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# Youth May Be Gone But Thought Is Ever Young

## Meaning Of Popular Hadith

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

[In this series of articles, of which this is the first instalment, one perceives the workings of a great man's mind. As no Muslim can afford to miss this interesting series and as we anticipate a very great demand for "The Star of Islam", all are advised to book their copies early. In the next instalment, which will be published next Saturday, Mr. Akbar writes of a strange discovery he made after his retirement.—Ed.]

Our Holy Prophet is reputed to have  
religion, some of his followers to die  
in his opinion. *Cable Mouth.*  
phenomenon of religion, and religious  
with spirit one clearly defines traditions,  
of spiritual nature; and; for if it  
of mutual understanding or Hindu  
soon bridged over the gap appear to con-  
to the purpose of the conjunction, the  
dogmatical imperatives occurring in  
almost every page of the Holy  
Quran viz: to do good to God's  
creatures. So long as there is human  
life, there will always be desire in  
man's breast. In Pope's words:

"Hope springs eternal in the human breast.  
Man never is but always to be blest."

Professor Melamed in his *Spinoza and Buddha* wrote, with remarkable insight, as follows;—

Buddha and Jesus suggested to man a moral conduct, whereas the prophets of Israel, Plato, and Kant spoke to man in terms of the categorical imperative. Redemptive religiosity suggests that man can be good; legalistic religiosity commands him to do good. The one overflows with sympathy and compassion for all creatures; the other concerns itself with stern justice for man. Redemptive religiosity regards man as only a suffering creature, a victim of fate. It addresses itself to man in an abnormal state. It beholds only the crippled, the sick, the poor, the beggar, the aged, the blind, and the leper. To this suffering, bleeding, and agonizing humanity it conveys a message of salvation. But legalistic religiosity imposes itself upon men in all stations of life and it addresses itself not only to a part of humanity but to all of humanity.

"Redemptive religiosity conquered the world because of its appeal to the lowly. The lionizing of the poor represents the piety of the Aryan, but not the religiosity of the Semite. Legalistic religiosity is indissolubly interlinked with ethics, which becomes the grammar of conscience for all men in all stations in life. Its

central theme is not living creatures or suffering humanity but active man. It sympathizes not only with lowly man but with struggling humanity. In this attitude legalistic religiosity is in accord with Platonic and Kantian ethics.

"Like Buddha and St. Paul, Spinoza speaks the language of moralism, not of ethicalism. His main theme is salvation, not welfare; spiritual happiness, not political or economic reform. He who said that we are only slaves of nature could not possibly have been the creator of ethics which implies activism. His heart was full of compassion and pity for the downtrodden and the oppressed. A teacher of immanent religiosity, he heard only the voice of nature in all creatures, of which man was only one.

"Morality is the logic of a dead God; ethic, of a living God. A God who is identical with nature has no power, for he needs none, He cannot love or be loved, reward or punish."

### True Meaning of the Hadith

If the Hadith, on the contrary, is authentic Our Holy Prophet could only have meant to give the advice that a Muslim should control his desires and sublimate them.

Allah says in Chapter 59—verse 9.  
 "And whoso is saved from the  
 avarice of his own soul,—such are  
 they who are successful."

In Chapter 11—verse 138 Allah enjoins the Muslim to dye himself with the attributes of Allah. Now these attributes of God are not dead attributes; on the contrary they are most active and pulsate with life. Viewed in this light, the true inwardness of the above Hadith dawned on me in all its blinding vividness, only after my retirement on pension, after a life of incessant drudgery and activity. It was not because there was more leisure for reflection and lamentation over one's vanished youth and consequently because of the chastening effect of such reflections in curbing unnecessary desires.

(Continued on page 8)

## New Ruler Of Selangor

On the death of His Highness the late Sultan Sir Alauddin Sulaiman Shah, his son, His Highness Sultan Hissamuddin Alam Shah, has succeeded to the throne of Selangor. The late Sultan was an enlightened and broadminded ruler. His noblest trait was his zealous devotion to Islam. He was an authority on the Quran and Islamic Law and wrote and published many religious books which are now in daily use in Malay schools. May his soul rest in peace! The new ruler is the worthy son of a noble father whose great traditions he will follow.



