

"The
Star of Islam"

A PAPER

Of the Muslims
For the Muslims
By the Muslims
of
CEYLON

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Musings Of A Pensioner XXXIX.

ALLAH OF THE QURAN

Discovery of Modern Christian Thinkers

No Likeness of a Likeness Unto Him

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

WESTERN thinkers are but just awakening to the fact of an Existence that transcends all knowledge and while conflicting ideologies are raging deep thinkers are ever drawing closer and closer to the Allah envisaged in the Quran. The discoveries of Buber are all enshrined in "the seven verses of the Surathul Fatiha—"the seven oft repeated" as the Holy Quran calls this wonderful opening Sura."

Amongst the most recent religious thinkers the greatest names are those of Karl Barth, Karl Heim and Martin. It is a strange fact that all three of them are Germans who, before the Nazi Revolution, exercised a profound influence on the minds of the youth of Germany and of Europe. They, especially the first two, wrote on Christianity, but what is of great interest to us Muslims is the fact that the conclusions to which they came, agree in every particular with the conception of God in Islam. It will be remembered that Islam inculcates a belief in all the prophets of God, Abraham, Moses, Jesus and others mentioned and not mentioned in the Holy Quran. In fact Islam was the only religion revealed by God from the beginning of the creation of man preaching the Transcendence of God, His Unity and the fact that He is the Creator of the Universe and that Man's salvation depended on his complete submission to the Will of God.

Allah Re-discovered.

When I read *God Transcendent* by that quiet thinker, the Professor of Theology in the University of Tubingen and Martin Buber's *Ich Und Du*, I was struck with wonder at the profound truths enshrined in the pages of Our Holy Book, which these great minds were painfully discovering for themselves in this twentieth century by the use of the latest discoveries in the sciences, mathematics and philosophy.

All the differences in the great religions of the world have been due to an incorrect conception of God, or the Final Cause or Ultimate Reality. Buddhism, Hinduism, Judaism and even Christianity as they exist now have different conceptions of this Ultimate Reality and they all disagree with the sublime conception of Allah in Islam. The conclusion to which Professor Heim comes is that the Ultimate Reality is a Personal God, and the Creator of the Universe and that His Transcendence is so sublime that He is beyond the reach of man's conceptual powers. The Holy Quran preaches and proves this fundamental idea in almost every line—God is a

Living, Personal God—both Transcendent and Immanent and man cannot have a conception of even a likeness of Him.

The Fallacy of Idolatry.

Karl Heim writes in a simple but closely reasoned style which carries conviction and what is most valuable in his book is the corroboration which his reasoning supplies to many profound thoughts which are to be found in the Holy Quran which have troubled me and many other Muslims for want of an accurate and systematic exposition of modern thought in its latest form. Incidentally Heim exposes the twin fallacy of Idolatry—whether of the common form or the deification of a human being—on the one side and that of pantheism on the other.

His book is of profound significance at the present moment with a great war raging in Europe not between nations but in essence between ideologies, for in its pages the professor exposes the fallacy of Nazism, Fascism, Communism &c., which are in effect based on pantheism.

It is an epoch making book and I will therefore endeavour to explain his meaning as best I can, for a correct understanding of his conclusions and the reasoning on which they are based will enable the cultured Muslim to understand the significance of some of the passages in the Holy Quran. I may also mention the fact that the valuable suggestions and discoveries of Martin Buber are all enshrined in the seven verses of the Surathul Fatiha—"the seven oft-repeated verses," as the Quran calls this wonderful opening Sura or Chapter. Let me proceed to point out the lines on which Heim argues. In his introduction he points out that Communism owes its apparent enthusiasm and power—not owing to its political economy—but owing to its religious faith. Let me quote:—

The "Religious" Faith of Communism

"That which gave Moscow the power to march over the dead bodies of
(Continued on page 7)

Seek Ye Greatness VII.

MEANING OF HAQIQATU'L MUHAMMADIYYA

BY M. L. M. MOHAMED HUSSAIN.

NOW before I make any further attempt to analyse the question of the Super-Conscious Man, I feel a word of caution is necessary at this juncture. We are in deep waters. We must proceed with patience, and if at any time there is any difficulty in following the arguments it must not be assumed that they are false. The Truth will dawn on our minds when we are ready to receive it.

It has already been pointed out that the ideal of Islam is to make man God conscious, that is, make him absolutely perfect: within the circle of his finite being. But what is the kind of perfection that is aimed at? What is the nature of the Absolutely Perfect Man? Did he exist before? Is he existing now? What are his functions? And how many be identified? Let us try our best to answer them for ourselves on the basis of the knowledge left us by our forebears.

The description of the Perfect Man "as a Man who has fully realised his essential oneness with the Divine Being in whose likeness he is made" may be extended not only to include "Divine Illumination, immediate Vision and knowledge of things unseen and unknown," but also nothing less than a comprehensive exposition to mankind of the Wisdom of God. The Quranic term for the kind of perfection aimed at in this description is Khalifa, or to use a psychological term a Super-Conscious Man, whose nearness to Allah, the Absolute, is as the waves to the sea. "The Perfect Man," explains Abdul Karim Ibn Ibrahim Al Jili, "is the Qutb (axis) on the spheres of existence revolve from which first to last, and since things came into being he is one for ever and ever. He hath various guises and appears in diverse bodily tabernacles; in respect of some of these his name is given to him, while in respect of others it is not given to him. His own original name is Muhammad, his name of honour Abul Qasim, his description Abdullah, and his title Shamsuddin. In every age he bears a name suitable to his guise in that age."

"The real meaning of this matter is that the Prophet has the power of assuming every form. When the adept sees him in the form of Muhammad which he wore during his life, he names him by that name, but when he sees him in another form and knows him to be Muhammad, he names him by the name of the form in which he appears. The name Muhammad is not applied except to the Idea of Muhammad (Al-Haqiqatu'l Muhammadiyya)."

"I mean that the Prophet is able to assume whatever form he wishes, and the Sunna declares that in every age he assume the form of the most perfect men, in order to exalt their dignity

and correct their deviation (from the Truth); they are his vicegerents conscious, that is, make him absolutely outwardly, and he is their spiritual essence (haqiqa) inwardly."

"The Perfect Man in himself stands over against all the individualisations of existence. With his spirituality he stands over against the higher individualisations, with his corporeality over against the lower. To every type of existence he furnishes from himself an anti-type. We have already explained that every one of the Cherubim is created from an analogous faculty of the Perfect Man."

Jili on the Perfect man.

"You must know," points out Jili, "that the Perfect Man is a copy of God according to the saying of the Prophet, 'God created Adam in the image of the Merciful,' and in another Hadith 'God created Adam in His Own Image.' That is so, because God is Living, Knowing, Mighty, Willing, Hearing, Seeing, and Speaking and Man too is all these. Then he confronts the Divine *Haqiyya* with his *Haqiyya*, the Divine *aniyya* with his *aniyya*, and the Divine *dhat* with his *dhat*—he is the whole against the whole, the universal against the universal, the particular against the particular. Further, you must know that the Essential Names and the Divine Attributes belong to the Perfect Man by fundamental and sovereign right in virtue of a necessity inherent in his essence, for it is he whose "truth" (haqiqa) is signified by those expressions and whose spirituality is
(Continued on page 6)

STORM IN BADULLA

Mother And Infant In Miraculous Escape

Severe thunderstorms and heavy, pouring rain have done considerable damage to Badulla. Communications with the capital have been held up through the roads developing into ponds, quite impassable at that.

A tempest set Badulla by the heels on the 18th and hurled a coconut tree from its base. Three houses in Mosque Road were badly damaged. A Muslim woman received slight injuries while, by a miracle, an infant in the cradle and its mother escaped death.

