

INDIAN OPINION

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POLITICS OF AN INDIAN MUSLIM

As a future citizen of India a young Muslim must of necessity interest himself with current politics exactly in the same manner as and to the same extent with a young man of any community living in India. But his choice in this direction has never been as easy as that of his friends and playmates of other communities and unfortunately it is growing more difficult every day. Rapid growth of new and divergent political ideologies like Socialism, Communism, Nazism and Fascism added to the already existing theocratic and democratic nationalism and imperialism has always been sufficiently perplexing and bewildering to make the choice of any young man of average intelligence anything but easy. Added to this, a young Muslim has got to consider and be on guard about the possibility or otherwise of reconsidering the special religious and cultural independence with the Indian nationalism. The factor is a special problem with him because his community, though a part and parcel of the Indian people, is an important minority community with a dominating religion and distinct culture of its own which have bound together the Muslims of different provinces of India surmounting all minor provincial and racial distinctions amongst them in such a manner and to such an extent as has never been done by any other religion or culture.

It is here that a young Muslim has been at a fix, and the teachings and activities of the leaders of his community, either past or present, have been no indicator to any easy solution. The old and past leaders like Shaikhul-Hind, Abdur Rashid, Sayani, Mohamed Ali, Ali Imam and Ansari are no good examples if the present day leaders are to be credited with common sense and intelligence. Even present day leaders like Jinnah, Shaukat Ali, Fazlul Huq, Hasrat Mohani are no clear pointer to any definite direction. All of them had one sort of politics during their young age and have had quite a

By
ABUL MANSUR AHMAD
In "The Modern Review"

different sort of politics in their old age. Mr. Jinnah who as an ardent Congressite nationalist in the year 1916 refused to preside over the Lucknow Conference of the All-India Muslim League on the ground that it was a communal organization, is to-day in the ripe old age running at an extraordinary speed from one end of India to the other with the most ardent appeal to the Indian Muslims to organise themselves on communal lines. Similar is the case, though with divergent degrees, with almost all the active Muslim political leaders with the honourable exception of a very few. In short, very few Muslim leaders of active politics have been considerably either 'communalists' or 'nationalists' throughout their political life. A great majority of them had been, in their early life, ardent supporters of the Congress which has been practically accepted by all sections of Indians to be the political platform of national struggle, but with their growing wisdom at ripe old age, as they themselves assert, they have left the Congress in disgust for the alleged communal proclivities of its Hindu leaders. There are also some who themselves joined, and asked other Muslims to join the Congress at a considerably later stage of their life. This diagonally opposed effect of wisdom and gray hairs upon the brains of the different Muslim leaders, has created no little difficulty in the way of a young Muslim making his political choice. No doubt, there is in his young mind that natural urge for the political liberation of his motherland inflamed with youthful imagination inspired by the example of youths of other countries of the world, but forsooth, he cannot in his enthusiasm, be so foolhardy as to

tread a path which his predecessor has discarded as wrong after a sad experience of a long period covering more than a quarter of a century. This has greatly bewildered the young Muslim and created in him an intellectual impasse and spiritual deadlock. Is there no way out? That is the most important question impatiently put by the young Muslim to his leaders.

Intelligentsia is the heart of the body-politic wherefrom the blood of new ideas is circulated throughout the rank and file of a particular nation or community. In India it is the lives of Gandhis and Nehrus, Tilaks and Dasses, Patels and Boses that are supplying the blood of inspiration in the minds of the younger generation so far as their political ideas are concerned. But in the present communal atmosphere of suspicion and ill-feeling these inspirations emanating from these ideal personages lose much of their appeal and effectiveness before they can reach the heart of the Muslim youth. These leaders are being characterized by the Muslim leaders as communal leaders of thought with definite anti-Muslim motives and even machinations. If these non-Muslim leaders are not to be followed, who are then there to replace them in the minds of the Muslim youth as sources of inspiration? Surely, Jinnahs and Huqs, Sikandar Hayats and Saadullahs! But where is in them that amount of self immolation for a lofty ideal and a great cause, which alone can inspire awe and admiration in the imaginative mind of the Muslim youth? Will he, then, follow Ansaris, Azads and Mohamed Alis? It is not possible either. They seem to have been oblivious of the separate identity of the Muslims, and they, together with those who have followed them, have been condemned as hirelings of the Hindus by Jinnahs and Huqs who seem to have been valiantly fighting the cause of the Indian Muslims.

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The Fall Of Poland

WITHIN twenty days from the beginning of war Poland has fallen. It was a foregone conclusion that Poland would never be able to resist singlehanded the gigantic power of Germany. Poland fought with the faith that she had the backing of Britain and France. But she had to fight a lonely battle against a mighty force. Whilst Britain and France were, as it were, fiddling on the Western front, Poland was massacred in cold blood and the last stab in the back was dealt unawares by her immediate neighbour Soviet Russia. The world stands aghast to-day at Herr Hitler's triumph. Britain and her allies are consoling themselves by saying "well, it is your hour of triumph to-day, but we are determined to crush Hitlerism and all that it represents; and Poland, Czechoslovakia and Austria will rise again in all their glory." These words have very little meaning in the face of what is happening in Europe. If Hitlerism with all the evils that it has perpetrated, cannot be crushed out of existence with one swoop and the world has to see a bloody war with all its horrors prolonged for years, there is certainly something wrong somewhere. However evil it may be Hitlerism seems to-day, at any rate, ruling over the world and it will require a mightier power to crush it.

