

"The
Star of Islam"

A PAPER

Of the Muslims
For the Muslims
By the Muslims
of
CEYLON

The Star of Islam

(A CULTURAL WEEKLY)
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Musings Of A Pensioner XXXVII.

Scientific And Philosophical Front Against Materialism

THE CLOSED CHAPTER OF
ATHEISM

REVELATION--A NECESSITY

BY M. T. AKBAR, K.C., B.A., LL.B. (Cantab).

Formerly Senior Puisne Justice of Ceylon

"THE focus of all human experience is to be found in our relations to one another. Our life is a shared life, our experience a common experience. This real world which we know and share, in which we love and hate, achieve and are frustrated, live and die, is the world of religion. Religion is firmly rooted in our universal common experience."—That is the position of Religion, a position to which the 20th Century scientists readily subscribe.

Let me give a few further examples of the considered opinions of eminent Western Scientists:—

Planck, the discoverer of the Quantum Theory says —

"The fact that we can foresee and to a certain extent control the course of future phenomena would remain an insoluble mystery unless there were a certain correspondence between the structure of our minds and the structure of the Universe."

Professor MacBride (Emeritus Professor of Zoology, Imperial College of Science) comments on the above sentence of Planck as follows:

"This dictum of Planck's virtually concedes the whole of the Theistic position. A "correspondence" between our minds and the universe means that there is a power behind the universe which is intelligent in the same sense that we are intelligent, only, of course, in vastly greater degree. In fact, the same view is succinctly expressed in the first chapter of Genesis: "In the image of God created He man."

Burial Of Victorian Materialism

Sir James Jeans, the great English astronomer said as follows:—"Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter, not of course our individual minds but the mind in which the atoms, out of which our individual minds have grown, exist as thoughts."

At the conclusion of his presidential address to the British Association in September 1934 Sir James Jeans said as follows:—"Little is left of the forbidding materialism of the Victorian scientists; modern physics is moving in the direction of philosophical idealism."

Sir Arthur Eddington another great astronomer said: "All through the physical world runs an unknown context which must be the stuff of our own consciousness."

Joad in his *Guide to Philosophy* says as follows of Eddington:—

"The teaching of physics and phy-

siology with regard to the machinery of perception seems to point to the conclusion that what we actually know, when we have sensory experience, are not the movements of matter, but certain events in ourselves connected with or produced by these movements; not objects external to ourselves, but the effects of the impact of light rays, gases, atmospheric waves and other forms of energy proceeding from these objects upon our bodies."

Relationship Between Mind And Object

The following quotation from Sir Arthur Eddington's book *Science and the Unseen World* clearly indicates how large a part of what we know of the external world is conceded by a modern physicist - and in this respect, at least, Eddington's views are in no sense unrepresentative—to be inferred by our minds, instead of being directly perceived by our senses.

"Consider," says Sir Arthur Eddington, "how our supposed acquaintance with a lump of matter is attained. Some influence emanating from it plays on the extremity of a nerve starting a series of physical and chemical changes which are propagated along the nerve to a brain cell; there a mystery happens, and an image or sensation arises in the mind which cannot purport to resemble the stimulus which excites it. Everything known about the material world must in one way or another have been inferred from these stimuli transmitted along the nerves. The mind as a central receiving station reads the dots and dashes of the incoming nerve-signals. By frequent repetition of their call-signals the various transmitting stations of the outside world become familiar. We begin to feel quite a homely acquaintance with 2LO and 5XX. But a broadcasting station is not like its call-signal; there is no commensurability in their

(Continued on page 8)

The Philosopher's Stone III

THE GLORY OF THE MUSLIM PARADISE

Peace and Growth Through Islam

Discovery of the "Stone"

BY THE LATE MR. MAAS J. MAJID

RELIGIONS have come and Religions have gone and all save Islam have lost that vitality, that subtle influence which, with a breath, resolves the contradictory forces in nature and in the mind of man. A harmony, a divine harmony, succeeds the recognition of Islam and all it connotes and the devotee rises clear above caste and differences of creed for he sees the Universe illumined by one Idea, by one Mind and he sees kinship with humanity. A Muslim is no fatalist. He is the architect of his fate for the submission that Islam claims is the discipline of heart, mind, body to realise to the full the spiritual capacity of man.

Having given you a brief explanation of the term Islam, we now proceed to tell you of the goal of Islam. The Holy Quran states "From God we come, to God we go." The final aim of a Muslim is to be at one with God, to be absorbed in Him. That is the Muslims' final Home; that is the Muslim Heaven. It has no location; it is beyond space and time. Here we take the opportunity of making a passing reference to those Christian critics who delight—may God forgive them—in painting the Muslim Heaven as a very sensual one. They refer to the Houris and rivers of milk and honey mentioned in the Holy Quran. *O caeca mens mortalium*. They forget that every language has its figures of speech. For their enlightenment we give here the true explanation of the Quranic text with regard to the Muslim Heaven; we quote the words of Sir Nizam-at Jung.

The Muslim Paradise.

Not in those realms where rivers flow,
Of milk and honeyed wine,
Or where, with passion's light aglow
The eyes of Houris shine;
Not there, O soaring spirit lies.
Thy home of bliss, thy paradise!

Nor in bright bowers where the
blest
On silken seats recline,
Where with the heaven that fills the
broad
Earth's memories entwine;
Not there, O heaven-born spirit lies
Thy place of rest, thy paradise.

Sense-pictures, these—to soothe the hearts

That still to sense incline;
Through them high heaven the hope
imparts

Of bliss that is divine;
But not in them, O spirit, lies
That bliss which is paradise.

Nay, far beyond the reach of thought
Where life is Love divine.

And with eternal grace is fraught,
The promised bliss is thine.

There, there, O happy spirit lies
Thy cradle and thy paradise.

O non-Muslim brother, may we ask you, can there be a loftier conception of heaven?

The Attainment of the Goal

The question then arises how are we to attain this blessed goal. The various steps by means of which Islam leads its followers to the apex of mental and spiritual development are of enthralling interest to the student of Applied Psychology. The law of the Shariat, the observances of the Muslims, the Philosophy of Islam are the steps whereby that perfect peace and sense of fulfillment can be attained.

Reader, you now know the true Philosopher's Stone is Islam. What it has done for millions of others, it can do for you. It opens out for you a new vista of hopes and possibilities. Will you permit it to dispel the gloom that clouds your heart? Say yes, and accept Islam; and thereby in your mind let Truth and Light commence their reign.

The Muslim World

TURKEY

Present Policy of Turkey

Conscious of the drama that may soon be enacted in her neighbourhood Turkey is taking all measures to safeguard her interests and to honour her treaty obligations. The violent Nazi propaganda has had little influence in either undermining Turkey's loyalty to the Allies or causing panic and unrest. The German plans are understood in their totality. Mr. Nedjmadddi Sadak believes that a German peace envisages German supremacy over half Europe, which would ultimately mean world dominion.

Mr. Sadak is the Turkish Representative of the League of Nations and his convictions as regards Germany's ulterior designs are the thoughts of Turkey. He states the case of the Allies convincingly. "Great Britain and France have not entered the War for Imperialist aims. The only motive that has made them offer the supreme sacrifice has been to checkmate the Nazi claims and end the policy of force."

Turkey has not entered the arena yet but Turkey's policy is to strengthen her friendship with the democratic states. Her relations with Russia are friendly, but in the event of Russia being taken by the gulf of ambition and widen the area of conflict to the Near-East Turkey is fully prepared to give an effective answer.

Obligations to Allies.

Turkey is fully satisfied with the help she receives from the Allies. The armaments that French and British firms had undertaken to supply Turkey are being received regularly and the quality is described as highly satisfactory. The Turkish Foreign Minister at Ankara—M. Saragjoglou believes that the likelihood of war extending to the Near-East is remote. But, he stated, all necessary precautions had been taken. He has confidence in the outcome of the war in the event of a German or Soviet thrust southwards through the passionate desire of each Balkan state to control its own affairs and not cede an inch of ground to either country. As far as Turkey is concerned she is fully prepared to stand by her obligations to the Allies. She has made all preparations for any eventuality and, as always, her recognition of treaty rights would be unequivocal.

TWELVE HOURS WORKING DAY

A War Measure

Following the plenary powers obtained from the Grand National Assembly, the Turkish Government have introduced a twelve hour working day for labourers in all industries. It is claimed that this has been done with a view to intensify production in all spheres on account of necessity arising out of war conditions.