Ladies' Section

Edited by 'Fathima'

Children's Corner

HOME TRAINING

THE question of home training is of paramount importance not only for the happiness of the home but for the future of the country as well. The world of tomorrow will be built up by the young men of today and the children of yesterday and one who knows what a great part early associations play in forming the mind of grown-up people will know how important it is that boys and girls should be given the best training whereby when they grow up they would have a clear conception of their duties and take their place in the country as fit and able men and women.

When one looks around and finds the pitiable state of the Muslims in Ceylon, one feels that the older generations had not been quite thoughtful of the future and had allowed all their resources to waste away, enjoying their life in pleasures and vain thinking. It cannot be maintained for a moment that we should forego our happiness and all for the trust that we should make everything happy and comfortable for the young, who would in all probability, flitter away their legacies in gambling, drink and giddy pleasures.

Crying Needs

A rule of life that ignores the basic needs of man cannot be successful. Man desires food, clothing and shelter and if these are not supplied and cannot be supplied except with very great difficulty, man's mind will be filled up with the crying needs before him and he will fail to shift his mind to that state of equanimity and rest without which he cannot truly be conscious of only his Creator in his prayers. When worries throng on one's mind, how difficult it is to ignore them! So a certain measure of well being is necessary for a man to give of his best to the country.

But an early training will so fill a boy's mind with a particular outlook on life that in spite of all difficulties, he will find a balance and poise of mind. If training could be such that under all circumstances a boy could feel that trouble come, but they are not everything in life and that courage alone is required to make them face troubles cheerfully, then a boy would grow into a man capable of looking after his interests, the interests of his family, and above all of his Religion, Community and Country.

Training of Children

It is not impossible to train children up that way. The two extremes have to be avoided—indulgence and vigour. The child who is given everything it asks for is being trained to be a tyrant. He wants his own way when he grows up and if he is denied his way, his mind gets filled with a sense of oppression. He feels that there is no love in the world for if the people around him refuses him anything, how much worse would others behave? His whole mind gets diseased and he feels least love for those who had been responsible for his early upbringing.

Likewise, a child brought up under rigorous treatment, having been trained to blows when he wanted love, to contumely when he desired friendship and shelter against a hostile world, a world he cannot understand, he feels cramped, sore and spiteful. He feels, like Ishmael, that the hand of everyone is raised against him. He feels that he could only be happy by destroying anything and everything. He feels that only by pugnacity that he could show others that he is to be respected. He makes himself unhappy, his parents and nearest relations unhappy and cause unhappiness to the whole country.

The Solution

A *cum media* solves the whole problem. Kind treatment, free scope for the development of the child's mind and above all a *sympathetic understanding* of children and children's problems, should best help children grow into great-minded men. We still do not see the bad effects that unlimited authority has on the minds of the young. We make no sacrifices. If we desire our happiness, we can ensure it only through making the world happy for our young. In the strength and pride of youth, the happy smiles of our children, the flush of their cheeks and the look in their eyes expressive of happiness through the fact of free, spiritual growth, yes, in them all are a happiness to the mother that no other form could ever give.

uproot tapioca is amusing to watch. First a single monkey will lay hold of a tree and pull. The others watch and if they see that an effort by a single monkey insufficient to draw the tree out, another would grasp the first round the waist and make a combined effort, should this too prove insufficient another would join, and so on, till you see a chain of monkeys pulling a tree. At last the tree comes out and there is a scramble for the yams. To us these are interesting sights to watch, but not so to the farmer who had spent no little labour on his plantation.

A constant war is being waged between the farmer and the monkey and it is not the farmer who always scores. In the larger plantations monkeys are pitilessly shot, but the small-holder without firearms is at the mercy of these creatures. They are so wily that they would watch the inmates leave a house. They would then enter the house, upset and break crockery, and run away with such small articles as combs, ladies, spoons and knives.

The next time you visit the museum or the zoo look these playful fellows, remembering what I have told you about them.

Yours very sincerely,
GREY WOLF.

The Causes of Muslim Success

My dear Children,

Today you will hear of our Prophet's attempt to visit Mecca. Six years after His flight to Medina, the Prophet was seized with a great longing to visit the land of his birth, and to perform the Haj. His mind was so set upon this, that he had a dream in which He saw Himself and His followers performing the Haj. This dream had so strong an effect on Him, that He made actual preparations to visit Mecca, the home of His enemies. His followers were naturally surprised when He expressed His intentions, nevertheless fourteen thousand pilgrims rallied round Him. They were to take no weapons with them, save the travellers sheathed sword.

The news that Muslims intended visiting Mecca caused the Quraish much uneasiness. They would not believe that the Prophet's intentions were peaceful, but that the Prophet was trying to play a trick on them. So they sent Khalid and Ikrama, each with 200 horsemen to prevent the Muslims from coming near Mecca. The Prophet was in a difficult situation but He got out of it by leaving the direct route and taking another which led through rocks and ravines. By taking this route the Prophet was given the opportunity of cutting off the enemy forces from the city, and taking the city by storm, but He had come on a mission of peace, and had no desire to shed blood in Holy city and during that Holy month. The Muslims reached a place called Hudaibiya, where they encamped.

The Warlike Quraish

Peaceful though the intentions of the Muslims were, yet the Quraish swore that they would die rather than allow the Muslims to enter Mecca. The Muslims waited for several days, as no decision acceptable to both parties could be reached. During these days the Quraish for the first time saw the wonderful loyalty of the Muslims to the Prophet. An ambassador of the Quraish to the Prophet, reported, "O people of the Quraish! I have seen Kesra, Caesar and the Negus, each one in his own kingdom. But by God, I have never seen any king amongst any people as I have seen, Mohammed amongst his companions." It was this loyalty to One God, one cause, and one man, that contributed to the great success of the early Muslim Empire. Loyalty engenders Unity, and Unity is strength. Even today, if we look around us, we would see those nations, bound by the bands of unity, to be the most powerful.

After much delay, an agreement was reached with which each party had to be satisfied. This is known as the Treaty of Hudaibiya. This treaty was of greater value to our Prophet than a victorious battle. He had achieved something after which he had long strived; peace with the Quraish, and the Right to perform the Haj every year.

You would see that the Prophet had gained a moral victory over His enemies. The Muslims had shewn themselves infinitely greater than the unbelievers. They proved to their enemies their faith, unity and immense power, and made a lasting impression in the minds of their enemies.

In my next letter I shall tell you, how our Prophet and His followers successfully performed the Haj.

Yours very sincerely,
THE EDITOR.

Monkeys

My Dear Boys and Girls,

Last week you heard something about the life-story of a dear little friend of ours, today I am going to talk to you about an animal in whom all of you are interested but whom we cannot exactly call our friend. I am sure all of you have been either to the museum or to the zoo: and, before whose cage do all of you linger most? Before the monkeys' cage of course! And it is about them that I propose to talk to you.

Monkeys, as you may know, belong to a class of mammal that most resembles man, and they are nearly human in their ways. But as authors of mischief they are without rivals. Very amusing stories are told about these creatures, and very interesting are most of them to read.

In Ceylon there two kinds of monkeys: the black monkey, or the langur, and the brown monkey. The langur usually inhabits the dense forests and is rarely to be seen. They are almost harmless. Brown monkey, on the other hand, is found in smaller jungles and does an enormous harm to plantations. They live in troops numbering over fifty. Little babies can be seen clinging to their mothers as the troop speeds through the jungle springing from tree to tree.

Chena cultivators live in dread of these animals. After many months of toil when farmers expect to reap a rich harvest they would one day wake from an afternap to discover that half their profit has been swept away in a few minutes.

Leadership Among Animals

Monkey raids are well organised. Each monkey troop has a leader. This feature is common to all animals that live in groups or herds. The elephant, the deer and the buffalo has each its leader. The leader has in his hands a responsibility as great as that of a state leader. For, in his hands, lies the safety of the herd. The leader is generally the strongest and most sagacious animal of the herd. His duties are to lead his charge, maintain order and give his followers signals of danger. He has to keep a ceaseless watch while eating or sleeping. While the herd is feeding the leader would occupy a prominent position with his head towards the wind, and with his eagle eyes sweep the countryside.

