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Of the Muslims
For the Muslims
By the Muslims

of
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Musings Of A Pensioner XLI.

Transcendence, Intra- Mundane and Quranic

BELIEF AND ACTION

Vital Need of Modern Civilisation

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

THESE extracts, which no doubt make difficult reading, will convince my readers of the intricacy and evanescent character of the problems facing the present age. If my readers have been reluctant to set their brains on edge by trying to master the ideas of Karl Heim as set forth in the extracts I have given, let me assure them that my reluctance has been even greater than theirs in trying to write about these ideas. But it is imperative that I should endeavour to set them down here for the benefit of the very few who will realise their truth.

I say so for this reason.

The Holy Quran in several places says that all mankind was made from one soul (see for instance 6-99), and that all mankind is nothing more than a single nation (2-213; 10-19; 5-32). So it is not possible for Muslims to ignore the advance of knowledge and the discoveries of science and philosophy in their periodical interpretations of the Holy Quran on the ground that these discoveries of science and philosophy have been made by non-Muslims. The Muslims cannot segregate themselves from the rest of the world—as they have been doing in times past—and live in a water-tight compartment of their own. The pursuit of that policy has been the cause of their down-fall and is the reason why under Allah's decree most Muslim nations are under foreign domination. Further the Quran insists on the acquisition of knowledge; this is essential if Muslims are to live. The world is dynamic and hence Our Prophet was directed by God to pray for more knowledge and this is the very gist of the first few verses revealed to him (see 35-28 for instance and many other places).

Belief and Good Works

The Holy Quran in almost every line insists on joining together correct belief with good actions or conduct. The conduct or action must be based on a correct belief, otherwise it produces no results; nay more, it will lead to misery, disaster and finally to total destruction. This is the same theme as Karl Heim's. As the extracts given by me show the whole orientation of the world depends on a correct conception of the transcendence of God. That is the reason why this subject has been touched upon by me in these articles, in the hope of convincing some at least of my readers that all their efforts at social regeneration will end in absolute failure in the long run unless they realise that the truth of the Transcendence of God is to be found in the Holy Quran and not in pantheism and its off-shoots of Communism, Nazism or Fascism; nor in idolatory. God is not only upholding and creating the universe at every instant (see the *Ayatul Kursi* and the *Surathur-Rahman*) but He is preventing it from slipping back into nothingness at every instant.

(Continued on page 8)

THE GLORIOUS TAJ

DREAM IN MARBLE

By FAQIR MOHAMMED, L.C.C. (Lond.), D. St. (New Jersey),
F.R.A.S.

ALL that is sublime in Muslim architecture, all that is bewitching in the romance of Moghul glory in its perfection seems to me the singular, logical definition of the Taj. I started alone to see it on the 21st of May, when the mellow light of the full-orbed moon had glorified all Nature by its bewitching power. And to a student of Archaeology who had seen the classic masterpieces of Cairo, Rome and France, nothing could excel the wonderful inspiration engendered by the Taj at Agra. Indeed it is the loveliest dream in marble.

Intoxicated by the power of this moonlit dream in marble, I was promenading through the park, adjoining the great Mausoleum. Its artificial mounds hidden in velvet grass, rising and sloping irregularly held my attention captive. The lovely lakes girt with drooping plants reflecting themselves along the curvilinear embankments overpowered my imagination with wonder. The crimson gravel walks running in fantastic waves, some sketching complete circles, others stretching off in angles parabolic, were effected in peculiar symmetry. After sauntering through the spot, for a while, I moved to the outer entrance of the Taj Mahal. Here, you see two long rows of vacant barracks in stone, originally built for the guards. Marching past the barracks you reach the main gate. A towering, massive building in itself, it is classic in design and majestic in expression. Inspiring quotations from the Quran are engraved in marble and set in with slate on both the fencings of the arched gateways. Facing this you behold the spectacular Taj of surpassing and transcendent charm. It is an altar of celestial love—a paragon of architectural beauty, standing out as the noblest ensample of a great Moghul's devotion to his queen.

Inspired Builders.

Shah Jehan's ambition to leave an impregnable fabric of his talent and power, in India, materialised at length. He invited eminent architects from Central India and Western Asia to his

Durbar, to send their plans of the prospective masterpiece. Mohamed Isa Efendi, a great Byzantine Turk from Constantinople submitted his map with a model in wood and having marked the site, started the erection of this stately mansion. Of the major builders including the chief designer, there were 16 inlayers, calligraphers and an equal number of masons and many fresco-writers, dome-designers, mosaicists and over 20,000 artisans. Out of 38 builders, 29 were Indian from Multan, Delhi, Lahore and Agra, four from Central Asia, two from Iran, three from Constantinople and one from Syria and one from Iraq.

The statement of some of the modern critics that a Spanish friar, Father Manrique who visited India in Shah Jehan's reign claimed that a Venetian, Garonimo designed the Taj, is a fallacy. There is nothing to substantiate this legendary information in the Historic record of the Taj. This is a fallacy committed by Manrique and no other contemporary topographer or chronicler repeats it.

Many arguments are announced in support of Manrique's report. It is a bazaar rumour that he had anything to do with the building work. But the fact that Verono died in Lahore and was buried in Agra, has nothing to do with work of the Taj. However, Mr. E. B. Havell and Sir John Marshall have censured the legend of Verono and have convincingly proved that this story is palpably absurd.

The style of this marble edifice does not betray the slightest feature of

(Continued on page 7)

Ladies' Section

Edited by 'Fathima'

Children's Corner

The Position of Woman in Islam

By MRS. IQBALUNNISA HUSSAIN, B.A., (Leeds),
Dipoma in Education

THE advent of Islam is 'a blessing in disguise' for womanhood. Islam raised woman from the most deplorable and degraded conditions by giving her equal status and rights with man. The holy Quran speaks of both the sexes in like terms. The good and righteous Women have been given the same position as good and righteous Men. The divine revelation, the highest gift of God is bestowed upon Woman:—"As when we revealed to the mother what was revealed" again "And when the angels said, O Mercy! God has chosen thee and purified thee and chosen thee above the Women of the World."

Islam makes no difference between man and woman in the bestowal of reward for the good he or she does "I will not waste the work of a worker among you whether male or female the one of you being from the other" and again and whoever does good whether male or female—they shall not be dealt with a jot unjustly." "Whoever does good whether male or female We will certainly make him or her live a happy life and We will certainly give them their reward for what they did."

Equality in All Respects

Islam is the only one of the religions of the world that has given equal rights to woman in material matters. A woman can earn her living or she can earn to help her husband financially. She inherits property from her parents or from near relations. She owns it. She has every right to dispose of it just as a man has. "Men shall have the benefit of what they earn and women shall have the benefit of what they earn" says the Quran. Again, "Men shall have a portion of what the parents and the near relations leave". "But if they (i.e. the women) of themselves be pleased to give up to you a portion of it, then eat it with enjoyment and with wholesome result". These quotations show what a perfect freedom as regards their property rights the Muslim women enjoy.

