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"The Star Of Islam" Begins Its Career Under Happy Auspices

Prayers & Blessings For Its Success

Valued Messages

From His Holiness Moulana Muhammad Abdul Aleem Siddiqui, Al Quadri.

In the name of Allah, the Gracious, the Merciful.

All Praise to be Allah, the Lord of the Worlds. And Blessings and Peace be on the Great Prophet Muhammad, and on his descendants and followers.

The publication of "The Star of Islam" gives me great pleasure. At long last the Muslims of Ceylon have a journal which will be a great help to them in their intellectual, social and political progress. The paper is bound to be of immense value to the community. It is a commendable start towards a press of its own—factors which are necessary for the continued existence of a paper. "The Star of Islam" has a promising and confident future before it. The publishers have to be congratulated on this laudable venture of theirs and they have my best wishes and prayers for the success of their paper. I commend the paper to all Muslims who, I trust will give it every possible encouragement and support. May "The Star of Islam," true to its name, scatter the light of Islam far and wide.

(Sgd.) MUHAMMED ABDUL ALEEM SIDDIQUI

From His Holiness Moulana Sheikh Muhammed Ibrahim Al-Fasi As-Shazuli

In the name of Allah, the Compassionate, the Merciful.

Praise be to Allah alone. And Blessings and Peace be on him, after whom there shall be no prophet, and on his followers.

The Muslims of Ceylon have for a long time been conscious of the necessity for a journal specially devoted to the dissemination of the ethics and teachings of Islam. Such a journal satisfying these needs has now been launched. Lo! It is "The Star of Islam."

This journal will contain valuable contributions exhorting all Muslims to follow in the wake of their Prophet, in whom was embodied the Perfect Ideal (Blessings and Peace be on him and on his followers). I have not the slightest doubt that all Muslims will accord "The Star of Islam" an enthusiastic reception.

As this weekly is conducted by men of proved efficiency and has a press of its own, I feel confident that a successful future is in store for it.

I wish "The Star of Islam" every success, and wish the Muslims of Ceylon the fullest benefits to accrue from their regular reading of the paper—benefits in this world and hereafter. Allah is the best Bestower of success.

(Sgd.) MUHAMMAD IBRAHIM AL-FASI AS-SHAZULI

From M. T. AKBAR Esq., K.C., B.A., LL.B., Senior Puisne Justice, Ceylon.

I offer my heartiest congratulations to the Editor-in Chief on his courage in launching his weekly and thus supplying a long-felt need among the Muslims of Ceylon. I also wish him every success and express the hope that his weekly will in course of time blossom out into a daily newspaper. The fact that Mr. Maas J. Majid is at the helm is an assurance that there is every chance of my hope becoming an actuality within a reasonable time.

The progress of a community, which is only a unit in a non-totalitarian state, depends on the existence of such institutions as daily newspapers, schools, orphanages, hospitals, places of worship &c, devoted exclusively to the use of that community. The main cause of decadence in the Islamic communities in the past has been due to disunity. It is a strange fact in a religion which preaches unity, but it is a fact and we in Ceylon suffer from the same default.

It will serve no useful purpose to discuss this aspect any further but this much must be said. Some of us have purposely refrained from identifying ourselves too prominently with movements which affect the Muslims in Ceylon, because there was a greater chance of these movements succeeding when they were sponsored by other Muslims who were more qualified and more able to carry the movements through to fruition. But the same objection does not apply to a public newspaper devoted to the Muslim cause. All Muslims can and must co-operate with the management to make it a success, by contributing articles to its columns, by paying the subscriptions regularly and advertising their wares which are for sale.

In my humble opinion the progress of the Muslim community in Ceylon will be accurately gauged in future by the time intervals between the successive waves of prosperity in the life of this weekly, for I refuse to believe that it will ever meet with adverse circumstances which will wreck it, when it has been launched under such favourable auspices.

(Sgd.) M. T. AKBAR,

The Value And Aims Of Islamic Studies

Guidance For The Solution Of Practical Problems

BY
M. A. Al-Haj Salmin, B. Litt. (London).
(Well-known Arab Missionary and Author
of Several Books)

No one will deny that religion is a very important affair. The bearing which it has on human life, both individual and social, and its intimate relationship with the conduct of man as a whole make it imperative on us to make an intensive study of it. A thoughtful study of religion is all that is needed to guide ourselves to lead better and nobler lives. The philosophy of the present day is indifferent towards religion, the reason being that philosophical discussions have little or no bearing on practical



The Writer.

But just now things are getting different. People are quite alive to religious discussions, and talk about religion in a manner never done before. It may be that the problems of modern civilization have driven them to do so as they find themselves in a morass, quite unable to solve their problems with their own unaided wisdom. The extension of the sphere of knowledge is leading to a revival of interest in religion. There is evidence to show that intellectual people have changed their attitude towards religion.

An awakened interest in religion can hardly fail to take serious notice of Islam which is acknowledged as one of the foremost religions of the world. Its theoretical grounding being very simple, enabling one to establish a spiritual contact between God and man, it does not make high demands on our understanding. Judging from the interest that is now taken in religion and in Islam, it goes without saying that there is a great need for a thoughtful study of subjects connected with Islam.

(Continued on page 8)

Women's Section.

The Making of The New World of Islam

By MISS SUBNA KHALEEL

If a great past is a fount of inspiration, Muslim women are happily placed. Now that after a prolonged period of inertia, they are beginning to realise the necessity of living up to their glorious heritage, "The Star of Islam" provides a useful medium for the exchange of views and for the dissemination of such knowledge as will help them to emulate the example of their illustrious predecessors. Progress must be made, but it must be in keeping with Islamic ideas and ideals.

Emancipation of Muslim Women

The making of a nation lies in the hands of the women. Its success or failure depends mainly on them. But if the women are uneducated, uncultured, they cannot hope to mould correctly the destiny of the race. Therefore the regeneration of the Muslim World must begin with the emancipation of its women folk. To speak of the emancipation of Muslim women may seem a paradox for Islam has given to woman not only her rightful place of honour but also those rights and privileges which had been denied to her before the advent of the Prophet Muhammad. The truth is that Muslim women as well as the men are backward today not because of Islam but in spite of Islam. Their present deplorable condition may be traced to their straying away from the true spirit of their Faith.

WOMAN

The world and all things in it are valuable, but the most valuable thing in the world is a virtuous woman.

The only women are rewarded in the rights attributed to them.