What we can see in Hitlerism is nothing but the recoiling of the sins of the haughty victors of the last Great War over themselves. The great ideals for which that war was waged were forgotten all too soon after victory was achieved. The Treaty of Versailles has been denounced by all sane men and can it be gainsaid that it is that, together with the betrayal of all

the high ideals that were preached during the war, that has brought into being the demon of Hitlerism. The question now to be considered is how to quench the thirst of that demon.

Is real peace going to come to the world by involving it into a treacherous war prolonged for years? The world is loath to be burdened with such a war. If the Treaty of Versailles is the root of all evil would it not be saner to revise that treaty? It has quite obviously not been brought home to the world convincingly enough that Hitler is entirely wrong though his methods may be despicable. For had it been, not a single member of the British Commonwealth of Nations would have talked of adopting neutrality on such a serious occasion. On the contrary there would have been an overwhelmingly united force to crush Hitlerism out of existence.

There is no doubt that a saner and more powerful method than war is required to deal with Hitlerism. "My faith in the wise saying that what is gained by the sword will also be lost by the sword is imperishable," says Mahatma Gandhi. This applies both to Germany and to Britain and her allies. To talk of non-violence when violence is raging in its full force can have little effect. But even in violence right must in the end triumph over wrong. The victory of Britain will largely depend upon the righteousness of her cause and her sincerity and good faith in the fulfilment of the great ideals of freedom and democracy she claims to stand for. The fervent prayers of the world to-day are with fallen Poland and for the upholding of the ideals of freedom and democracy.

Unity Meeting

AS advertised elsewhere in this issue the joint meeting of the Natal Indian Congress and the Colonial Born and Settlers Indian Association, the two organisations, which it has been decided to amalgamate into the body known as the Natal Indian Association, will be held at the India Sports Ground, Currie's Fountain on October 8, at 10 a.m., to elect officials and to adopt the constitution of the new body. Those who have not enrolled themselves as members of the new body are requested to do so at the place mentioned in the advertisement.

We are glad that the time and the place of the meeting have been altered to suit the convenience of all. We earnestly hope the meeting will be successful and that we will once again be working harmoniously united in one body and speaking with one voice in the common interests of the whole Indian community.

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Emergency Regulation

WE draw the reader's attention to the emergency regulations promulgated by the Union Government for the protection and safety of the State. Provision is made in these regulations to put a severe check on profiteers. We have no doubt that merchants will now think twice before they launch upon the present moment as an opportune moment to adopt the getting-rich-quick method. There are other regulations besides dealing with profiteering such as keeping peace by not making inflammatory speeches and not resorting to provocative action. The regulations should be properly studied and strictly adhered to by all so that no embarrassment is caused to Authorities in these days of tension and anxiety.

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Now, therefore, an Indian Muslim youth has not got before him that clear-cut path of political life to adopt which his friend of the other community has got. He agrees with Gandhis and Nehrus that India must be made politically free. He agrees with Jinnahs and Huqs that Muslim interests should be safeguarded and Muslim position assured before political independence is to be fought for. But he agrees with none in their condemnation of each other as communalists. If Gandhis and Nehrus call upon their Muslim compatriots to join hands with them in their political struggle against the foreign imperialist, they are perfectly within their jurisdiction. If, on the other hand, Jinnahs and Huqs, as leaders of a minority community, want to be assured of their minority rights, they are also perfectly within their jurisdiction.

It is here that the Muslim youth becomes perturbed, his ideas become confused and his vision clouded. It is again here that his idealism is blurred, his keen sense of patriotism wounded and his energetic enthusiasm damped. His inferiority complex due to his minority position and educational and economic backwardness, his sad experiences of bitter disappointments, his loneliness accompanied with positive want of sympathy from his brethren of the majority community in every field of activities, his ostracical exclusion by the rigid and superstitious social conventions of the majority community appearing to his inferiority-complexed mind as hatred and contempt, his unjust exclusion from employments as a result of nepotism and favouritism, natural children of officialdom and clerkocracy, appearing, not without reason, to his aggrieved mind to be communalism pure and simple; all these go to solidify the thin clouds of doubts and suspicions into one hard rock of distrust against the sense of justice in the members of the majority community. It is here that the Muslim youth becomes convinced of the truth and correctness of Mr. Jinnah's reading of the Hindu mind. Now, if Mr. Jinnah's diagnosis is correct, why not his prescription of the remedy—so argues the Muslim youth within his mind.

But is that really so? It is this apparent truism that the Muslim youth has got to examine. We concede, he is, as he always has been in the past, faced with great difficulty in making his political choice, but never before in his life, has he been faced with two clear-cut alternatives as he has been at the present moment. It is high time that he should either join the ideology of the Muslim League and organize themselves on communal basis, or in the alternative give up the idea of com-

munal organizations and join the national platform and work shoulder-to-shoulder with his compatriots of other communities in the task of building up the political destiny and economic structure of his great nation. In either case, he has, of course, got to give first consideration to the question of an honourable and prosperous existence of his own great community. He has got most calmly and dispassionately to consider as to which of these two alternatives will be more conducive to the well-being of his community accompanied with, let us say, if possible, the political and economic liberation of his country. Let us examine Mr. Jinnah's theory first.