*His Highness Sultan Hisamuddin  
Alam Shah*

## An Appeal

**To All Lovers Of  
The Prophet Of Islam—  
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## The Cardinal Practices Of Islam

BY  
**M. A. Al-Haj Salmin,**  
B. Litt. (London)

Prayer, Charity, Pilgrimage, and Fasting, are the four Cardinal practices of the Moslem religion.

About prayer, the Quran says: "Rehearse that which hath been revealed unto thee of the Book, and be constant at prayer, for prayer preserveth from crimes and from that which is blameable; and the remembering of God is surely a most sacred duty".

There is the five times daily prayer at the prescribed hour, the individual facing Mecca and directly supplicating to God. Cleanliness is enjoined as a preliminary to prayer. The various gesticulations and motions of the body in prayer are significant. There is the folding of the hands across the abdomen, the gradual bending of the body. Acknowledging the prostration, the hands are brought to the

month of Ramadan, the  
month of fasting. Charity is an  
important aspect of Islam.

Fasting has its chastening influence with its underlying principle of self-denial. The Quran gives the following instruction regarding fasting: "O ye that have believed, a fast is ordained to you, that ye may practice piety, a fast of a computed number of days. But he among you who shall be ailing, or on a journey shall fast an equal number of other days. And they that are able to keep it and do not shall make atonement by maintaining a poor man. But if he fast, it will be better for you if he comprehend. God willeth that which is easy for you".

The purpose of the pilgrimage to Mecca is to do away with all sorts of sectarianism and schismatic tendencies, uniting all Moslems into one common brotherhood, with Mecca as the one religious centre for all. Moreover, in Mecca was the early struggle of Islam, and it consummated its victory there. It is made holy by the Prophet's pilgrimages with his followers, and it is the place of the House of God. So, nothing can be more inspiring to a Moslem, nothing is more holy to him, than a pilgrimage to Mecca—towards which he faced fivetimes a day.

Many caravans even today travel towards Mecca from Jeddah. The inspiration is still fresh. And as they march on camels' backs, the name of Allah rises up from their parched throats. "I am in Thy Presence, O the Mighty, lead me in Thine own way, O Allah, as I approach Thy throne."



## Women's Section

## Two Heroines Of Muslim India

## Inspiring Examples

By Miss Lubna Alee

Muslim India has produced great heroes and heroines, the study of whose lives is always a source of inspiration. I write this short article to tell my readers, as briefly as I can, about two of those names adorn the pages of the history of the Muslims in India, as I do in the hope that from their lives my sisters may learn many useful lessons.

**Sultana Razia**, the daughter of Sultan Shamsuddin may be called the Mary Queen of Scots of the Muslim World. She was the first and only woman ruler who sat on the throne of Delhi. She was a woman of great talents, and her father always appointed her as his regent during his absence from the Imperial Capital on his southern expedition. Her conduct in discharge of her duties won the admiration of all.

On her father's death, she was invited by the ministers and ulamas to assume the reins of Government. Her rule was characterised by quickness, wisdom and statecraft, which would reflect credit on the greatest of rulers. Her greatest virtue was her love of her subjects.

## Opinion of Historians:

A contemporary historian says that she was "a great sovereign, sagacious, just and beneficent, and patron of the learned, dispenser of justice the cherisher of her subjects, and of warlike talent, and was endowed with all admirable attributes and qualities necessary for kings". Elliot says that she was "a wise, just, merciful, affable, beneficent, and fortunate sovereign, possessing all the best qualifications which become of a ruler, except that she was not endowed with the force of man". Ferishta, another writer, says, "Razia was a woman of every virtue, and her reign was a golden age for the Muslims of India".

## Queen Chand Bibi

Another great woman that India produced was the Princess Chand Bibi of Bijapur. Elphinstone, the historian describes her as "one of the most distinguished women that have ever appeared in India". She acted as regent when her nephew, Bahadur Nizam Shah, was a minor. The people of Bijapur loved her for her goodness and admired her for her able administration of the State. When in A.D. 1595 Ahmadnagar was besieged by the Moguls under Prince Murad, the son of Akbar the Great, she defended the city with remarkable courage and showed that not only Rajputs but also Muslim women could be the bravest of the brave.