The monkey leader, before he leads his troop to a field, would climb a tree adjoining the field and peer this way and that, in all directions, and if the field is clear would give the sign. In a moment the field would become a confused medley of quarrelling monkeys. They would not pluck the quantity sufficient to satisfy their hunger but would wantonly destroy whatever comes within the reach of their destructive fingers. Flowers, buds, shoots and tender fruits are all destroyed, and that which they do not eat, they throw away. Monkeys are sometimes seen carrying away nearly full-grown pumpkins. They are fond of all kinds of gourds.

Mischief and Further Mischief

While the work of destruction is going on, the leader keeps his watchful eye wide open for signs of danger. Should the farmer approach the shriek cree-ek issues from his throat, and away scampers the troop to safety. The farmer walks up to his field and views the work of destruction in silent dismay, while anger burns in his heart towards his enemies.

Such is the nature of these amusing creatures that so delight you with their fun and antics. The way they

(Continued in column 2)

Truce of Hudaibiyya

(By M. A. SALMIN, B.Lit.)

The truce of Hudaibiyya shows how anxious the Prophet was to secure peace and put an end to warfare. He had reached the outskirts of the city. He had an extremely powerful army behind and with the greatest of ease could have destroyed the heathens "warring in the name of Allah." But he preferred to return to Medina and the next year he came to perform the first great pilgrimage.

According to the terms of the treaty the pilgrims came to the city unarmed and stayed in the city for three days, leaving it as peacefully as they entered.

The Prophet, and following him, Abu Bakr, Omar and the rest, kissed the Black Stone, and honoured the memory of Hagar. Addressing the Black Stone, the Prophet said, "Verily, I know that thou art nothing more than a stone, powerless to do harm, or be of any use." The rest also, each of them kissing the stone, said: "By Allah, I know thou art nothing more than a stone, powerless to do harm or be of any use, and if I had not seen the Prophet kiss thee, I should not have kissed thee!"

"It was surely a strange sight, which at this time presented itself in the vale of Mecca—a sight unique in the History of the World. The ancient city is for three days vacated by all its inhabitants, high and low, every house deserted; and they retire. The exiled converts, many years banished from their birth-place, approach in a great body, accompanied by their allies, revisit the empty houses of their childhood, and within the short allotted space, fulfil the rites of pilgrimage. The inhabitants, climbing the heights around, take refuge under tents, or other shelter among the hills and glens; and clustering on the overhanging peak of Abu Qubay, thence watch the movement of the visitors, as with the Prophet at their head, they make the circuit of the Kaba, and the rapid procession between Safa and Marwah; and anxiously scan every figure if perchance they may recognise among the worshippers some long lost friend or relative. It was a scene rendered possible only by the throes which gave birth to Islam." This is a beautiful description of the pilgrimage scene by Muir, who was not a deep lover of Muhammad.

After the pilgrimage the two thousand pilgrims peacefully left the city. The safe return of the pilgrims was an occasion for a great jubilation in Medina. The pilgrimage was a practical demonstration to the people around of what Islam had already meant to the faithful under the leadership of the Prophet.

The Conquest Of Mecca

Mecca was ere long destined to come under the complete control of the Prophet. The Arab tribesmen of Khizzah, allied to the Moslems of Medina, were attacked by the people of Banu Bhakr, openly supported by the Quraish. Hard pressed, those tribesmen sought the sanctuary of the Temple. Yet even here, in the very sanctified area, Noful, the chief of Banu Bhakr, carried on his awful massacres.

This was something grave. This was not only an infringement of the terms of the treaty of Hudaibiyya, but a violation of the sanctity of the Temple itself. The Prophet on behalf of the

aggrieved party made three demands, namely, blood-money for the slain, the Quraish to abandon their alliance with the Banu Bhakr, and to declare the treaty null and void, making the acceptance of any one of these demands imperative. The Quraish were naturally for the third condition, and their effort afterwards to open, through Abu Sufyan, further negotiations, was a failure.

Ten thousand Moslem warriors now marched towards Mecca. Many other tribesmen joined them. There was a pretty large army before Mecca. Abu Sufyan was again sent to negotiate. This arch-enemy, who had even plotted the assassination of the Prophet, was arrested, but not beheaded, though he richly deserved the capital punishment.

The Prophet had given strict orders against looting and plundering; with the solitary exception of the resistance offered to the cavalry under Khalid, the occupation of Mecca by the Moslems was carried on without opposition—not a single finger was raised against them. "The might of Islam had chilled the courage" of the Quraish.

The whole of Mecca now lay at the feet of the Prophet. He could take full revenge against his enemies for all the persecutions he and his followers had suffered at their hands. He could plunder and loot, and he could carry on a massacre by thousands. But what did he do?

Triumph Of Islam

His triumph was the triumph for God. He knocked down the idols, saying, "the truth has arrived, sin is removed, for infidelity is a thing which perishes!" Then all were called to prayer to the prayer of One God. He declared a general amnesty to all. None was compelled to accept Islam. The victorious entry into Mecca was thus the victory to Islam. He cleared the sacred House of its loathsome idols. Above all, there shone the Prophet's wonderful mercy.

He sat on the height of Safa, carrying on the work entrusted to him by God. Countless went to him to take the oath of fidelity to him and his faith. They took the oath, saying, "We shall not adore any but the One God, we shall not commit larceny, adultery, or infanticide, nor utter falsehood, nor speak evil of women."

Addressing the people the Prophet said:—"O ye men of Quraish, the pride with which you carried yourselves before, during the period when you were in darkness, is gone, gone never to return for God willed it so. All men are the sons of Adam and Adam was built of clay... In the sight of God those only are nobles, whose actions are pious and free from evil..."

The Bookshelf

"The Conquest Of Happiness"

By Bertrand Russell

The title speaks for itself. The writer, at once the most admired and most hated English writer, states in his preface that the Book is not intended for intellectuals or pseudo-intellectuals. It is dedicated to the ordinary man and woman who thinks life sufficiently to entail good living and happy living.

Happiness, the writer states, is not a plum that waits to drop into the wide-opened mouth. It is a mental complex that has to be sought for and won after genuine work. Happiness is there, everywhere around every individual and the individual has to seek Her not only in books, but in honest work, in companionship and in service.

He considers the wide range of emotions that drove happiness away from man, such as envy, jealousy, hate, fear. They condition life and life's outlook so much that happiness refuses to reside in the same abode. Lead a full life is the advice, a life in which all man's faculties are developed to their fullest extent. Then and then only will a man find a happiness past understanding.

The book has to be read because following the plan he advocates one can escape from the prison house of desire, destroy the go that broods on a universe dominated solely by self and in bringing happiness to the individual bring it to humanity and peace to the world.

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"The Reconstruction Of Religious Thought in Islam."

BY LATE SIR MUHAMMAD IQBAL

Plainly a book that drives a reviewer crazy. The study is too deep, and canvass too extensive for a reviewer's fancy. The reviewer can only say, "Praise God that He has given a Mind that grasps the Universe in one sweep."

The lectures have to be read, re-read, and read again if the thoughts of one of the greatest of modern Muslim thinkers is to be apprehended. His stand is by logic and logic leads him into strange

by-paths, but he bravely sets reason on the road towards the comprehension of God's plan. Whether the reader agrees with him in all particulars or not is not the question at issue. The primary question is whether Iqbal has sufficiently realised the magnitude of the subject and brought original powers of thought to bear upon it, thus preparing the reader to develop his own powers of thought.

What matters is not the mistakes he has made, but the magnitude of his contribution. Mistakes he has made, and he could not but make in elevating reason to the rank of a divinity, but such mistakes are incidental, and cannot detract from the tremendous value of the whole.