Now, according to Mr. Jinnah's theory Indian Muslims have got to organize themselves on communal lines into one

Our Special Annual Number

OUR Special Annual Number will be published this year as usual during the Deepavali festival. Readers are requested to send articles of interest, poems, topical cartoons, pictures etc., which will be much appreciated. Those who wish to send advertisements for the Special Number are requested to send them before Oct. 15 together with their cheque. The advertisement rates are as follows: Full page £5, half page £2 10s., quarter page £1 5s.

Editor "INDIAN OPINION."

compact body. But it is not physically possible and practicable to bring all the eight crores of Muslims into the fold of one organization not unlike any other community of the world. Like other communities, the Muslim community also has got its own black sheeps. Mr. Jinnah knows it and admits it. So he says: let the best elements in the Muslim community be united under the banner of the Muslim League as the best elements in the Hindu community have done under the banner of the Congress. When, in this way, both the communities will have been organized in their respective house let these well-organized communities in their turn be federated into one great Indian nation to fight against the foreign imperialist.

Now, let us calmly examine the correctness of or otherwise of Mr. Jinnah's political enunciation. This theory apparently presumes that all the best elements in a particular religious de-

nomination, who belong to that denomination either by accident of birth or by the factum of choice must, of necessity, also hold the same political opinion either with regard to the form of Government and structure of society or with regard to the method of attaining them. In other words, it presumes that all the good Mussalmans believe collectively either in the independent or in the dominion or in the protectorate state of India; it also presumes that all the good Mussalmans collectively believe either in a nationalistic or in a communistic state in India; still also it presumes that all the good Muslims collectively believe in the same method, either violent or non-violent, constitutional or unconstitutional, of attaining that political status. These are presumptions preposterous enough, on the face of them, to be dismissed straightaway, for two honest and good Muslims, equally strong in their belief in all the teachings of Islam, may, and generally do, honestly differ in their political outlooks and ideologies. This is exactly what is happening at present with regard to the political ideologies of Mr. Jinnah himself and Maulana Abul Kalam Azad. In spite of both of them being good and honest Muslims they are differing like poles asunder in their political outlooks and ideologies both with regard to the goal and the means of attaining that goal. Exactly similar has been the case between Mr. Jinnah and his great and illustrious namesake Maulana Mohamed Ali. This has been the honest difference between Ghazi Anwar Pasha on the one hand and Ghazi Mustafa Kamal Ataturk on the other; Zaghul Pasha on the one hand and Tewfiq Pasha on the other; Nahas Pasha on the one hand and Meher Pasha on the other; Sultan Ibn Saud on the one hand and Sharif Hossain on the other; Reza Shah Pahlavi on the one hand and Ahmed Shah on the other, and so on and so forth.

In short, there shall always be honest and fundamental difference of opinion on political issues between good and honest Muslims themselves. So even if we disregard the existence of cowards, weaklings, sycophants, traitors, title-hunters, job-seekers and count without them, it is both theoretically and practically impossible to unite all the Mussalmans of India on the one and the same platform of the same political organisation, because a political organisation means and implies and presupposes identity, not only of the political object but also of the method and means of achieving that object. Herein, two good and honest Muslims can honestly differ and that also too fundamentally to accommodate each other as much as a good and honest Hindu like Mr. Pravinasa Sastri can fundamentally differ from another good and

honest Hindu like Mahatma Gandhi. It was for no other reason than this that good and honest Mussalmans like Maulana Zafarali Khan and Maulana Hasrat Mohani have been compelled to resign, and another good and honest Muslim like Sir Wazir Hasan has been driven out from the Muslim League. Herein, therefore, Mr. Jinnah's theory is based upon an entirely wrong hypothesis.

There is another weak spot in Mr. Jinnah's theory of communal organisation of the Mussalmans. His clarion call to the Muslims to unite is also a clarion call to the Hindus to do the same thing. Mr. Jinnah would not, perhaps, object to the Hindus organising themselves.

But why this unity of the Muslims in the one camp and of the Hindus in

quite a different one? Why can't the Hindus and the Muslims unite in one and the same camp as the Congress wants them to do. Evidently this organisation of the two communities in two different camps does not mean and imply that they are doing it as against the foreign imperialist. Communalist leaders frankly admit that the fundamental difference that is keeping the two communities apart cannot be obviated, and disputes between them cannot be settled, unless and until they are first organised in two different communal camps. This is rather a serious implication ominous enough to indicate a dark age in the political future of India. It simply implies that civil war is indispensable to bring the two communities to the realisation of each other's strength which is necessary to make them admit and recognise

each other's rights and privileges. an astute politician, Mr. Jinnah cannot seriously mean this, for it is the Muslims that will be injured most as a result of a civil war, and to posterity he will be regarded as the worst enemy of the Indian Muslims who will have been responsible for bringing about such a war. Yet it is precisely what Mr. Jinnah's political theory means and implies and his recent activities and propaganda are, at a breakneck speed leading us to. Needless to add, that the same is the fundamental defect with the political theories of Dr. Moonje and Bhai Parmanda of the Hindu Savak. We need not, however, pursue it further as we are primarily concerned here with the question of the organisation of the Indian Muslims.

