head and leaves off the state of *Ihram*. Then the pilgrim comes to Mecca on the same day, performs *tawaf* after which he or she offers two *rak'ats* of *sunnat* prayer.
9. The pilgrim then performs *sa'i*, i.e., goes seven times between the hillocks *Safa* and *Marwa*, commencing from *Safa* and ending with *Marwa*.
10. The pilgrim then returns to *Mina* and spends there the 11th night of *Zul-Hadj*.
11. After midday of the 11th and 12th day of *Zul-Hadj*, the pilgrim approaches respectively the pillars called *Jam-rac-ul-Uquba*, *Jam-rat-ul-Wusta*, and *Jam-rat-ul-Oola* and throws seven stones against each one of them reciting at each throw "*Bismillahi Allahu Akbar*" and prays to ALLAH after throwing against each pillar. If a pilgrim stays on the 13th of *Zul-Hadj* as well, he or she throws stones as on the two previous days.
12. The pilgrim then returns to Mecca. Before leaving Mecca for his or her own country, the pilgrim performs a departing *tawaf*.
4. Q. What are the Essential Performances in *Hadj*?
A. The Essential Performances in *Hadj* are:—
 1. *Niyat*, i.e., 'intention' to perform *Hadj* in the name of ALLAH.
 2. Staying at *Arafat* for sometime between noon of the 9th day of *Zul-Hadj* and the break of dawn of the 10th.
 3. Performance of *tawaf* during the latter half of the night of the 10th.
 4. Performance of *sa'i*.
 5. Shaving off at least three hairs from the head.
 6. Observance of the above performances in the order mentioned.

(To be continued)

Letters to the Editor.

Comment to Muslims Leaders—Election of Kathib—Prophet-day and what it should mean to us.

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

Comment To Muslim Leaders

Sir,—With reference to the letter under the above caption in your journal of the 20th instant, I have to point out a serious inaccuracy. The statement "Mrs. Gunasekera has opened a Home for the Aged for Buddhists..." is wrong in substance for the institution referred to was only on part responsible for its being.

The land for the building was purchased from the Government by a Buddhist Ladies' Society known as the "Gaminī Matha Upasika Samitiya." The funds were raised by public subscription. The Society was organised to carry on the traditions of that great mother of King Dutu Gemunu, and I believe it is not quite fair to the society that undue credit should be given to anyone whatever her position in the society. It is my duty as a member of the Buddhist and public to lay these facts before the readers of your valuable journal rather than allow such inaccurate statement to go unchecked.—Yours etc.,

N. T. M. DAVID NANAYAKARA,
Church St., Slave Island, 22-4-40.

Election Of Katheeb

Sir,—Mr. Rahman A. F. Samsudeen has cast aspersions on my conduct that are quite without foundation. The letters that have appeared in the columns of your esteemed journal have been written without my concurrence and the criticism levelled at me is both quite uncalled for and mischievous.

I had not entered the premises of Masjid-ul-Akbar for nearly fifteen years since the elevation of the present priest Mr. M. U. A. Rahim. Consequently I could not have been responsible for missing the ayat with which I am credited. I had no intention of standing for election nor was I responsible for the letters written in my praise.

The leading article when the most lamented Mr. Maas J. Mujid was Editor in the issue of March 16th of the *The Star of Islam* is a lesson that many have yet to learn. "One warning to the critic one may never give too often. Beware of unstrained criticism." One cannot but regret that there are many young Muslims "who display their gift of literary exposition in wanton criticism." I trust that the Editor will give publication to these lines even though he had declared the correspondence closed in view of the nature of the statements I make.—Yours etc.,
M. Y. A. RAHIM.

[The request of Mr. Rahim for the publication of his letter could not, for obvious reasons, be dismissed. He maintains that he had neither stood for election as Katheeb nor commissioned any one to write on his behalf re the appointment and in all fairness his request for stating his case could not be denied. This however does not lift the ban on the correspondence which continues closed.—Ed.]

The Prophet Day And What It Should Mean To Us

Sir,—I deeply regret the publication of Mr. Wadood's article in your esteemed journal under the caption "The Prophet Day and what it should mean to us." Perhaps you permit all to express their opinions but the press ought not to be the medium of displaying a mentality that the majority of Muslims cannot but regret.

He writes: "What is the value incident to this lip tribute to the

Prophet?" What indeed? Mr. Jahah had taken him seriously and explained the value of the celebrations both at the meeting of the Malay Association on Friday the 19th and on Saturday the 20th at the Mass Meeting on Galle Face Green. The value lies in familiarising all with the high ideals of Islam. Islam is a religion that needs no advertisement but every Muslim is a missionary, and every valuable speech in Islam is the spreading abroad of an idealism that has only to be apprehended to be productive of infinite good.

As Mr. Jahah pointed out quite unequivocally the Muslims are in part to blame for the terrible situation in Europe because, if the Muslims had been true to the ideals, the dignity of their lives, the solemnity and beauty of their conduct should be examples sufficiently powerful to stay violence, murder and rapine. "Summon thou to the way of thy Lord with wisdom and with kindly warning: Dispute with them in the kindest manner (XVI. 126). What is the value? What indeed!

Finally I have a word to say in connection with his statement, "for how can a non-Muslim who waxes eloquent in praise of the Holy Prophet continue at the same time to be a disbeliever in his Divine Mission?" Surely Mr. Wadood knows enough of the Quran to know that it speaks in tones of tender love of Jesus Christ and says that the "Jews, the Sabians and the people of the Book" will have their reward. Does it mean that the Quran wants us to be Christians, Judaists or Sabians? One can admire another's character and personality, another religion without desiring to come within that other fold. A Muslim who can admire Christianity is not thereby a traitor to Islam, nor desirous of being a Christian.

It is time that we Muslims lose this petty-mindedness and begin to grow to the full stature the Quran promises us. Such futile criticism leads nowhere. It only ends in a *cant-de-sinc*. I trust the Editor or some writer would take up the pen and demonstrate more fully the absurdity of Mr. Wadood's contention.—Yours etc.,
T. M. MOHIDEEN.

1st Div: Maradana.

SUDAN**Economic Condition**

Despite the unsettled world conditions culminating in the outbreak of the European war, the financial result of 1939 have not been unsatisfactory for the Sudan.