*Prophet Muhammad.
(God Bless Him)*

A Dip Into the Past

Islam does not stand and has never stood against progress. In the early centuries of Islam women occupied exalted positions. Zubaida, the wife of Haroon plays a conspicuous part in the history of her age and by her virtues as well as her accomplishments leaves an honoured name to posterity. Humaida, the wife of Farook, a Medinite citizen, left for many years the sole guardian of her minor son, educates him to become one of the most distinguished juriconsults of the day. Sukaina, the daughter of Hussain was the most brilliant, most accomplished, and most virtuous woman of her time. The ladies of the Prophet's family were noted for their learning, their virtues, and their strength of character. Buran, the wife of the Caliph Mamun, Ummul Fazl, Mamun's sister, Ummul Habib, Mamun's daughter, were all famous for their scholarship. In the fifth century of the Hegira, the Sheikhha Shuheda, designated Fakhru-n-nissa (the glory of women) lectured at the Cathedral Mosque of Baghdad to large audiences on literature, rhetoric, and poetry. She occupies in the annals of Islam a position of equality with the most distinguished savants. Zatul-Hemma, the heroine of many battles, fought side by side with the bravest knights.

Women's Duty

It is impossible in a very brief account to deal with all the hundreds of famous women in Muslim History. It will perhaps surprise Muslim women of modern times to learn that during the reign of Abdur Rahman III

there were 700 efficient lady doctors in Andalusia alone. Muslim women of today fall far short of their predecessors. But signs are not wanting of their desire to win back the prestige of olden times. It is in response to these signs that a section of "The Star of Islam" is devoted to women. Let us hope that our sisters will freely avail themselves of this opportunity and through the medium of this paper contribute in no small measure towards the Making of The New World of Islam.

Making Homes Homely

By MRS. HASSAN KAREEM.

It is a woman's primary duty to make her home homely, and it is in her power to make it a place of joy, rest, and relaxation, for the other members of the family. If she does not realise this great responsibility of hers and is consequently, she makes her home a veritable hell and drives others away to seek comfort elsewhere. Some men prefer to go away from their homes as much as possible and spend their hours after work either at the Club or other public places of amusement.

When a woman finds that other members of the family are out of home too often, it is foolish on her part to find fault with them. This will only lead to making matters worse. The fault lies with herself. She has failed in her duty as the ruling spirit and guiding star of her home. She has not made her home attractive enough. She must, therefore, hasten to change her methods and her attitude towards the others.

If the mother of the family is loveable and loving in her ways, and does everything she can to make her husband and children as comfortable as possible, they will prefer their home to any other place. When their preference shows signs of change, then—more often than not—something is wrong with the home.

A Mother's Task

But a mother's task is not an easy one. It calls for the greatest tact, patience, forethought, and amiability of disposition. Her failure to display these essential qualities may often be traced to a faulty system of education.

Sometimes disagreements do arise between members of the family. The mother must certainly discourage this, but she often aggravates the situation by a wrong move. She has, therefore, to use great discretion and act very tactfully so that her efforts at restoring harmony may be successful. But a considerate mother with a warm heart will not allow disharmony to darken her home.

It is essential for a mother to study carefully the individual requirements of her husband and children. And if she is a wise woman, she will pay

(Continue on Column 4)

Children's Corner.

The Editor Talks to His Little Friends

Dear Girls and Boys.

I am sure you are happy I am reserving a section of this paper for you. Every week I want to tell you short stories of men and women whom you will all love when you read of their great and kind deeds.

Our beloved Prophet Muhammad was a great lover of children. He said, "he is not of us who is not affectionate to the little ones." To every child he never failed to give a loving smile or kind word, and when you read of his story and how much he loves you all, I know you will never let a day pass without asking Allah to shower His choicest blessings on him.

Next week I shall start telling you the story of his life. I am sure you will be delighted to read it. Every Muslim child should know his story. He was really a wonderful man. In fact, he was the greatest man who ever lived. He spent his whole life in the service of humanity and in the worship of Allah. Allah chose him to be His Messenger, and through him He gave to the world the Holy Quran. It contains the words of Allah who will protect and help you, when you

I am sure you want to know not only the life of our Holy Prophet but also everything about the religion he has taught the world. This religion is called Islam. By faithfully following its teachings you will grow up to be good women and good men. You will be able to have Peace and Happiness in this world and in the world beyond the grave. In order that you may know the teachings of Islam fully and thereby live noble lives, I shall give every week in the Children's Corner in the form of questions and answers the necessary knowledge. You will find them very interesting and useful

Besides this, I want to be your friend. Tell me what you want to know and what you love to read. I shall be glad to receive your letters, and help you in every way. I shall have easy competitions, and the winners will get prizes of pretty books which they will like to read and show to their cousins and friends. If you want to win the prizes you will have to read what appears in the Children's Corner carefully, for the competitions will be based mostly on what you find here. Therefore don't miss "The Star of Islam" every week.

When you write to me please address your letters to the Editor, "Star of Islam," 39, & 41, Glennie St., Slave Island.

Your friend,
THE EDITOR.

Simple Lessons in Islam

- Q. Who created you and all the worlds?
A. Allah created me and all the worlds.
- Q. Who created Allah?
A. Allah created us all. He is not created by anyone.
- Q. What are your duties to Allah?
A. My duties to Allah are sure to have complete Faith (Iman) in Him and to submit myself entirely to His commands.
- Q. How can you have knowledge about Him and His commands?
A. I can have knowledge about Him and His commands through His Apostles and Prophets.
- Q. What do you understand by an Apostle or a Prophet?
A. An Apostle or a Prophet is a very true and pious man. He is chosen by Allah as His Messenger. Allah inspires him with His commands, and he conveys them to humanity. In this way, we may know the right path to lead a good life in this world and thus pleasing Allah, may attain peace after death.
- Q. Were Prophets sent by Allah to all nations?
A. Yes. Prophets were sent to all nations, and wherever there was a need for them. When all the nations were in need of Allah's Prophet Muhammad for the whole world.
- Q. What did Prophet Muhammad teach you?
A. Prophet Muhammad has taught me to render complete submission to the commands of Allah, and this submission is called Islam.

(To be Continued)

(Continued from Column 2)

particular attention to the likes and dislikes of each of them, not only in the matter of food but also in such things as clothing, books, music, furnishing of the house, etc. It may be difficult to satisfy all, but this is really the criterion whereby a mother may be judged.

The Value of Sweet Temper

She must also see that tidiness and order are maintained. But let her not do this in a very obtrusive fashion, and let her not be too exacting. Some laxity is needed, and diplomacy goes a long way. A home, where the mother is too strict and too exacting, is never happy.