Monogamy and Polygamy

Monogamy is the rule in Islam. Polygamy is only an exception allowed under certain conditions. Frequent wars which were imposed upon Mohammed had left an overwhelming majority of widows and orphans. The Arabs of those days were guilty of a double injustice towards such helpless women and their children. They neither gave them or their children a share in the property of their husbands nor did they intend to marry widows being afraid of the responsibility of maintenance; and the widows being illiterate were not in a position to earn their living. They had no property and no other honourable means of support.

Any reformer in such circumstances would have been morally bound to sup-

port the weaker side of humanity irrespective of the interest of the members of his own sex. Mohammed could not solve the problem of womanhood in any other way in view of the Islamic principles i.e. illicit friendship between man and woman being strictly prohibited—The only alternative was restricted polygamy which is expressed in the following quotations. These verses are the only authority for the sanction of polygamy in the whole Quran. "And if you fear that you can not act equitably towards orphans marry such women as seem good to you two and three and four but if you fear that you will not do justice between them, then marry only one—this is more proper that you may not deviate from the right course."

The sanction of polygamy was to raise the position of the destitutes.

Purdah

The purdah system as enjoined in Islam was also meant to raise the position of woman.

The purdah in the real sense of the word is not so much physical as it is moral. It is meant for the development of the personality and character of women, to instil into them the spirit of self respect, and self control. It is also meant to make them brave and patient in facing the ills of the World.

Hence the Holy Quran allows them to go out of their houses for the satisfaction of their immediate needs. In the days of Mohamed they went regularly to mosques and said their prayers along with men standing in a separate row. They helped their husbands in the fields and went with the army, looked after the wounded and helped fighting in many ways according to the extent of their capacity. They could even fight the enemy in an emergency. According to the Quran there is no occupation that is not opened to them. They can do any thing they deem fit. The only restriction put on their liberty is that they should not have too much familiarity with the members of the other sex. This kind of restriction is put even on man. The seclusion commanded by the Quran is not a drawback in the necessary activities of woman but is an instrument towards progress.

Islam is the only religion that gives woman equal position in material matters, and in the moral and spiritual spheres as well. The women belonging to other religions aspire for what the Muslim women have been enjoying for the last 1400 years.

The Holy Prophet's Wisdom

My dear Children,

Our Holy Prophet throughout His life has provided us with numerous instances of His wisdom and deep insight. I propose today, to dwell upon one prominent occasion: the Treaty of Hudaibiya. When He gave in to every one of the Quraish's demands, His followers demurred that He was conceding too much, but He knew, and in the end, He proved right. In His life there are chapters for the guidance of kings, statesmen and soldiers. But human nature is so frail that they can profit neither by their own experience nor by the experience of others.

If you knock another down in a fight, the last thing you should do is to trample on him, kick him and subject him to further humiliations. For, such treatment would only rouse in him a deep resentment, which would grow and keep on growing with each successive year. Show generosity to your enemy, lenience, even kindness, and he becomes your friend. This rule applies equally to nations as to individuals. Many a destructive and ravaging war could have been averted by the exercise of this simple principle. The expansion of the Muslim Empire under the Prophet and His early successes testifies to the efficacy of this policy. The Prophet practised it in every one of His campaigns, and that was one of the keys to His successes.

Success of His Plan

At the Treaty of Hudaibiya, He gave in to one point which His followers considered iniquitous. It was that if a Quraish came to the Muslim camp without the consent of his wali or guardian, he was to be sent back, but should a Muslim come to the camp of the Quraish, he need not be given up. At sight the clause appears unjust, but on deeper reflection one could see the wisdom of our Prophet's move. For, a dissatisfied man in a company is like a rotten apple in a bucket of good ones. He would soon cause dissatisfaction in the company as the bad apple would hasten the decay of the others.

Events took the turn which the Prophet foresaw. Some Quraish dissatisfied with the government came to the Muslims, but they were restored on being claimed by their walis. These men formed an opposition party to the Quraishite rule. Their numbers quickly grew. They finally left Mecca and settling in the outskirts preyed upon the Meccan's merchandise. The Meccans had to appeal to the Prophet and pray that the clause dealing with their present difficulties, one which they had themselves formulated, be rescinded.

Yours sincerely,

THE EDITOR.

Lovely Butterflies

My Dear Boys and Girls,

You have doubtless watched those lovely bright-coloured creatures, called butterflies, which some of you must have even caught, but I really wonder, how many of you cared to look into its life history. Those of you who have will be filled with awe and wonder at the miracle wrought by the Creator, when He transforms the egg to the butterfly.

In the case of birds, the young is fully formed inside the egg before it is hatched, but the butterfly undergoes three distinct changes from the egg to the insect. The female lays a cluster of eggs, often numbering several hundreds on a tree the leaves of which would provide the food that will prove suitable for the young worm-like creature which hatches from the egg.

Strange, isn't it? A butterfly lays eggs and from each egg emerges a worm. This worm is called a Caterpillar. Now these caterpillars will not feed on any leaf other than the kind on which they were born. Therefore the mother butterfly, by her marvellous instinct, chooses the right tree on which to lay her eggs.

Caterpillars and Chrysalis

The eggs hatch into worm-like creatures called larvae or caterpillars. The time taken by the different kinds, varies. In some cases they hatch within fifteen days, in others many months. In cold countries, the eggs laid in the early Autumn, hatch during the spring of the following year. The Caterpillars greedily eat the leaves of the tree on which they were born. They are not pretty creatures, and some nervous people cannot bear the sight of them. Yet, most of them are harmless, except some on whose bodies there is a hairy growth which irritates the skin of one who comes in contact with it. All the same it will be interesting to keep one or two of these creatures in captivity, feed them, and watch them grow bigger and bigger until one morning, when lo! you behold two shapes entirely different from the ones you were accustomed to see daily. These new figures are called pupae or chrysalides.

The Lovely Butterfly

Some of these chrysalides are gems of beauty far more exquisite than any trinket fashioned by human art. They are like beautiful pearls delicately tinted in shades to match their natural surrounding. Often they would be dotted with spots of contrasting colours rendering the chrysalis on the whole a little miracle of loveliness. There are chrysalides, however, that are quite drab and unattractive but they tone with the colour of their surroundings. And all conform to Nature's Great Protective Colour Scheme.

In the Chrysalis stage, the insect is inert. It neither feeds nor moves, and the time taken by the insect to emerge into the butterfly state varies as in the case of the egg. Some taking a couple of weeks, while others take months. When the butterfly emerges from the chrysalis, the transformation is complete. And away flies the butterfly, to the sunny air to enjoy its short life among green leaves and sweet-scented flowers.

Yours sincerely,

GREY WOLF.

Need For Better Housing Scheme For Schools

Muslim Educational Society's Credit Balance

THE HONY. SECRETARY'S REPORT

"It is the fundamental principle of any educational institution that it should possess a house of its own in order to create an environment and atmosphere which would be conducive to its growth and its very existence" said Mr. M. I. M. Haniffa, the Hony. Secretary in presenting his report and financial statement of the Society to the Shareholders of the Ceylon Moslem Educational Society. The sixteenth annual general meeting of the Society was held on the 28th of May at 4-30 p.m. at Kuruwe Street, with Sir Mohamed in the Chair.