One night during the siege, instead of seeking safety in her Mahal, she exposed herself to the same dangers as the others and was superintending the works of defence. When she discovered that her men were about to desert their posts, she sprang forward with a naked sword in her hand and fought with such courage and consummate skill that the enemy were forced to retreat. Turnbull, the historian says that "those who read the story of Queen Chand will see that not by mere pride of place did she gain for herself an undying name in the story of India, but by her qualities of courage, truth, and honour she achieved one of its most golden deeds."

## Lesson For Modern Women

We Muslim women of today cannot all aspire to be rulers of states. But we can be the Queens of our homes.

## Finding Joy In Domestic Duties

BY

Miss Layla Hussain

Much of the happiness in the home depends upon us women. There are women who take an art of house-keeping. But there are others who consider domestic duties as drudgery, and get rid of it as possible. The former type of women may be called home-makers, the latter home-breakers.

Women must take a delight in doing their domestic duties. Whether they are cooking, dressing, or dusting, if they are happy to do the work and do it with the air of artistry. In taking care of children or of the house, there should be no feeling of drudgery. The most successful and happy women are those who lift everything into the artistic realm. They do their commonest duties with dignity and carry themselves with serenity and ease. They take a joy in attending to every detail and arrange every piece of furniture so as to express good taste. The whole atmosphere of the home is that of peace, rest, and happiness.

The other type of women makes the work. They put off things as much as possible. Everything goes wrong. The furniture is not properly arranged. The house is not clean. They say and they do. It does not matter. There is nothing in it to satisfy the mind. It breeds dissatisfaction and gloom.

## Index To a Woman's Mind

A visitor to a house can by its general appearance say at once whether the women therein are good, gracious and intelligent, or lazy, ill-tempered, shallow minded, and uneducated. The state of the home is a true index to a woman's mind.

Some modern girls think it a humiliation to sweep the floor or to cook in the kitchen. They think it is more dignified to be lazily reading a novel or romping about in unwomanly pursuits. Such girls can never prove to be good wives and mothers unless they mend their ways. They should remember that work is worship. If they will but attend to their domestic work properly, giving a helping hand to mothers and sisters, they will soon acquire self-control, diligence, strength of will, content, and a hundred other virtues which the idle never know.

and show great courage in overcoming difficulties, love and kindness to the other members of the family, and tact and wisdom in handling an embarrassing domestic problem. We cannot, however, do this unless we have the proper knowledge and training. We should, therefore, educate ourselves and our sisters in the right manner; and such education must conform to the Shari'ah of Islam. Only then can we hope to progress.

## Children's Corner

## The Editor Begins Children's Life of Muhammad.

Dear Girls and Boys,

I promised to start telling you the story of our Holy Prophet's Life. I am sure you love to read it and that as you come to know more and more about him your love and respect for him will increase. I told you last week that he was really a wonderful man; in fact, he was the greatest man who ever lived. As you read his life, you will understand what I mean.

Our Holy Prophet was born in Mecca. It was a city of great importance in Arabia. It was situated in a low-lying valley. On the west was a range of hills, and on the east high granite rocks. The Kaaba was in the centre. It had regular and paved streets, fortified houses, and a town-hall. The city shewed signs of prosperity.

The Prophet's father was Abdullah who belonged to one of the noblest families in Mecca. His mother was Amina, a daughter of Wabih, the chief of the family of Zuhri. The year following the marriage of his parents a notable incident took place. Abraham al-Arsham who was the Abyssinian Viceroy of Yemen was jealous of the wealth which came to Mecca. He had built a Church at Sana. When a Meccan caused some dishonour to the church, Abraham took that as an excuse to attack Mecca.

He came with a large army. He rode at the head of his troops on a beautifully dressed large elephant. The Meccan women and children were so frightened that they fled to the mountains close by. The story goes that as the Abyssinians approached Mecca a wonderful thing happened. A very large number of birds appeared with stones in their beaks. They threw the stones on the enemy and created great havoc. At the same time it began to rain furiously. The enemy were beaten and Abraham fled to Sana. Covered with wounds, and died there soon after his arrival.