Above all, a woman has to remain sweet-tempered even in the most trying situations. A nagging woman is the cause of much misery. Once she gives too free a rein to her tongue and is every fault finding, then her home is not homely, and she must expect her husband and children to seek more congenial environments.

Woman has a sacred, though onerous, duty to perform. Let her fulfil the trust placed in her in a manner that will redound to her eternal credit.

The Cultural Aspect Of The Quran

Intellectual Stagnation Means Death To A Community

Necessity For Deeper Study Of The Quran

— By —

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

Formerly Senior Puisne Justice, Ceylon

Professor Stace, our former Civil Servant and now a full fledged Professor of an American University, who is at present on a visit to his old haunts, in a recent broad-cast talk on the Ceylon University repeated a time-worn truism, that the value of a University depended on the provision made in the curriculum for research work not only by advanced students but also by experts who have dedicated their lives to research. Human life is dynamic and intellectual stagnation means death to a community. The only means of preventing such stagnation is exploration of the open air at the top enabling the human intellect to advance and to enlarge its frontiers.

Each new discovery in any branch of learning trickles down the various rungs of the ladder of society and steadies and tones each grade of the community and in effect creates profound changes in the life and outlook of the society as a whole. This same eternal principle applies to the Islamic community as a whole and the astounding privilege which God, the Most High, has accorded to us Muslims is that the Holy Quran contains the tendrils of the tree of all human knowledge, in all its several departments which the Muslims are required to develop from age to age to ensure their progress. General Mukhtar Pasha—the celebrated soldier, scholar, and mystic (as Professor Naish of the Oxford University who translated his Wisdom of the Quran into English; at the instance of this general's wife, Her Highness, the Princess Nimatullah, calls the late general)—ends his introduction as follows:—“Read, for thy Sublime Lord instructeth by means of the Pen and teacheth man that which he knew not aforesaid” so says the Quran (96-3 to 5). Pens have always differed in kind and quality and it would appear that those of tomorrow do not desire to be moulded in the form of those of yesterday. A verse (56-29) tells us, in fact, that the divine Will is continually at work in the world. In so saying it proclaims the law of unresting development. It is in vain that the horizon remains the same; each fresh dawn repaints it with its own special tints.” God Himself says in chapter III, verses 7 to 9 as follows—

“Tis He who hath sent the Book. It is found in form as verses which make up the law. These are the foundations of the Book. Others there be which are parables. Those who have wayward and vacillating hearts love allegories, so that they may lead mankind into error by false interpretations. God only, and men enlightened by wisdom, are able to interpret. Such declare: “We believe in the Book. All that it containeth cometh from Our Lord.” Yet it is only men of true understanding who think thus and who say:—

“O Our Lord, let not our hearts wander far from Thee, after Thou hast given guidance. Accord us Thy favour. Thou art the Supreme Dispenser of all Grace. O Lord! Thou wilt reassemble the whole of mankind on that Day of whose coming there is no shadow of doubt. Of a truth God never faileth in what He has promised.” (See Mukhtar's Wisdom of the Quran).

Cause of Stagnation

Our stagnation is due to our failure to live up to the cultural career sketched out for us by God in the Quran. Iqbal in his preface says as follows:—

“The more genuine schools of Sufism have, no doubt, done good work in shaping and directing the evolution of religious experience in Islam; but their latter-day representatives, owing to their ignorance of the modern mind, have become absolutely incapable of receiving any fresh inspiration from modern thought and experience. They are perpetuating methods which were created for generations possessing a cultural outlook differing in important respects, from our own. “Your creation and resurrection,” says the Quran, “are like the creation and resurrection of a single soul.”

In another place he says as follows:—“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 reintegrating 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. 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 res-

possibility 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.”

Religious Experience

In a third place he says as follows:—“In view of this fundamental perception higher religious life fixes its gaze on experiences symbolic of those subtle movements of reality which seriously affect the destiny of the ego as a possibly permanent element in the constitution of reality. If we look at the matter from this point of view modern psychology has not yet touched even the outer fringe of religious life, and is still far from the richness and variety of what is called religious experience. In order to give you an idea of its richness and variety I quote here the substance of a passage from a great religious genius of the seventeenth century—Sheikh Ahmad Sarhand—whose fearless analytical criticism of contemporary Sufism resulted in the development of a new technique. All the various systems of Sufi technique in India came from Central Asia and Arabia; his is the only technique which crossed the Indian border and is still a living force in the Punjab, Afghanistan, and Asiatic Russia. I am afraid it is not possible for me to expound the real meaning of this passage in the language of modern psychology; for such language does not yet exist. Since, however, my object is simply to give you an idea of the infinite wealth of experience which the ego in his Divine quest has to sift and pass through, I may be excused for the apparently outlandish terminology which possesses a real substance of meaning, but which was formed under the inspiration of a religious psychology developed in the atmosphere of a different culture. Coming now to the passage. The experience of one Abdul Momin was described to the Sheikh as follows:—

“Heavens and Earth and God's throne and Hell and Paradise have all ceased to exist for me. When I look round I find them nowhere. When I stand in the presence of somebody I see nobody before me: nay even my own being is lost to me. God is infinite. Nobody can encompass Him; and this is the extreme limit of spiritual experience. No saint has been able to go beyond this.”

(Continued on page 6)

Lofty Thoughts for Lonely Moments

The Prophet said that God has declared,
“I am not contained in aught above or below.
I am not contained in earth or sky or even
In highest Heaven. Know this for a surety, O beloved!
Yet am I contained in the believer's heart!
If he seek Me, search in such hearts”

—RUMI.

There is no prayer better than human service, and it does not consist in counting the rosary, in prostrating on the carpet, or in wearing the gaberdine”

—SAADI.

Fools laud and magnify the Mosque, While they strive to oppress holy men of heart.
But the former is mere form, the latter spirit and truth.
The only true Mosque is that in the hearts of saints.
The Mosque that is built in the hearts of saints
Is the place of worship of all, for God dwells there.
So long as the hearts of the saints are not afflicted,
God never destroys the nation.

—RUMI.

A Prayer

Grant us the will to fashion as we feel,
Grant us the strength to labour as we know,
Grant us the purpose, ribb'd and edged with steel,
To strike the blow
Knowledge we ask not—knowledge Thou has lent,
But, Lord, the will—there lies our bitter need;
Give me to build above the deep intent
The deed, the deed.

—John Drinkwater.

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The Star of Islam

A CULTURAL WEEKLY.

COLOMBO, SAT. 29TH JULY 1939.

THE POWER OF ISLAM.