E.C.A.

(Obtainable at Messrs. Cargills Ltd.)

NOW READY.

The Present Position of The Muslims of Ceylon

By

M. T. AKBAR, K.C., B.A., LL.B.

(formerly Senior Puisne Justice of Ceylon)

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NOTICE

The Ceylon Moslem Educational Society

The Sixteenth Annual General Meeting of the above Society will be held on Tuesday, the 28th day of May, 1940, at 4-30 p.m., at No. 45, Kuruwe Street, Colombo.

All Shareholders of the Society are kindly requested to be present at the Meeting.

AGENDA

1. To read notice convening the Meeting.
2. To pass Minutes of the last Special and Annual General Meeting.
3. Adoption of Accounts for the year ended December 31, 1939.
4. Election of Office-Bearers for 1940-1943.

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

45, Kuruwe Street,
Colombo, May 14, 1940.

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A CULTURAL WEEKLY

COLOMBO: MAY 25 1940.



Social Reconstruction

A SPATE of articles as appeared in these columns on the score of the deep impress that the environment leaves on the minds of children. The early associations, the habits contracted in early youth last through lifetime and if they are of a nature to worry the person lasting havoc is wrought. To those who insist that the will is everything, that the grown up individual only has to will the good and he must, perforce become good, the only reply is that early associations can so warp one's mind that the will ceases to be quite effective. All the same the question arises if it is worth allowing the children to grow into manhood under the most wretched of circumstances just for the sake of testing the strength of the will.

In many quarters it is averred that Social Reconstruction is but a temporary expedient. The weeds will grow however much they are uprooted. Consequently the effort is vain. So many good plans have run to sand, so many men who have had an earnest desire to serve

the country have been dissuaded by the force of a blind, insensate public opinion that such a defeatist attitude has much in its favour. But the true test of man is endeavour, both to develop the individual self and the larger self through which it realises its own greatness—humanity. ALEXANDER SELKIRK was no doubt lord of all he surveyed, but in point of spiritual growth the man in the company of man has greatest scope. Islam looks with disfavour on the cloister and the monk who can find greatest happiness only when his spirit is dead. Islam wants man "to strive, to seek, to find, and not to yield."

There is a rare charm in seeking to minister to man's spiritual needs, completely ignoring the material conditions under which he has to live. There was the student who was asked at the examination whether the good man could be happy on the rack. "Yes," was the surprising answer, "if the man is a very good man and the rack a very bad rack."

Though the influence of the will is paramount yet unhappy social conditions could so warp one's nature that will cannot but be ineffective. It is passing strange that the perversity of man forms the topic of discussion while the social conditions that often give that alleged perversity both are ignored. If genuine upliftment is desired it could only be attained through a change in the living conditions of mankind for the better. Man shall not live by bread alone but man requires bread for his living; he requires a certain measure of social recognition, a large measure of freedom not only in the political field but in the economic field as well, if he is to be a personality.

The end in view of Social Reconstruction, however, is not the grant of bread alone, but there is cause for surprise in the criticism that comes from some quarters that material comfort is undesirable. If Islam is a message for all humanity, if there is tremendous value in Islam what cause there can be for fear that a materialist outlook would swamp the religious outlook is not at all clear. Science is rediscovering the truths of the Quran and philosophers are happy in making discoveries about GOD to which the Quran pointed several hundred years ago. There can be no fear of material well being killing the religious impulse, no fear at all in view of the glory and grandeur of the Holy Quran and Islam.

Religious Topic of the Day-I.

SAINTS, SHRINES AND CEREMONIES

HONOUR TO SAINTS

[By the Sufi Movement of Ceylon, Kandy.]

"He who hurts a Saint has allowed himself to make war on me."—Hadis.

Seyyaduna Abdul Cader Jilani, to whom this month of Rabi-ul-Akhir is historically depicted, is the acknowledged Muslim Saint of all times and was the founder of Qadiri Order.

The month of Urus at his shrine has dawned. We hear of the ceremonial hoisting of flags with the charm of heartening music in one shrine, with the recital of praise of love in another and the like. We hear of the procession carrying the flag that is to be hoisted. We hear of continuous recital of praise and distribution of cooked rice for the twelve nights at the shrines of the Saints of this Order. Well, the month has dawned and shall continue to dawn once in every twelve months. The charm of love and music interwoven with faith substantiates the love of God in the love of Saint.

Controversies rise and fall, Mullahs stand up against these ceremonies and call it *shirk*. But when the day of devotion to the Saint comes all the contravertialists and the Mullahs join the others and stand up with folded arms in veneration of the Saint. Their minds at the time seem to be submerged in the one stupendous whole as pieces of steel are drawn to the magnet. Why and wherefore is this affection? We shall not strive to answer.

The belief in Saints (literally wali is translated "a friend") is an important factor in Muslim faith. This faith is a direct teaching of Sufi thought. The Sufis are elect of the people in virtue of being God's chosen ones while the Saints are the elect of the Sufis in virtue of being God's "Friends." Hence Sufis are the greatest venerated of the Saints.

Not only a study of the biographies, miracles, teachings, legends and accounts of these Saints is made, but also their names and popular sayings roll on the lips of ninety per cent of the Muslims of this day. It is common among the followers of Islam to appeal, solemnly, to the saints in hours of distress and sudden apprehensions of danger are averted by gustful utterance of their (Saints') names. Further, constant and regular pilgrimages are made to their shrines and sepulchres.

God is said to have bestowed upon some of the Saints such exalted honour as the title, "Beloved" and to others He has given mysterious powers that are the very cause of the world's existence. Of these God has established in the Quran: *verily on the friends (aulia) of God no fear shall come and they shall not grieve and God is the friend (wali) of those who believe,*

'Aliul-Hujwiri, a great Saint of the eleventh century, expressing the Sufi view of God's friends writes: "God has marked out the Saints to manifest His actions and has purged them of their natural corruptions, and it is in them that visible proof of Islam is to be found."

In a more vivid expression he says: "God then has caused the prophetic evidence to remain down to the present day; and has made the Saints the means whereby it is manifested, in order that the signs of the Truth and the proof of Muhammad's veracity may continue to be clearly seen. He has made the Saints the Governors of the Universe; they have become entirely devoted to His business, and have ceased to follow their sensual affections. Through the blessing of their advent the rain falls from heaven, and through the purity of their lives the plants spring up from the earth, and through their spiritual influence that the Muslims gain victories over the unbelievers."

Invisible Rule

In the preceding chapter we said that the Saints are given certain mysterious powers which are the very cause of the world's subsistence. We shall not leave the reader in the dark as to the details of this expression and shall give a vivid explanation of the sacred rule of the Saints. The Saints of the day form an invisible government at the head of which is a *Quth*, Pillar, Pole or Axis. He is the most distinguished of them all and on him depends the Government of the World. He is given another descriptive name "The Succourer" (Ghawzth) of the world. When a Saint is dignified as the *Quth*, he is called by the name *Abdullah* and he is offered the services of two attendants known as *'Abdur-Rabb* and *'Abdul-Malik*. Each of them keep incessant watch over the Angelic World—*Alami-Malakut* and the Physical World—*Alami-Nasut* respectively. The *Quth* besides having invisible dominion over the World has earthly powers also at times.

Next in rank to the *Quth* are four supports *Amdad* who are the watchers of the four corners of the World and they take their names *Abdul-Huqq*, *Abdul-Atim*, *Abdul-Marid* and *Abdul-Qadir* and take their places in the East, West, North and South respectively. Then there are the forty substitutes *Abdal*, seventy nobles *Nujaba* and chiefs numbering 300. Besides these dignitaries there are a great many ordinary Saints.

While the whole world is invisibly ruled by these Saints, any vacancy by the death of one is immediately filled by one from the lower rank and that vacancy become filled by one below and so on. An application of scientific explanation of the World, its rotation and numeration on its own imaginary axis and imaginary orbit, its magnetic gravity of time and distance and so on should show that science and religion follow one and the same cult.