"Sir Mohamed and Gentlemen,

I have pleasure in submitting to you the audited balance sheet of the Society for the year ended December 31st, 1939, copies of which had already been circulated to you.

"A perusal of the Balance Sheet would show that the Government Grant earned by the Schools for the year under review was Rs. 6,035 03 for the Hussein English and Tamil Schools and Rs. 3,619 82 for Fatima Mixed School, or an aggregate sum of Rs. 9,654 85. The nett income from the Society's buildings at Fifth Cross Street was Rs. 7,259 19 and from Silversmith Street, premises was Rs. 550 51 or an aggregate nett income of Rs. 7,799 70 from immovable property. With the fee collection of Rs. 320 65 from the English section of Hussein Boy's School, the total nett income from all sources was Rs. 17,775 20.

"On the expenditure side the balance sheet would show that a sum of Rs. 8,570 35 was spent as salaries and wages on the staff of Hussein Boy's English and Tamil Schools and a sum of Rs. 4,817 19 on the staff of Fatima Mixed School, making a total expenditure of Rs. 13,388 26 as salaries of teachers etc. The Balance Sheet would also show that a sum of no less than Rs. 2,070 00 had been paid on account of rent for Hussein and Fatima Schools, while a sum of Rs. 263 65 had been written off as 'depreciation' on furniture and fittings and a sum of Rs. 516 62 had been spent on account of repairs and renewals to "Commercial Buildings." After deducting a further sum of Rs. 475 32 on account of General Charges, printing and stationery audit fees etc., the Balance Sheet shows a sum of Rs. 1,061 35 as excess of income over expenditure for the year 1939.

Reasons For Closing of the English Section.

"This credit balance of Rs. 1,061/35 is the direct result of the closing down of the English Section of Hussein School as from 1st September, 1939. As you are all aware the decision to close down the English Section of Hussein School was arrived at for three reasons namely the heavy

financial losses annually incurred by the Society in the Management of the English Section due to want of adequate fee collection to meet the Manager's contribution, the existence of another Muslim English School in the neighbourhood with which arrangement had been made to admit the pupils of the English Section and lastly the policy enunciated by the Board that any money saved by the closing down of the English Section would be utilized for the establishment of a College for Muslim girls.

"So far as Hussein and Fatima Schools are concerned, the progress is satisfactory and the reports we receive occasionally from the Education Department are highly encouraging. Since the closing down of the English section the number on the roll in Hussein School has steadily gone up. The attendance in Fatima School too is steadily increasing. The attendance today in both schools is over 400."

Mr. Haniffa then made the statement quoted above. The houses in which the schools are lodged were altogether unsuitable and they were at the mercy of landlords. Mr. Haniffa regretted the want of interest the public had shown in the matter and said. "The time has come when we should harness every atom of our energy to establish the Society's Schools on a more lasting foundation, and extend our activities in other directions to achieve the aims and objects for which this Society had been established. With this earnest appeal for the acquisition of houses for the two schools of the Society I submit the accounts for adoption."

MUSLIMS AND ALLIED VICTORY

Ratnapura Muslims In Prayer

In common with the expressions of loyalty (the Empire over, special prayers for the victory of the Allies in the present war, were offered at the Jammath Mosque, Ratnapura, at the termination of the Kuthba service. The special service was conducted at the shrine adjoining the Mosque. The arrangements were made by the Muslim Progressive Society and the number of devotees was large. Religious zeal pervaded the whole assembly.

The Bookshelf

A GREAT LIFE

OMAR THE GREAT

(A Biography)

Few lives can merit the title "Great," and among these few Omar stands pre-eminent. This, however, doesn't signify that he stands comparison with the Holy Prophet Muhammad, Jesus Christ or Buddha, but of those great secular figures that flash into the notice of Historians none in the wealth of achievement and in the rounded fullness of life can compare with Omar, the greatest of the Caliphs, alike a Soldier, a Statesman and a Saint.

Plainly Omar is too great a figure for a volume of three hundred pages to limn accurately and fully. But the writer has striven with a degree of success to bring Omar on the Stage to play his part quite naturally, however, before an appreciative audience. The biography is full of deep human interest and is most appealing on that score. The work is no dry compilation of facts such as any man with the materials before him may enumerate. To a great degree the writer has succeeded in infusing into the study of this great man some measure of that fervency and religious zeal that pervaded the Muslim world of the period under survey. The Western Historian may indeed look askance on a work that discovers the secret of Muslim success in the wonderful spirit that animated Caliph and Subject alike; but the attitude of the West is only the recognition of the supremacy of materialism that, virtually, has brought the world to the brink of destruction.

This volume is a timely publication for it shows on the example of a man and a people how paramount is the part that religion plays in a well-ordered life. The supreme part that religion played, that influence that led Muslim arms in triumph from Egypt to the borders of Afghanistan, from the Persian Gulf to the shores of the Aral and the Caspian Seas, will ever engage the attention of the Reader. The parting Words of the Great Soldier-Statesman are themselves a commentary on a noble life:—

"It is my parting behest to the Caliph for the time being that he should pay due regard to the responsibilities of God and His Prophet, that is to say, the contract entered into with the Zimmis (Non-Muslim subjects) should be respected, their enemies should be repelled and they should not be subjected to that which is beyond their powers of endurance."

(Shibli's "Omar The Great" translated by Maulana Zafar Ali Khan. Published by Sh. Muhammad Ashraf, Kashmiri Bazar, Lahore. Rs. 4/-).

THE HOPE OF THE FUTURE

"Counter Attack From The East."

(BY C. E. M. JOAD)

Of all sad thoughts of tongue or pen The saddest are these: "It might have been"

The European War has burst with the fury of a tropic storm upon a world getting accustomed to brutality. To the unleashing of the dogs of war and the unbridling of the savage passions of hate and destruction, man is apt to jettison all values or take refuge in a dream of the future much as a drug addict would take refuge in the fumes of opium and forget the slings and arrows of outrageous fortune. To all, however, Radakrishnan has a message and the function that Joad serves is to introduce to the reader Radakrishnan and make him answer for us the question: What is wrong with life and how may we set it right?

There is much that is wrong with the West. Morals, Religion, the life of the Spirit, generally.....where are they? In the West they are fled. The intellectuals are groping in the dark, evolving all kinds of fancy schemes or frankly acknowledging the failure of the mind to plumb the mysteries of life. Values are a farce. The motive force behind man, the Ideal is the stomach.

To such Radakrishnan gives an effective answer. There is something beyond life, some thing that gives life significance. There is no real, permanent antithesis in the world. Matter is not all. Life once again will have significance to all and can be made happier and more beautiful by the synthesis of the Ideals of the East and the desire of activity of the West. One word, however, Radakrishnan is no blind man in a darkened room, searching for a black cat which is not there. He is rather a man who has seen life and considers it worth living. He has made his life happy and full of value and offers the world a chance of profiting by his experience.