Nazis Intriguing For Closing of Dardanelles

According to well informed circles here, Herr von Papon, has been secretly planning to induce the Turkish Government to annul the rights of passage through the straits of Dardanelles obtained by Great Britain according to the treaty of Montreux. It is believed that the Italian as well as the Soviet ambassadors have unofficially supported this demand and have desired Turkey to make a declaration of neutrality, re-establishing the conditions which prevailed before 1936.

Opinion prevails here that this attempt, which is not likely to succeed has been instigated on account of Berlin fears of the excellent strategic position which Britain today occupies in this sector and which is considerably helping them to strengthen their force in alliance with France.

Soviet-German Offer

Possibility of a Soviet-German offer of a pact of non-aggression to Rumania and Turkey, instigated by the Nazis is envisaged here by political circles.

It is believed that the proposed offer is a tripartite plan among Rome-Berlin and Moscow for complete neutralisation of the Balkans under guarantees to be provided for by the three Powers.

In exchange for this guarantee, of political integrity of all countries the Balkan States will be asked to demobilise and to transfer the entire population to agricultural and mineral production which will be purchased by the three countries.

There is no doubt however, that such an offer will be instantly rejected.

EGYPT

Pact With Italy

Rumours are current here in political circles that the Italian government have renewed their offer of a pact of friendship and non-aggression between the two countries which she proposed two years ago. The rumour has been formally denied both by the Italian Legation as well as the Egyptian Foreign Ministry.

In the meantime Egyptian political circles are said to be considering Egyptian position in case of development of the present conflagration. According to Aly Meher Pasha, the Egyptian Prime Minister, "it is impossible for any one to forecast future events. It is therefore necessary to be vigilant and ready for all measures to meet any situation that might arise."

In this connection, it may be mentioned, that the Italian Minister had a long conversation with the Egyptian authorities some time ago, and that considerable activity has been reported in the Government circles. The Egyptian Prime Minister had a long conversation with one of the chamberlains of King Farouk along with two under-secretaries of State and the General Secretary of Foreign Affairs. Further negotiations were entered into a later stage among the Minister of Defence and also the Japanese Minister.

SYRIA

Theodore Marinar Mission

A group of American archaeologists under the name of Theodore Marinar Mission have decided to come to Syria from Washington under invitation of the Syrian Government for undertaking archaeological researches in the region of Ras el-ain.

The Mission has been organised by the Oriental Institute of the Chicago University and hopes to unearth the capital of an empire that reached its pinnacle of glory between 1,600 and 1,300 B.C., and which 3,500 years ago dominated the basin of the Eastern Mediterranean along with Hittites and the Egyptian.

Children's Corner

The Battle Of The Fosse

My dear children,

In my last letter I told you of some of our Prophet's difficulties. I want now to tell you of the Battle of Fosse. This was an attempt on the part of our Prophet's enemies to lay siege to Medina and starve the Holy Prophet and all the Muslims to death. To achieve this end, the enemies raised a force of about 10,000 foot soldiers, 300 horsemen and over 2,000 camels. The enemies of Islam thought that the end of the Muslims was at hand, because they were confident that no force in Arabia could face this huge army.

The little bands of Muslims were thunderstruck when they heard of this vast force. But they had faith in God. Who, they knew, would help them as He had helped them before. Yet, they were not idle. They set about taking measures towards their safety. They had six days in which to prepare for the enemy. Their plan was to dig a trench on that side of Medina which was open to the enemy. They began the work in real earnest, and before the enemy came in sight, they have the trench ready, five yards wide and five yards deep.

The Battle

The enemy on arriving at the trench had to make a sudden halt, for the Muslim Archers were waiting, ready to shoot anyone who attempted to cross the trench. This obstacle caused discontent among the enemies. Most of them had come expecting the city to fall into their hands like a ripe plum, and the prospect of settling down to a long siege, with the possibility of being shot down by Muslim bowmen, did not please them at all. There were some who were in favour of returning. But their leaders prevailed on them to stay.

The siege dragged on painfully for weeks. The Muslims were in a sad plight. The enemies too were anxious as rain was shortly due. Once they attempted to enter the city at a place where the ditch was not very deep but they were driven back. The enemy seeing that could not enter the city by force, now plotted with the Jews, making handsome offers if they turn traitor to the Prophet. The Jews agreed. But the Holy Prophet was equal to the task. He met their treachery with a guile that brought suspicion among the enemies.

Victory

Matters were in this state, when on the night of the 27th day of the siege there blew a hurricane that wrought havoc in the ranks of the enemies. Their tents, stores and utensils were all destroyed, and their camels breaking loose went astray. In the midst of this confusion the news went about that the Muslims were attacking them. Panic gave way to fear, and the enemies fled.

When the weary Muslims woke next morning they were astonished to see an empty plain which had only last night housed that mighty army of their foes. They thanked God for their deliverance and were more than ever convinced in Truth of our Holy Prophet's mission.

Yours very sincerely,
THE EDITOR.

Hobbies For You

Dear Boys and Girls,

Today I am going to tell you something about hobbies. A hobby, you may know, is a pleasant pursuit. Something you do not so much for gain as for pleasure. Those of you who are stamp-collectors will know what pleasure you derive when you look through your collections, what delight you feel when a new stamp enters your collection, and your pride when you show your collection to another. Besides the pleasure it affords, stamp-collecting is instructive. The active collector is not merely content with building up an attractive collection, he would wish to know something of the countries to which his stamps belong. He thus widens his knowledge. He comes to know countries, the existence of which he would otherwise be unaware.

Other hobbies are of equal interest. Gardening, for instance, has a charm of its own. It is a hobby involving a certain amount of physical toil. You will have to dig up your own plots of ground, prepare the soil and water the plants with your own hands. If you assign this work to other hands, you will derive very little pleasure. It is worth your while to toil in your garden. Work in the open air promotes your health, making you strong and vigorous. When however, your seedlings begin to sprout, grow into plants and later bear flowers or fruits, your delight knows no bounds. When you know that the vegetables you eat or the flower that adorns your table, are the products of your exertions, it gives you satisfaction hard to explain.

Similarly whatever hobby you choose, you will always find that it will give you great pleasure, and help you find some peace of mind when you are overworked or worried.

Your affectionate
UNCLE.

"Star of Islam" League

Please enrol me as a member of the "Star of Islam" League for Boys and Girls of under sixteen years,

NAME.....

ADDRESS.....

Date of birth:.....

Note:—There is no entrance fee and members may take part in the competitions that will from time to time appear. Cut out the form and address to

"Star of Islam" League,
c/o Editor,
"Star of Islam",
Glennie St., Slave Island.

Letters to the Editor.

The Zakat Bill

My dear Sir.—The Zakat Bill, of which I had given notice in the Legislative Council of the United Provinces, has been unhappily shelved through the resignation of the Ministers, but I wish to utilise all means in my power and present my humble efforts on behalf of my Community and prepare it for concerted effective action.

The Muslims have long ceased to comply with the tenets of the Zakat observance and have confused Zakat (obligatory charity) with Khairat (voluntary alms). I do not maintain that the grant of alms as at present indulged in is wrong, but I am sure that far greater good can accrue to all through the proper organisation of Zakat-collection.

The value of collecting Zakat on a collective basis is not incidental, but intrinsic. Economic conditions, no doubt, arise, but they are incidental. The Zakat is a communal affair and serves to unite factions and introduce harmony into the relations between Muslim and Muslim. A sense of discipline is fostered and a high sense of duty and moral obligation. In the absence of this ideal animating one mere promiscuous grant of charity will only result in deadening those faculties of love and sympathy which would be otherwise naturally evoked by the consciousness that the organised collection will be put to the best use, to the benefit of the whole Community. Promiscuous charity only relieves the suffering of the poor only temporarily and would at best be only a palliative. Organised collection would be the means towards changes of permanent value.

A criticism levelled at the Bill is that it is an attempt to entrust a religious institution into the hands of the Government. This is a downright libel on all my sincere efforts to keep it away from governmental interference. A study of my bill would prove that where I sought governmental assistance, it was only by way of giving it a position of Amelin, and not by way of courting interference in the affairs of the Central Islamic Board responsible for the distribution of the Zakat. At any rate, the Government is called to assist only for 3 years. This much cannot be avoided under any circumstances. This criticism has therefore, no force at all and it is made through an inadequate grasp of the scheme I have advocated. The task is very great, however, and I appeal to every co-religionist to consider the value of this scheme and devise plans to make it a success. The principle is most valuable, and if accepted, must be established by law. But all the help that every individual can give ought to be given in unstinted measure. Public opinion has to be worked to fever pitch and every Muslim must stand by it. No Muslim can hold aloof. The obligation is there in the Shariat of the Quran and no man who calls himself a Muslim, can very well ignore this fundamental of obligatory charity to an authorised fund.—Sincerely yours,

S. M. ZAMAN.

Bar-at-Law, Banda U. P.