Agricultural production on the whole was good. The price level of the principal exports remained low during the greater part of the year but under war influences gum and cotton values increased appreciably. Heavy cotton shipments were made and the gum exports approached the 1938 record level. The total value of Sudan exports for the twelve months period ended November, 1939, was L.E. 5,346,000 compared to L.E. 5,429,000 for the preceding twelve months. The downward movement in the volume of overseas trade which started at the end of 1937 came to a halt in April last and thereafter a fairly horizontal trend was maintained until the end of August. The outbreak of war caused unavoidable shipping difficulties, but before the year ended there were signs that trade was beginning to adjust itself to the new conditions.

The 1939 budget estimates anticipated a deficit of L.E. 248,504. During the first eight months of the year revenue established such a commanding lead that it is expected to exceed the budget estimate of L.E. 4,616,902 by L.E. 355,194. Expenditure is estimated at L.E. 4,869,474 being L.E. 4,069 above the budget estimate. With revenue anticipated at L.E. 4,972,096 and expenditure at L.E. 4,869,474 there is therefore a prospective budget surplus of L.E. 102,622.

KANDY MUSLIM ASSOCIATION**Election of Office-bearers**

The 25th Annual General Meeting of the Kandy Muslim Association was held on Sunday the 14th April at "Ismail Hall," Kandy.

Haji M. A. M. Habeeb Lebbe, president, occupied the Chair.

After the notice convening the meeting was read, the minutes were read and confirmed. The Annual Report and Statement of Accounts were submitted and adopted.

The election of Office-bearers resulted as follows:—

PATRONS:—Mr. Haji M. S. Yoosuf Ismail and Mr. Haji M. A. M. Habeeb Lebbe.

PRESIDENT:—Mr. M. A. S. Marikar, M. M. C.

VICE-PRESIDENTS:—Mr. A. R. M. Shariff, Mr. Ismail, M. C. A. Raheem, A. S. Lebbe and M. A. M. Muhusin.

HON. SECRETARY:—Mr. I. M. Yoosuf.

HON. ASST. SECRETARY:—Mr. M. S. Jaimu Deen.

HON. TREASURER:—Mr. B. M. A. Atheek.

HON. ASST. TREASURER:—Mr. A. H. M. Abid.

HON. BRANCH SECRETARIES:—Religious: Mr. A. G. C. Hassan; Social: Mr. Thuan Juhir Hassan; Literary: Mr. S. H. M. Saleem; and Sports: Mr. A. M. M. Fareed.

GENERAL COMMITTEE:—Above office-bearers and the following:—Messrs. T. J. Saldin, A. L. M. Abdul Majed, M. S. A. Gaffoor, S. P. M. Haniffa, S. Shariff Deen, A. C. M. Faleel, Vallibhooy Hassan Ally, M. T. Ahmad Saheed, S. M. Saheed, R. M. Abubacker and Haji M. P. Peer Mohamed.

The Hon. Gen. Secretary stressed the fact of the association having completed its 25th year of service last month. This achievement, unique in itself, was unprecedented in the annals of the town. He appealed for the cooperation and support of all members and friends to help celebrate, in fitting manner, the Silver Jubilee of the association which would take place shortly.

The meeting terminated with a vote of thanks to the chair.

PALESTINE**Progress of Industry**

A number of new industrial concerns are in process of formation in Palestine. They include the building of a textile factory near Haifa and a fur factory at Natania owned by an immigrant who was formerly a prominent fur-trader at Leipzig.

Preparations have now been completed for the construction of two glassware factories at Haifa and Rishon le Zion respectively, and a dyestuffs factory.

Two large foundries are being established near Haifa, and a factory for extracting glucose from maize is being planned.

Last week a factory for making surgical and dental instruments was opened and early next month a fish cannery near Haifa will start work.

In all there are about a hundred new industrial enterprises, some of which are already working, while the remainder will be started shortly.

A Palestinian chemist's discovery which may probably revolutionise the Aluminium industry is the invention of a process whereby Aluminium may be extracted from certain types of soil.

All attempts to discover such a process have hitherto failed, and the industry has been compelled to extract its Aluminium ore from costly mineral known as bauxite.

The discovery is based on the presence of Aluminium ore in certain regions of Palestine and may convert the country into the world's principal producer of Aluminium.

Scientifically the process is described as a mixture of Aluminium with magnium, which results in a product known as magnolium, an essential feature in aeroplane construction. Magnium is found in almost limitless quantities on the shores of the sea and this discovery is expected to open up a new and important industry in Palestine.—(Agence d'Orient).

BOARD OF KATHIS**Appeal List, April 27, 1940**

Kalutara (Beruwalla) 43.—Samsudeen Marikar Raibanath Umma vs. Rasana Marikar Natharish Mohamed Zakariya Marikar.

Colombo (Slave Island) 976.—Sithi Raifathul Kaira, daughter of Mohamed Ismail vs. H. M. Zain.

Of special interest to Muslims

Prof. ALLAMA USUF ALI'S THE MESSAGE OF ISLAM

This is no literal translation of Islam but a message of renewal, and an act of faith challenging the blind forces of disruption and chaos around us.

In these pages Islam answers as one, for the messenger must stand aside to become the channel of inspiration and purpose, a true Muslim following the example of the Prophet. The diversities of Scholarship, Sectarianism, Race and Language are swept away when God is speaking to the Universal Man, and proclaiming the unity of all through Him.

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The Star of Islam

A CULTURAL WEEKLY

COLOMBO: APRIL 27, 1940.



War And Peace

WITH the invasion of Scandinavia by the Germans the War can be said to have entered a new, and perhaps, decisive stage. The British navy has now a target. The neutral rights that confined the effective striking range of the British navy are in large part rescinded through the action of HITLER, and the Allies are now given the opportunity of meeting the Germans on a terrain that promises every likelihood of success. So long as the war was limited to the objective of penetration into Germany all hopes of the Allies breaking through were based on a complete disregard of the strength of the belt of fortifications designated the Siegfried Line. Exuberant hopes were dashed by the "Planned Retreat," and the subsequent alteration of the allied plan to economic blockade and propaganda was but the recognition of the magnitude of the task and the bankruptcy of the allied war plans. But the extension of the area of activities brings the hopes of success nearer fulfilment.

The German Navy is but a sorry apology in comparison with the allied navy. Consequently the Scandinavian adventure will soon prove most hazardous indeed. The prevention of German reinforcements reaching Scandinavia, implied in the allied supremacy of the seas, would leave the Germans already disembarked open to defeat in detail by the allies now being rushed to Scandinavia. Defeat in that quarter would be most serious, and defeat is inevitable. The primary cause of intervention was the search for the sinews of war—iron—of which Germany is being badly depleted and these would be as far off as ever. The loss in numbers would itself be quite serious. Above all the psychological effect on Germany would be incalculable. Herein lies the greatest danger to the HITLERIAN regime.