(To be continued)

Prophetic Warning of End

Ulemas Blamed For Present Muslim Decadence

BY A. C. A. WADOOD

"THE time is near in which nothing will remain of Islam but its name, and of the Quran but mere appearance, and the mosques of Muslims will be destitute of Knowledge and worship, and the learned men will be the worst people under the Heavens; and contention and strife will issue from them, it will return upon themselves."—The Holy Prophet.

How strange and paradoxical do these words of the Holy Prophet sound! Is it imaginable, one is tempted to ask, that the Islam that had stood the test of full fourteen centuries, the Islam that was the torch-bearer of civilization to a benighted world, the Islam that has afforded spiritual shade to generations of men, and above all, the Islam that counts today over 400 millions of God's creatures as its adherents will ever have such a doom to meet with in this world?

But those alive to the state of affairs obtaining all the Muslim World over today, this grim warning of the Holy Prophet as referring to the present day as he foresaw it with his prophetic eye, is full of significance.

"Nothing will remain of Islam but its name." How well does this apply to the present generation! Islam, as once summed up by the Holy Prophet, is "belief in God, obedience to His Commandments, and abandoning things forbidden by Him." Let us for a moment cast aside our vanity and examine ourselves to find out if this is the Islam we live in and practise today. Whereas the very word "Islam" stands for peace, submission and resignation, the ruling passions in us today are disunity, disobedience and revolt that constitute the very antithesis of Islam. It is the primary duty of the Muslims to instruct themselves in Islam to sufficiently enable them to lead a Muslim life, or, in other words, to be a missionary unto themselves, but today, to our misfortune, this fact is conveniently lost sight of, and we are on the other hand, zealous in inviting others to our fold. This has led to the presentation of Islam in a multiplicity of colours, in accordance with the light and knowledge of the parties interested, with the result that one is at a loss to locate real Islam today.

"Nothing will remain of the Quran but its mere appearance." How apt are these sacred words today! In its own words the Holy Quran "an admonition unto all creatures." It is the Book that brought about the greatest transformation the world has ever seen. It is the diligent study of the soul-stirring message enshrined in its pages that made the Muslims of old the most progressive men of their day. But what is our attitude towards the Holy Quran today? It is no more a Book whose teachings should be put into practice by us, but only to be proclaimed to the world. In spite of its claim to have come from God "as a Healing and a Mercy to the Believers" (Holy Quran 17:82), we are still the victims of many spiritual ills. Ignoring the fact that it "guideth (men) unto that which is most right" (17:9), we are today groping in the dark looking for other ways to lead us. In spite of its claims to be a "Book explaining all things" (16:89), we are confronted today with a host of problems defying all solutions. It is the "Book of Wisdom" (10:1); but alas, except for periodical recitation and teaching to our children (which

certainly have their merits) it does not attract our attention much from the sanctified position it occupies on the top row of our book-shelves or almirahs!

"The Mosques of Muslims will be destitute of knowledge and worship." What an accurate forecast indeed! Mosques in the early days of Islam had been centres for the imparting of knowledge and for discussing matters pertaining to religion and the general welfare of the Muslims in addition to being places of worship. We can well imagine how tenaciously our forefathers must have been attached to mosques on account of their deep piety. But what is their position today? It must be admitted to the eternal shame of the Muslims of Ceylon, that, apart, from being what they should be, our mosques today are the cockpits of diverse warring interests and their funds the bone of contention of rival factions. As places of worship mosques today are very unattractive. It is very painful for one to see the number of devotees that turn up for the compulsory daily prayers at an average Mosque. The attendance at the weekly congregational Service is far from being satisfactory. But, this, one is inclined to attribute, more than anything else, to the uninspiring sermons of most of the 'Khatibs.'

"The learned men will be the worst people under the heavens." Whether the Holy Prophet's reference is to learned men in general or only to those among the Muslims—be they Ulema or those versed in secular Knowledge—this grand prophecy is never truer than it is today. One's blood simply boils to think of the havoc some of the non-Muslim "learned men" have wrought in the world. By denying the existence of a Supreme Being who is the Pivot of the whole universe, these misguided "learned men" have tried not only to deal a death-blow to the spiritual evolution of humanity, but to open for them the door for unbridled licentiousness without any fear whatsoever of any future requit. On the material plane the knowledge of these so-called learned men is well demonstrated by the bombs, mines, magnetic mines and depth charges and what not—not to mention the poison gas and the "secret weapons"—which are at full play in the European conflict today. Coming to the Muslim non-Ulema "learned men," one finds among most of them a tendency to bring religion within the range of their puny heads, and to issue verdict accordingly. The result is obvious—not only do they become strangers to themselves but positive losses to the Community. Our Ulemas or theologians themselves are to share the blame. One's sympathies go to those of them who are handicapped through a want of a knowledge of English, the language to the taste of the so-called "learned men," but they cannot be spared for their cold indifference. True enough, it is the fashion today to decry them as being thorns in the way of "progressive" Muslims, but, "as the inheritors of the Prophet," to

Belief Must Be Accompanied By Action

Conduct Essential

Address by Mr. Mahmood Hadjiar, J.P.

"Do good deeds and more good deeds and always pray to Allah saying, 'O Allah! exalt him (Muhammad)' as you would pray on hearing the call to prayer. You are sure to attain and enjoy the happiness of Allah's love," said Mr. S. L. M. Mahmood Hadjiar, J.P., President of the Jama Athus Salihya Burdha Majlis, speaking before a large gathering on the occasion of the first Burdha celebration of the Majlis.

Mr. Mahmood Hadjiar said that people were acquiring knowledge of various kinds, but it was to be regretted that their actions were not illumined by their knowledge and ideals. Reward depended upon effort, action and the best of all rewards was the happiness that comes through Allah's Grace. It was essential to win that happiness, to pray and to use the life of the Holy Prophet as example. The Prophet Muhammad was the Ideal, through whom God had revealed that His was the Positive Existence. Allah had endowed man with the capacity to see the Truth, but this power was weakened by man's devotion to material and earthly interests. Man, he said, was putting up obstacles himself, but if he only used his latent powers, all obstacles that lie in the path of spiritual perfection would vanish.

In conclusion, Mr. Mahmood Hadjiar appealed to the gathering to observe their duties to Allah, to be regular at their prayers, and act righteously for love of Allah. Allah would then reward them and they would be happy as were the friends of Allah. "May Allah help us all to be of those who acted piously and thus enter Allah's

Presence, and enjoy His love and pleasure."

World created for the Prophet

That the world was created for the Prophet was the text of Seyyid Idroos Mowlana's speech. The Prophet, he said, was created as a true manifestation of His glorious attributes. Mr. Idroos said that man's knowledge was hedged with limitations. Science and various branches of knowledge take man a great distance, but the real knowledge transcending appearance and going deep own into the core of being that could distinguish Truth from Falsehood..... that knowledge, Mr. Idroos maintained, was beyond man's unaided rational comprehension. But Allah sent down the Prophet to lead man aright and through word and example to bring to the heart of man that most wonderful knowledge—"Ye will surely see your Lord even as ye would see the moon on the night of the 14th."

In concluding his speech, Mr. Idroos said, "Brethren, follow the path shown to you by Allah through the Holy Prophet (Peace be on Him) in the Holy Quran in the last verse of the Suratul Kahf, in which is embodied all that is required of you if you are to realise your highest aspirations—the meeting with your Lord.

"Say, O Muhammad, I am only a mortal like you (My Lord) inspireth in me that your God is only one God. And whoever hopeth for his meeting with his Lord, let him do righteous work and make none sharer of the worship due unto his Lord.

use his own words, the Ulema stand indicted with direclition of duty.