PERSONAL

Mr. M. H. M, Mohideen, Vice-Chairman of the Ratnapura Urban Council, has assumed duties as Acting Chairman as from 15th March, due to the indisposition of Mr. A. C. Attygalle.

The Bookshelf

“UNION NOW”

Peace and Beyond

By E. C. A.

The issues raised are far too great and of far too wide an application for the scope of a weekly reviewer. It does not deal of one country but of all democracies and sees the way towards Peace in the union of those countries that have the cause of Peace at heart—the Democracies.

The writer is an American who sees the solution for the present ills in the peculiar merits of the American Constitution—Union. His is a racy style that seeks to explain his theses regardless of literary flourishes. Healthy Americanism abound, but they add a piquant zest to a book that seeks to bring Peace from the sunset region down to Earth and make her stay there, illumining the mind of man, leading him on to creative endeavour.

In a series of chapters he breaks the fabric of the League to pieces and contrasts with that his beloved federation. The greatness of a book does not lie solely in revealing a new-fangled scheme of reconstruction, but in formulating lines of thought that should lead to further constructive thinking and action and however much the reader may disagree,—and who is there who does not disagree with the best of man propounded schemes?—one cannot fail to discover an illimitable realm for imaginative and sympathetic understanding to plumb.

He writes of Mohamed—“He freed woman from the burden of original sin, placing it equally on Adam and Eve in Sura, lxxxvii. Where Paul taught the Christians: Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. (I Cor., xiv. 34). Mohamed preached a single standard of morality for man and woman, repeatedly bracketing together the two sexes as in sura, ciii. Truly the men who resign themselves to God, and the women who resign themselves, and the believing men and the believing women, and the devout men and the devout women, and the men of truth and the women of truth, and the patient men and the patient women, and the humble men and the humble women, and the men who give alms and the women who give alms, and the men who fast and the women who fast, and the chaste men and the chaste women, and the men and the women who often remember God: for them hath God prepared forgiveness and a rich recompense.”

It is a truly wonderful book, wonderful because it values Peace not as an end in itself, but as a means to an end, and the end itself is the development of man

“Then he shall say
Who he is
Why he is
All he is
MAN”

(Obtainable at Messrs Cargills Ltd.)

Treaty With Japan

A treaty of friendship between Egypt and Japan which the respective governments have been studying for the last many weeks have been submitted to the Tokyo Government for final agreement.

Although in principle this treaty of friendship does not form part of any commercial convention, it is probably that Japan might insist on an arrangement for suppression of the 40 per cent. tax on Japanese textiles which is at present enforced at all Egyptian ports.

The Armistice Of Hudaibiya And After

(AL-HAJ M. A. SALMIN (B.LIT.))

Within a period of six years, the Muslims had fought and won many battles, and a predominantly Muslim State was Medina, which had its Muslim law, religion and morality. But the memory of home, sweet home, of dear Mecca, haunted the minds of the immigrant Muslims. This yearning was quite natural,—after these years of anxiety and distress, they thought of Mecca, their home—land. And they wanted to perform pilgrimages there where was the House of God. So, Muhammad started for the holy city, with fourteen hundred followers.

Put the Quraish, who were for war, forbade the Muslim Pilgrims' entry into Mecca. So, the Prophet sent messengers to inform them that he was proceeding there, with his followers, on a pilgrimage, on a peaceful mission. A last, a ten years' armistice was signed between the parties. The clauses were to the effect that the Muslims could perform their pilgrimage only after a year, staying there three days only, and that “no Muslim resident shall be taken from Mecca to Medina.” They were to be unarmed, with their swords unsheathed.

This agreement was construed by the enemies as a victory. They were glad that the Prophet was, after all, humbled. But the Koran says, “I have made thee (the Prophet) victorious.”

Fidelity to Pledged Word.

“To signify that you are faithful to your contract, an opportunity has just arisen. This man is my own son, Abu Jundal, because he has embraced Islam befitting punishment is being given to him. That he is in chains is the proof of what I say.” So spoke, Subail, the Quraish delegate, before the very presence of the Prophet, showing his cruel attitude towards his own son who had embraced Islam. The Prophet could say to that persecuted soul only these words:—“.....and Allah shall open a way for thee.”

After the armistice, the Quraish continued to persecute the Muslims at Mecca and according to the agreement even such of those who sought refuge at Medina, were extradited for further persecution. Atha, a Muslim refuge from Mecca, had to leave Medina this way. But he managed to kill the pagan guards, and gradually other Muslims from Mecca joined him, and a regular colony was established near the village of Aais on the coast. These colonists in revenge harassed the Quraish caravans till at last the Clause, governing the extradition, was

taken away. Thus Allah did find a way for the Faithful. Rumi says:—

“Union exists beyond all thought and speech,

Between Great Allah and the soul of each.”

The Fall of Khaiber.

The Jews, those equally bitter enemies of Islam, were still continuing their old attitude in their exiled home, in the mountain fastnesses of Khaiber. With their money-lending business they had again seen revived their influence over the Nomad Arabs, and a formidable coalition against the Muslims was the ultimate result.

Somehow, the Quraish did not receive with the usual warmth of zeal the Jews' invitation to join them in their fight against the Prophet. Thus they were left alone to fight out the issue; yet they were feeling confident, because of their strong fortresses. To defend the State of Islam, an army of sixteen hundred marched towards Khaiber. There were a few women also among them to look after the wounded and the sick.

Merciful Treatment of the Vanquished.

Fort after fort fell, though the Jews, with extraordinary courage, fought. But the defence of Qanoos proved the toughest even for the veteran soldiers of Islam. A regular shower of arrows were coming from behind the parapets, stones were hurled, and boiling oil was poured over the devoted hands of the Faithful who were attacking again and again the formidable fort, led by the ablest fighter, Ali. Many fell down dead. There was a grim struggle for two hours, with battle axes and swords. At last, the fort was reduced. Islam was again safe. The enemies surrendered to the Prophet after twenty days.

In meeting out punishment to the enemies, the Prophet was extremely merciful. He did not apply the Jewish law of striking all the males with the sword. He allowed them to have their own religion, and did not burden them with the levying of regular taxes. They were even promised protection at the hands of the Muslims.

(to be continued.)

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The Ceylon Moslem Educational Society Ltd.

NOTICE

A Special General Meeting of the above Society will be held on **Tuesday, the 14th day of May, 1940, at 4-30 p.m.** at the Registered Office of the Society (No. 45, Kuruwe Street, Colombo.)

All Shareholders are kindly requested to be present as no General Meeting can be held without a quorum of ten Shareholders.

AGENDA:

- (1) To read Notice convening the Meeting.
- (2) To pass minutes of the last Special General Meeting.
- (3) To consider the addition of the following Rule after Rule 10 (b) :-
Rule 10 (b 1) "After the expiration of fifteen years from the registration of the Society the Directors shall be elected from such Shareholders as shall hold 50 shares or over or who shall have donated property to the value of Rs 500/- or over to the Society, or from the members who signed the Application to the Colonial Secretary for the Registration of the Society, by vote of the Shareholders present at the General Meeting."

M. I. M. HANIFFA,
Hony. Secretary.

45, Kuruwe Street,
Colombo; 1st May, 1940.

The Star of Islam

A CULTURAL WEEKLY

COLOMBO: MAY 11, 1940.



The Present Position Of The Muslims

CONFUSED thinking on political issues is inevitable in a country of many communities where the desire of political leaders of one community to set the impress of its own culture on the other communities and cling to power as long as possible finds expression in the formulation of so-called "national" principles to the total exclusion of the principles of democracy and minority rights. Nationalism has been responsible for the greatest disasters the world has ever known, but in spite of its manifold failings the feeling of kinship and community it engenders must be the basis for any reassessment of values whereby a larger unit—Europe, Asia, or the world—will take the place of local units—Britain, India, etc. and thus make peace and prosperity possible for all. But inasmuch as the imposition of a foreign rule denies the subject country its fullest opportunities of growth so, too, does the rule of a majority community on a minority

community tend to dwarf the personality of the latter unless adequate safeguards and openings are provided for the talent and desire for self-expression of the minority community. In any democracy the majority community must rule but its rule must be so devised that the minorities coming under the aegis of its power find no cause of complaint through a suppression of its individuality.

The list of gravamina against the majority community is pretty formidable, but the publicity given to the belief that communalism means anti-nationalism has to be repudiated, and that with force of argument and not by specious pleas and violent clap-trap in which the leaders of the majority community so delight. Elsewhere appears the text of a lecture on the "Present Position of the Muslims in Ceylon," the supreme merit of which is a reasoned claim for the recognition of the status of the minorities *in their own right*.