The German mind, for all its genius or because of its genius, is highly volatile. HITLER had succeeded through posing as the focus point for the aspirations of a free and strong Germany. The remarkable success that had attended this policy has endeared him to the hearts of all Germans. But as with NAPOLEON and the French, so will it be with HITLER and the Germans. The resurgence of France under the Corsican Colossus

brought limitations on the tenure of power enjoyed by that genius. The yardstick of his capacity was success in war. The Empire means glory and a defeated France turned away from the greatest man she produced.

HITLER too has raised Germany from insignificance, bitter discrimination, to a position of commanding strength. The devotion of the masses to this —ism is a fact that not all the vapid anti-German literature can wholly disprove. But the continuance of HITLERISM is dependent upon success, more success and still more success. Any reverse that his arms sustain and the privations consequent upon war would inevitably lead to a study of the regime which must result in distrust and disapprobation bringing the House that HITLER built crumbling down in ruins as happened to the military edifice of the KAISER.

However, one cannot but reflect upon the sad necessity of war. The Muslims themselves are involved. The issues are far too great for a facile acceptance of neutrality. Quite apart from the general principles of war when justice, honour and treaties are at stake, the Muslim States are by the nature of their interests and position being gradually drawn into the maelstrom. The position of Turkey is sad indeed, but the Muslims are sufficiently strong to give an account that should deter the veriest blood-fiend from carrying the war to Muslim territory.

The ascription of war to the ambitions of HITLER as the ascription of war to the aggressiveness of the Germans are alike incomplete views and quite mischievous at that. It ignores completely how the ordinary impulses in the ordinary man are themselves responsible for those conditions, the intensification of which leads to war. The belief that HITLERISM and Germans alone are to blame quite ignore the complexity of the problem that confronts Europe. HITLER and the Germans are men even as CHAMBERLAIN and the British, differing only in the environment and the circumstances of their lives. A blind vituperation of HITLERISM and Nazism only displays an inadequate grasp of the subject. The conditions that gave birth to HITLERISM, the rabid self-consciousness of Germany, these factors are ignored. The part that the Allies played in humiliating Germany and in intensifying the psychological tendencies that must issue in war are alike forgotten. The Treaty of Versailles and the fatuity of French and British politicians who believed that Germany could be for ever trampled on, have been responsible for the violence of Ger-

From The Mimbar

DECAY OF THE CAUSE OF THE TRUTH.

Scarcity Of Seekers

Turn Again Unto Your Lord

Sermon delivered at the Jave Lane Mosque on 5th April

By KHATEEB B. B. BAHAR

PRAISE be to Allah who is far above imaginative comprehension, beyond the range of earthly vision, who knows the secrets of the tiniest ant struggling against raging forces in a dark stormy night, who ordained death to be the first step towards the Hereafter and causes strong and weak alike take their place under His infinite strength. I praise Him for His unceasing blessings and help in the way that shielded me from all dangers.

I bear witness that there is no god worthy of being worshipped but Allah. He is alone and hath no partner: And I bear witness that Muhammad is His servant and messenger. He sent him with clear proofs and plain directions; removed the rusts from wronging hearts by him; united the conflicting thoughts of humanity and hoisted the banner of the victorious religion. May Allah bestow His blessings and peace on our Lord Muhammad, on his relatives and followers.

O mankind! Fear Almighty Allah and obey Him. Verily the cause of righteousness is decaying because of the scarcity of its seekers. Sin has spread among mankind, both high and low. The increasing diseases of the hearts herald destruction. The messengers of death are hunting down their victims and none shall be able to escape from their nets.

What has happened to the seeing eyes that they do not see? Are the hearts so hard and the minds so dull that they do not think and realise? Have the souls become so numb that they are not roused? Has the delay in reckoning deceived them, or have their actions foretold them of their success, or has not the fact that this world is vanishing been established with them? Alas! the hearts are bolted tight and unmindfulness prevails.

Death has removed its veil for the unmindful and sent ail-

many's assertion of her self-consciousness. But unless violent propaganda ceases and the problem of Germany and HITLERISM is studied in all its aspects, the peace that will come at the end of the war, would be only a repetition of the Treaty of Versailles. It will be a peace of dishonour to a great nation, a peace that will lead inevitably through disarmament conferences and the League of Nations to—Armageddon.

ments to the healthy and is dealing its inevitable effect to all mankind, while they are defenceless. Its victim's heart will tremble, his visitors will shudder at seeing his helpless state, and even his enemies and those jealous of him will have pity on him. Then he will leave his family and dwelling behind and his dear children are orphans. After struggling through the sufferings of death he enters an unpleasantly tight dark hole where exits are unknown. There he shall be until he meets with a list of his actions from the Lord of the Heavens. Oh, what an awful and wretched place it will be for its dweller!

Does a thinker think that Allah created everything merely to neglect it? Or created the world to forget? Nay! He is ever mindful of His creatures. He will raise everyone and question him about the messenger and about Him who sent; about the Quran and about Him who revealed; of the forbidden things which he has eaten; of that which diverted him from the right path; about the actions committed in this low world. The knowers of the Quran will be dealt by its laws. Every actor among you shall get his actions repaid. Everyone of you shall meet all that is for or against him.

O servants of Allah! Fear Allah, follow the messenger and be guided by the Quran. Avoid what Allah hath forbidden you and that which will divert you from the right path and do not commit sins.

O servants of Allah! Verily Allah enjoineeth justice and kindness, and forbiddeth lewdness and abomination and wickedness. He exorteth you in order that he may take heed. May Allah bless us all by the mighty Quran and benefit us all His wise revelations and forgive our sins. Verily Allah is Forgiving, Merciful.

—Ameen.

(Translated by Moulvi M.A. Lafir)

Prophet's Birthday Celebrations

THE PROPHET MUHAMMAD
AND HIS PLACE IN ISLAM

THE BATTLE OF BADR

Muslim Responsibility for European Debacle

THE celebrations of the Holy Prophet's Birthday began from Friday evening and continued to Sunday in some provinces. The solidarity of Islam, the brotherhood of Islam was as the event showed no ideal fancy, but a beautiful Reality. A number of non-Muslims took part in these celebrations and brought their learning and wide sympathy to bear upon lowering the banners artificially created between community and community, religion and religion. Religion means peace and love that the time and mind may be capable of its highest fulfilment. The principal feature of the alterations was the formation of that ideal through all the participants of whatever religion in these Birthday Celebrations.