"Contention and strife will issue from them." How clearly has the Holy Prophet foretold the chief characteristic of the "learned men" of our day. The scientists themselves are disagreed on a number of things and they mutually destroy one another's theories. In the field of other activities, too, they are at one another's throat. The plight of the average Alim is well described by Maulana Abul Kalam Azad of political fame when he is said to have observed that two beasts can live peacefully in the same den, but not two Ulemas on the same platform.

"It will return upon themselves," warned the Holy Prophet! Well in fullness of time each of these "learned men" will have to shoulder his share of the retribution in proportion his quota of contribution towards the present anti-religious and materialistic state of the world.

In the face of all this, let us place our palms on our hearts and honestly admit where we stand today.

"For Believers are those, who, when God is mentioned feel a tremor in their hearts, and when they hear His signs rehearsed, find their faith strengthened, and put (all) their trust in their Lord, who establish regular Prayers and spend (freely) out of the gifts We have given them for sustenance. Such in truth are the Believers....." (Holy Quran 8:2-4).

How far short of this Quranic criterion have we Muslims fallen today! Surely the prophetic warning

ought to open our eyes to the reality of the situation. Let those of us, therefore, who hope for any salvation from the vices of these days "when," to quote the Holy Prophet, "he who shall observe one-tenth of what is now ordered will be redeemed" cling to our faith as steadfastly as we can, for, assures the Holy Prophet, "Islam commenced in a forlorn state, and it will quickly return to what it was at the beginning, then be joyful ye who are firm."

Inna Lillahi Wa Inna Ilaihi Rajioon.

The remains of Nona Binnoor, beloved mother of Mr. S. M. Usoof, were interred at the Muslim Burial Ground, Akbar Town, on Sunday, the 19th inst. at 3-30 p.m. Priests: M. T. T. Ameer, S. B. Latiff and J. A. Latiff and Al-Alim M. J. Sudar officiated at the residence at the graveside.

Amongst those present were: Mr. and Mrs. M. R. Akbar, Mr. M. S. J. Akbar, Messrs. M. S. J. Akbar (Jr.), M. R. Akbar (Jr.), B. C. Ahlip, Mr. and Mrs. B. J. Sadar, Mr. Y. M. Naina Marikar, J.P., Mrs. S. B. Latiff, Messrs. I. L. M. Abdul Rahim, Y. D. Suhood, M. U. M. Saleem, J. C. Hamidon, T. S. Hamidon, B. T. K. Preena, Mr. and Mrs. T. H. Jamaloon, Mr. and Mrs. N. D. Joonos, Mr. and Mrs. H. C. Camball, Mr. and Mrs. Haroera Subar, Mr. and Mrs. Darvesh Amit, Messrs. Z. R. Junkeer, M. G. A. Majed, Mohamed H. Thaha and several others.

Seek Ye Greatness VII

(Continued from page 1)

see it without the mirror, such is the relation of God to the Perfect Man, should be attached) except the Perfect Man. As a mirror in which a person sees the form of himself and cannot indicated by those symbols: they have no subject in existence (whereto they who cannot possibly see his own form but in the mirror of the name Allah; and he is also a mirror to God, for God, laid upon Himself the necessity that His Names and Attributes should not be seen save in the Perfect Man."

Mystic Terminology.

Jili's explanation of the nature of a Perfect Man is very interesting from the point of view of the position that man is destined to occupy in creation. While clarifying the problem to a great extent he raises the question of the identity of the Perfect Man. If Muhammad was the Perfect Man in whom God saw Himself the implication that the Reality of Muhammad (haqiqatul Muhammadiyya) found its fullest expression or manifestation only with the Historic Prophet of Arabia and not before in any other being is somewhat enigmatic. It leaves the idea of Adam's Perfection open to discussion.

There are many terms that need elucidation before we can arrive at a conclusion, if any, such as, Adam, His Image, His Names, Khalifa, and Ruh. The traditional story of the creation of Adam is of particular interest, since the whole passage in the Quran is charged with mystic meaning.

"Behold, thy Lord said to the Angels, "I will create a vicegerent (Khalifa) on earth. When I have fashioned him in due proportion and breathed into him of my Spirit (Ruh) fall ye down in obedience unto him ... And he taught Adam the nature of all things."

The Perfection of Adam.

This, in view of the saying of the Prophet, "God created Adam in the image of the Merciful" and of another Hadith "God created Adam in his own image" heightens the mystery. "How," says Ghazzali, "there is a difference between saying, "in the image of the Merciful One," and "in the image of Allah." For it was the Divine Mercy that caused the image of the Divine Presence to be in that "Image." And Allah, out of his grace and mercy, gave to Adam a summary "image" or "form," embracing every genus and species in the whole world, inasmuch that it was as if Adam were all that was in the world, or were the summarized copy of the world. And Adam's form—this summarized "image"—was inscribed in the handwriting of Allah, so that Adam is the Divine handwriting, which is not the characters and letters, (for His Handwriting) transcends both characters and letters, even as His Word transcends sounds and syllables, and His Pen transcends Reed and Steel, and His Hand transcends flesh and bone. Now, but for this mercy, every son of Adam would have been powerless to know his Sovereign Lord; for "only he who knows himself knows his Lord." This, then, being an effect of the divine mercy, it was "in the image of Merciful One," not "in the image of Allah" that Adam was created. So, then, the Presence of the Godhead is not the same as the Presence of the Merciful One, nor as the Presence of the Kingship, nor as the Presence of the Sovereign Lordship; for which reason He commanded us to invoke the protection of all these Presences severally, "Say, O I invoke the protection of the Lord of mankind, the King of mankind, the Deity of mankind!" If this idea did not underlie the expression "Allah created man in the image of the Merciful," the words would be linguistically incorrect; they should then have run, "after His

Simple Lessons In Islam

BY

HIS HOLINESS MAULANA MOHAMED
ABDUL ALEEM SIDDIQUI

and

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

Performance of Hadj (Contd)

HADJ AND 'OMRA

13. Q. Can *Hadj* and '*Omra* be performed in the same state of *Ihram*?

A. Yes; *Hadj* and '*Omra* can be performed in the same state of *Ihram*.

In such a case the pilgrim should not leave off the state of *Ihram* after the performance of '*Omra* till the completion of *Hadj*.

Note:—When '*Omra* and *Hadj* are performed in one and the same state of *Ihram*, it is called *Qiran*. The pilgrim should therefore add the words wal '*omra* when he or she enters into the state of *Ihram* with the intention of performing *Hadj*.

HADJI FESTIVAL

14. Q. When does *Hadji* festival fall?

A. *Hadji* festival falls on the tenth day of the month of *Zul-Hadji*.

15. Q. What is *Hadji* festival called?

A. *Hadji* festival is called *Eed-ul-Aduha*.

16. Q. Why is *Hadji* festival called *Eed-ul-Aduha*?

A. *Hadji* Festival is called *Eed-ul-Aduha* because it is the 'Fast (*Eed*) of Sacrifice (*Aduha* sacrifice)'. It is optional on that day on all Muslims who possess sufficient means to sacrifice a sheep or a goat or a camel or a bull in the name of ALLAH and distribute the flesh among their relatives, neighbours and the poor.

Note:—1. The Sacrifice may also be made on the 11th., 12th., or 13th. day of *Zul-Hadji*.

2. Seven persons jointly may make a sacrifice of a camel or a bull.

(To be continued)

image." But the words, according to Bukhari, run, "after the image of the Merciful."

Union of Spirit and Matter

In the above Quranic passage Adam represents Man, the Mystic combination of Ah (Allah) and Dhum (nothingness), a resolution of spirit and matter. His Reality was the Ruh, the Image of the Merciful, in respect of which Adam was called the Khalifa,—and the Ruh was the Idea of Muhammad. Let me quote Jili further: "God created Adam in His own image—this is not doubted or disputed—and Adam was one of the theatres in which I displayed myself: he was appointed as a vicegerent (Khalifa) over my externality," says the Haqiqatul Muhammadiyya."