The demands of the minorities are not a mere angling for power by a few leaders, nor are they the machinations of a party intent upon being a drag upon the country as a whole. They feel that the absence of due recognition of their rights will prove a check upon the minority community and consequently act as a drag upon the progress of the country.

The demand is other than a mere grab at power whether political or otherwise. Its value lies deeper and denial is felt all the more keenly in that it takes a period of time for its fullest manifestation. That is the psychological effect. The absence of the great men of a community from places of influence and significance tends, in the long run, to breed an inferiority a complex which will set its indelible, negative impression on all, complex from which the community may never wholly recover. Or it would issue in unhealthy demonstrations and civil disturbance. It is left for the leaders of the Muslim community to adjust the passionate desire of the Muslim community for self-expression with the claims of the majority community to rule, whereby the whole country could best realise the value of its freedom and develop to the uttermost of its capacity the value and significance of the various, and priceless cultural heritages of the country.

Seek Ye Greatness VI.

THE GLORIOUS SHARIAT

The Power of the "Word"

Discovery of Spiritual Power

BY M. L. M. MOHAMED HUSSAIN.

THE Shariat is the word of Allah. Little study is necessary to convince one of the value of the Shariat in developing the various faculties of man onwards to a perfect spirituality. The Law is binding on all and it is through devoted acceptance of the principles of the Law and firm adherence to the letter and to the spirit of the Law that the individual could enter that final state of Perfect Contentment and Peace, when, in the Presence of God, man acquires that most glorious reward—Super-consciousness.

It cannot be gainsaid that the slackening of the application of the Shariat Law will tend to break the pleasant tension caused by the consciousness of one's Reality. It will at best destroy the Spirit Force and cast it to the painful oblivion of Hell Fire till consciousness rolls back once again to its origin and recognises its destiny. Forgetfulness is death; forgetfulness is suffering; forgetfulness is Hell. Who, therefore, forgets his Self is dead to his Reality. He suffers the vile torments of Sa'an. He merges in sorrow to his neck; he groans in the darkness of Barzakh and is subject to a painful resurrection by the mighty blast of the Israfael trumpet on the Day of Judgment whose time is determined.

Self-Restraint and Freedom in the Shariat

At every breath of man's life the cycle of births and deaths operate and there is always a continuous physiological change called death and rebirth taking place in the man before the compound of elements finally dissolves after the maximum possible rebirths have taken place in semi-conscious existence. The cycle continues even after the dissolution of the body till the eternal light dawns on the wandering Comet of individual life and absorbs it into its intensive body. The final birth or enlightenment in conscious experience occurs only when the mind merging into the command of the Self annihilates forgetfulness and sees nothing existing essentially other than itself.

The purpose of the Shariat is admirable. At one stroke and in easy terms it helps both the layman and the highest spiritualist to keep the tension going so as to attain to supreme consciousness. In it the beginner has the necessary training to restrain his rebellious passions from hurling themselves into Self destruction by keeping alive the thought of fear of grave reprisals, and the advanced thinker has unlimited freedom within its boundaries either to roam into the mysteries of the firmament or to indulge to his heart's content in the sweetness and sublimity of the Divine Vision. The Islamic Shariat is both the Law of Self Restraint and the Law of Absolute Freedom without any contradiction in terms.

We observed that in the beginning was the "word" Islamic teaching is fourfold, but the fourfold aspect is indicative of Unity rather than of different opposing elements. They are all based on the Shariat and not independent of it. They have no existence outside its limits. The Shariat as a Universal Premise is defined as the WORD of the Prophet, and the Word has many aspects attached to it without in any way losing its inherent meaning. The Thariqat (Path) is the ACTION THAT translated the word of sound into one of movement and change. And sound and motion are inseparable. The CONDITION or Nature of the Prophet as the originator of the sound and motion is the Haqiqat (Hal)

The knowledge of the mysteries of Divine sound, motion and nature, is in the Secret of Ma'arifat. In the beginning was the word and the word was with God. When He wills to create a thing, He says "Be" and it becomes. Allah created man from muddy clay and He said to it "Be" and man became. Thus it is apparent that at the bottom of all creation is the WORD (Shariat) or discipline. Is it then too much to say that conscious discipline is everything in life? That is why the Prophet so beautifully condensed the Supreme Truth of Islam in the glorious Shariat which from the Divine to the fool is compulsory.

Nor sound nor motion nor nature can exist independently of the WORD of Shariat. The traveller to the goal of Self must irrevocably begin his journey from the Shariat Station and continue to dwell in the task of exploring its great mysteries, ascending from stage to stage to discover eventually the Truth of the Word, never for one moment exceeding the limits of Shariat.

The Consummation of Spirituality

The power of the Islamic creed to unravel the knots of life's many difficult problems depends on the vitality of its teachings founded intrinsically on the Quran and the Hadis, supported by the Historical Episodes of the Prophet and his most intimate followers during the Golden Age of Islamic History. The Holy Quran is a Book of Wisdom, a sure guidance to the believers in the Unseen. The Hadis is a commentary and explanation of its Laws, with history recording the spiritual truths of Man like an allegorical play symbolizing the drama of the spirit of man. We belong to the Family of Adam; we are entrusted with the secret of God within the shrine of the Reality of Mohamed; we follow the Religion of Abraham, of the one true God; we are guided by the inspiring knowledge of Moses; we tread the Straight Path of Jesus, the Spirit of God, and all within the Statutes of Mohamed. There is nothing parallel to this in the history of spiritual science. We begin with a lucid exposition of the mystery of Adam's Knowledge of Asma (Names) of Allah and ascending by way of the friendship of Abraham with God are drawn by irresistible forces outside the control of the mind to meet the Tajalli of His Majestic Splendour on Sinai Bush of the Taurus of our Being when we are brought face to face with the Handless Pen that writes on the Tablet of Destiny. We plod unquestioningly behind the Guide of Purity (Khidhr) to become the Spirit of God whence the Light of the Praised One (Muhammad) dawns across the horizon leading us onwards by degrees into the Third Inner Circle of His Existence. We then become conscious of the Universal Life as a Unity, Immortal, Essential and Absolute. We then Achieve Super Consciousness.

POSITION OF MUSLIMS DEFINED

Absolute Necessity for Adequate Representation

Full Report of Mr. Akbar's Speech

"THE first safeguard I can think of is that we Muslims must have an adequate opportunity for the supreme expression of our will in the State Council—the only safeguard provided by democratic institutions for the formulation of constructive and critical schools of thought," said Mr. Akbar, in the course of his lecture delivered on the 5th of May, under the auspices of the Literary Branch of the All-Ceylon Malay Association. He demonstrated with a wealth of citations from authorities that the trend of thought has changed from a passive acceptance of majority rule to a consciousness of the absolute necessity of preserving intact the valuable cultural and spiritual heritage of minorities. In a passage remarkable for its *tour-de-force*, he demonstrated the far-reaching effects of the denial to Muslims of participation in political issues as independent entities. He discussed the necessity of adequate safeguards whereby the Community could exist and keep unimpaired the glorious heritage of Islamic culture, Islamic institution, and above all the priceless treasure that God gave man—Islam.

Mr. T. B. Jayah, B.A., M.S.C., presided.

Gentlemen, you will find that the view of British statesmen has changed considerably on this question of majority rule and minorities since the issue of the Donoughmore Report. Not only is this change evident in Great Britain, but it is also manifest in the European States in which democratic principles rule—for instance in Yugoslavia where the rights of the Croats have been fully recognised. In fact, the war now being fought in Europe is based on this new interpretation. Lincoln described democracy as "Government of the People, by the People, for the People." As an expert points out in the *Hibbert Journal*.

"And the first thought which the old phrase suggests when we turn to it in the present discontents, is the significance of its emphasis upon the "People." In the ideal of Democracy those subject to the law of a State are a People—one People—and they must be treated as such. Slavery is incompatible with Democracy; and the principles of Democracy are violated if the State treats as aliens or outcasts any class of persons from whom it exacts obedience. Against the principles of the totalitarian states and their persecution of Jews and Communists and Christians, Democracy sets a spirit of toleration. *Government by the People means that the will of the majority must prevail; but it means also that that will should be conditioned by fellow-feeling for all minorities, by recognition of the fact that they too are a part of the People, by the "political sense" which refrains from outraging them or destroying their will to remain loyal fellow-citizens of the majority.* Not all who profess and call themselves democrats appreciate all that this implies. For it implies that all class-war is undemocratic, whether the class assailed is large or small, and whether its members be Jews or Gentiles, rich or poor."