"The value of the Prophet's birthday celebrations lay in familiarising the world with the value of Islamic ideals," said Mr. Jayah, in the course of his speech of introduction. The European tangle was a result of a falling away from the high ideals of Islam. He deplored that the Muslims were themselves in part responsible for the situation in Europe, for had they lived true to the tremendous spiritual force of Islam, they would have been a sufficient stay on the mad gamble with life and death.

The importance of the place occupied by the Holy Prophet was the subject of Mr. Akbar's lecture. That Allah's love must precede the love any individual could sincerely bear Allah and that the Prophet was a channel of the love was ably expounded by him. God is transcendent and was thus above the plane of human love for "love reflects the thing beloved." But love is possible, for the Quran expressly states so. It is only possible through making the Prophet Muhammad the ideal of our actions. Mr. Akbar went on to demonstrate that, quite unwittingly, the greatest minds of Europe and the world were affirming the truth of the Holy Prophet's message. Mechanistic evolution has been thoroughly discredited and mimicry in nature has recast the trend of thought as regards evolution towards the affirmation of a Mind behind the Universe. He developed the theme of the transcendence of God and the necessity of following the example of the Holy Prophet Muhammad in every detail to win the love of God towards him whereby he may honestly conceive a love for God himself. Thus indeed could one grow to the heights of spiritual endeavour. Mr. Wahid read out some passages from the Holy Quran at the learned lecturer's request in that inimitably mellifluous voice of his. The thoughts were so transcendent, said Mr. Akbar, that one who grasped the true spirit of the message would shed tears of blood. The proceedings were terminated with the Quranic recital.

Galle Face Green—Mass Meeting

The celebrations in connection with the Holy Prophet's birthday were worked off with enthusiasm on the Galle Face Green in spite of the threatening weather. Mr. T. B. Jayah, B. A., M. S. C., presided and the chief speakers were Mr. A. E. Goonesinha, M. M. C., M. S. C., Mayor of Colombo. Mr. A. M. A. Azeez, B. A., C. C. S., Mr. Nalliah, Editor of the "Virakesari," and Ali-bhoy Chavan. They dwelt on aspect of the Prophet's career.

Mr. Jayah prefaced his speech by dwelling upon the European situation. He dismissed the godlessness of Com-

munist and Nazism as being alike detrimental to the peace of the world and the life of the spirit and pointed out the fact that was constantly overlooked that Muslims themselves are in part to blame.

He next discussed the nature of the wars the Holy Prophet fought. The Prophet had taken refuge in Medina and the battles had all been fought in the vicinity of Medina which definitely proved that the Meccans were the aggressors. He discussed the nature of war in general and gave examples to prove that even to men of peace the will to fight comes. When honour, peace, all that had made life worth the living were at stake, when hearth and home were in danger and love threatened then it was incumbent on every Muslim to fight in the cause of justice and honour.

Mr. Azeez spoke in Tamil on education and made a cause for education of Muslim girls. Mr. Goonesinha spoke eloquently on the noble simplicity of the Holy Prophet's life. He advanced the plea for mutual cooperation and mentioned the case of Sinhalese paying like honour due to humanity when they placed wreaths at the graves of Muslims who had been killed in the unfortunate riots. This sinking of differences ought to be the basis of mutual relationships.

Hendela Hospital, Wattala

The Holy Prophet's Birthday was celebrated amidst light and music. The mosque Al Masjid-ul-Fikar and the ward were gaily decorated with flags and bunting and illuminated at night with coloured Chinese lanterns. Ghee rice was distributed among the Muslim patients and the night was altogether happy in spite of all the obvious drawbacks that tended to introduce gloom. The Prophet's message was for all mankind. The patients of the Hospital, though confined to their wards, were yet happy that the message of love and humanity was for them no less than for the luckier members of mankind.

(Continued from column 4)

warmly the efforts made towards opening a college for Muslim girls and trusted those attempts would meet with success.

Mr. P. M. M. Zain deplored the luxury and waste of the lives the rich lived. The Chairman, then, thanked all the speakers. He said that the establishment of an institution for the education of Muslim girls would be a step towards the progress of the community. The Muslim community could not but progress with accelerated momentum with the establishment of such an institution. Proceedings terminated with a vote of thanks to the chair and the recital of Al-Fatiha.

The Prophet's Day in
the ProvincesA Capital Levy
On The RichSafeguards For The
Muslims

Education For Muslim Girls

In the course of Mr. Akbar's speech in connection with the Holy Prophet's Birthday celebrations he suggested a scheme of social reconstruction through a capital levy on the rich Muslims. He said that he would shortly work a campaign and call upon the rich to contribute two and a half per cent. of their accumulated wealth once a year. This money would be utilised to satisfy the needs of the Muslim Community.

He ably demonstrated the wealth of benefits that would accrue to the community through the working of such a scheme. The task was not very great. The Government will have to extend the scope of the Income Tax Department to collect the funds. The complaints of the Government re cost would be beside the point for the services of the state would be paid for. The Government itself stands to gain in a number of ways principally through increased employment for the educated unemployed as well as through the closer contact between the state and the individual.

Lord Zetland had stressed the need for adequate safeguards for the Muslims. Mr. Akbar pointed out that this scheme would provide all the safeguards necessary for the Muslims. He touched upon the burning topic of the day—a College for Muslim Girls. Negombo itself would have two Muslim Colleges for girls concluded Mr. Akbar.

NAWALAPITIYA

(From Our Special Correspondent)

Nawalapitiya—the town of blackberries—is as rainy as its name is long. When the train steamed into the station, the whole heavens descended on earth. It was raining—if names of animals could describe such a phenomenon, cats and dogs.

It was a long walk from the station to my temporary abode. When I arrived at the destination, I was wet to the marrow of my bones for the water had percolated far into my system. Such rain one rarely sees in a lifetime.

The next morning broke out misty. The house situate on a hill commanded a full view of the town. As I stood on the verandah, the sun rose above the hills. It was a watery sun. The mist was so thick that all the brilliant rays were enmeshed within the waves of the sea of mist. I dared to stare at the sun and was not beaten. As hours passed by, the sun became stronger. The mist was driven back and the town unfurled itself. Far away Adam's Peak towered head and shoulders above the skyline, the town nestled calm and tranquil within an amphitheatre of lofty mountains. The Maha Valley ganga, turbulent, furious, thundered through like a knife thrust.