(To be continued)

AVE ATQUE VALE

—o—

One fond kiss and then we part
One kiss to cheer the sadness of my heart.
And who could think when first we met
That joy, delirious joy,
Would take abode within my heart?

The lights a-gleaming and the warm bright faces,
The noise and glitter of the guests, and now
The press, the noise again and chatter,
And in my heart, the sad and soulful
Yearning for a sign of Love.

How cold those ruby lips did seem!
Those eyes—oh were they eyes
They shone like stars!—
What scorn or look disdainful did they flash!
Oh me those glories that did shine—but not for me!
Oh me the heart that would unfriend be!
Aloof, proud and imperious!
The days of torture, wracking pain,
My dreams—of Hope's bright sunshine—
Reality—love's despair.....
And then, and then.....
The spark of love did shine in Thee
My heart's deep gloom to chase,
My soul to illumine.....

The Parting..... Auf Wiedersehen.....
Too strong it seemed for heart to bear,
Too glorious seemed the love we bore,
Oh love the gleam of happiness fair
Now pine, now pine ye heart e'ermore.....
And the cruel fates in jealous strife
Have tried to cut the chord of life.....

Oh had we loved less deeply, Dearest,
And had we been less deeply moved
Indeed a parting would this be
And not to heart destruction proved.
Had we but known each other less, my Dearest,
The pain that wrack my heart and mind

Would be as mirage in the deserts clearest
Arising leave no desolate track behind.
But to have loved thee dear with soul's deep craving
And to have seen the soul that is your own
And then be here—But Thou the distant dangers braving
Oh love can words e'er paint the glory flown?

But we shall to the other fare, O maiden mine,
A distant day God grant our sorrows cease
When to thy Soul I fly as moth to starshine
And then live on for aye in Allah's Peace.

Concomitants

BURIYANI

&

PILAWOOS

YOU CAN'T THINK OF
ONE WITHOUT THE OTHER

OF COURSE!

'Phone: 5402.

Musings Of A Pensioner- XXXIX

(Continued from page 1)

millions of starved men and women, and, in spite of all the difficulties inseparable from this experiment in a new form of social life, to come out victorious every time, is not merely belief in the utility of one form of political economy. This belief owes its enthusiasm to the fact that it is a religious faith—faith in God, as it were, with the negative sign. The battle against God, the disavowal of all metaphysic, all myth, all that is of spiritual significance, is an essential part of the system of Soviet Russia. For it is only if there is no God (if, therefore, the world is not divine creation but material for human technique to shape) that there is any possibility of dealing in the Russian fashion with the primordial relations of human life, of ordering the organic unity of the family and the marriage-tie with reference solely to the demands of technical science. If God exists, then, this mechanical ordering of human life and all its primordial inter-relations must sooner or later break down under the superior might of Him who has established the universe. So God must be disavowed. The anti-God movement is an integral part of the "Moscow Offensive." The Soviet Republic can exist only as a "Church-State" (Coudenhove-Kalergi), i.e., as a totalitarian State, which is not content with the bodies of men, but extends its authority over the mainspring of human action. That is to be found nowhere else than in the answer which each man gives to the question, "Is there a God, or is there not?"

Need For Metaphysical Standpoint.

This being the state of affairs, the tide of Soviet aggression could only be stemmed "if the battle-line is supported by a metaphysical conviction no less clear and complete than that of the opponents." To the disavowal of the Creator, from which Bolshevism derives its enthusiasm, we must oppose the belief that God is there. Otherwise we are lost.

"Thus the world war in which Germany is at this moment taking a key-position and meeting the brunt has turned out to be a religious war. Once more the battle between belief and unbelief has become the theme of world-history. Out of this struggle there has come, on our side too, a longing for the totalitarian State and a conviction, just as strong as that held by our opponents, that this is an indispensable necessity. The democratic State, if it is to repel the attack from without, cannot rest content, like the *laissez-faire* State of the Liberal epoch, with producing just an ordered common-wealth and nothing more. It must capture for itself the inner citadel, in which the central assurance of every individual abides, the ultimate moorings of his life. But as soon as the claim for totality is made, it touches our most sensitive nerve. We are dealing then with the mainspring of human action. We are confronted with the Reality which, since the beginning of time, man has called GOD. However different may have been the content given to this name, we have no other course, when we speak of the Power to which we owe everything, our very life, than to take on our lips this supreme word of our language.

God and the Universe.

"Then we are face to face with the question which science has, time after time, regarded as settled and done with, but which, nevertheless, always reappears in a new form—Does God exist, or does He not? And, if He does exist, what is His relation to us and to the whole of reality? Can we ever have any certainty about His will for us, about our hopes from Him? If this question is put, not from speculative

interest, but from the dire practical need of those who are struggling to find an ultimate foothold then the problem dividing spirits lies in the very elementary question: If there is a God, how is He related to the cause for which we are fighting? Is the reality, which dominates us to-day, for which we are ready to shed our last drop of blood, itself the ultimate and divine, something behind which we cannot go, whether by thought or by will? Or does it rather appear to us the ultimate only because it is in truth a penultimate, an instrument in the hand of the really ultimate Power, which stands behind it, something distinguishable from it? Put concretely, we talk of "the soul of a people" or "the soul of a race," but where does the compulsive power in such an entity come from? Is it from the simple fact that such a soul is there, or is it from the soul's having been ordained by the ultimate Reality which we call God? That is the central question in all battles for a national world-view or for a new Church. We need to set forth the question in all its bearings, allowing expression to each of the conflicting views without, in the first instance, taking sides:

Conflicting Ideologies.

"Just as in the first months of the world war, so to-day two interpretations of life stand opposed one to the other, within one and the same national movement, within the same set of people all equally ready to give their lives for the same principle. It becomes

harder and harder for these two interpretations to understand each other while each claims against the other to stand for the genuine national sentiment.

"On one side they say: Complete devotion to Germany is possible only if Germany is the ultimate, behind which I cannot go, either by thought or by will, and above which I can find no higher aim. So soon as I begin even to ask about the justification of this devotion; so soon as the word "Why?" comes to my lips, then, even if I find as positive an answer as can be desired to this question, my innermost convictions are nevertheless "sicklied o'er with the pale cast of thought." A reflectiveness has set in which renders me incapable of undisturbed devotion.

"The others say: Precisely the opposite is the case. Devotion to a finite reality, even though it be the highest finite reality, can never be the real thing—never, if this finite thing is the ultimate, and beyond it there lies for me only nothingness. Real devotion is possible only to a reality which is eternal and absolute. We are able to consecrate ourselves to an earthly reality only if it receives its radiance from the eternal world. Should this contact with the world beyond be lacking, then I can only fling myself into a sacrilegious gamble, or a baseless adventure, though I should stake my life on the game."

My readers should grasp the ideas conveyed by these extracts from Heim completely if they are to realise the position in which the world is. In the

first place he points out that the Moscow experiment was only possible if there was a metaphysical idea at the base of it and that there was such an ideology, in the "anti-God" movement, otherwise human beings were not going to allow "the mechanical ordering of human life and all its primordial inter-relations," including state interference in family life, education, liberty of thought, and in all other aspects of life. Such aggression can only be met by an equal metaphysical conviction that God exists. Thus the two ideologies that are now at war are the same two that have existed from the beginning of human life—belief and unbelief, atheism and theism. Thus the question of the existence of God, His nature and His relations with this world have become vital once more, so vital that the fate of all humanity depends on the solution of the problem.

(Continued on page 8)

A
TASTY BURIYANI
FEED
BUHARI HOTEL
MARADANA
OF COURSE!

MOULANA

COLOMBO — KANDY — GALLE

The Shop

where you will not fail

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

Musings Of A Pensioner- XXXIX.