Recognition of Minorities in Democracies

This is one difference between totalitarian states and the Western democracies. In the former, minorities are persecuted and finally ruthlessly eliminated. In the latter minorities are recognised as part of the People of the state and they are dealt with in a spirit of toleration so that they may live together in loyal citizenship with the majority community. Such loyal citizenship is impossible when the minorities are treated "as aliens or outcasts from whom obedience is exacted," and when no effort is made to "refrain from outraging them or destroying their will to

remain loyal fellow-citizens of the majority."

This is one aspect, but there is a much more important aspect on which the change of attitude of the democracies has been based. This aspect is well expressed in a small book Church, State and Community prepared by Dr. Oldham as Chairman of a special commission set up by the Universal Christian Council for consideration by a world conference of Christian churches in 1937. Ceylonese Statesmen should get this pamphlet and study it. As Dr. Oldham points out "All the ideas which have given character and shape to modern Western Civilisation are in the melting-pot. The old order is passing into something new, and what the new will be no man can say." He then points out to the fact that in the past years there has been a prodigious expansion in the functions of a State—even of a democratic state:

Influence of State on Growth

"This tendency showed a marked increase in the years immediately preceding the war, and still more in the years that have followed. The assumption of responsibility for public education and public health, the extension and supervision of local government in its various forms, the increasing regulation of industry through factory Acts and minimum wage legislation, the ownership and operation as public services of railways and other forms of transport, the provision of water supplies, lighting and power, the extension of town and country planning, the organisation of agriculture, the care of the poor and sick and the provision of pensions, the improvement of housing and the relief of the unemployed, all illustrate in various countries the far-reaching changes that have taken place. *The social benefits which have resulted from the increased activity of the state in many of these fields are sufficient evidence that a large extension of the functions of the state is not in itself something to be resisted or feared. Organisation may be the means to a larger freedom.* An obvious illustration of this is the fact that a strict control and regulation of motor traffic by public authority is the necessary condition of the individual owner of a private car being able to enjoy the freedom of travelling to his destination with reasonable safety to life and limb."

As pointed out by Dr. Oldham this State interference is not bad in itself because it gives more security, more leisure and more freedom. *But there*

are grave dangers in this expansion of state interference and the dangers become grave and menacing when the state makes totalitarian claims that is to say claims to dominate, control and direct the whole life of the community and of its individual members, as in Russia, Italy, Germany, Mexico, Turkey, Japan &c.

Perhaps I had better quote from Dr. Oldham as to what a totalitarian state means:

Evils of the Totalitarian State

"Methods and degrees of application vary, but the trend is unmistakable. We may define what we mean by the totalitarian state without implying that the definition is applicable without qualification or reservation to any particular set of conditions, though in some instances the facts speak for themselves. The totalitarian state is a state which lays claim to man in the totality of his being; which declares its own authority to be the source of all authority; which refuses to recognize the independence in their own sphere of religion, culture, education and the family; which seeks to impose on all its citizens a particular philosophy of life; and which sets out to create by means of all the agencies of public information and education a particular type of man in accordance with its own understanding of the meaning and end of man's existence. A state which advances such claims declares itself to be not only a state but also a Church. Even where the state sets itself to destroy all forms of religion and to impose a view of life which is wholly secular, it makes on men the same complete surrender. If its view of life may not properly be called a religion, it is offered as a substitute for religion and becomes its powerful rival. Underlying the claims of the totalitarian state are certain ultimate beliefs regarding the nature and destiny of man. In so far as these are incompatible with the Christian understanding of the meaning and purpose of man's existence, the Church must inevitably be involved in a life and death struggle for its existence."

The differences between Communism, Fascism and Nazism are given in the following brief extract: "In the Soviet Union the totalitarian claim is pushed to the extreme limit. *The aim of Communism is to establish an integral culture on the basis of an integral philosophy of life. No quarter therefore must be given to religion. All the agencies of the state are enlisted for the purpose of destroying Christian belief and substituting for it a belief in dialectical materialism as the basis of the social order.*" Religion must be rejected for good," it is maintained in a series of resolutions adopted by the Communist party, "without reservation or camouflage." "We reject religion," it is further asserted, "in order to clear and prepare the way for injecting into the consciousness of the toilers the basic principles of Marxian science. With us exposure is no end in itself; it is only one of the means of purging the minds of the toilers of false mystic views of life by grafting thereon the scientific materialist conception of the world, of man and of human society....."

"In the Italian Fascist state, religion, as Signor Mussolini tells us in his exposition of the social and political doctrines of Fascism, is looked upon as one of the deepest manifestations of the spirit of man and is, therefore, not only respected but defended and protected. But it is no less clearly affirmed that "Fascism conceives of the state as an absolute, in comparison with which all individuals or groups are relative, only to be conceived of in their relation to the state." That there can be spheres of life relatively independent of the state is emphatically denied. The Fascist conviction is expressed in the watchword, "nothing against the state; nothing outside the state; everything for the state." The state may, for the reason given by Signor Mussolini, come to an agree-

ment with, and accord privileges to, the Church, as has been done in the Concordat of 1929, but between an integral nationalism which claims an absolute authority and seeks to form its citizens in accordance with its own understanding of life and those whose ultimate loyalty is to God and His demands, there can be no abiding reconciliation....."

"In Germany, as in Italy, the official attitude of the state towards Christianity is one of favour and protection. At the same time there is in the national-socialist movement a resolute and passionate will to create an integral national life, expressing the spirit and embodying the values of the German racial and national soul. The sources from which the national culture must draw its inspiration and nourishment are the original mysterious powers which lie behind all conscious thought and effort—the ultimate determining influences of soil and blood and communal solidarity and inborn creative leadership."

Fatal Tendencies in Democracies

The belief that social unity can be achieved only by means of an imposed authority may arise even in democratic states and the danger is greatest there, for the belief works insidiously in the minds of men, and takes possession of them without their being aware of them. If the belief is imposed openly, a minority whose culture, religion, family life or freedom is threatened can face martyrdom, but when such ideas creep secretly into the minds of the people, the only remedy is for the minorities to take warning and to take steps to stem the tide:

"The possession and exercise of unrestricted power is always perilous. But a strong centralisation of authority may in certain circumstances be the only means of putting an end to social disorders, obtaining effective control over disruptive economic forces, providing protection against dangers from without, and starting a people on the path of national recovery. It is conceivable, moreover, that the aims of an authoritarian state might be inspired by, or in large measure consistent with the Christian view of life, and that while exerting its authority to put an end to the disorders of society, it might accord to religious, cultural and other activities the largest freedom compatible with what it believed to be the requirements of the general good."

"What our brief survey has revealed as the real menace to Christianity is the attempt to use the supreme authority of the state and all the agencies at its command to impose on the whole community a philosophy of life and a pattern of living which are wholly, or in important respects, contrary to the Christian understanding of the meaning and ends of human existence. If that is where the chief danger lies, it would be folly to allow the highly-important difference between authoritarian and democratic forms of government to blind us to the fact that this menace may be present even where there is no dictatorship. It may be all the greater when it manifests itself in more subtle and less easily recognizable ways. When the threat to Christian faith is open and direct the only answer to it is martyrdom, and a Church which is prepared to face martyrdom gains a new vitality. It is when Christian people are unaware that their faith is being undermined that the greater harm may be done. The deeper meaning of totalitarian claims will be missed if they fail to open our eyes to a state of things which is found in every country. The life and death struggle of the Christian Church is not with the state as such but with modern paganism. When the state adopts a pagan philosophy of life and seeks to impose its principles and standards on the whole community, the struggle becomes acute. But the conflict is none the less real where

(Continued on page 6)

Positions of Muslims Defined

(Continued from page 5)

the general mind of the community becomes paganised, even though the state may remain politically neutral. What is common to the whole world is a far-reaching secularisation of thought and life. Through the centralisation of public services, such as education, and the new possibilities of communication opened up by broadcasting, the cinema and the popular press, the dominant ideas in a society, and in particular those held by the intelligentsia, have unprecedented opportunities of permeating the mind of the whole community. Where the prevailing temper and cast of thought have ceased to be Christian, assumptions regarding the nature of man and the purpose of human life, which are quite other than the Christian assumptions, reconstituted, and often imperceptibly communicated to the entire population, and in particular to the rising generation, through the universities and schools, through literature and the press, through broadcasting and the cinema. Their influence in transforming the outlook may be all the more powerful when they are not brought into the open but are simply taken for granted and transmitted to a large extent subconsciously.