In the name of Allah, the Beneficent the Merciful, "The Star of Islam" begins its cultural mission resolutely and confidently, not confining itself to the realm of the intellect alone but embracing—as the term, culture, in its fullest meaning connotes—every sphere of human activity. Equipped with the essentials for the continued existence and usefulness of a powerful Muslim paper, it makes its debut before the public under very favourable auspices and accompanied by the prayers and blessings and good wishes of distinguished men. And we have reasons to believe that before long the voice of "The Star of Islam" will be heard and honoured throughout the far-flung Empire of Islamic Brotherhood. Just as the Muezzin's call to prayer rings out from every minaret un-faithfully, "The Star of Islam" will go out regularly in its mission—to teach and inspire to elevate and refine.

All over the Islamic world there are signs of unrest, arising out of the people's dissatisfaction with the present state of things. After a long period of inertia which made the Muslims susceptible to foreign influences leading them farther and farther away from the right mental and spiritual stimuli, they have at last awakened to the consciousness of the dangers facing them. They now realise that unless they strain every nerve and collect their scattered forces to pull themselves out of the pit into which they have fallen a dark and miserable fate awaits them. Thus we see stirrings of a new life in Muslim lands. Every attempt is being made to regain their long-lost glory by resuscitating those influences which made their forefathers the builders of a resplendent civilization. Dr. Stoddard in his "New World of Islam" states:—"The rise of Islam is perhaps the most amazing event in human history. Springing from a land and a people alike previously negligible, Islam spread within a century over half the earth, shattering great empires, overthrowing long-established religions, remoulding the souls of races, and, building up a whole new world—the world of Islam."

Muslims are now constrained to admit that their present degradation is indeed a tragedy—a tragedy which has been the inevitable result of their under-estimation of the tremendous power of Islam. Forgetful of the spiritual and material grandeur of their ancestors, and blinded by the false glamour of western civilization, they have failed to tap the real sources of wisdom and learning, of strength and power, namely, the Holy Quran and the authentic traditions of the Great Prophet. Mr. M. T. Akbar K.C., formerly Senior Puisne Justice of Ceylon, draws the attention of all Muslims to the necessity of a proper study of this subject in his article entitled "The Cultural Aspect of the Quran," which is published in this issue of "The Star of Islam." Only a complete return to Islam can be their salvation—not mere lip-profession, but an undeviating fidelity in theory and practice to the teachings of the Holy Prophet. An intelligent study of the Holy Quran and the Life of the Great Prophet Muhammad will create the firm conviction that Islam, as a spiritual and social phenomenon is—in spite of all the drawbacks caused

by the deficiencies of the present-day Muslims—by far the greatest driving force mankind has ever experienced.

Among some western educated Muslims there is current a very erroneous belief that Islam is now out of date and that its teachings are not compatible with progress. Nothing can be farther from the truth. A careful investigation of Islam shows that from whatever angle we examine it—whether it be from the point of view of Sociology, Morality, Psychology or the Physical Sciences—it is the religion of progress, suitable for all times and all people. By progress is not meant the demoralising tendencies of the present day. It is not a synonym for luxurious ease and irresponsible morals. Progress is that which elevates and ennobles mankind, and in this sense and in a wider and higher sense, Islam is progress. That Great English Muslim, the late Mr. Marmaduke Pickthall, in a lecture on "Islamic Culture," said, "Islam is a religion which specifically aims at human progress and shows the proper way of it in a number of commands and prohibitions covering every avocation of man's daily life, his social life and politics as well as every prompting of his mind and spirit". He also said, "No one who has ever studied the Quran will deny that it promises success in this world and hereafter to men who act upon its guidance and obey its laws, that it aims at nothing less than the success of mankind as a whole; and that this success is to be attained by cultivation of man's gifts and faculties."

Many Muslims today do not devote sufficient time to the proper study of Islam. It is their incomplete and faulty knowledge of their religion that is mainly responsible for their inferiority complex and their admiration for everything that the West offers. Now they have come to the parting of the ways. They must either stand where they are and die of starvation or take the road towards the so-called western civilization and be throttled to death by its soul-destroying materialism or take the path that leads to Islam and regain the vanished splendour and beauty of a bygone day. "The Star of Islam" will devote itself to help the Muslims to make the right choice for therein lies salvation. The distinguished writers who will contribute to these pages will show from time to time that in the light of the most advanced thought and the most recent scientific discoveries Islam is the only religion that can solve the distracting problems of the present day.

Ceylon Muslims As Businessmen

Their Decline And The Remedy

Views of Mr. W. M. Hassim J.P.,
The Well-known Merchant of Colombo.

A representative of "The Star of Islam" called on Mr. W. M. Hassim, J.P., at his bungalow in Pendennis Avenue, Colpetty, to find out his views on the conditions prevailing among Muslim businessmen of Ceylon. Mr. Hassim's considerable business experience and his intimate knowledge of the conditions obtaining in the Muslim community enabled him to view our representative's questions in the right perspective and furnish answers which will prove helpful to all who are interested in the improvement of Muslim Trade and Commerce—

He said that at one time the Muslims were the most successful businessmen in Ceylon, and the business in the Pettah was mainly in their hands. The reason was evident, Islam is a great patron of Trade and Commerce, and it characterizes them as blessings of God. The Arab merchants, during the regime of the righteous Caliphs carried on commercial negotiations with such distant countries as the Malabar Coast, Burma, Malay Archipelago and China. Some of the Caliphs were acute businessmen and the Holy Prophet himself in the prime of his youth went to Syria at the head of a trading caravan as a steward of the Lady Khadija. The trading instinct was in the Muslims and so long as the Ceylon Muslims remembered their glorious heritage, and concentrated their attention on business, and were faithful to the instructions laid down by the Great Prophet regarding dealings between customers and vendors, they were highly successful and prosperous.

Causes of Present Deplorable Position

"What is the Muslims' present position in business?" asked our representative.

"Most deplorable," replied Mr. Hassim. "In the Pettah, for example, you will find now only a few big

and those that will crop up in the future, and thereby bring Peace to the restless and panic-stricken world. No Hitlers and Mussolinis can grapple with the might of Islam if Muslim nations will revive in their hearts the spark of the flame which burned in the companions of the Prophet—the flame that once made Islam great as a social order and a cultural achievement.

establishments, unlike in the past and unless they look sharp the little hold they presently have will also be lost."

"To what causes do you attribute their decline and failure?"

"I have already given you the general cause. If you want me to enlarge upon the subject, I must say that in the first place the present day Muslims have lost interest in business. The professions such as Law and Medicine have greater attractions for them. These, must, of course, not be despised, for it is necessary to have Lawyers and Doctors in the community. It is a sign of progress. But when the sons of those who are in business and whose fathers and grandfathers and great-grandfathers have been traders, all try to enter the professions we have so many square pegs in round holes.