(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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Muslims of Ceylon

THE results of the Ceylon University College Entrance Examination are disappointing as far as the Muslims are concerned and point to a distressing state of affairs in the community. The selection of just one candidate for higher studies from such a community as the Muslims is a sad reflection on the capacity of that community. The judgment of the Examiners of the Macan Markar Scholarship that none of the candidates this year reached the minimum of efficiency required by the Board is one further proof that something is definitely wrong with the community. From Platform and Press the inevitable burden of text of both speaker and writer is dissatisfaction, complete dissatisfaction with things that be. The wind of Reform now blows this way, now that, and while steps are considered and judgments formed, the community is steadily sinking deeper and deeper into the mire.

The Secretary of the Ceylon Muslim Educational Society in his report to the Society deplored the lack of interest that Muslim parents have evinced in education. The schools of the Society are housed in buildings not their own with the consequent loss of efficiency and impossibility of building up a definite tradition to guide the future. The losses sustained by the Society have led to the closing of the English section. Altogether a sad situation has been revealed and yet the Muslims look on passing events with smug complacency.

The Muslim community needs safeguards for its continued existence, but safeguards wrested from other political parties are not quite the end of political manouevring. Safeguards, however necessary, are notoriously ineffective in developing a community all

on their own. Safeguards are only a step in the direction of communal development, an important step, but not the be—all and end end—all of the communal program. In the last resort a community in a country of many communities can advance little claim to specific safeguards unless the growth of that community is possible only through the grant of those safeguards. And a further question arises as to how far the development of the community is contributive to the growth of the whole country. Mr. AKBAR'S masterly analysis in his speech "The present position of Muslims" demonstrated beyond the shadow of doubt the importance of safeguards for the Muslim Community and the possibility of growth both for the Muslims and the country through the recognition of minority demands.

But the end is not yet. Recognition is but a step in the forward march of the community. Though the claims of the Muslims are legitimate the Muslims have yet to show political capacity. So long as the Muslim Parents ignore their duty to their children—both boys and girls and starve them intellectually, spiritually, the day of Muslim resurgence is still far off. So long as the present conditions persist, so long will the Muslims have to be content with the position of impotence that they occupy at present. If the safeguards and existence of the Muslim community are to have any meaning, the Muslim community must arise from the slough and show the other communities that they are alive, that they mean much and can attain much. For so long have the masses been led that they can do naught but follow. Time it is that Muslim parents gave wholehearted support to the education of their children, both primary, secondary and university, that they may gain and maintain for the community a place of honour and realise for the country and community service. In short lest the devotion and service of those who have striven to give of their all to the community prove vain, it is the duty of each Muslim parent, who himself in some measure has been responsible both for the degradation as well as the glory of the community, to educate their youth that they may keep unimpaired the heritage that the ages have bequeathed.

From The Mimbar

BE READY FOR THE JOURNEY

Seek Guidance, He Will Guide You

(Translation of sermon delivered at the Wekande Jumma, Mosque, Slave Island, on 24th May)

By KHATEEB S. B. LATIFF

PRAISE be to Allah the Eternal distributor of blessings, the undisputed ruler over His servants, unshared in might and glory, eternity and perfection and absolutely free from likenesses and examples unto Him, and there is no god but He, the Great, the High.

I praise Him in order that the flow of His blessings may be preserved.

I bear witness that there is no god worthy of being worshipped but Allah, Who is alone and hath no partner, a witness that will help attain the highest hopes; And I bear witness that Muhammad is His servant and Messenger, sent to guide mankind from going astray; to invite them to be honest and to direct him to pious actions; to give good news of Heaven and joys, and to warn against Hell and pains. Bestow O Allah! Thy blessings and peace on our Lord Muhammad, on his relatives and on his followers.

O mankind! Fear Allah and keep your duties unto Him. Be ready for your journey, the days are numbered. Provide for your destination before anxiety and regret alight on you; before you stand in the Presence of Allah on a day when silver or gold will not help you.

O Muslims! Hold fast to Allah's commandments and beware of the terrible consequences of transgressing them. Be not deceived by the prolonging of your lives or by the delay in repaying you, but take examples from those who preceded you, for therein you will find the best of examples.

Oh! How unhappy shall be the lot of him whom his evil deeds drag to Hell? Oh! for the irreparable loss of those who persisted and transgressed and dared sin. The punishment shall be great for those who disobey Allah even after they are warned. O one that is deceived! art thou content to follow your faulty ways while warnings around you are abundant?

O Muslims! Be not hard-

hearted. Allah will punish the hard-hearted in Hell.

O young man! worship Allah and worship not silver or gold.

O old one! Scorch not thy old age with Hell fire.

O Kathi! Beware of judgments that would enrage the Almighty, lest thou wilt be disgraced on a day when eyesights will be raised.

Holy Prophet (peace and blessings be on Him) hath said that the two feet of a servant shall not move on the Day of Requittal until he is questioned of, and answers for, four things: of his life and on what he did pass it; of his body and on what he did exercise it; of his deeds and wherefore he did work them; and of his wealth, from where he did obtain it and how he did spend it.

Almighty Allah says: "Whoso doeth right, it is for him, and whoso doeth wrong, it is against him. And afterward unto your Lord ye will be brought back."

Sura 45 Verse 15.

May Allah protect me and protect you from His ever-kindled fire and perfect for us the defects of our hearts and cause us to abide in His Home of Security.

O servants of Allah! Verily Allah enjoineth justice and kindness, and forbiddeth lewdness and abomination and wickedness. He exhorteth you in order that ye may take heed.

I command you and myself, therefore, with what Allah hath commanded of obedience to Him. So fear and obey Him. I forbid you and myself of what Allah hath forbidden of disobedience to Him. So beware and disobey Him not. Remember Allah always and He will remember you. Thank Him and He will increase His blessings. Seek His guidance and He will guide you. And remembering Allah is the greatest.—Ameen.

(Translated by Moulvi M. A. Lafi)

Muslim World

ALLIES PREPARE FOR WORST IN THE NEAR EAST

Resignation of Nuri Pasha's Cabinet

Education in Egypt

Things are moving fast in the Near East.

Cognisant of Communazi designs regarding military thrust in Near Asia, Turkey has been hastily nearing the completion of something which, now is known as the Kemal Line. It will protect the frontiers in Armenia between Eastern Turkey and the Caucasus where Germany is likely to instigate Communazi Turkish war on the largest possible scale, in the near future.

Turkish Preparation

The Turks have built strategic roads and have extended their railway beyond Erzqerum. President Inonu recently inspected the works and ordered an extension and a great speed up. General Weygand, has spent the last ten months in travelling between Turkey, Palestine and Egypt and has advised the Turkish army on the best defence preparations. His most difficult job was the replacement of German materials in Turkish military equipment with Allied materials which, however, has been accomplished.

The full agreement that was reached sometime ago between the Allies and Turkey provides for tripower military co-operation in case of hostilities.