Significance of New Tendencies

"It may be doubted, for example, whether Christian people are at all awake to the significance of the profound changes that have taken place in recent times in the field of education. It is only within the last century that national systems of education have been established in Western countries and are now being extended throughout the whole world. It would be broadly true to say that, whereas in the earlier part of this period the primary interest of the teachers was in the objects taught, the centre of interest has increasingly become the pupil himself. The importance of this switch over of interest can hardly be exaggerated. The older type of teaching, if in its cruder forms it accomplished the minimum of good, was at the same time incapable of doing any serious harm. It did not reach close enough to the centre of personality. When from the Latin or geography that are being taught to John the interest is transferred to John himself, new issues at once arise. When educators or the state become they are interested in the same question in which the Church is interested. And both educators and the state are increasingly aware that they can do a great deal in the making of John. Advances in psychology are adding to our knowledge of human nature and the way in which it responds to particular stimuli. Educational methods can do much to influence and mould, and up to a point to save and redeem, character. An experienced psychologist may be able especially in the case of young children, to discover the cause of an emotional disturbance, and thereby to cure a moral weakness more successfully than religious teaching could do. As knowledge and power it confers increase, they will increasingly be used. The totalitarian state, as we have seen, is prepared to use every educational agency at its disposal to create the type of man that those who exercise authority consider to be desirable. These attempts should open our eyes to the fact that public education can be regarded as a neutral field only so long as education is restricted to the technical tasks of communicating to the rising generation the accumulated knowledge and skill of society and of fostering generally acknowledged social virtues. As soon as it passes beyond this technical sphere and occupies itself with the soul of the pupil or the centre of his being, questions of ultimate belief are involved. In all education which is more than technical there is

implicit an anthropology—a particular understanding, that is to say, of the nature and destiny of man and of his obligations and responsibilities."

Imposition of an Alien Culture

These extracts should suffice to prove why Democratic States have now recognised that whilst the majority must rule, the interests of the minorities must be properly safeguarded, to ensure that such minorities are not subjected "to the continuous pressure of a common culture interpreted by their rulers, writers and educators." These remarks apply with double force to Ceylon, for majority rule means the Buddhist rule based on the ideals of Buddhism and unconsciously our rulers may and have imposed their ideas in total opposition to the three other great cultures, Hindu, Christian and Muslim which are strongly represented and have their homes in Ceylon. Such minorities are of course perfectly prepared to be loyal citizens with the Buddhist majority, only on condition that their liberty is preserved for the development of their own culture, their own religion, family life and freedom of thought.

Surely it is obvious that such safeguards for the preservations of the rights of the minorities can only be defined and laid down by the minorities themselves, for to leave them to the majority community is to bring back the old dangers again. If such demands are unreasonable, the Central British Government is there to adjust the balance. If the majority community and the minorities can come to an agreement it is all the better, but if the former is intransigent the lead must perforce be set by the minority communities and the British Government can see from the degree of opposition of the majority community to these demands how far it is bent on applying Nazi principles to Ceylon for the downfall of which the democratic states are at war.

Muslim Safeguards

Now the first safeguard I can think of is that we Muslims must have an adequate opportunity for the supreme expression of our will in the State Council—the only safeguard provided by democratic institutions for the formulation of constructive and critical schools of thought. I ask in all sincerity is this supreme right adequately provided for by the nomination of two Muslim members who are not appointed by the votes of the Muslims but on the information available to the head of the State? Mr Atlee, the Labour Leader, only yesterday said that the difference between Nazism and the democracies was this—In Germany Hitler cannot be called to account, but in Great Britain the retention by the Ministers of their office and even their seats depended on their ability to give a satisfactory account of their stewardship when publicly called upon to do so in the only place where they can be effectively dealt with—namely in the Houses of Parliament.

The State Council

Are two members sufficient for a large, powerful and influential community representing nearly one-tenth of the whole state? That is a matter you must deal with yourselves. There is another safeguard on which I am sure to be criticized by certain classes of people in this Island but I must deal with it as almost all these political squabbles and grabbing at political power really hinge on this vital point—namely the battle for rupees and cents. All these troubles in India and Ceylon are in effect really dependent on this power or influence to fill up the posts in the Government or semi-Government posts under the local authorities. This is the real pivot, but by common consent this motive is hidden in the speeches of public men. In the first place I wish to point out that the British People cannot understand the Eastern mind on this vital point. In Great Britain a Government post—a post in the Civil Service—is

TO

O MAIDEN mine, I need your Presence,
Spirit, pure and strong to bless and guide
Me from the lower nature that often seeks
Assertion and evolve the soul are striving
To rise and rise and soar on angel-wings
Beyond the confines of thought's little bound,
Beyond the needs of one man's life, beyond
The range of food and clothing, shelter, fame,
Beyond them all, beyond them all unto
The vast empyrean heights assigned by GOD
To the seeker after Truth.
I need your love, Oh Maiden Mine,
I need your love to prop the little faith
In me. I need it as the thirsting earth
Does need the bursting rain that pouring
Call to life, from death the Beauty,
Clasped tight in soil's unkind embrace.
As the Sun Flower needs the sunshine,
As the Mystic soul his Vision,
As the moth in love's sweet madness
Yearning dies for happy starshine
And in death find union sweet.
So do I with pain deep throbbing
Long for you and think Death kind
For I shall then round Thee hovering
Your dear eyes with kisses blind
Kisses upon kisses showering
On your lips, your soul, your mind;
Waiting for that sweetest union
When we twain infused shall be
By the grace of Mighty Allah
One unto Eternity.

looked down upon with some contempt—Why? Because the British people have many colonies and dominions where they can make more money and command greater influence and prestige among races of a lesser civilization. But we in India and Ceylon have no such places to disport ourselves in, and as a matter of fact we find most of the fair provinces of God's earth closed to us by restrictions and degrading regulations. Is it a matter of surprise if all the cultured, educated and respectable men and women in such a place make a bee-line for such a post under the Government or a local authority? There is an assured salary, more leisure, more prestige, privileges, holidays, pensions for oneself and one's family. Hence when one community rules, almost all such posts will be filled by the members of that community to the total or partial exclusion of the minority communities in the long run. Such a result is intolerable, for the result is indirect oppression, as all the power will be in the hands of this one community. When the Police, the Excise, the Magistracy, the Prisons, the Hospitals, and even the peons are all of them recruited mostly from one community, it leads to most refined oppression and the creation of a distinct inferiority complex. We should insist on a rule that out of say 10 such posts, five should go to the Sinhalese, 3 to the Tamils, 1 to the Burgher and 1 to the Muslims. Look at the number of peons under the Government; suppose we get one-tenth of those posts, how much distress and unemployment will be relieved? For under the Eastern code of Charity one employed person is the source of support for a large number of aged, sick and impoverished poor relatives.

Safety in the Zakat Collection.

The next safeguard is, that we must have a law providing for the recovery of the Zakat tax by the Government. Such a tax is imposed by our religion in almost every chapter of the Quran and a Muslim if he wants to evade this tax can only do so by publicly declaring that he is not bound by the Holy Quran. This is the only way he can escape this tax and any other plea is merely an excuse to get rid of this obligation. Mohammad Ali in his Religion of Islam says that Muslims have not been able to get the foreign governments to recover this tax for them, but they can do so now under Lord Zetland's formula. The tax is absolutely necessary if the religion of Islam is to be prevented

from collapsing. We are only asking the Government to collect it for us, on the same principle that in India and Ceylon mosques and trustees and all Muslims have to go to a British Court for enforcement of their rights, religious and otherwise. There has been a misunderstanding apparently on what I have said in Negombo—for the fund must be handed over to a Muslim body to be administered according to the Muslim Law. The Government will be used as a machinery to recover the tax, just as all moneys for Muslim religious purposes are deposited even in India in non-Muslim Banks and the Post is utilised in letters announcing Muslim religious functions for the recovery of Muslim religious dues. In asking the Government to recover the Zakat, there is no question of the religion of our agent to collect the tax; the Government is really a corporation with no soul to be damned or a body to be kicked. I am glad to say that Al Ha Shaikh Masod Zaman, M.L.C. has drafted a bill on the above lines and he has given notice to move this bill in the U.P. Legislative Council, India.

Advantage

Now let me lay down the advantages which the Ceylon Government will derive by helping us to recover the tax.

- (1) All the expenses for the recovery of this additional tax from the Muslims will be deducted by the Government. This means employment for the unemployed;
- (2) The tax due under the existing Income Tax Ordinance will also be deducted from this fund, and only the balance will be handed to the Zakat Committee;
- (3) As the relief of the Muslim poor and the unemployed will be met from this fund, there will be more money available from the revenue for the relief of the poor and the unemployed of the non-Muslim people of Ceylon;
- (4) It will indirectly check the possible keeping of false accounts to deceive the Income Tax officers, for when the Zakat is collected under the Income Tax Ordinance, it becomes a matter of religious conscience to make correct returns.