"Secondly Muslim fathers do not give their sons sufficient training in business. From their early youth they should be made to work as salesmen in the shops of others, not of their fathers. They will thereby, secure a thorough training in business, and when they have acquired sufficient knowledge and experience they may be taken into the establishments of their fathers. This type of young men is the most successful. Today they are allowed an easy time, and when they are forced to look after the business on their father's death or retirement, they are wholly unfit for the job and prove miserable failures.

(For want of space the publication of the rest of the interview will be continued next Saturday.)

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MUSLIM DECADENCE

A Telling Indictment

By "SHEIKH"

[The Author of this candid article is a well-known Muslim lawyer of an outstation-town in Ceylon. His zeal for the regeneration of the Ceylon Muslims is so great that he proposes to draw their attention to the abuses and malpractices prevalent among them by a series of contributions which will be published in "The Star of Islam" from time to time.—Ed.]

In response to the request of the Editor-in-Chief of "The Star of Islam" for a contribution for the first issue of this weekly, I am putting down a few stray thoughts which flashed across my mind.

Let me in the first place wish "The Star of Islam" with all my heart, all success and long life. May "The Star of Islam" rouse the Muslims from the comatose state into which they have fallen and make them once again, as in the Middle Ages, the leaders of everything that is progressive. May "The Star of Islam" never fade out of the Muslim firmament but may she twinkle and twinkle and continue to twinkle like the little star and become a wonder in the eyes of humanity.

When every community inhabiting this beautiful Island has more than one organ to voice its sentiments and to safeguard its interest in all spheres the Muslim community has hardly any. Why? Why have journalistic ventures failed in the past? Why is the position of the Muslim community today worse than in the days gone by? Why is the Muslim community today threatened with political extinction? These whys require careful consideration and correct diagnosis and I propose to get at the root cause of all this. Unless and until the root cause is removed, there seems to me to be no hope of salvation.

The Real Cause

The one and only cause in my opinion is that the general body of people, called "Ceylon Muslims" today are (barring of course some noble exceptions) Muslims only in name and not Muslims in the real sense of the term. The Muslims of today (I am referring to Ceylon Muslims only) have discarded the teachings of the Quran and the traditions of the Holy Prophet (O.W.B.P.) and have taken up instead to worthless trash imparted by self seeking and self glorifying pseudo-alims and so called spiritual leaders. The Quran and the Holy Traditions—the live wires of Islam, the books of guidance for the Muslims—which wrought marvels in the world are now called into action to be recited parrot-like during the month of Ramzan or by the bed side of the dying or at the graveyard of the dead.

The education that Muslim children receive today is of the materialistic type. It is calculated in rupees and cents. Can there then be any wonder that the fashionable vices of the present day—gambling, drunkenness, debauchery and immorality—prevail to a very large extent amongst the

Muslims? The so-called educated, when they get upon a public platform, wax eloquent on the past glories of Islam and with a wave of their hands they take you to the Universities of Cordova and Bagdad and expatiate on the wonderful civilisation which spread from such centres but in the field of practical politics they vanish into thin air.

The Brotherhood of Islam—an institution par excellence—which has no parallel, except perhaps impracticable ideals, amongst the members of the other communities, is today honoured in the breach rather than in the observance thereof. When one ponders over the many parties (the followers of the various tareeks included), factions, disputes over the management of Mosques and shrines with occasional bloodshed added to the quarrels, and the dissensions prevalent in the observance of festivals and the creation of political bodies with selfish motives, one wonders whether the Muslims of Ceylon have bade adieu to "Islamic Brotherhood".

Pompous Exhibition of Wealth

The institution of Zakat—the practical ideal of Islamic socialism—which did away with poverty in the days gone by amongst the Muslims, has become today an institution for pompous exhibition once a year of the wealth of the swell-headed Mudalalees. The dispensation of Zakat as practised today has encouraged poverty amongst the Muslims, and has placed a premium on begging. Everything un-Islamic finds its place in the Muslim body politic today and everything Islamic ordained by the teachings of Islam is practised to the very letter by the non-Muslims. I shall, Inshah Allah, deal with each subject separately in my subsequent contributions.

It now behoves the "Star of Islam" to instil into the minds of its readers Islamic ideals, to open their eyes to the prevalent corruptions, to regather the scattered sheep under the banner of Islam, and to restore Islam to its pristine glory. May the Star of Islam re-organise and regenerate the now decadent spirit of Islam amongst the Muslims of Ceylon and lead the Muslims to regain their rightful place in this world.

Let me now conclude this short contribution with an exhortation from the Holy Quran—"Wa'tasmoo be hablillah jamee-an wa la ta farraqu" "hold fast to the cord of Allah (the teachings of the Quran, which is Islam) and be not departed therefrom".

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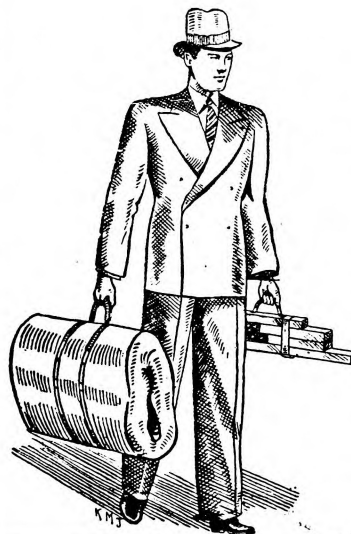
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The Cultural Aspect Of The Quran.

(Continued from page 3)

On this the Sheikh replied:—

"The experience which is described has its origin in the ever-varying life of the qalb; and it appears to me that the recipient of it has not yet passed even one-fourth of the innumerable 'Stations of the Qalb.' The remaining three-fourths must be passed through in order to finish the experiences of this first 'Station' of spiritual life. Beyond this 'Station' there are other 'Stations' known as Ruh, Sirr-i-Khafi and Sirr-i-Akhfa: each of these 'Stations' which together constitute what is technically called Alam-i-Amr has its own characteristic states and experiences. After having passed through these 'Stations' the seeker of truth gradually receives the illuminations of 'Divine Names' and 'Divine Attributes' and finally the illuminations of the Divine Essence."

Whatever may be the psychological ground of the distinctions made in this passage it gives us at least some idea of a whole universe of inner experience as seen by a great reformer of Islamic Sufism. According to him this "Alam-i-Amr," i.e. the world of directive energy," must be passed through before one reaches that unique experience which symbolizes the purely objective. This is the reason why I say that modern psychology has not yet touched even the outer fringe of the subject."