(To be continued)

EMERGENCY REGULATIONS FOR THE SAFETY OF THE STATE

FAR-REACHING regulations "for the safety of the State" in the present emergency are proclaimed in a *Government Gazette Extraordinary* dated September 14. The regulations are to apply to the whole of the Union and the mandated territory of South West Africa. For purposes of administration South West Africa will be considered part of the Union.

Supplies Board

The regulations provide, first, for the establishment by the Minister of Commerce and Industries of a National Supplies Control Board, which may call for information from all manufacturers, wholesalers and retailers. The Board will consist of the Chairman of the Board of Trade and Industries, the Secretary for Commerce and Industries, the Chairman of the Union Tender Board, the Secretary for Defence, the Secretary for Agriculture and any other member nominated by the Minister. The Board may also appoint inspectors to examine the books of commercial firms.

On the recommendation of the Board the Minister may fix prices, prohibit the purchase, sale or exchange of certain goods, limit the supply or exports and control supplies.

Searching Suspects

The premises of anyone suspected of hoarding—that is, acquiring more goods than he would have acquired had not a state of emergency existed—may be searched by inspectors. Anyone found to be hoarding may be forced to sell his surplus goods to a third person at the price he himself paid for them.

Under the heading of "profiteering," the regulations define "an unjust

profit" as one exceeding that included in the highest market price at any particular place and date after August 31 last. The Board itself may determine what "the highest market price" was, or is. Profiteers will be liable to a fine of £500, or two years imprisonment, or both.

-Refund Of "Unjust Profit"

In addition to the penalty imposed by the Courts the profiteer, if caught, will have to refund to the purchaser concerned twice the amount of the "unjust profit."

If he refuses he will be imprisoned until he complies. Goods made in the Union and of entirely South African material as well as securities sold through a recognised stockbroker are exempt from the profiteering regulation.

The proclamation also provides for the requisitioning of the goods or land needed by the State. On the recommendation of the Board any Minister of the Crown may take possession of the goods if necessary, if the owner refuses to sell or lease them at a reasonable rate. After requisition the owner will be paid reasonably and will be compensated for any damage to his property. Ships registered abroad are exempt.

Goods For Government

Manufacturers may also be called upon to make and deliver goods within a specified time for Government use at a price fixed by the Board.

Anyone who, without proper authority sends money or goods to an enemy country, or carries on business transactions with the enemy, will be guilty of an offence. Anyone owing money to or

holding money for an enemy subject must notify the Secretary for Finance in writing. The Minister of Finance may then order a debtor to pay the debt to the Treasury, and may use it to pay the claim of the enemy creditor.

The Minister of defence is empowered for the purpose of the regulations, to appoint a chief control officer for the Union and a control officer for any defined area.

Control Officers

The chief control officer or the control officer for any area may prohibit the holding in that area of any gathering or procession of more than 20 persons. This will not apply, however, in the case of a gathering held exclusively for the purpose of divine worship in a building ordinarily used for such worship, or for the purpose of instruction imparted under any law, in the case of a funeral or a cremation, a meeting of the members of a statutory body held exclusively for the purpose of transacting any business of that body, a gathering held exclusively for the purpose of a public auction sale, or a game, or race, athletic competition, theatrical or cinematographic entertainment, or a concert, or, lastly, in the case of a gathering held exclusively for the purpose of a wedding.

Anyone who attends a gathering, or takes part in a procession which has been prohibited, will be guilty of an offence unless it is proved that he did not know and could not reasonably be expected to know that it was prohibited, or that he did not take part in it voluntarily.

Sale Of Liquor

The chief control officer or the control officer for any area will be allowed to prohibit the sale or supply of any intoxicating liquor in a defined area or in defined premises to any particular person or specified class of persons at any specified time. Anyone contravening a prohibition will be guilty of an offence.

Public Utterances

No one will be allowed to publish in print, or make at a gathering held at any place to which the public has access, or at any gathering at which more than 20 people are present, any statement calculated to subvert the authority of the Government or the legislature, to incite the public or any section of it, to resist or oppose the Government or any Minister, official or member of the forces in connection with any measure adopted in pursuance of

the regulations, or any other measure relating to the state of emergency, or aggravate feelings of hostility in the public or any section of it, or any person or class of persons towards any other section of the public or any person or class of persons in the Union, or to cause panic or alarm among the public or a section of the public. Anyone contravening these provisions will be guilty of an offence.

The Minister of Defence, the chief control officer or a control officer will be allowed by means of conspicuously displayed notices to prohibit any unauthorised persons from entering any defined areas.

Leaving The Union

The Minister is empowered also to prohibit any person from leaving the Union except on official business, unless he has been authorised to do so. The Minister, the chief control officer or a

commissioned officer in any one of the forces may cause to be arrested, with or without warrant or other order of arrest, any person whose detention is in his opinion desirable in the interest of the State or the person's own interest.

The arrested person must be brought to a designated place of detention as soon as possible. The Minister or the chief control officer may designate places of detention and may order people arrested to be detained there for any period they decide, releasing them conditionally or unconditionally as they think fit.