There is one other requirement for us Muslims. If our culture is to be preserved we must have a paper of our own in English and Tamil. Steps are being taken to form a Limited Liability Co. with a moderate capital to acquire the "Star of Islam" and to give more employment to our educated youths. I hope the Muslims of Ceylon will support this venture.

The "Superiority" of Man

Man's Distinctive Senses

By the Suft Movement of Ceylon, Kandy

"He it is who created you from clay then He decreed a term; and there is a term named with Him; still you dispute."—6:2.

Philosophy in itself is a vast and hidden subject for the student. Man is a mighty ocean wherein lies the greatest treasures of all heaven and earth. Therein is the gem of wisdom in the creative and in the destructive. Hence the study of 'Philosophy of Man' is an inherent emotion. But this emotion tends to reality; and the realization of the affiliation of the subordinate self in the super term, is necessarily the term named with Him.

It is not a new phrase for one to say that she or he is far superior to all other creatures. This saying is as old as man and childish at that. It has come down from parent to child since the appearance of our first father ADAM. No doubt that there are a many who have understood this traditional saying, but the majority have not realised the truth embedded in that statement. Well, man is superior. Where does this superiority come from? This is perhaps the most pertinent question man ought to face.

Man's Superiority

The wit and wisdom so implicitly interwoven in man explain vividly the intrinsic truth about "superiority." "We made man the highest of all forms... Man is a composite form like the lower animals with difference in appearance. He is made the highest of all not in external appearance but in his consciousness and spirituality. A school-boy answers to the question "what is the difference between man and animal?" would be that man has reasoning power while animals do not possess. We shall now come to this extra power in man.

The composition of the animal body with the five elements necessitates the presence of the five senses in them. An animal is a living creature bound by the supreme power, as all others are bound, and performs its routine task of eating, drinking, sleeping and mating. Beyond these it performs other works, for man, that are forced on it. In its performance of daily activity, it also eats the food that is necessary for its health and finds a den or nest to litter or lay. There is reasoning enough and forms the bare wantings of the five senses.

The Sixth Sense

Man with his five senses necessitated by the presence of the five elements in the composition of the body as in the animal is gifted with the "term named with Him." There is a sixth sense in him. The supreme power of destruction and creation, affirmation and intention, will and realization are the attributes of this sixth sense in man. He is a universe in the self... a microcosm. Religion with its ritual and philosophy, Science with its elementary stage and advanced stage are the psychological evolution of man. This evolution has now so much matured that man has devised many methods to grab his ambitious desires.

Now to come back to the superiority of man... it is the power and perfection that illuminate the several senses with Divine Love. He decreed a term and there is a term named with Him for the exceptional superiority of man. How, when, where and why should be the quest of this exceptional superiority, if needs be rightly used.

The Influence of Local Politics

The Nawalapitiya U.D.C.

(By Our Special Correspondent)

The following morning was as misty as the previous. By evening clouds hovered overhead. They gradually thickened. Rain drops were falling intermittently as I ventured out. I had no pre-arranged programme for the day. I walked through Hill Road. It was a stiff ascent. Unaccustomed as I am to hill climbing I felt exhausted. Was there no friends to direct me to a haven of rest? I looked round but could find no one except a board with the following words standing out from a black background. A R. Jamaldeen, Kathi. Here was a place where I would be welcomed. The rain by this time had hardened. I made it an excuse to visit Mr. Jamaldeen. I knocked at the door.

There was no immediate response. The sound of shuffling feet gave courage. I entered. Believe it or not. The first thing I saw was the "Star." It was ominous I had hardly recovered from the surprise when Mr. Jamaldeen accosted me with a hearty good afternoon and a firm handshake. The first question I asked him was, "You are a subscriber to the Star of Islam." He smiled a smile of satisfaction. I was one of the original subscribers." I have not regretted. The paper does contain very many articles which give food for thought. It has suffered a great loss in the death of the Editor, Mr. Maas J. Majid. I always read his writings with relish, he replied. These words made me happy as well as modest.

The Waqf Ordinance.

To pursue the topic of the "Star" would be seeking further praise for it. So, I digressed. I informed him of steps being taken to amend the Waqf Ordinance No. 10 of 1932. He was full of praises. In his opinion it was absolutely necessary that some steps should be taken to regulate the expenditure of mosque funds. He added "Before amendments are accepted by the State Council, the opinion of not only the Muslim leaders of the Metropolitan should be sought, but also of responsible Muslims in provincial centres. Conditions that prevail in mosques of small towns will be peculiar to them. In legislating for all mosques in the Island, unless this fact is borne in mind, the interest of small mosques may be submerged in

the larger interests of richer mosques." I asked him what sort of a scheme he would suggest. "I can propound no scheme as I have not fully studied the question. Some other day I may be able to say something constructive. But I am fully convinced of the necessity of legislation. Look at our mosque. It has an income, though small, yet very few know how it is expended. There is always trouble among the congregationists. The Khateeb seems to me to be the cause of much displeasure." This gave me the cue. "Why is there division amongst the Muslims of Nawalapitiya when they are in some way or other related to each other?" I queried.

Divisions in the Muslim Camp

A heavy clap of thunder followed by a gale drowned his reply. I repeated the question. He laughed and settled himself comfortably in the chair. The wind was beating hard and fast on the window, an occasional gust of cold air sent shivers over one's body. The wind was howling. Conversation was impossible. The pandemonium outside abated.

"The answer to your question is simple," he said. "All the division amongst us has been caused by the Urban Council. Today all dabble in politics. Father is set against son, son against father. Parties and divisions are many. Every man who has the means sets himself up as a leader. In this town we have more leaders than followers. I keep myself aloof. Non-intervention is my policy."

"But as a responsible member of the community, is it not your duty to work against all opposition for its well-being?" I inquired. He paused, thought for a while and replied, "As Kathi, I have done my best without favour or prejudice. My aim has always been to bring about a settlement in all cases that come before me. I find the work not too congenial. Sometimes it sickens to listen to the frailties of others." I comprehended his trend of thought. I anticipated him. "Do you contemplate retirement?" I put in. "I am old. I find all my solace in the Holy Quran. I tell you it is a wonderful book. I find all my questions, however trifling, all my problems, however knotty, answered and solved for me. Young men like you must read it, but more important study every word of it." I looked round and on the book shelf were ranged row after row of commentaries on the Holy Quran. These are the words of a seeker of truth, of one who knows I thought. I left him immersed in his books.

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Musings Of A Pensioner-XXXVII

(Continued from page 1)

natures. So, too, the chairs and tables around us which broadcast to us incessantly those signals which affect our sight and touch cannot in their nature be like unto the signals or to the sensations which the signals awake at the end of their journey. It is an astonishing feat of deciphering that we should have been able to infer an orderly scheme of natural knowledge from such indirect communication."

Immediacy Of The Knowledge Of The Self

"From these considerations Sir Arthur Eddington proceeds to derive conclusions which, as the reader will see in the next chapter, are almost indistinguishable from those of idealist philosophers. Having stressed the roundabout and inferential character of our knowledge of the external world he proceeds to contrast it with the directness and immediacy of our knowledge of ourselves.

"Clearly," he continues, "there is one kind of knowledge which cannot pass through such channels, namely knowledge of the intrinsic nature of that which lies at the far end of the lines of communication."

This is not an inferred knowledge of outside things from the messages which they send us over the telephone lines of nervous communication; it is knowledge of something as it is in itself. And this something as it is in itself, the one thing we know directly as it really is, turns out to be mental; it is a mind. "Mind," Sir Arthur Eddington concludes, "is the first and most direct thing in our experience; all else is remote inference." We have, he adds, an acquaintance with the "mental and spiritual nature of ourselves, known in our moods by an intimate contact transcending the methods of physics."

Consciousness—A Fundamental

I need not pile on other examples. Einstein's views, which are sufficiently well-known are to the same effect.

An interview which J. W. N. Sullivan had with Max Planck is reported as follows in the *Observer* of January 25, 1931—

"Question—Do you think that consciousness can be explained in terms of matter and its laws?"

Planck—"Consciousness I regard as fundamental. I regard matter as derivative from consciousness. We cannot get behind consciousness. Everything that we talk about, everything that we regard as existing postulates consciousness."

What is this but an idealist view of the Universe? And what is human consciousness? The answer is to be found in the Quran (15-29) when Allah commanded Iblis to worship Adam in these words—

"So when I have made him complete and breathed into him of My spirit, fall down and worship him."