Duty of Muslim Youth

As Muktar Pasha says, the 20th century has dawned in the world of Islam with promise of fresh life and vigour and it is up to the Muslim youth of Ceylon to make an effective contribution towards the realization of our hopes. As I have said the Holy Quran is a mine for original research and the hidden treasures are all lying there to be dug up and brought to light. Let me give one example from a comparison of the translations of a short sura of the Quran as it was translated in the past and as it should be done in accordance with the advancing tide of modern knowledge.

Mr. Yusuf Ali in translating the Surathul Fil [Elephant] [Chapter [150] says that God destroyed the troops of Abrahah, the Abyssinian, who invaded Mecca by sending a flight of birds which struck the troops with stones of baked clay. In his note 6272 he says that these stones "caused a great pestilence to arise and destroy the whole of Abrahah's army."

He translates the word Thayr by the word "birds" and Sigil by the words "baked clay."

Penrice's Koranic dictionary gives the same meanings but it also shows that the words have other meanings. For instance the first word may also mean "a flying thing, or an evil omen"; and the verb Sigil means to pour forth."

I have always been struck by the absurdity of birds throwing baked-clay stones and killing a whole army. This is how Muktar Pasha translates this chapter—

"Know'st thou not what thy Lord did of old time to warriors who were borne into battle by elephants? Did he not turn their boldness to disaster and their audacity to ruin.

Arousing against them a never-ending shower of winged assailants springing into space and thronging the sky?

Then did these attack them with their poisonous darts. And laid them low like dead leaves to become the breakfast of worms."

In a note he says "Some Abyssinians who marched to besiege the city of Mecca in A.D 570 were attacked by an epidemic of small-pox and forced to raise the siege."

One cannot but be struck with awe at the subtle way in which the Great Allah intended to convey the idea of

the small-pox bacilli for all times to succeeding generations of human beings!

This is what Muktar Pasha says of his translation:—

"After most carefully weighing and pondering on the whole of the Book we have chosen a selection which will, we hope, serve to make plain the essential spirit of Islamic teaching. And if we have not been able wholly to avoid that repetition which is such a feature of the original, it may yet well turn out that the reiteration will not be entirely without value in that it will tend to maintain the harmony of the original text and to emphasize the relations between its various parts, and will also prove useful by increasing the stress on the main directive lines of thought."

Charm of The Quran

"The Quran in its original Arabic dress, has a seductive beauty and charm of its own. Couched in concise and exalted style, its brief pregnant sentences, often rhymed, possess an expressive force and explosive energy which it is extremely difficult to convey by literal word for word translation."

"There are certain foreign languages into which a good many different translations of the Quran have been made at various times. This multiplicity of attempts is in itself sufficient proof that previous renderings had been felt to fall short of perfection. Each fresh attempt expressed the ever renewed desire for something more fully adequate to the spirit of the original."

"Every translation of the Sacred Writings of any Faith must accept conditions and restraints beyond those naturally imposed by purely linguistic considerations. A thorough knowledge of both languages, though an essential, is not in itself a sufficient qualification for him who undertakes such a task. A sacred text, if it is to live again in another tongue, must be rendered by pens themselves impregnated with the very spirit of the life of the original. Perhaps the weakest point in most translations of the Quran is that they follow the mere letter far too meticulously. We have here made an entirely fresh and independent rendering of the verses which we have selected, hoping in this way to present more accurately and vividly, the actual thought of Islam."

"The often too concise phrasing of the original text has demanded and received amplification, following the guidance of the best and most illustrious commentators."

"The imaginative expressions and the metaphorical language in which numbers of suras [or chapters] abound so luxuriantly, have necessarily been rendered with circumspection and care but also with the continual thought of how best the essential idea or emotion might be conveyed to the alien reader. In order to give the requisite precision to the French text, the introduction of periphrases has been unavoidable. It has sometimes been necessary to sacrifice the sequences of the original Arabic and to make adjustments in the arrangement of sentences so that the rhythm and balance of the rendition might be preserved; for in making a literary translation it is indispensable—since this is in itself a complete composition in a different milieu—that the phraseology should conform to the idiom and the genius of the new tongue. This is no less important than is the exact transmission of the original thought."

"Such then are, as I conceive it, the conditions demanded for complete success, far too many, perhaps, for us to anticipate the fulfilment of them all. Have we, in spite of their number and complexity, attained our object? It would be daring indeed to advance any such claim! We can but throw ourselves on the indulgence of the instructed reader."

Allah's Readiness to Help

It is with the object of calling attention to this aspect of the Quran that I have ventured to write to the first number of the Star of Islam—which I hope will really emulate the Thariq, the Islamic Star of piercing brightness [chapter 86].

Once the Muslim youth will realise that this spirit of research, coupled with a due and faithful observance of the Islamic Law, will enable them to withstand the onset of the dry-rot which has now seized the whole world, the task of this paper will be completed, and its object achieved. There is the great God always ready to help us and I will not be a Muslim if I do not refer to the latest example of how ready the Almighty Allah is to help the true believer. As the Quran says every attempt to blot out the light of Islam will only involve the person so attempting in ruin and disgrace. We Muslims have all read of how the troops in Palestine were contending against the rebels and how assiduously the house to house search for rebels in the Muslim area is being carried out. The British authorities have strenuously denied that any outrages have been committed during these searches and we are prepared to believe these statements. But even so, my Muslim readers must have realised what these searches by soldiers, however carefully conducted, must have meant to the innocent, sensitive, cultured and refined Muslim families. Well, as a set off I would ask my Muslim readers to look at the picture in the Far East now being enacted which is causing such intense indignation not only in the breasts of the white parts of the British Empire but also of the coloured portions. The British authorities will now vividly realise the pain in the breasts of all of us Muslims when we read of the persecutions in Palestine.

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A Sinhalese Salutes

His Fellow-Countrymen, The Muslims

BY T. MAX PERERA

(Through the courtesy of The Editor, "Times of Ceylon")

Bygones have become bygones, and, especially because they have been our fellow-countrymen for centuries, I, for one, do not believe that I shall ever fall out with a Muslim, for whom I bear an unusual amount of respect because he is an incorruptible sort of person, the social fabric of whose life is based upon the rockstone of his religion.

Our quarrel has directly led to a renewal of love, and it is not meet that we should break faith and fellow-feeling for the greater good of our country. And now that we have clasped hands firmly together, they must be our neighbours and our trusted comrades henceforth.

Firm in the Faith

As a compact community of men and women, they must necessarily command a great deal of admiration.