Holiday Spirit

Signs of rain were nil. King Sol smiled down benevolently on a drenched earth, prospects for the evening's Prophet's birthday celebrations were ideal. But could Nawalapitiya be relied upon not to rain? That was the question.

The town was gaily decorated. The sedentary shop-keepers were on holiday. They could be seen strutting about the town like birds of gay plumage. The students, both girls and boys, of the Cassimia School paraded the streets to the tune of captivating Arabic songs from the early hours of the day.

Evening approached with its clouds. The northern sky was overcast. Rain was imminent. Crowds gathered in their numbers at the Vaughan Park. The pavilion gaily decorated, was set aside for distinguished members of the public. Scattered rain drops, the heralds of a general deluge, the crowd helter-skelter into the pavilion. Pandemonium reigned. The arrival of the Chairman Mr. O. L. M. Lebbe with the chief speakers, restored some vestige of order. The proceedings began with thick cumulus clouds advancing in phalanx from all sides. As Mr. Gunawardene, Advocate, addressed the gathering, his voice was drowned by incessant falling of rain drops. Soon Nawalapitiya became the cockpit of warring elements. Nevertheless he went on in his own inimitable way, with a lucid exposition of what he called "the gems of Islam." He expressed the view that Islam rightly practised would be a panacea for all the social, political and international evils that beset the deluded world of to-day.

Tribute from Sinhalese

Then two Sinhalese brethren from Negombo addressed the gathering, they were a father and son—the one over fifty, the other twelve. They spoke in Tamil. A Sinhalese speaking in Tamil on the life of the Prophet! Yet they say, Sinhalese-Muslim unity is impossible. The crowd then had the pleasure of listening with rapt attention to Mr. Solomon, the President of the Up-country branch of the Indian National Congress in Ceylon. He spoke in Tamil—it was all Greek to me, but from the facial contortion of the listeners, I judged he spoke on some weighty topics. He was followed by his henchman, the Secretary of his association. His speech kept me floundering in a sea of classical Tamil. The only word I thought I understood was "tungalukku," but I have my doubts—does it mean "to you" or "to us"? Meanwhile I put in a word through Secretary of the Muslim Association to the Chairman to grant me a few minutes to speak a few words. Permission was graciously granted. I availed myself of this opportunity to boost the "Star".

Several speakers by now had exhausted their lungs—the crowd was restive. Some had sneaked off, still others showed definite signs of boredom, but the sky would never tire. It continued to pour down unconcerned and indifferent. It was Allah's "rahmat" some one muttered. Many fretted at the bounty of God. Such is human nature.

The Chairman, the scion of a noble line of benefactors to the town, being "the chip of the old block" with the characteristic paternal laconic brevity, thanked the speakers in particular and the crowd in general.

Proceedings ended with a vote of thanks to the Chair melodiously sung by a sweet little girl from "Cassimia".

I return home to dream of the past and to plan for to-morrow.

(To be continued)

Galle

The celebrations of the Holy Prophet's birthday were worked off under the auspices of the Crescent Union, Katugoda, Galle amidst a large gathering. There were a number of speakers who stressed particular aspects of the Prophet's life, and discussed various points of the Islamic polity.

Proceedings began with a Quranic recital. Mr. A. R. M. A. Cader, the Chairman stressed the importance of the celebrations. He was followed by Mr. A. M. A. Rakeeb who gave a clear exposition of some sayings of our Holy Prophet. Mr. P. D. Hamza read out a detailed life of the Prophet. He prefaced his study by calling on the Muslims to let the Prophet's birthday be a symbol, representing the birth of a new year of hope and service.

The present position of Muslim Women was the text of Mr. A. M. Z. Abdeen's lecture. He commended

[Continued at bottom of column 2]

Seek Ye Greatness IV

FUNCTIONS OF RELIGION

Liberty As The Soul Of Compulsion

Training Of Youth On Islamic Lines

BY M. L. M. HUSSAIN.

THE perfect development of the individual is only possible through a complete realisation of the message of Islam. Freedom and Divine constraint are not antithetic conceptions. A realisation of these apparent inconsistencies whereby Divine constraint takes its place with freedom in a well ordered harmony of the mind, is only possible through Islam—submission to the Will of Allah.

In order that I may clarify the necessity to man of a Religious system to regulate thought and conduct I shall continue to dwell on the meaning of Religion, and the position that man occupies in such a system. We traced the origin of the directive energy, identified as the Self, to the Will of God. Man, we learn, is the representative on earth of the Divine Will for the purpose of Service. He is the Will, though at birth consciousness is in its embryonic stage. He develops in course of time, recognising and adapting himself to his environment. Ceaseless changes occur both within and without in the material structure but the Directive Energy remains constant, immutable, and, ultimately, when full consciousness of the Self dawns on the Mind, it begins to realise the limitless bounds of its Infinity. Religion, we said, must be comprehensive. It must relate the Self to the Reality beyond the physical body and to the environment and habitat of its existence, since the thought of the normal being soars from the terrestrial globe to impenetrable mysteries of the firmament, to the innumerable worlds existing in the Heavens of our Individuality. A satisfaction, therefore, of the human aspirations is a necessary condition of Religion. Nor should undue emphasis be placed on this immaterial aspect of man, which, being but a facet in the Diamond of his Heart is supplementary to his earthly ambitions.

Buddhism And Hinduism.

Buddhism and Hinduism are two of the oldest religions of the world. But where Buddhism and Hinduism failed are in the extravagant emphasis of the spiritual aspect of man, thus discriminating against his genuine natural desires. There is doubtless a different code of ethics to the layman for the regulation of his thought and conduct. Nevertheless the whole scheme of exercises is not well graded to meet the exigencies of human frailty. To the Hindu God is the Ultimate Reality, the Impersonal Vital Principle, between which and man there is no visible connection, as distinguished from the correlative substance intermediate between the Impersonal and the essentially personal and from man.

This triad existing eternally is a fundamental concept on which the devotee founds his beliefs and bases his actions for attainment of sainthood. He may reach Buddhahood, or become a demi-god with a definite teaching of his own, following at times the Gita. Such groups, prophets or avatars form a social community, high or low according to the valuation of the Leaders' teachings by other existing groups. An individual as an individual has no conceivable existence. As a member of a group forming part of the greater communities of the

nation he may develop himself and express to and be heard by others. As one outside the caste he is a dead member whose voice will not be heard unless it is particularly strong enough to attract a following. Another objection that may legitimately be raised against the universality of Hindu culture is the connivance of the degeneration of the layman by unrestrained god-conceptions and idol worship which hinder the growth of the mind, since the stress on unimportant formalities is more prominent than necessary.