The Perversity Of Man

Those, therefore, who for political domination or national superiority cling to atheistic beliefs and steadily close their minds to what reason, science and everything in nature point, namely the existence of God, must clearly and inevitably pay the penalty which Nature has ordained for repressions as Freud has shown us. Such a repression on such a vital point can only end in steady deterioration and degeneration of the mind. We have an example of this in Russia's attempts to over-run Finland and the photographs which appeared in the newspapers of the Russian prisoners of war.

Is it not mental degeneration of the worst type bordering on stark homicidal mania to bomb and destroy peaceful homesteads and blow up women and infants to pieces from the air?

Nature works slowly but always steadily to attain her ends. If then God exists, that is to say an ultimate Mind, the Universe must have been created for a purpose. Would not then God disclose Himself to those

who can read His guidance? In other words is Revelation not a necessity for the achievement of God's Purpose?

Belief And Action

This aspect has been dealt with in a remarkably able manner by the late Khwaja Kamal-ud-Din in his posthumous work *Introduction to the Study of the Holy Quran* which has been just issued by the Woking Muslim Mission and my readers will be well-advised to consult it. One of the most remarkable things in that wonderful book, the Quran, is the fact that Allah always refers to *believing and doing good*. For success Allah says there must be action in this world, but it must be action actuated by a correct belief and designed for a correct purpose, or in other words a man or a woman must be able to show on death results based on action but it must be action based on the attempt to reach a correct ideal. When I read of the Communist's Five Years' Plan or Ten Years' plan or the grandiose schemes of the Fascists or the Nazis I am always reminded of the magnificent ending of the Suratul Kahf. Let me quote it in full—

102. "Do the Unbelievers think That they can take My servants as protectors Besides Me? Verily We Have prepared Hell For the Unbelievers For (their) entertainment.

103. "Say: "Shall we tell you Of those who lose most In respect of their deeds?—

104. "Those whose efforts have Been wasted in this life, While they thought that They were acquiring good By their works?"

105. "They are those who deny The Signs of their Lord And the fact of their Having to meet Him (In the Hereafter): vain Will be their works, Nor shall We, on the Day Of Judgment, give them Any weight.

106. "That is their reward, Hell; because they rejected Faith, and took My Signs And My Messengers By way of jest.

107. "As to those who believe And work righteous deeds, They have, for their entertainment,

The Gardens of Paradise, Wherein they shall dwell (For aye): no change Will they wish for from them:

109. "Say: "If the ocean were Ink (wherewith to write out) The words of my Lord, Sooner would the ocean be Exhausted than would the words

Of my Lord, even if we Added another ocean Like it, for its akl."

110. "Say: "I am but a man Like yourselves, but The inspiration has come To me, that your God is One God: whoever expects To meet his Lord, let him Work righteousness, and, In the worship of his Lord, Admit no one as partner."

Man's Relationship To Nature

I have been reading a very instructive book *The Structure of Religious Experience* by Macmurray and I think it will be instructive if I give two extracts from it in this connection:

"We belong to the order of Nature; but if that were the whole truth, we should not be human beings. Our humanity consists in the fact that we know that we are part of the order of Nature, and live in that knowledge. In this we transcend the natural order while remaining immanent in it. The spiritual world to which, by our transcendence of the natural order, we belong is not another world, but the natural world known and intended. We live in the natural world in good truth; but we know it and know that we are living

in it. Because of this knowledge our actions so far as they are human, are intentional; and our intentions, directed upon the natural world that our knowledge reveals, transform it and all that it contains. It is no longer a world of fact, but a world of possibility; no longer an existing present, but a world with a future.

So we have our being in a spiritual world which is the natural world of existence raised to a higher power by our capacity for reflection and the intentionality which reflection confers upon our activities

It is this world which is the real world; not the world of fact but the world of significance; the world of fact become possibility; become existence with a meaning, a future, and a destiny. For a fact known is no longer merely a fact. It is a possibility of transformation.

The World Of Personal Relations

"The focus of all human experience is to be found in our relations to one another. Our life is a shared life, our experience a common experience. There is one world for us all, and we all know it. We do not live in private worlds of our own. We are parts of the personal world, which is simply the natural world penetrated and transformed by personal purposes. As parts of this world we are members one of another; we belong together in community. This also is a thing that we all know. It is a matter of empirical and universal experience. And it is only in relation to this fact that anything in the world can be properly known. Forget it, and the world ceases to be a personal world and sinks to the level of mere brute fact, without meaning or significance, without room for any intention or any possibility. Such a world is quite unreal, because it is no longer the world in which we live. Remember that fact and at once we are back again in the real world with the actuality of our common life at its heart.

Religion

"This real world which we know and share, in which we love and hate, achieve and are frustrated, live and die, is the world of religion. This is the primary point which I am concerned to maintain.

"Religion is firmly rooted in our universal common experience. It arises from our ordinary experience of living in the world in relation with other people and to that experience it refers. My second assertion is that, so soon as this fact of our relationship to others is brought to focus in our reflective consciousness, religion is born

"The only way to avoid religion is to avoid the consciousness that we are members of the community. The only way to reject religion is to reject, deny, or ignore our relationship to one another. But since this relationship is a fact from which there can be no escape, to deny it is merely to refuse to face the facts. However tightly we shut our eyes, it makes no difference to the fact of our interdependence. Religion is simply the recognition of this fact and of its importance; and true religion is its acceptance with all its implications. The religious man in the only true sense is the man for whose life this fact has been recognized as the fact of primary significance in all life and in whom it has become not merely a fact but an intention. The mainspring of his activity is the intention to maintain, extend, and perfect the interdependence of persons in community.

Positive And Negative Aspects Of Religious Activity

"With intention there appears a transcendence of the natural order of fact. The contrast between the actual and the possible emerges and life becomes the deliberate effort to realize the possibilities of the world as it is. But this effort introduces into life a polarity between action and reflection. What is possible must be imagined before it can be achieved. The rhythm of human life swings to and fro between the withdrawal from action into reflection which is its negative phase, and the return from reflection to action which is its positive phase. In religion, the positive phase is the set

of activities in which conscious community is expressed, enlarged, deepened, and realized. The negative phase is the reflection in which the possibilities of community are discovered in thought, imagination, and symbol. The two poles have significance only in relation to one another, and, therefore the reality of religion consists in their living union; and religion is real only in the full rhythm which moves from one to the other and back again. But religious reflection has a peculiarity which arises from the fact that the religious experience is an experience of mutuality, and reflection cannot, in most of its aspects, be mutual. Its reflective phase must be individual and solitary even though individuals may meet together to engage in it. In this solitariness of religious reflection, since it is a withdrawal from active cooperation into imagination, love, which is the motive force of mutual activity, becomes a sentiment, and the community to which it is directed becomes an idea. Unless the sentiment and the idea are sustained by the intention to return to the real world of co-operative action to which they refer, they cease to be real. The sentiment becomes sentimentality, the idea becomes mere imagination. Their reality lies beyond them.

"The justification and the validity of religious reflection lies only in the intention to develop our feeling and our understanding of mutuality beyond the point at which it is actually developed in practical co-operation, in order that we may thereby return to the world of practical mutuality with an enhanced capacity for effective and harmonious co-operation and a strengthened and enlightened intention of achieving it."

God—The Universal Other

"But there is one idea which is inseparable from religious reflection after it has reached a very primitive stage of development to which I must refer in closing this chapter. It is the idea of God. Any form of reflection, since it raises actual experience to the level of intentionality, carries the self beyond the limits of the actual given. As a result it involves the universalizing of the actual experience which is the object of reflection. Reflection reveals the universal in the particular. Now if the object of reflection is the relation of the self to another self, the universal which is so revealed must be universal personality. On the other hand, it cannot be a universal in the ordinary logical sense, which is that of a common essence expressed in each of a number of particulars. That is only possible if the self is the observer of a world which does not include him as part of the object of reflection. In religion it is the mutuality between the self and another self which is the object of reflection. The universal, therefore, must be universal person to whom the self stands in universal relation. The idea of God as the universal Other is, therefore, inherent in the act of religious reflection. It is given in the act of reflection itself, which starts from the actual fact of personal relationship. The universal cannot be denied, since to deny it would be to forbid the act of reflection, while it is only through the act of reflection that the denial is possible.

"The existence of God cannot, therefore, be rationally denied, since it cannot be denied without self-contradiction.

"And since, as we have seen, religious reflection is the primary form of reflection from which scientific and artistic reflections are derived and in which they are contained, God is the primary correlate of human rationality.

"And moreover, because religious reflection is not primarily expressed in thought but in action, God is not primarily apprehended as an idea, but in life which is centered in the intention of mutuality, as that infinite person in which our finite human relationships have their ground and their being"

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