Right in the centre of the country as in some remote corner, in every town and many a village, the Muslim community has its own mosque and its muezzin, five times a day the summons to prayer resounding in their midst, as they turn Meccawards to pray, and call on the holy name of Allah; and as often as I've heard that call and seen them at their prayers, I have told myself that only a great-souled people can keep on praying to God in this daily manner.

If not for anything else, I feel that I must offer an unstinted meed of praise to these men scattered in our midst, yet clinging firmly to their faith, who, although they throw their entire energy into the development of their trade or business, yet never forget that the dearest concern of the Muslim is Islam, the religion of his fathers.

Others may in times of adversity and suffering turn to God and seek consolation in religion, and forget their God in the days of plenty; but to the Muslim, in and out of season, whether it rains or shines, religion is the all-absorbing passion of his life, at the termination of which the immortal houris will hand him the eternal cup of bliss at the golden gates of Paradise.

The ravages of atheism and the inroads of these latter-day theorists, who are sowing dissension in our midst will not be powerful enough to leave any damaging effect upon the Society laws of the Muslim, whose brotherhood is cemented and held together by the All-merciful will of Allah and the words of the Koran and the Prophet.

Scoured the Seas

Their fathers scoured the Eastern seas and carried the merchandise from land to land, and fought the monsoon's fury and tamed the ocean's pride, with freight of glittering stones within their ships, and piles of cinnamon in their stores, just as their sons today, our fellow-countrymen are following in the footsteps of their parents, stocking their merchandise within their shops and extending their trade connexions both in and out of the country.

They have also inherited a wonderful business acumen which has benefited the country in general. Profit and prosperity have gone hand in hand

with their exertions borne out of a genius for patient industry, and we Sinhalese might very well learn the lesson of perseverance and tenacious grit from these merchant men, the Muslims.

Nor are men of outstanding learning and ability wanting in a community of great thoughted people for whom the supreme aim of life is unremitting labour, and, in the course of toil before and after, do they ever fail to look across the seas to Mecca, for there is no God but God, and Mohamed is His prophet.

A Model Muslim

Razik and Abdul Caffoor, Macan Markar and the gem merchants of Colombo and Galle, are household names associated with wealth and merchandise.

Mohamed Reyah and Maas Majid have both their personal merits, while eminent lawyers of the day who have sat at the feet of M. T. Akbar when he was a lecturer in the Law College speak of him not only with the reverence due to a "guru" but as of a mystic, a prophet and an oracle.

A daily reader of the Koran, one who drinks no wine and lives according to the tenets of his faith, Maa Thajjoon Akbar may well be taken as one of the model Muslims of the Island.

United People

And just as Warden Stone or Father Le Goc may each get around him succeeding generations of men bound by links of attachment that grow closer through the years, there are Muslims and Ceylonese of many varieties, who touch their hats at the mention of T. B. Jayah's name.

Whether in the gem-pits of Ratnapura or Rakwana, or in the gay shops of the Fort and the Pettah, whether in remote boutique or village bazaar, the Muslim plies an indispensable trade, living his own inimitable kind of life, fasting and feasting according to the religious seasons, and leading an exclusively community life where family ties remain holy and unbroken between Muslim and brother Muslim, because they are always a united people, bound one to another in an inseparable manner that can be explained only by the fact that they eat together and live together and worship the same God, giving Him all the honour and the veneration due; following the same laws that the ancients followed when the God of their fathers spoke to them from the thunder and the cloud and the ways of men were both simple and undefiled.

Fellow-Countrymen

The indefatigable daring of the searover and the restless energy of the merchant-sailor in addition to the warlike instinct inherited by them from the nomad tribes of Araby and the princely horsemen of the desert, have all contributed to make them rich and successful wherever they have established their settlements; and just as their buildings are the biggest and the grandest in the country, so is their community the wealthiest in the land, with the Crescent in their midst,

The Muslim National Anthem

BY SIR MUHAMMAD IQBAL

(Translated into English by Mr. Altaf Husain, M.A. in The "Muslim Review," Lucknow)

Ours is China, ours Arabia.
Ours too is Hindoostan:
Our home is all the wide world over.
Truly are we Mussalman.

The Sacred Trust of Tauhid holds yet
In our hearts its glorious sway,
We, its guardian-keepers never
Tread but 'pon a thorny way.

'Mid the worlds all idol-houses
First when House of God arose
We, its guardian-keepers chosen.
It our own protector chose.

'Neath the shade of swords unsheathed
Grew our sons to statured men,
Dagger-shaped our Nation's banner:
Yonder Crescent,—now as then—

Long with our Call insistent
Rang the valleys of the West,
None could our tide of conquest
Ever stem or bring to rest.

O ye Heavens! Falsehood never
Overcame or bore us down,
None could our ordeals tried
Have not we our mettle shown?

Andalusian Gardens! do you
Yet those early days recall,
When amid your branches high-built
Nestled our perches all?

O ye waves of heaving Tigris!
You too know us, you too know!
To this day our tale narrating
Onward do your waters flow.

O thou Holy Land beloved!
Fighting for thy honour slain
Fell we, shedding blood which haply
Courses through your sandy vein.

Chief of Hedjaz* is our leader:
He our Caravan yet guides,
His name a never-failing healer:
Solace to our soul provides.

Like a Clarion Call to march on—
'This the anthem of Iqbal
Onward gain our Caravan sets,—
Triumph it shall, it triumph shall.

* Prophet of Islam.

elevated on a minaret under which
the muezzin calls the faithful day by
day to prayer.

The country shares their wealth,
and profits by their enterprise, and
we Sinhalese will not quarrel with
them again, for they are our fellow-
countrymen, our neighbours and con-
freres—a good and God-fearing people
from whom if we can learn this one
lesson of following our respective
religions with a truly religious spirit
like the Muslims, devoting at the
same time all our care and attention to
the success of our earthly concerns,
giving to Caesar the things that are
Caesar's, and to God the things that
are God's, we might also hope to be as
successful and as contented as our
fellow-countrymen—the Muslims.