The officers of the respective countries have already prepared detailed plans for all phases of military activity and it is now firmly believed that in case of the opening of hostilities in this area the first objective of Allies would definitely be the Baku oil fields. At Beirut ends one of the forks of the great Mosul pipeline, from which France gets her oil. Beyond Syria lies Palestine, Transjordan and Iraq, with the greatest oil wealth of the British Empire, further beyond Iran, the gateway to the Bahrein oil wells. British interests, here, were challenged in the last war by Germany sending an army across Turkey; now they will try to influence the Red Army to attack Franco-British possessions in the East.

Britain and Near East

The Near East is strongly pro-British. The native races and rulers were allowed to share in the profits when Britain developed the oil industry in that region.

The Arabs know that if the oil wealth gets into either Bolshevik or Nazi hands, there will be nothing left for them. The Jewish world, too, is on the British side, since British administration shut its both eyes when Greek and Rumanian ships landed illegal

Jewish immigrants on the Palestine shores.

So, apart from the Turkish army, Britain can count on excellent trained soldiers on the Arab world and trained men which Palestine Jewry can give in case of emergency.

The Empire Role

Then, there is the new Egyptian Army, interspersed with British units. The Egyptian Army has already become a formidable force. Great reserves have also come from India and more may follow while from beyond the seas the Australians have already sent a special army to fight in the Near East.

Albeit, there will be fireworks, since British enemies are anxious to create some diversion and they will not shrink from any weapon or any battlefields to this end. In the Near East, Britain is, today, better prepared than in 1914, when Germany suddenly tried to raise the flag of a Moslem Holy War against her. The Germans were then caught by their own weapon, which may happen again, only more quickly, because of Allied preparedness.

EGYPT

Text Books for Schools

For many years past the Ministry of Education has been trying to settle the question of writing text books for Egyptian schools.

There have been complaints to the effect that authors of such text books were for the most part senior officials of the Ministry of Education, who might be tempted to bring their influence to bear on those entrusted with the task of prescribing books for schools.

It was argued in this connection that officials of the Ministry of Education were undoubtedly experts on the subjects with which they dealt, and that their practical experience in education rendered their books particularly useful.

The argument is refuted by other writers who believe themselves to be better qualified to write text books.

They claim the right of being placed on the same footing as "Privileged" authors who have, as it were, some sort of monopoly of writing text books.

Purchase of Books by the Ministry

The arrangement was at one time that authors should have their books

(Continued on page 6)

THE SIRAT MOVEMENT

The Path To Success

RECAPTURE OF MUSLIM HERITAGE

GRAND achievements of world history! What are they? Magic—like inventions of science and wonderful discoveries and researches in the field of knowledge. What are they due to? The names of the founders of magnificent institutions like the Aligar Muslim University, the Anjumani Himayat-i-Islam, Lahore, and the Darul Ulum, Deoband, have become immortal. Why? A close study of the causes of success in any undertaking, big or small, will reveal that only one thing is responsible for the success and it is Perseverance.

And what is perseverance? It means one's application to one thing that has been selected to be the aim of life, so devotedly that it permeates the very veins of heart. The remembrance of that aim is never away from mind. It is there, in the midst of sweet pleasures of life, in the agonies of death under the shower of bullets or on the gallows. It is the only subject of discussion every where, with every one and at all times. No sacrifice is too great for it. Consideration of friends, fear of the enemy, difficulties of the way, discouragements of the co-workers or ridicule of the people should not interfere with the love for that aim.

Concentration

When one man devotes himself so sincerely to one noble cause, the success is his. He will receive willing co-operation from unknown corners. Co-operation of such men whose aim and object is one and the same, who devote themselves in the achievement of it and whose energies, efforts, intellect, courage, time and wealth are all being used in one and the same direction. Such co-operation, of course, is another vital factor for the attainment of that object.

Every Muslim in India aims at solving the vexed problem of Muslims of this country but lacks perseverance. He takes one step in the direction of his desired goal and at another he is tired. Once he struggles with all his strength and energy but gives way in the next fight and falls down in a state of gloom and despair. It is due to this lack of steady pursuance of the object, that although, so many noteworthy persons came out with great aims and high ideals before them but practically, both their work and personality, exist no more.

The Ideal

The Sirat Movement has also come out with a great object before it. But, having once learnt what its Aim and Object could be, it found out the programme to achieve that aim and gave the most serious attention to its achievement. In view of its steady progress and gradual success in the course of the last twelve years, and the meritorious services which it has ren-

dered to the Muslims, particularly in India, it has become a shining spark of hope for a bright future of the Muslims. Of course, the Muslims do not deny its greatness, importance and necessity. But it is not enough to appreciate the services of the Sirat movement, approve its aim and object and agree with its policy and programme. The least which is expected of us in this direction is that our sympathy and support should be with it. Every Muslim should do what he can in his own place for the welfare and uplift of his brethren in faith on the lines of the Sirat movement, and, unless the Muslims are prepared to cooperate in this noble cause, we can not hope for a bright future.

A Clarion Call

We have ever since been inviting Muslims to follow the "Best Example" (Uswa-i-Hasana) of the Holy Prophet and to disseminate his life career. And here lies the secret of our success. We have to come ourselves and also to bring every astray-going and far-fetched Muslim round this fountain-head of life and energy, faith and unity, regeneration and organisation, progress and virtue. Most certainly we can gather together, in spite of our racial, geographical or sectarian differences, round the holy personality of the Arabian Prophet Hazrat Mohamammad (Peace and blessings of Allah be on him.)

Muslims, where do you go? Your loving Prophet who struggled throughout his life for your elevation is calling you. Come and stand beneath the standard of peace and mercy, obedience and devotion, love and sacrifice hoisted by him and once more become the teachers and masters of the world.

(From "The Iman"—Bombay 1st June).

READ

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Seek Ye Greatness VII (Cont'd)

The Direction of Evolution

Culmination in the Perfect Man

The Ideal

By M. L. M. MOHAMED HUSSAIN

We have seen that the Perfect Man is the focal point of existence in which all the positive and negative values meet and cross, that he is the theatre of God's absolute manifestation of His in-most consciousness (Sirr). He is the Super-Conscious Man beyond the circle of causes and effects, who is both the created (Khalq) and the Creator (Haq) in relation to his externality and Reality respectively. Neither slumber overtakes him nor sleep, for he is the Countenance of Allah that perisheth not.

Such is the idea of the Perfect Man who is the Summum Bonum of human existence. The purpose of life is to develop the cosmic faculties embedded in the soul of man so as to make him a vicegerent of God on earth. In every man this germ of Greatness awaits the hand of Destiny to shed its lustre on the world of dead clay. Indeed

"Tis sweet to be God's Vicegerent in the World
And exercise sway over the elements."