Punishment For Offences

An person convicted of an offence under the regulations other than profiteering will be liable to a fine not exceeding £200 or to imprisonment for not more than a year, or to both.

Any member of any of the forces may arrest a person whom he sees committing an offence under the regulations.

HABIB AJMI—THE MISER

HABIB AJMI was a spiritual sage about whom a great Sufi writes, "He was the lord of Truth, the cleaner of the mirror of Oneness, the man of extraordinary courage and force of conviction, Khilwat Nashin (one who sits away from men), and the Kaba of a repentant heart." Numberless miracles are attributed to his great powers got by hard and devoted Tapasya. The story of his conversion is indeed touching and would throw a great light on the mysteries of the human heart that opens to faith and love.

Habib Ajmi was a strong man in his youth and a money-lender of the town of Basra. He was a Mohamedan, yet he took interest on the money he lent out to the poor. Not only that, he was noted for his cruel exactions and ill-treatment of those who could not pay interest regularly. He used to go out daily to collect his dues of interest and if his debtor could not pay he demanded from him his expenses of the trip, and with this money he returned home at night and bought the necessities of his family. As he put all his money into business he lived very poorly, almost like a beggar.

One day he called at the house of a poor woman living at a distance. Her husband was not at home and his wife wept and pleaded to him to let her go, for she had practically nothing in the house to give him. At last he got from her the head of a goat which she had kept for the nocturnal meal and returned with it to his house and asked his wife to cook it. The wife answered, "You have brought meat but there is no bread and not a bit of firewood in the house for the fire. So Habib went out again and from another victim

By
AGA SYED IBRAHIM DARA
In "Prabuddha Bharata"

brought firewood and some bread for his dinner. The wife was a kind-hearted woman and always reproached him for living on interest which is strictly prohibited in Islam. She told him to fear God and think of the coming day (i.e., of the Day of Judgment), when he and she will be answerable before God for what they are doing. After her usual lectures and reproaches she went to the kitchen to cook the meat. Shortly after, a beggar called at his door and said that he was starving. Habib threatened him and sent him away saying in a joke, "If I give you anything now I myself will turn a fakir." He then asked his wife to serve the meal and when the wife uncovered the boiling pot of the 'nahari' she found to her astonishment that it had turned into blood. The wife was frightened and shouted to her husband, "See what your miserliness and sins have brought on us!" When Habib saw it he felt a fire burning in his heart. The faith in God seized his entire being. He wept and prayed for forgiveness and early next morning went out with the intention to call on his debtors. He decided not to realise from them the arrears of interest or to take interest any more. Yet he had in his mind the desire to take back the money he had lent out. It was Friday and some children were playing on the street. Seeing Habib coming they shouted, "There comes Habib, the miser! Get out of his way lest his shadow should fall on us."

Hearing this he felt hurt and his heart was touched. In a troubled state of mind he took the way to the house of a Sufi sage Hasan Basari and sat amidst the devotees to whom he was lecturing at the time. It so happened that the theme of the day's address was just what Habib was pondering on, since the night. The words pierced his heart and he once more wept and falling on the ground begged for forgiveness once again and returned home with a lighter heart. On the way he met a fisherman who, seeing him, made way for him. Habib replied, "Don't make way for me; it is I who should run from you lest the cursed shadow of such a foul sinner as myself should fall on thee and pollute thee." On nearing his house he met the same children once again but to his surprise they shouted playfully this time, "Move from the path of the great sage, lest our dust should fall on his holy person and make sinners of us." He cried, "O God, Thou hast accepted my repentance. Not only that, but in Thy great mercy Thou hast revealed it to me through the hearts of these children. If this is the reward of one day's repentance what would Thou not give for a life of Piety and Love?" Then on reaching home he gathered all his debtors and asked them not to think of returning their debts any more, and calling them inside he asked everybody to take away what he had deposited as surety with him. After they had all gone a man came and demanded from him his surety, and to him Habib gave his own cloak. To a female claimant, he gave his wife's cloth and by the end of the day the husband and wife were left penniless and half-naked in the house. Next they left the house too and shifted

to a little cottage by the side of the river Euphrates. The wife as usual stayed at home all the day and Habib went out in search of work. He found that he had no more heart left for the work and his feet dragged him to the abode of Hassim Basari where he spent the whole day praying or hearing to the inspiring sermons of the sage. One day his wife informed him that the last pie had been spent and if he did not find work they would have to starve. Next day too he went to the sage and learnt his practices, and on returning home he replied to his wife, "To day I have found work but the master is so kind and generous that I cannot demand anything from him out of sheer shame. He himself said, 'When the time comes I will give you your wages abundantly.'" Some days after, to silence his wife, he said, "My master says that he pays on the tenth day only." On the tenth day he was returning empty-handed as usual and nearing his house he felt ashamed to enter it. But to his surprise he felt the flavour of some cooking going on inside, and on his entering, his wife told him, "Who is this good and generous master whom you serve? See he has sent all these things to-day as your wages for the ten days and sent word that if you work better he will increase the wages." He saw that there was money as well as grain and other things, and he felt such a gratitude that tears came to his eyes. Habib thought to himself, "If a sinner for ten days' work is rewarded with all this Grace,

what will God not give to one who gives his whole heart to Him?" Saying this, he renounced the world for ever and with utter concentration absorbed himself in his spiritual pursuits, and in the end on account of countless mercies of God he got his realisation and became one of the sages of his time.