(Continued from page 7)

He then points out that in considering the nature and essence of God and His relations with the world, once we are satisfied that there is an Ultimate Reality, two views are possible, the concrete view that "the soul of a people" or "the soul of a race exists" the view of pantheism—or the theistic view of Islam namely that the soul of the whole of humanity exists because it has been ordained by a higher and even more Ultimate Reality namely the God Transcendent of Islam.

The Presence of an Ultimate Reality.

My readers will now see how Fascism, and Nazism stand opposed to Bolshevism. To the metaphysical conviction of the people of the Soviet that God does not exist Fascism and Nazism oppose the idea that God exists, but this God is the concrete reality for which a man is ready to shed his blood, namely the good of all his fellow-subjects in a totalitarian State.

Karl Heim's whole book is concerned with a refutation of both these ideas—of Bolshevism and Nazism—and with a logical proof that higher than "the soul of a race" is a profound sublime Ultimate Reality, who is none other than the Transcendent God of Islam. He also indicates that the whole world and the whole of civilization will collapse if ever the idea of God Transcendent is displaced by the pantheistic ideas of Nazism or the atheistic ideas of Bolshevism. Let me end by giving further extracts:—

"This point of view, which sees in the reality constituted by the racial soul and body the supreme value, something beyond which we can no longer expect to discover anything higher, is tenable only if Blood and Race are ultimates, allowing no other supreme value to dispute their claims, only if, further, we are quite cut off from the possibility of falling back on a realm beyond this world. Rosenberg himself would hardly dispute the following proposition: Assuming that, in any part of the world, we are made aware of an Unconditional, which is not merely a creation of human fantasy, not merely 'a bloodless category, the colourless and abstract idea of a world beyond,' but a Reality as real as Rosenberg or Bergmann themselves, a Reality which the most sober and realistic politician must take account of, like any other verity which he cannot neglect except on pain of his calculations proving completely wrong, then the whole content of the conditional and finite world sinks to a subordinate worth before the majesty of this all-conditioning Absolute. It is now no longer possible to regard any finite reality as the supreme value, no, not nation and fatherland. For the highest entity we know in this world is ephemeral. We stand now before the Everlasting. Even the mightiest in this world has only a limited power. But here we stand before the Omnipotent. Possibly in the intensity of passionate devotion to our nation we may yearn to see in the spirit of the German people the supreme value, reducing all other values to insignificance, we may crave that Germany shall never cease to be, and that the new regime, under which we now live, shall last for ever. But that would only be like the desire of the lover to be for all eternity in a lonely island in mid-ocean with the one whom he loves so passionately. Such a wish may reflect all honour on the lover, showing as it does how true his love is. But in more sober moments he must confess to himself that the wish is one which cannot be fulfilled; she whom he loves,

like all else in this world, sooner or later must die.

"Rosenberg's belief in the supreme worth of Blood and the Soul of the Race can therefore be logically held only if there is not, and cannot be, such a Reality as we have spoken of transcending the whole order of things in which we live. Only then will the People and Race be the highest, the value above all values. And then the Absolute spoken of by teachers of all the great religions and philosophical systems is reduced to a mere abstract limit of thought, a mirage, one of the 'dream-worlds beyond' of which Bergmann speaks. The belief of all Indian and German mystics, that there is a door by which we may pass out of the world of the manifold into the ultimate unity beyond, must be an illusion. Rosenberg has here to put quite a new meaning into the old terms. The 'seclusion of the soul' to which Meister Eckhart refers, to the place where there is an escape from all that has existence in time and space, 'the fortress' from which sorties may be made into the world, must be explained in quite a new way; it must now mean 'the soul tied in racial bonds, with its supreme values of Honour and Independence, by which the architectural gradation of all other values is determined.' In his mystical exaltation, Eckhart was not as he no doubt himself imagined, lifted above this whole realm of the manifold, above the whole arena, that is to say, in which men, peoples, and races strive. On the contrary, even his mystical 'passage' is an incident in that conflict between one race-soul and another which occupied so much of the Middle Ages."

God, and the Individual.

"The relation between God and myself can be nothing more than an affair within a human soul, a 'polarity in the soul.' By the word 'God' we mean, according to Bergmann, a 'psychological God, who is one with faith in the power of the German people.'"

"It lies in our own power to give whatever character and emotional content we please to this inner polar relation between God and the Ego. We are not dealing with a Power independent of our will. We can decide what the God, before whom we kneel, is like and how we are going to worship Him, just as our own character and our own most clamant needs suggest. Indeed, as Bergmann puts it, it is hard to see why we do not inaugurate a new and much more radical Reformation than that of 400 years ago. We need 'to get rid of a strange, deceitful God, who failed to save us from the collapse of 1918, and get rid of all the doctrines that have gone with him concerning a fictitious 'redemption.' Our Church ought to be a 'national House of God' not an international 'Temple of Yahweh.' We wish to shake ourselves free from this intertribal God, not to throw ourselves down before him in slavish, fatuous felicity. We desire to undertake 'the deposition of this Sultan-God Yahweh.'"

A Reality Independent of Man's Thought.

"The necessary hardihood for dealing so cavalierly with the thought of God and the worship of God can exist only in the mind which is already convinced that the Object to which all thoughts about God and all religious ordinances are directed is nothing more, and never can be anything more, than an idea or a piece of imaginative symbolism within the human consciousness. It assumes that there is no corresponding Reality existing independently of our thinking. 'The God Whom we reverence would have no existence but for our Soul and our Blood.'"

"It is only if God is no more than the other pole of my soul's life, no more than a psychological God, that I can deal with him so arbitrarily according to my own good pleasure. We may

'dethrone' him to suit our wishes; impelled by the primitive forces welling from a newly-awakened racial soul we may alter and remodel him, as an artist shapes the lump of clay. But, supposing there is a bare possibility that He to whom alike the mystical longing of Eckhart and the vision of the Hebrew prophets were directed is something more than a polar tension-point inside us; that the 'unknown x' sought after by the pious minds of all races is, after all, a Reality beyond our subjective experience; then Bergmann, in spite of all his protestations against the international God and his proposals for a new type of cultus, is clearly reckoning without his host. These protests have then no more significance than those of the man who should protest against the sun with the solemn declaration: 'I protest against the sun, which lights and warms, not only our earth, but also a host of other planets! In the name of our newly-awakened sense of earth-unity we renounce this interplanetary phantom! The sun which warms us can be no more than a symbol of our attachment to the earth which bore us. So we must interpret Bergmann when he says: 'An international God is a phantom..... Perhaps he has already bestowed his blessing on the weapons of the other side, which has prayed to Him as we have done, and has for our weapons only little left over.' Then away with Him! We rid ourselves of this deceitful, foreign God.'

Reflections From Diverse Surfaces.

"If God is real and not simply our blood-myth, then He is much less subject to our control than the sun. What Rosenberg says about the close connexion between the particular idea of God and forms of cultus on the one hand and the conflict of races on the other may even so be quite true. There may be races which bow themselves in the dust like slaves and menials before a tyrant God, and others who stand courageously upright before the face of God, as the ancient German in the Witenagemot did before his king. But this is merely to describe the reflections which God, like the sun in the heavens, produce in the souls of men according to their racial genius. In a muddy pool the sun is not mirrored as it is in a clear mountain-lake; and in the sluggish stream of the level plain the reflection is not the same as in the rushing mountain-torrent. It is intensely interesting to compare the different reflections of God among the various races and to observe how they contrast with one another. But to inquire into these mirrorings of God will not bring us any nearer to a solution of the ultimate question which was the sole concern of German thinkers like Luther. What precisely is the truth about the Reality which causes all these various reflections in the soul of the different peoples? Is their any possibility of drawing near to this Reality of realities, whether by the mystical way or by the non-mystical, in Aryan fashion or in non-Aryan? Or are all our human pictures of God and our sentiments in worship nothing more than arrows shot forth into space by our longing for the other shore?"

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