This Superman typifies human life in its entirety without displaying supernatural powers to reach his ends or losing in any way those precious qualities that bind him to the human family. He is an ideal man, but human in his idealism; he is a Master of the Universe but a slave in his Lordship. He is no immobile organism of all goodness but a living force lending out contradictory qualities to the measure necessary for the preservation of every genus and species. Neither happiness nor contentment fills his mind to the exclusion of everything else since happiness is not the goal of Islamic life.

The Grecian ideal is hostile to the conscious development of the human soul which needs something more vitalising than the insipid stagnation of a contented existence. It is unprogressive and soul killing. Nor does the Epicurean philosophy "eat, drink and be merry" find a place in his regime. He commands the elements and yet obeys the Law.

"At his cry, "Arise," the dead spirits
Rise in their bodily tomb, like pines
in the field

His person is an atonement for all the world,
By his grandeur the world is saved."

In explaining his philosophy of the "Secrets of Self," Dr. Muhammad Iqbal says: "This is the third and last stage of human development on earth. The nail is the vicegerent of God on earth. He is the completest Ego, the goal of humanity, the acme of life both in mind and body; in him the discord of our mental life becomes a harmony. The highest power is united in him with the highest knowledge. In his life, thought and action, instinct and reason become one. He is the last fruit of the tree of humanity, and the trials of a baneful evolution are justified because he is to come at the end.

He is the real ruler of mankind; his kingdom is the kingdom of God on earth. Out of the richness of his nature he lavishes the wealth of life on others and brings them nearer and nearer to himself. The more we advance in evolution, the nearer we get to him. In approaching him we are raising ourselves in the scale of life.

Development of humanity both in mind and body is a condition precedent to his birth. For the present he is a mere ideal; but the evolution of humanity is tending towards the production of an ideal race of more or less unique individuals who will become his fitting parents. Thus the Kingdom of God on earth means the democracy of more or less unique individuals presided over by the most unique individual possible on this earth.

The Muslim World

(Continued from page 5)

printed at their own expense and then sold to the Ministry at the price fixed by the writers.

The Ministry, later adopted the method of selecting books for schools and paying reward to the authors who were no longer responsible for the printing, which was done by the Ministry.

IRAQ

Nuri Pasha's Work

The Iraqi Cabinet headed by Sayid Nuri-as-Said resigned and a new Cabinet was formed under the Premiership of Sayid Rashid Ali Al-Gailani, formerly Rais of the Royal Diwan recently.

In a letter addressed to His Royal Highness the Regent, Sayid Nuri-as-Said explained the circumstances which induced him to resign the Premiership. He said that the chief aim of his colleagues and himself during the last 15 months had been to ensure that, after the unhappy events of the last few years, the country would return to its normal constitutional life. The following is a translation of the letter:—

"I have more than once stated, in the programme of the Cabinet and in my public speeches, that the stability for which we are all striving must be the foundation of the advancement of our country: without it we cannot hope for progress. When I first resigned in February I explained in detail, in my letter to Your Royal Highness, my reasons for doing so, and later, in my broadcast speech on February, 26, I explained the aims I had in view in forming a new Ministry.

"Your Royal Highness will recall that, owing to certain important developments which occurred in the internal and external situation, you commanded me to form a Cabinet after my resignation in February. I carried out your command, but it was understood that my acceptance of the task would not stand in the way of the fulfilment of my chief aim when I resigned and it was also understood that, owing to the state of my health, my return to power would be only for the duration of a few weeks.

"In my broadcast speech on that occasion I pointed out that my Cabinet would follow the programme of its predecessor, and that, in particular, the following important matters would receive serious consideration:—

1. Questions arising from the murder of Sayid Rustum Haider.
2. The necessity of taking the precautionary measures for the defence of the country which were called for owing to the development of the international situation.
3. The preparation of legislation to amend the Constitution and the Electoral Law.
4. The Diwaniyah Reform Scheme.
5. The turning over of a new page in the history of Iraq, ensuring our return to a true constitutional life, and co-operation among the leaders of the country to serve its best interests.

"The first point has already been decided by a Court decision; important progress has been made with the second, third and fourth while, as regards the fifth, I am opening the way for its fulfilment by submitting my resignation to Your Royal Highness, thus hoping to secure real and sincere co-operation among the prominent leaders of the country.

"Before concluding it is my duty to express to Your Royal Highness my very sincere thanks for the valuable confidence you bestowed in me during my term of office. This has been a great help to me in carrying out my duties during an exceptionally difficult and delicate time."

ECHO FROM MEDINAH

By FAQIR MOHAMMED,

Awake, arise, behold the dawn of bliss!
Medinah's mosques have robbed my bosom lo,
True Mekkah calteth me for pilgrimage;
Islam! I'm born to live and die for thee,
More honour do I reap, more thrill and bliss,
In mosques of Mekkah and Medinah true,
Than in the homes of monarchs, knights and lords;
A higher honour never can I find.
Dictators bring their shield, their sword in hand,
But in my arm, behold, I bring Qur-an!

Qur-an! Thine is the voice that rang in Hind!
And squashed the Khyber Pass Invincible,
Not for the greed of rule, nor for a crown;
Thine is the psalm that changed the steel to gold,
And gave the Globe a Culture, all alone.
Thine is the call I often heard in Spain,
Where Science and learning blossom in thy wake;
Great Jabir's voice is ringing in my ears,
I hear him sing: 'Recall thy age, Old Spain!'
When through my breast sang out the Sweet Qur-an!

Islam! O preacher of Fraternity!
Protector of the orphans' property!
Defender of the woman's rights thou art,
Bold comforter of widows and the weak,
Peacemaker of the ruthless, warring tribes;
Thy prophet rose to rule by Law alone.
Sing of the star who linked the broken world,
And made the Globe a single Home.
Great monarchs hide their heads with crowns and march
But carry I upon my head, Qur-an!

The world is full of mosques of brick and stone,
Let man become a higher mosque of God,
Let heart become the altar of His Love,
Where dwelleth Honesty and Unity.
Recall the gospel true, Muhammad preached,.....
The Faith of Reason, Justice and of Love;
Let not the scar of lust defile thy heart,
Let none desert the Glorious Home of God.
Great scholars come with boons of human pen,
But I lift up in hand, my one Qur-an!
Awake, O rising Muslim youth, awake!

Surviveth thou in deeds of Virtue, lo,
Let Honesty invade thy vanity,
Let not the wine of wealth destroy thy heart.
All earthly pomp shall one day go to dust,
But one thing ruleth evermore supreme!.....
A noble heart can never, never die
Which is the strongest, noblest Art of God.
Resign the world of dreams, unite and act,
Obey the Masterpiece of God,.....Qur-an!
My quaking pen fell broken from my hand,

Behold, it cannot write the praise of God,
All earthly seas may change to ink one day,
All earthly trees may take the shape of pens,
But still they cannot write the praise of God.
Resign thy slumber, Muslim youth, and act,
I call a living race for golden deeds.
Let Unity inspire thee to the Goal.
Ring out the meaning of the Holy Book,
I rise again and open my Qur-an!