In his later life Habib-i-Ajmi, as he was called, is supposed to have performed many miracles. I mention some of them, which are believable as illustrations.

One day Hasan Basari came to hide himself in his house when pursued by the king's officers. He hid him in his prayer room. In the meantime the pursuers too arrived and asked, "Where is Hasan?" Habib replied, "In my prayer room." They rushed inside and not seeing him there came out and said to him, "You people are not treated unjustly by the king, for you deserve it. See, you told a lie." He replied, "I spoke the truth." They went in again and, not seeing him this time too, rushed onward elsewhere. When Khawaja Hasan Basari came out, he said, "You did not even care to protect your master, and told them where I was; why, couldn't you keep silent?" Habib replied, "It was my truth that saved you. I was praying all the time, 'O God, I leave Hasan to Thee to protect him.' That is why they could not see you. Had I told a lie we both would have been captives now."

One day Hasan Basari came to Habib and seeing that he was engaged in his prayers he too stood behind him but he found that his pronunciation was not correct. As he did not like the "words of God" to be uttered in a way he stepped aside and said prayers separately. That night Hasan Basari saw a dream in which God told him, "You got my grace but did not value it." Hasan Basari asked, "H. O Lord?" Then God said, "Habib's Namaz is equal to all your life's prayers. It was our grace that you prayed behind him but not valuing correctness of his heart you looked on to the correctness of speech and moved aside."

Habib Ajmi, as his name signifies, was from Ajam and could not understand the Quoran when read before him yet he wept with devotion on hearing its words. One day some people asked him, "How can you be a sage when you cannot understand the Quoran?" Just then they heard a voice which said, "True he is Ajmi (i.e. deaf), but he is Habib (i.e. friend)."

The biographer ends the story with this couplet:

"Anan keh khak ra ba nazar keem kunand

Aya boad keh goshaic chushm bama kunand"—

Those who turn dust into keem by a mere look

May they turn a corner of their eye to me.

Things In General

New Indian School At Mayville

COLONEL T. H. BLEW, M.B.O., performed the opening ceremony last Sunday of a school for Indian children at Booth Road, Mayville, Durban, which has been built at a cost of £1,600 by Messrs. Aboobaker Moosa, Abdulla Moosa and Ismail Moosa in memory of their late father, Mr. Moosa Haje Cassim. Colonel Blew, praising the work of the donors, said they were doing something to make the memory of their father live and at the same time assisting in the upliftment of their own people. "I hope," he went on, "that the trustees will endeavour to encourage agricultural education. The people who hold the land rule the country. The Indians in their own country are noted agriculturists. The Indians here should not be attracted by the black coat and the white shirt of the office worker but should keep to the land". Another lesson he commended was to learn the history of the land of their origin—India. But they should not forget the land of their adoption, to which they also owed responsibilities. Indians at the moment

had no say on what such responsibilities should be, but he believed that the time would come when the Indians in Natal would sit in deliberation on issues that decided what their own position as well as that of various sections of the community should be. The Mayor, Mr. Fleming Johnston, referred to the school as another milestone in the progress of the Indian community. "The day is not far distant," he said, "that the Indians will get the same facilities for education as the Europeans are getting. It is their due." Among other speakers were Messrs. E. M. Paruk, A. I. Kaje, O. H. A. Jhaveri, Moulvi A. Karim and V. Lawrence. Mr. Abdulla Moosa replied for the donors. The Mayor and Colonel Blew were garlanded and a bouquet was presented to the Mayoress, Mrs. Cyrus. The Deputy Mayor, Mr. J. Fyfe and the Deputy Mayoress, Mrs. Gibling were also present.

Defence Department's Instructions

In the course of a statement issued for general guidance the Department of Defence states:—At the present time

there is no need for anyone, other than those whose services are being used now to do more than carry on with their normal occupations and activities. The Department will make it known when the active services of other people and organisations is required. It is advisable, however, that those who belong to organisations whose services may be required some time should continue to keep themselves fully prepared, and continue such training as they may have undertaken...The best way to help South Africa, and to help the cause of the Allies in war, is to continue the ordinary life of the country as far as possible, and to be prepared to defend our own borders. The Government can assure all those who are so willing to give their service that those services will be used when need arises.

Appeal To Stop Profiteering

The Ladysmith Branch of the Natal Indian Congress has issued the following appeal:—"We appeal to all Indian storekeepers in Ladysmith and district to cease profiteering in commodities used

by the poorer class of Indians. It has come to our notice that certain Indian storekeepers have unnecessarily increased their prices on Indian foodstuffs out of all proportion to cost and it is to these we appeal, in the name of humanity, to work on as small a profit as possible, so that the effect of the war will bear as lightly as possible on the poorer section of our community."

Muslim League's Sympathy For Allies

A Reuter's message from New Delhi states a resolution expressing sympathy with Britain, France and Poland and condemning unprovoked aggression has been passed by the Working Committee of the Muslim League. Strange to say nothing is reported yet about the attitude of the Congress in this connection.

Aga Khan Offers His Services

H. H. the Aga Khan in addition to appealing to his followers to give unstinted service to the cause for which Great Britain is fighting, has placed his own services as in 1914 entirely at the Government of India's disposal. The Secretary of State for India has expressed his great appreciation of the offer.