Characteristic of the Shariat Law.

A remarkable study of the unprogressive and cumbrous machinery of Hindu philosophy is present day India with its colossal population suffering under the narrow social and religious groups, the inevitable consequences of the spiritual outlook of the community. Pure Hinduism may not permit such outrageous divisions ruled by stone gods and excessive symbolism. Nor does it prohibit these developments. There is neither negative nor affirmative command of a nature that is calculated to coalesce the divergent elements in order to produce a graded and well balanced system.

Legitimate restraints to curb the animal soul from disintegrating every spark of goodness in man should not be so extremely impossible to obey as in Hindu and Buddhist teachings. While making allowances for human weaknesses the law must be firm and yet easy of observation. This is a characteristic of the Islam Shariat. Unlimited freedom, like the rolling stone, gathers no moss. It is poison to the soul, death to the mind and antagonistic to ordered progress of society and individual alike.

The Star moves towards its goal

With head bowed in surrender to law.

The grass springs up in obedience to the law of growth

When it abandons that, it is trodden underfoot.

Drops of water become a sea by the law of Union

And Grains of sand makes everything strong within

Why dost thou neglect this source of strength?

O thou art emancipated from the old custom!

Adorn thy feet once more with the same fine silver chain

Do not complain of the hardness of the law,

Do not transgress the statutes of Muhammad.

Spiritual Training of Youth.

In their younger days the youth must be controlled and guided along right lines. Else the uncontrolled blood, like the wild unbroken steeds of the plains, will pull them to the

(Continued on page 7)

Philosopher's Stone-I

(Continued from page 1)

to light, from vice and immorality to goodness and purity, from man-worship, fetish-worship, and idol-worship, to the recognition and worship of an one Supreme Power or Being.

Buddhism with all its grand aspirations did not possess any pretensions of being a positive religion. It never appealed to the masses as it was essentially adapted to the recluse. As soon as it was expelled from Hindustan, Brahmanism regained its supremacy. In the much-boasted of "Epic times" woman had no status in society. Manu the Brahmanic legislator, says "Women have impure appetites; they shew weak flexibility and bad conduct. Day and night must they be kept in subjection." Japan closed the doors of its religious seminaries against women. China could not suffer females to participate in religious worship. Even Solomon the Wise, could not allow his queen to enter the holy precincts of his temple. The mediaeval church brought female disgrace to its climax, when all kinds of evil aspersions were hurled against her under misguided religious notions. On the other hand Islam brought her blessings of unique character. It gave her a high and honoured place in society. One can well realise the lofty pedestal on which woman stands in Islam when one reads the statement of the Holy Prophet that 'Paradise lies at the feet of the mother.'

Christianity had sad stories to tell wherever it existed. Though it offered an alluring but foolish panacea for the sins of men by submitting that the blood and death of one man washed away the sins of all others, and though it managed to play upon the credulity of some, nevertheless it shocked the minds of others. It failed to raise its followers in the scale of humanity. In Arabia it showed its lack of genuine power and influence by its failure. Even Muir, *A hostile critic of Islam*, reluctantly makes this confession: "After five centuries of Christian evangelization we can point to but a sprinkling here and there of Christians—the Bani Harith of Najran, the Bani tianfa of Yemana, some of the Bani Tay of Tayma, and hardly any more." (Muir vol I introd. p cccxxix). Judaism though more powerful than Christianity also proved a failure. The social and political condition of the nations subjected to the ways of Christianity was deplorable. Freedom of thought and liberty of belief were being crushed out from among mankind. "In the streets of Alexandria," writes an eminent authority, "before the eyes of the civilised world, the noblest woman of antiquity was slaughtered with nameless horrors by a Christian who bears the name of Saint in the annals of Christendom, and who in modern times, has found an apologist. The eloquent pages of Draper furnish a vivid account of the atrocious crime which will always remain one of the greatest blots on Christianity. A beautiful, wise, and

virtuous woman, whose lecture-room was full to overflowing with the wealth and fashion of Alexandria was attacked as she was coming out of her academy by a mob of the jealous professors of Christianity. Amidst the fearful yelling of these defenders of the faith she was dragged from her chariot, and in the public street stripped naked. Paralysed with fear, she was haled into the adjoining church, and there killed by the club of a saint. The poor naked corpse was outraged and then dismembered; but the diabolical crime was not completed until they had scraped the flesh from the bones with oyster shells and cast the remnants into the fire. Christendom honoured with canonisation the fiend who instigated this terrible and revolting atrocity and the blood of martyred-Hypatia was avenged only by the sword of Amru!"

The same learned author proceeds to show the state of society in Christendom. The condition of Constantinople under Justinian, the Christian, and the glorified legislator, is *the best index to the demoralised and degraded state of society all over Christendom*. Public or private virtue had no recognition in the social conceptions; a harlot sat on the throne of the Caesars, and shared with the emperor the honours of the State. Theodora had publicly plied her trade in the city of Constantinople, and her name was a byword among its dissolute inhabitants. And now she was adored as a queen in the same city by 'grave magistrates,' orthodox bishops, victorious generals, and captive monarchs. The empire was disgraced by her cruelties, which recognised no religious or moral restraint. Seditious outbreaks and sanguinary tumults, in which the priesthood always took the most prominent part, were the order of the day. On these occasions every law, human or divine, was trampled under foot; churches and altars were polluted by atrocious murders; no place was safe or sacred from depredation; the bonds of society were absolutely rent asunder, and revolting outrages were perpetrated in broad daylight. Nothing, however, can equal the horrors which were inflicted upon this unholy city during the Nika riots in the fifth year of Justinian's reign. The horrible anarchy of the circus, with its incessant bloodshed and sensuality, stimulated to its worst excesses by the support and encouragement which the imperial champions of orthodoxy extended to the most barbarous of the factions, were unparalleled in any heathen land."

Jokes

Member of the Assembly—called upon to apologise: "In my previous speech, I said that half of this Council were fools—I now declare, that half this Council are not fools."

Bill, Mac and Pat were stranded on a lonely moor, when suddenly they saw a little hut. But, alas! it was tenanted by a goat. It was agreed that they should sleep in it by turns. Bill had a half-hour spell. Mac, less sensitive to smell, lasted the whole hour. When Pat got in, the goat got out.

Little Will:—There was a strange man called to see you today, Dad!

Father:—Did he have a bill?

Little Will:—No. He had a plain ordinary nose.