Concomitants

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&

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The Glorious Taj

(Continued from page 1)

Western influence. If the statement of Manrique were true, there would surely have been some feature of Italian design. Even the inlay work which is claimed by the Italians is contradicted by Havell who confirms that even this is Iranian in design. Frankly, the general plan of the Taj was taken from Humayun's tomb at Delhi, which is historically true. In Humayun's tomb, can be seen the presence of stone inlay which reached its perfection in the Taj, and its four-angled cupolas and the narrow-necked dome were all effected in the building. The poetry of symbolism and artistry of design are superlatively stately

Hindi Influence.

Taj Mahal is so genuinely Indian that the very idea of Western influence is quixotic and sounds lamentable nonsense. In Havell's observation, it is an unquestionable link in the traditional chain of Indian architectural tradition from the Buddhist period. As a Muslim masterpiece, it has no parallel in other Islamic countries of the Globe. Its Hindi features are graphic and reveal that the Muslim architects could not utterly forget the art traditions of India, notwithstanding the Iranianisation of design during this time. Many topographers claim that the linking of the five domes is the antique 'Pancha-ratna,' a symbol of Hinduism, a geometrical parallel of which you see at Prambanam in Java, in the Chandiseva temple of the eleventh century. The bulbous dome of the Taj is exactly the old lotus-shaped dome of the Buddhist age and is entirely different from the Tartar, the Iranian and the Arab domes, well-known in the Islamic countries. It needs no argument to prove that the lotus and the 'kalasa' on the central dome are characteristically Indian. The symmetry of strength and grace in the design is likewise Indian, which the topographer cannot find in Egypt or any other Muslim land.

A Moghul Romance.

Shah Jehan built the Taj in memory of his devoted queen Mumtaz Mahal, during the latter part of the 17th century. It is the lonesome example of a daughter of Eve whose resting-place is a cherished rendezvous of pilgrims all over the globe.

Biography has it, that one evening promenading alone among the perfumes of lovely flowers in the women's orchards, the Emperor met a graceful, veiled damsel, of a tall stature. Her long ivory fingers were robbing sprays of Jasmine and orange blossom. She had no jewellery about her. She stood in the orchards sentinelled by flowers all around and clad in pleasant white muslin, without pose or affectation, while the emperor was all along watching her movements. He approached her and calmly grasped her

hand. Smiling innocently, the damsel placed a garland of Jasmine round his neck and the great Moghul was entranced.

They sauntered through the orchard, lad and lass together laughing and chatting as colleagues. She was called Moti and did not care to enquire of his name and laughed and talked more than before, not knowing he was the emperor. Courtiers ran to the scene, alarmed at this feminine insolence but they were winked away. But Moti grew self-conscious. 'Are you the Emperor?' she screamed in a musical voice. 'Who could think Jehan to be such an adolescent?'

'No Emperor,' rejoined Shah Jehan and there was again reciprocal laughter.

Very soon Moti the pearl became Moti Begum, the pearl queen of the eminent Moghul. Here was a pair ideally mated.

There was an earthly paradise in the lives of the two lovers for a time and then the farewell came. Moti Begum was snatched away by the irony of fate and the splendour and pomp of the great Moghul turned to dust.

Shah Jehan chose a site for Moti's cenotaph, close by the ramparts of the

fort at Agra where they had so often promenaded as lovers under the moonlit sky, amazed at the milky wave of the Jumna river. Moti had wished to perpetuate herself by the erection of an unparalleled edifice over her remains. This is her sweet bedroom, her solemn land of bliss.

And so the romance moves from generation to generation. And thus the monument stands, set among the solemn orchards, a song in marble, a love-letter in stone, a diamond of architecture, before which men and women of all climes have stood stunned ever since. This is the glorious Taj Mahal, the wonderful cenotaph of the eminent Moghul.

ANNUAL GENERAL MEETING

Muslim Library

The annual general meeting of the Muslim Library, Slave-Island was held on Sunday the 2nd instant at the Library Hall, De Soysa Building, Slave-Island at 10 a.m., with Mr. S. C. Hussain in the chair. The proceed-

ings commenced with the Quranic recital by Mr. M. Mohideen. The Minutes of the last meeting, the Annual Report and the balance sheet were duly read and confirmed. It was resolved to amend the constitution of the Library as follows:—

1. Office bearers shall pay a monthly subscription of Rs. 1/-.

2. In the event of an office bearer being in arrears of subscription for 3 consecutive months he shall cease to be an office bearer.

3. Any member who is in default of his subscription for 6 months continuously, will not be entitled to vote at meetings.

The following office bearers were elected for the ensuing year:—

Patron: Mr. A. E. M. Sulaiman (re-elected). Vice Patrons: Messrs. M. M. Muthu Wappa, and M. L. Warish. President: Al-Hadj. M. K. Mohamed Ghani. Vice Presidents: Messrs. A. E. M. Usoof, J. M. Zain. Hony. Joint Secretaries: Messrs. Ali Bhai M. Chavan, M. S. Basseer. Hony. Treasurer: Mr. S. S. Madar (re-elected). Manager and Librarian: Mr. M. Mohideen. (re-elected). Hony. Auditor: Mr. H. C. Camball (re-elected). Executive and Managing Committee: Prof. S. Rauf Pasha, B.A. (Alig) Messrs. M. G. Samahon, A. C. Wadood, M. C. Miskin, H. C. Hussain, T. J. Hassen and S. D. Hassen.

The meeting terminated with a vote of thanks to the chair and the retiring office bearers.

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Musings Of A Pensioner- XLI.

(Continued from page 1)

Heim puts the point clearly as follows:—

"Bergman wrote as follows:—
'The extraordinary opinion . . . that the world and men were created out of nothing by a Divine Being who is above the world or was before the world . . . is still taught (in the church) as if the work of modern science had never been heard of!'

"This passage must make plain to us, if nothing before has done, why it is that, for men like Rosenberg and Bergman, the question can never even arise whether that which we call 'God' may not be a reality, and one not so easy for us to con. The question is not thrust aside as unreal in this unhesitating way simply because the existence of the Creator is denied.

"There is a total inability to understand even what belief in a Creator means. The belief in a creation and the interpretation of experience in terms of causality are treated as one and the same thing. But such a belief, whether it is directed to a personal Creator or to an impersonal First Cause, has in any case this significance: The universe, including all causal relations by which it is bound together, and including all laws of nature on which the necessity of causal inter-relations rests, is, both as a whole and also in every individual part, not something self-subsistent, but something made to be—at every successive moment made anew to be—by a power other than itself"

Creation and Acts of Renewal

This dependent existence, resting on an original act of creation and subsequent, continual acts of renewal, is altogether different from the relation between cause and effect within the universe which, according to Kant, we can discern in virtue of the category of the Understanding which gives us Causality. For the causal relation, and indeed the whole mode of existence in Time, within which alone the causal relation is possible, can itself be conceived only if this temporal mode of existence has been made by a creative act to issue out of eternity and is sustained every moment against falling back into nothingness.