Blue Labels On Air Mail Post

The Post Office officially advises the public to use blue airmail labels and airmail postage on letters intended to reach the Western Province and Transvaal in the shortest possible time. For the guidance of the public the following times within which letters will travel by air to Johannesburg and Capetown are given:

To Johannesburg: After 6 p.m. Tuesday until 12.30 p.m. Wednesday, and after 6 p.m. Friday until 12.30 p.m. Saturday.

To Western Province: After 6 p.m. Saturday until 6 a.m. Tuesday and after 1 p.m. Wednesday until 6 a.m. Friday.

Letters posted outside these times may safely bear surface postage and will reach their destinations by the quickest available trains. For letters to Port Elizabeth and the Eastern Province the times for airmail postage are: After 6 p.m. Saturday to 6 p.m. Tuesday, and after 6 p.m. Tuesday until 6 a.m. Friday.

Non-European United Front

The following statement is issued by the Provisional Committee of the Non-

European United Front of Natal:—"The questions raised by the seven members who recently tendered their resignations were fully discussed and deliberated upon, at a meeting held on the 14th September, 1939, and as a result, a satisfactory and amicable settlement has been arrived at and the seven members have withdrawn their resignations. The Committee henceforth will carry on its work in a spirit of unity and goodwill and shall use all its energy and resources in making the convention of a Provincial Conference a possibility in the immediate future."

Pinetown Indians Honour Magistrate

A farewell reception presided over by Mr. M. G. Fannin was accorded to Assistant Magistrate Mr. F. Drieselmann, of Pinetown, by the Indian residents of Pinetown and district. Mr. Drieselmann, who is being transferred on promotion to the Cape Province, was presented with a token in appreciation of his interest in the welfare of the Indians of the district.

NOTICE

Amalgamation Of The Natal Indian Congress AND THE Colonial Born And Settlers Indian Association UNDER THE NAME OF Natal Indian Association.

A joint meeting of the members of the above organisations together with the newly enrolled members will be held on the Indian Recreation Grounds, Currie's Fountain, Durban, on Sunday, October 8, 1939, at 10.30 a.m.

BUSINESS:

- (1) Adoption of Constitution of the Natal Indian Association as approved by both the organisations.
- (2) Election of Officials.

N.B.—Any Indian who is not a member of either of the above organisations may become a member of the amalgamated body, the Natal Indian Association, by enrolling as a member of such organisation subject to payment of a subscription of 1/- with such enrolment, with Mr. A. Christopher, Baker Street, Durban, or with Mr. V. S. C. Pather, Foundry Lane, Durban.

SORABJEE RUSTOMJEE,
President.

ASHWIN CHOWDHRY,
A. E. SHAIKH,
Jt. hon. Secretaries.

KOOPIE MURRIE,
P. D. HARGOVAN,
Jt. hon. Treasurers.
Natal Indian Congress.

A. CHRISTOPHER,
President.

S. L. SINGH
P. R. PATHER
D. S. CHETTY
Jt. hon. Secretaries.

P. G. NAICKER,
M. JOHN,
Jt. hon. Treasurers

C. B. & S. I. Association.

The Sporting World

Mr. Ramnath Biswas

MR. RAMNATH BISWAS, who is touring the world on a push bicycle and recently visited South Africa, having visited England, has reached the United States of America where he proposes to stay for six months. In a letter to Mr. R. Mahabeer of Springfield, Durban, Mr. Biswas sends greetings to his many friends in the Union and wishes to thank them for the kind hospitality they had shown to him.

Sam China Cup Tournament

The Natal Indian football team for the Sam China Cup tournament at Capetown left Durban by train last Tuesday evening at 8.5. The following is the team:—O. N. Chetty (Maritzburg), G. V. Naidoo (Klip River), Harinarain (Maritzburg), O. P. Francois (Mayville), M. Kista Naicker (South Coast), Ahmed Khan (Mayville), S. Nadas Padashree (Durban), R. Subban (Durban), P. Govindasamy (Maritzburg), Patriok Nulliah (South Coast), D. Rajoo Pillay (Durban, captain), M. Govindasamy (South Coast), Leslie Vinden (Durban Sunday League), R. Manickum Moodley (Maritzburg), L. P. Singh (Durban). Joint managers, Messrs. M. John and A. Sookdeo.

North Coast Indian Schools' Eleven-A-Side Tournament

The first eleven-a-side football tournament organised by the headmaster and staff of the Mt. Edgecombe Government Indian School was held at the Natal Estates Recreation Grounds on Sunday, September 10. Mr. W. A. Campbell, the Director of the Natal Estates Ltd., presented to the winners, Mt. Edgecombe Government Indian School, and the runners-up, Oakford Priory Government-Aided Indian School, the trophies donated by Lady Campbell and Dwarika Maharaj respectively.

Tennis Match

A return match was played between Pomeroy Indian Tennis Club and Dundee Indian Tennis Club on Sunday, September 10, at Dundee. The Dundee Club consisted of some experienced players, among them being I. M. Ayob and R. R. Singh. In spite of their experience the Dundee team lost to Pomeroy by 25 games. The following represented Pomeroy: R. Boodhoo, P. Boodhoo, R. Munassar, O. Ramdeen, T. R. Singh and V. S. Pillay.