Pilgrimage Made by s.s. "Al-Medina"
and s.s. "Jehangir"

Statement Of The Pilgrims

BY M. A. SALMIN

The sad plight of the Muslim pilgrims homeward bound by s.s. "Jehangir" owned by Messrs. Turner Morrison & Co. is depicted in the most heart-rending style in the *Daily Inquilab* of Bombay of the 21st of June, 1939. The complaint pertaining to the maltreatment of the staff, shortage of water supply and above all, the very unsatisfactory meals supplied to the pilgrims of the holy shrines must be given serious attention; and we hope that the Moghal Line will try her utmost to introduce the same facilities which her rival company the Scindia is affording, after going through the statement of the pilgrims, which runs as follows:—

"During our onward journey by s.s. "Al-Medina," we enjoyed a comfort never heard of before. Better meals were always served than what were registered. If, having no appetite, a pilgrim did not take his meals, he was immediately accosted by the staff and requested to partake of some other relishing things instead, and he was served even with apples and other fruits. Moreover, the taps of fresh water were open day and night. Latrines and bathrooms had an abundant supply of fresh water, so much so that many a pilgrim was seen washing his clothes with the same water. We never came across a staff more courteous than that of "Al-Medina."

"A few of us who were left at Jiddah,—all the other pilgrims, brought thither by the Scindia Steamers, having returned to India—were compelled to sail by the other company's steamer. As a rule we submitted our tickets and passports to the Wakil of the Scindia Co. at Jiddah, who kindly arranged our sailing per s.s. "Jehangir," owned by the Moghal Line (Messrs. Turner Morrison & Co.) on payment of Rs. 80/- per head, only to save us from the trouble of waiting at this port. This further proves the high-mindedness of the Scindia Company.

"Unfortunately in our homeward journey, we became victims to the calamities never dreamt of before. Throughout the voyage, we were prey to hunger and thirst alike. In spite of being twice served with Biryani, it was unanimously rejected to be cooked and served for the third time as we preferred dhal and rice instead. For three or four successive days the bread supplied was of a rotten stuff. When the cries became overhearing and the captain and the doctor were repeatedly reported, it was then agreed to use fresh flour instead of the old stuff. Curries were prepared out of putrid potatoes with too much raw onions. Once we were supplied with mango chutney, but were totally refused for the second time on pretence of its being exhausted, although on cash payment it was always available. It was the same case with the curry. The curry, being too insipid to use, was generally thrown into the sea.

"Fresh water chaos was unbearable. We had to line up before the taps as beggars and sometimes there was a quarrel, too, amongst the pilgrims. The quantity supplied was so deficient and scarce as to make us believe that we were in the desert of Karaba, destitute of water.

"In spite of the paucity of the pilgrims, we had to face such troubles,

(Continued on page 8)

The Value And Aims Of Islamic Studies

(Continued from page 1)

Challenge to One's Scale of Values

What we must keep in view in our intent study of the subjects relating to Islam is that such study offers a challenge to one's scale of values, to his outlook on the world and its problems, and, in fact, to his whole being. Whether one likes it or not, he is obliged to settle with this challenge. This necessitates a study of one's religion with a certain aim. There are different aims pursued by different classes of people in the study of Islam. The first of these classes consists of students who have travelled in Muslim lands, their aim being to supply to the adventurous West information that would help them to deal with Muslims found therein. They do not make serious attempts to understand Islam.

The second class of students includes Professors of Western Universities who make it their business to study Islam systematically in its various aspects. Often they try to evaluate the claims of Islam from their own angle of vision. But their main object is to chart down facts of all kinds about Islam, whether these facts are relevant or not to the task of evaluating Islam. Their aim, namely, the charting down of facts, is a valuable one, but we have to take into account the orientation of the mind that engages itself in this kind of work. This aim may be described as obscurantist and encyclopaedic not practical and relevant.

The third class of students of Islam consists of Christian Missionaries who work mainly for the evangelisation of their religion in opposition to the progress and interests of

Islam. The writings of such Missionaries, though they offer good observational material, are in themselves valueless in so far as they judge and evaluate Islam from a negative point of view, wrongly argued out or misinformed. There is now evidence, however, of a tendency towards moderation among Christian Missionaries as also of a tendency to value first-hand information. Henry Martin of the School of Islamic Studies deserves a special mention in this connection.

The fourth class of students of Islam is made up of orthodox Muslims. These study their subjects uncritically and devote a great part of their time to Arabic Logic, Greek Logic, Muslim Law and pre-Islamic Literature. The tradition which has prescribed this syllabus dates back from the reign of Alamgir I, during whose reign a certain Moulvi Nizam-Ud-Din of Sihai, near Lucknow founded the well-known Arabic School called "The Firanghi Mahal". This study may have performed a useful function in the past, but is quite out of place in the modern world which requires a critical handling of practical problems.

Reconstruction of The Past

The fifth, but not the least important class of students, is represented by those who like the orthodox students of Islam are working outside the Universities, or, if they are formally connected with universities, are relatively independent of the mere fact-gathering aims of European orientalist. This class has a genuine love for Islam and its teachings, and its aim is to glorify the past of Islam by documentary research. Examples of this class are provided by the Diaratal Maarif at Azamgarh, the Darun Nadwah at Lucknow, and the Islamic Research Institute at Lahore. The interest of this class is so great

in the reconstruction of the past that the larger aim of finding the answers which Islam would give to questions which arise in the present, or questions which are going to arise in the immediate future, is almost completely obscured. Though a reconstruction of the past is always a legitimate glorification, it must be admitted that the concern of the modern Muslims today is more to adore his intellectual heroes, and less to study them with a view to find out whatever of value it is possible to find out in their lives and works in terms of the practical problems of today. The glorification of leaders of Moslem culture, such as the poet Sir Muhammad Iqbal, should not be pursued as an end in itself. This school of Islamic studies, therefore, would greatly enhance the value of its work, if it were oriented towards a study of the present as well as that of the future.

In our studies we should take pains over reconstructing the relevant past of Islam, but always with a view to evaluate Islam. We should study the past not merely and vaguely to inspire ourselves in the present but also and primarily to adjust ourselves to it. We should study our intellectual heroes in order to wrest from them things of value to our practical life. These, then, should be the value and aims of Islamic Studies.

Statement Of The Pilgrims

(Continued from page 7)

Otherwise we would have had worse troubles when the steamer had to proceed with her full load. After having occasions to sail in the Steamers of both the companies, we have arrived at this bitter conclusion that the Moghal Line is quite inapt for the Haj service and we shall advise the other pilgrims not to perform their journeys on Moghal Steamers at all costs.

Sgd. HAJI ALLAH BUX, Moh. Khatra Bazar, Saugor, with his passengers.

" " ABDUL RAOOF, Mohalla, Madanpura, Bombay, with his passengers.

" " ZAHIRUDDIN, Naeq Basthi, Lucknow, with his train of passengers.

" " WARIS ALI SHAH, Kamatipura, Bombay, with his train of passengers.

" " HAFIZ MOHAMMAD HUSAIN SAHEB of Lucknow. (The Daily Inquilab, Bombay, 21st June, 1939)

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