Reporter (to village Methuselah):—How old are you today, Grand-dad?

Grand Old Man:—100 years.

Reporter:—And what is the secret of your long life?

Grand Old Man:—I get up with the sun, sleep early and don't drink.

Reporter:—But there was one did as you did and yet lived only to 80.

Grand Old Man:—Ah! but he didn't do it long enough.

Seek Ye Greatness-IV

(Continued from page 6)

precipice of Self destruction. The man who succeeds is the man who is trained. And training is discipline. It is self control, obedience to the laws of nature and of society. It is the regulation of the Dynamic Force in man, his thought and conduct with a view to produce concord in the community and to absorb into the Self the forces of the Omniscient, omnipresent and Absolute Qualities that elevate it to the pinnacle of True Greatness.

Endeavour to obey O heedless One; Liberty is the fruit of compulsion. Man is embodiment of a Conceptual World and the Perceptual God. The existence of the Universe depends on the perfection of these conceptual faculties under the supervision of the perceptual Reality. The function of Religion, therefore, is not only to make man conscious of his power and life giving force to the Cosmos but to make him absolute within the orbit of his finite being.

The Personal Allah.

Our exposition of the necessity and function of Religion is based on the fundamental assumption that God is not Impersonal but unequivocally and unconditionally Personal.

"By those who stand humbly before God, by the powers of light which scatter. Darkness, and by those who recite the Divine Word, I swear that your God is God the One and only. He is the Sovereign Lord of the Heavens and the Earth, and of all that lieth between them."—(XXXVII 1-5).

"Is it not to God that our sincere worship is due?" Ask yourself then whether a convinced believer, who passes his nights in the adoration of God prostrate or standing upright, who gives thought to the life to come and aspires to Mercy, Yes, who is informed of God's Will, can at all be likened to him who is in ignorance? Worship you, then, your God in Spirit and in truth, following that Faith which alone is truly His, however the impious may make merry in despite thereof."

Islam is a fourfold teaching, based unobtrusively on belief and action representative of the Major Spirit and Minor Matter. It is the True Religion with God, it is neither of recent age revealed only to my Lord Muhammad, the last of the long line of prophets mankind has seen, nor is it the religion of man alone, though it takes the form of a substantively organised court of law with him due to the higher intellectual and rational development than other creatures of the human species.

Submission to Allah.

Submission to the Cosmic Law is the feature of the Universe. There is nothing between the heavens and the earth, nor even beyond their bounds that does not follow a definite set of laws empirically discoverable or by observation and inference. Science will not have existed with its giant structure of useful knowledge unless it were based on such a fundamental assumption as the Uniformity of Nature. If science assumes the necessity of such a basic principle upon which to build further the knowledge of the natural forces, then Religion founded as much on a rational interpretation of the Cosmos as on the individual experience of Essential Existence of the Cosmic Force may be said to prove unerringly the necessity and the *modus operandi* of the unity and uniformity of nature. But unluckily enough the proof may not be expressedly generalised for the benefit of the empirical science since individual experience varies with time place and the constitution of the individual, even though the Reality of all experience is quite unmistakably identical in every detail.

"It is God who holdeth the heavens

aloft without visible support. Moreover, He hath ordered all in the heavens and hath ordained the paths of the sun and moon. All moveth toward a determined end. He produceth events in due order and displayeth His marvels. Is it impossible to persuade you that you will one day find yourselves face to face with your Lord?"

It is He who maketh the lightning to flash and dazzle before your eyes inspiring fear or giving hope, and it is He who pileth up the clouds charged with rain. The thunder crieth aloud His praises. The angels chant His glory, imbued with His all power. He flingeth His thunderbolts and striketh down who He will. Men in their ignorance dispute about God's nature, when in truth He is Omnipotent. It is He alone upon whom we must call. Those who implore another than He are like one who stretcheth out his hands towards a mirage to look for water which is not there. Thus do the prayers of the infidels fly vainly into the void.

Before God must needs bow itself, free will or by constraint, all that is in the heavens or on the earth. The shadows incline themselves, at dawn and eve, in token of worship."

Submission and obedience, therefore to the Law is inherent in all Creatures. There is continuous change in created matter, but changes in all the elements are upon the uniform law of evolution which waits for no man. And submission and obedience is Islamic Law. Islam is the oldest and newest Religion of mankind. All men are born Muslims, but in their later life

EGYPT

Ministers Tour Sudan

The Egyptian Premier, Aly Maher Pasha, accompanied by Abdel Kawi Ahmed Bey, Minister of Public Works, and El Lewa Mohammed Saleh Harb Pasha, Minister of National Defence, arrived at Khartoum on a fortnight's visit to the Sudan.

As he stepped out of his plane, the Egyptian National Anthem was played by a military band, and a guard of honour presented arms.

Aly Maher Pasha was welcomed among others by Sheikh Noman E. Karem, Grand Cadi of the Sudan, and El Amid Mahmoud Fahmy, Egyptian A.D.C. to the Governor-General.

The party motored to the Governor's Palace through troop-lined streets, in which large crowds had gathered.

Mohammad Saleh Harb Pasha, Minister of National Defence, visited the Egyptian barracks at Khartoum.

The guests were later entertained to lunch by Sir Stewart Symes, and in the afternoon they visited Merghany Pasha and El Mahdy Pasha.

they either remain true to their faith of birth by recognising the Divinity of their Way of Religion or deviate from the Path by forgetting the purpose of life in the maze of unessential and quite often complicated details of wrong rituals.

"Mankind hath not gone astray in ignorance but by a deliberate act of transgression, since the Revelation had already been vouchsafed to them of old time."

(To be continued)

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Musings Of A Pensioner- XXXV

(Continued from page 1)

only to the phenomena of imitation by living forms of other living forms; further certain utilitarian aims and certain limitations are ascribed to it. In other words only phenomena of a certain definite class and character are referred to mimicry, as distinct from the larger class of 'protective resemblance'.

"In reality the two phenomena belong to the same order and it is impossible to separate them. Moreover, the term 'protective resemblance' is entirely unscientific, because it presupposes a ready-made explanation of the phenomena of resemblance, which in reality is entirely unexplained and contains many features which contradict the definition *protective*.

"In view of this, the word 'mimicry' is taken from now on in its full meaning, that is, in the sense of any imitation or copying by living forms either of other living forms or of the natural conditions surrounding them."

"The phenomena of mimicry are most clearly manifested in the world of insects.