The Hindu Sporting Club

The twelfth annual general meeting of the Hindu Cricket Club (Johannesburg) was held on Sunday, September 3, at the Gandhi Bharat Vidyalaya. The following office-bearers were elected for the new season:—Patrons: Dr. Y. M. Dadoo, Messrs. Teikambhai Naranbhai,

By "Rambler"

Vallabhbhai Bhagabhai, Kanjeebhai Bhanabhai and Parshotam Brijlal; chairman: Mr. Govindjee Ohhiba; vice-chairman: Mr. Dabhyabhai Khoosal; joint hon. secretaries: Messrs. Kalidas Ohhiba and Morarjee Sukha; hon. treasurer: Mr. Ohhotubhai Ohhiba; hon. auditor: Mr. G. P. Navsaria; captain: Mr. Govindjee Ohhiba; vice-captain: Mr. M. L. Potel; manager: Mr. Dayaljee Bhikhabhai; committee: Messrs. Jayanty Parekh, Dayaljee Morar, M. L. Patel, Lalbhai Vallabh and Kewalram Khoosal.

Lichtenburg Ottoman Cricket Club

The officials and members of the Lichtenburg Ottoman Cricket Club wish to convey to the officials and members of the Potochefstroom Indian Cricket

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Club, their heartfelt sympathy in the sad and unfortunate mishap which overtook the latter's team which was travelling over to Lichtenburg on September 10 to play a friendly match, and pray for their speedy recovery.

Dannhauser Indian Cricket Club

The fifth annual general meeting of the above club was held at the Indian School, Dannhauser. The following officials were elected for the ensuing season: Patrons: Dr. T. G. Campbell, Dr. Friedman, Messrs. A. Ross, S. C. Vawda and Sheikh Kader; president: Mr. S. Bhawani; vice-presidents: Messrs. D. R. Mistry, Joe Maharaj, R. Loganathan, P. Phillips, Sheikh Emam, S. A. Gaffoor and H. M. Vawda; hon. secretary: Mr. A. Lazarus; asst. secretary: Mr. R. Mungal; treasurer: Mr. M. E. Vawda; captain: Mr. K. Nanjee; vice-captain: Mr. Percy Vengam; auditor: Mr. Y. A. Dawjee; committee: Messrs. A. Gaffoor and D. S. Maharaj; delegates to the N.N.I.C.U.: Messrs. S. Sadanandan, R. Loganathan and S. Bhawani.

Non-European Boxers' Request

As a result of requests made by local non-European boxers, the Provincial Sporting Club (Natal) is contemplating holding a big boxing tournament in the Durban City Hall at the end of this month. The proceeds will be devoted to a war fund.

Durban Indian Surf Life Saving Club

The sixth annual general meeting of the Durban Indian Surf Life Saving Club was held on Thursday, September 14. The secretary, in his report, stated that a new bungalow was placed at the disposal of the club by the City Council. That after repeated requests by the club, a shower was installed at the beach for the use of the members and bathers and that the Council has responded to the club's appeal for free costumes. The members will now get free costumes every year. A club house at the beach is the next request the City Council has to decide upon. The number of rescues last year was 11, a decrease of 14 as compared with that of the previous year. The club has also started as part of its activities, physical training classes. This is part of the Physical Education Scheme launched by the Union Government. The following office-bearers were elected for the ensuing year: Patron: Sir B. Rama Rau; hon. life vice-presidents: Messrs. T. M. Naicker and V. S. O. Pather; president: Mr. A. S. Kajee; vice-presidents: Messrs. A. C. Chetty, S. S. Pillay and H. Kissoon; hon. secretary: Mr. O. N. Pather; hon. treasurer: Mr. Ramen Patel; captain: Mr. A. A. S. Ephraim; vice-captain: Mr. B. B. Singh; hon. swimming instructor: Mr. B. N. Singh; physical culture instructor: Mr. Gordon Patel; boxing instructor: Mr. Benny Singh; committee members: Messrs. Veeranah, Athmaram and R. S. M. Nadar; publicity officer: Mr. Reddy; hon. auditor: Mr. O. J. Pather; hon. medical adviser: Dr. G. M. Naicker; hon. members: Messrs. D. Valjee, A. P. Singh, Sookdew Singh, B. M. Patel, S. Rustomjee, R. Bodasingh, M. E. Emamally, Cassie, M. R. Varma, A. V. Veerasamy, Ramlall Singh, M. A. Motala, J. Rustomjee, M. O. Varman, J. W. Godfrey, S. J. Randeria, T. S. Chetty, A. Christopher, P. M. Chetty, G. A. Butler, A. H. H. Moosa, R. Veera Naidoo, John Subrayal, Pavada R. Pather, M. N. Bhoola, P. Hargovan, V. N. Mahomed and A. I. Kajee.

The above club intends holding a monster display in physical culture during November. There will be two competitions, one for the physical culture clubs and the other for all Indian physical culturists with the best developed body. These competitions are open to all physical culture clubs and physical culturists in Natal. Clubs wishing to take part are kindly requested to write to the Hon. Secretary, 15, Foundry Lane, Durban, for further particulars.