"On this consciousness, of being dependent and not self-subsistent, rests the whole difference between concrete reality and its primordial basis, between the world and God. It is because of this that a line can be drawn between an immanent realm and a transcendent realm which supports everything that is. So soon as we confuse creation with occasioning, the creative act with the causal nexus; so soon as belief in the Creator is regarded as a primitive, atavistic form of the causal interpretation of the universe, we have lost the ability to understand what is meant by drawing a line of demarcation between the 'Here' and the 'Beyond

"We are brought face to face with the most profound contrast by which, in our day, spirits are sundered. It is a contrast between two viewpoints so completely different that no mutual understanding is any longer possible for them. On one side are those for whom the division-line between immanence and transcendence, and the multitude of questions arising in this connexion, have no longer any sense. We might affix to them the old catchword Monists. On the other side are those whose whole life is a pilgrimage along this division-line between two worlds. We might call them Dualists."

Search after Ideals

The discoveries of Bruno that space was infinite refer only to the three-dimensional world we apprehend with our senses and with which physical science deals; hence the attitude and belief of Nihilism, that the idea of the Transcendent God who is beyond our conception is simply a figment of the imagination. But as human beings are something more than animals, their actions had to be based on some ideals.

In their search for ideals Bolshevism struck upon the welfare of the proletariat as the supreme ideal; Nazism on the superiority of the Nordic races and Fascism on the re-birth of the grandeur that was Rome. It will be seen that all these ideals are concerned with this three dimensional world, and this life—they are all, as Heim calls them, based on ideas of intra-mundane transcendence. Such ideals can only lead to jealousy, hatred, greed, war and international massacre. We see the result in the European war now being waged with brutality and violence of the first magnitude.

If Germany is the victor, there will be a further clash between her, Russia and Italy and in the end civilisation will end, and the world given over to the sovereignty of insect life. Surely it must be clear to my readers that this fate can only be averted by leaning over to the truth, namely to a belief in a Transcendent God who is above and beyond this three-dimensional universe, who created everything, who supports everything and whose love and mercy are necessary to man at each breath.

Evils of Ideals of Limited Scope

As Heim points out the position has now changed, for Einstein and other recent scientists have discovered worlds of higher-dimensions; a fourth-dimension with time as a co-ordinate; and even higher and higher dimensions up to infinity, all of which are beyond the reach of man's senses and understanding, but which nevertheless can be expressed in mathematical formulas.

He further points out that if man were to confine himself to this life, this world of three-dimensions, the only transcendence which he can understand will be either pantheism or idolatry. For, confining himself to this world of causes and effects, man

in tracing back to the infinite chain of causes, can stop arbitrarily at a finite definite cause or person and deity and worship that cause or person—as in the case of Buddhism, Hinduism or a certain school of thought, or even Christianity (but not of course of the modern type)—or regard the whole three-dimensional universe as the habitat of a soul, whether of the proletariat, of the Germanic race, of the Italian races, or of an abstract lifeless absolute who is will-less, thoughtless, and has no concern for the welfare and happiness of man.

I hope my readers will now realise that such three-dimensional ideals can only result in internecine war and the total destruction of all human qualities. Karl Heim's thesis is a further corroboration of the Quranic Transcendence of God which denies to man the ability—which some Alims believe in—to merge with Him and become one with Him.

Professor Heim with relentless logic proves his theme; he examines all ideas of intra-mundane transcendence and proves their hollowness. He comes to the conclusion that God's Transcendence is beyond and above this kind of transcendence and that God is so Transcendent that He can only show His existence by Revelation from Him.

The Holy Quran—Complete Revelation

Thus we come back to the Holy Quran and I ask my Muslim readers seriously whether God has not revealed Himself fully in the Holy Quran and only in the Quran. Is not the Holy Quran the only Revelation which has not been tampered with by man and which is still in its original purity? Is not the Holy Quran the only Revelation in which Allah Himself speaks direct in the first person to one Prophet and one Prophet alone?

In any other religious revelation, is there the same authenticity, the same consistency of style and the same finality of the period during which it was revealed? If not so, can we Muslims ignore the plain teachings of Allah and act against His injunctions and commands and hope to prosper? I put these questions to the educated Muslims, because they have been answered by one of the greatest intellectual giants of our times, Professor Karl Heim. In this connection how wise a prophet Sir Mohamed Iqbal was, will be seen from the following extracts from his lectures given over ten years ago. His views are a commentary on those Muslims who wish to divide themselves into Sunnis and Shiahs, and now into Turks and Arabs and in Ceylon into Moors and Malays:—

Starving of the Mind

"Thus, wholly overshadowed by the results of his intellectual activity, the modern man has ceased to live soulfully, i.e. from within. In the domain of thought he is living in open conflict with himself; and in the domain of economic and political life he is living

in open conflict with others. He finds himself unable to control his ruthless egoism and his infinite gold-hunger which is gradually killing all higher striving in him and bringing him nothing but life-weariness. Absorbed in the 'fact,' that is to say, the optically present source of sensation, he is entirely cut off from the unplumbed depths of his own being. In the wake of his systematic materialism has at last come that paralysis of energy which Huxley apprehended and deplored.

"The condition of things in the East is no better. The technique of mediaeval mysticism by which religious life, in its higher manifestations, developed itself both in the East and in the West has now practically failed. And in the Moslem East it has, perhaps, done far greater havoc than anywhere else. Far from re-integrating the forces of the average man's inner life, and thus preparing him for participation in the march of history, it has taught him a false renunciation and made him perfectly contented with his ignorance and spiritual thralldom"

Iqbal's Prophecy

"No wonder then that the modern Moslem in Turkey, Egypt, and Persia is led to seek fresh sources of energy in the creation of new loyalties, such as patriotism and nationalism which Nietzsche described as 'sickness and unreason,' and 'the strongest force against culture.' Disappointed of a purely religious method of spiritual renewal which alone brings us into touch with the everlasting fountain of life and power by expanding our thought and emotion, the modern Moslem fondly hopes to unlock fresh sources of energy by narrowing down his thought and emotion. Modern atheistic socialism, which possesses all the fervour of a new religion, has a broader outlook; but having received its philosophical basis from the Hegelians of the left wing, it rises in revolt against the very source which could have given it strength and purpose. Both nationalism and atheistic socialism, at least in the present state of human adjustments, must draw upon the psychological forces of hate, suspicion, and resentment which tend to impoverish the soul of man and close up his hidden sources of spiritual energy.

"Neither the technique of mediaeval mysticism nor nationalism nor atheistic socialism can cure the ills of a despairing humanity. Surely the present moment is one of great crisis in the history of modern culture. The modern world stands in need of biological renewal. And religion, which in its higher manifestations is neither dogma, nor priesthood, nor ritual, can alone ethically prepare the modern man for the burden of the great responsibility which the advancement of modern science necessarily involves, and restore to him that attitude of faith which makes him capable of winning a personality here and retaining it hereafter. It is only by rising to a fresh vision of his origin and future, his whence and whither, that man will eventually triumph over a society motivated by an inhuman competition, and a civilization which has lost its spiritual unity by its inner conflict of religious and political values."

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