Examples Of Mimicry

"Certain countries are especially rich in insects which embody in their structure or colouring the various conditions of their surroundings, or the plants on which they live, or other insects. There are insect-leaves, insect-trunks, insect-stones, insect-mosses and insect-stars-fireflies. Even a general and casual study of these insects reveals a whole world of miracles. Butterflies, whose folded wings represent a large, dry leaf with serrated edges, with symmetrical spots, veins and an intricate design, struck to the tree or whirling in the wind. Beetles which imitate grey moss. Wonderful insects, the bodies of which are exact copies of small green twigs, sometimes with a broad leaf at the end. These latter insects are found for instance, on the Black Sea shore of the Caucasus. In Ceylon there is a large green insect which lives on a certain kind of bush and copies the exact form, colour and dimensions of the leaves of this plant (*Phyllium siccofolium*).

"At a distance of about a yard it is quite impossible to distinguish the insect among the leaves from a genuine leaf. The leaves are almost round in shape, an inch and a half or two inches in diameter, with a pointed end, fairly thick, with veins and serrated edges and with a red peduncle below. And precisely the same veins and serrations are faithfully reproduced on the upper part of the insect. Underneath, where the peduncle begins on the real leaf, is a small red body with thin legs and a head with feelers. It is quite invisible from above. The 'leaf' covers it and protects it from curious eyes.

Old "Scientific" Explanation

"Mimicry was for a long time 'scientifically' explained as the result of the survival of the fittest, which possess better protective appliances.

Thus, for instance, it was said: one of the insects may have been 'accidentally' born a greenish colour. Thanks to this greenish colour, it was successful in concealing itself among green leaves, was more able to elude its enemies and had a greater chance of leaving progeny. In this progeny the specimens of a greenish colour survived more easily and had a greater chance of continuing their kind. Gradually, after thousands of generations, there resulted an insect which was entirely green in colour. One of these happened 'accidentally' to be flatter than the others and thanks to this, was less noticeable among the leaves. It could hide better from its enemies and had a greater chance of leaving progeny. Gradually, again

after thousands of generations, there resulted a green and flat variety. One of these green insects of the flat variety resembled a leaf in shape; thanks to this it was more successful in hiding among leaves, had a greater chance of leaving progeny, and so on.

"Scientific" Explanation Untenable

"This theory was repeated so many times in various forms by scientists that it became almost universally accepted, though in reality it is, of course, the most naive of explanations.

"If you examine an insect which resembles a green leaf, or a butterfly whose folded wings are like a withered leaf, or the insect which imitates a green twig with a leaf, you see in each of them not one feature which makes it similar to a plant, not two or three such features, but thousands of features, each of which, according to the old 'scientific' theory, must have been formed separately, independently of others, for it is utterly impossible to suppose that one insect suddenly, 'accidentally', became similar to a green leaf in all its details.

"Accident" may be admitted in one direction, but it is quite impossible to admit it in a thousand directions at once. We must either presume that all the most minute details were formed independently of one another, or that some kind of 'plan' existed.

Science could not admit a 'plan.' 'Plan' is not a scientific idea at all. There remained only 'accident.' In that case every vein on the insect's back, every green leg, the red neck, the green head with the feelers, all these, every minutest detail, every tiniest feature, must have been formed independently of all the others. In order to form an insect exactly like a leaf of the plant on which it lives, not one, but thousands, perhaps even tens of thousands, of repeated accidents would have been necessary.

"Those who invented 'scientific' explanations of mimicry did not take into consideration the mathematical impossibility of this kind of 'accidental' series of combinations and repetitions.

Materialistic Interpretation Absurd.

"If we trace the amount of intentional and, to a certain degree, conscious work which is necessary to obtain an ordinary knife-blade from a lump of iron ore, we shall never think that a knife-blade could come into being 'accidentally.'

"It would be an entirely unscientific idea to find in the earth ready-made blades with the trade-mark of Sheffield or Solingen on them. But the theory of mimicry expects much more. On the basis of this or a similar theory one might expect to find in some stratum of rock a typewriter, which has been formed naturally and is perfectly ready for use.

"The impossibility of combined accidents is precisely what was for a long time not taken into consideration in 'scientific' thinking.

"When one trait makes an animal invisible in its surroundings, as a white hare is invisible in the snow or a green frog in the grass, it may at a stretch be explained 'scientifically.' But when the number of these traits becomes almost incalculable, such an explanation loses all logical probability.

The Ghost Is Laid

"In addition to what has been stated, the insect-leaf possesses another feature which attracts attention. If you find such an insect dead, you will see that it resembles a faded and half-withered curled leaf.

"The question arises: why is it that if a live insect resembles a live leaf a dead insect resembles a dead leaf? The one does not follow from the other. In spite of the outward resemblance, the histological structure of the one and

of the other must be quite different. Thus the resemblance of the dead insect to the dead leaf is also a trait which had to be formed quite separately and independently. How did science explain it?

"What was it able to say? That at first one dead insect slightly resembled a faded leaf. Owing to this it had a greater chance of concealing itself from its enemies, of begetting more numerous progeny and so on. Science could not say anything else, because this is a necessary deduction from the principle of protective or utilitarian resemblances.

"Modern science cannot altogether follow these lines, and though it still retains the Darwinian and post-Darwinian terminology of 'protectiveness,' of 'friends' and 'enemies,' it cannot now regard the phenomena of resemblance and mimicry from the utilitarian point of view alone.

"Many strange facts have been established; for instance, many cases are known in which a change of colouring and form makes an insect or animal more conspicuous, subjects it to greater danger, makes it more attractive and more inviting to its enemies.

Mimicry Postulates A Plan

"The principle of utilitarianism had to be abandoned. And in modern scientific works one may now meet

with meaningless and diffuse explanations that the phenomena of mimicry owe their origin to the 'influence of the environment acting similarly on different species' or to a 'physiological response to constant mental experience, such as colour sensation' "It is clear that this also is no explanation at all."

My readers should read this extract with great care. If they do so they will observe how the facts of "mimicry" point conclusively to the existence of a plan in the workings of Nature and therefore to the existence of an Intelligence or a Mind behind these processes. Is it a mere accident that Allah uses the same word "plan" when He refers to His purpose in creation in the Holy Quran?

In III-54 Allah says:

"And (the unbelievers)
Plotted and planned
And God too planned.
And the best of planners is
God"

And in 13-42 as follows:—

"Those before them did also
Devise plots; but in all things,
'The master-planning is God's.
He knoweth the doings
Of every soul: and soon
Will the unbelievers know
Who gets home in the End."

(To be continued).

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