After this incident, Abdullah, the Prophet's father, died while he was going to Yathrib. A few days after his death our Holy Prophet was born and he was named Muhammad. The exact date of his birth was 29th of August 570.

Next week I shall tell you about his early childhood. I want you to remember that I shall be setting you easy competitions. If you want to win the handsome prizes, you will have to read the Children's Corner carefully every week.

Your Friend,

THE EDITOR

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## Simple Lessons in Islam

BY

His Holiness Maulana Mohamed Abdul Aleem Siddiqui

and

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

- Q. What is Islam?
- Q. What are the articles of Faith in Islam?
- Q. What are the principles of Islam?

- A. Islam signifies complete submission to the will of Allah
- A. The articles of Faith in Islam are called *Iman* i.e. believe in:
  - (1) The Oneness of Allah
  - (2) All His Angels
  - (3) All His Books
  - (4) All His Prophets
  - (5) The Day of Judgment

- (6) That the power of doing good or bad actions proceeds from Allah and Allah alone.

- A. The principles of Islam are five in number, namely,
  - (1) Declaration of Faith in the Oneness of Allah and in the Divine Messengership of Muhammad.
  - (2) Prayer five times a day
  - (3) Distribution of Zakat or poor rate
  - (4) Fasting in the month of Ramadhan
  - (5) Pilgrimage to Mecca

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## RELIGION AND SCIENCE

## Not Opposed To Each Other

— By —

*His Holiness Moulana Muhammad Abdul Aleem Siddiqui*

THE myth of everlasting conflict between science and religion has been given wide and persistent publicity. Consequently they have come to be recognised as avowed adversaries of one another. There is no wonder, then, that nowadays, it is taken for granted, that a scientist can never be a man of religion, and that a religionist must make it his duty to fight and oppose science.

SINCE attaining the age of discretion, I have been profoundly thinking over the matter, and I can say that I have studied and examined the problem in all its phases. I am convinced that nothing but pure misunderstanding is at the root of this commonly prevalent but erroneous idea.

ON the one hand, a scientist, because he is innocent of any knowledge of true religion, presumes that it would demand and expect of him allegiance to and observance of a system of opinions or doctrines beyond the pale of feasibility and the range of reasoning.

On the other hand, a religionist, because he is ignorant of the real signification and spirit of science, labours under the false impression, that study, research, and knowledge of science, would prove noxious, if not fatal, to those convictions and beliefs of his which form the bedrock of religious teachings.

The greatest harm, that this false notion of antagonism between science and religion has inflicted on humanity, is, that the scientists have all along fought shy of religion, lest its teachings might interfere with their researches in the regions of science; and the so-called religionists have avoided all contact with science for fear of being led astray. In short, generally speaking, the very name of religion has become an anathema to the scientists, and science and all that it stands for, as something profane and satanic, to the religionist.

In my opinion, if the significance and implications of science and religion, with their spheres clearly defined, were to be appreciated and understood, the mutual mistrust and suspicion would soon be bridged over, and misunderstanding, the cause of it, would be easily removed, to the lasting benefit of mankind.

It is well-known that material sciences act as help-mates to one another, as for example, chemistry needs the assistance of mathematics, botany that of chemistry, and physiology that of both of these. They do not exhaust the list, by any means, for this reciprocal help can be shown to be the dominant feature in the onward march of all the sciences.

Investigations go to prove that theology is also a science. There is no reason, then, why the theologians should be averse to seek the help of the natural sciences for elucidating the problems of theology. If, instead of treating them as antagonists, they were to welcome them as allies, the results would be, indeed, happy and satisfactory.

Now, in order to accomplish this successfully, it is obviously essential, that on the one hand, one has a clear conception of what religion exactly means, and has before him all its cardinal articles and fundamental principles; on the other hand, he gets himself thoroughly acquainted with the specified domains of various sciences, and keeps himself posted with the latest generalizations, discoveries, and findings, in the realms of sciences.

Such a procedure, I am sure, would inevitably lead an intelligent man to the inference, that far from falsifying or weakening one's religious beliefs, the progress of experimental science, and the results of scientists' researches, go to verify and reinforce them.

I shall, therefore, in the course of this short article, make an attempt mainly to demonstrate the part that science has played in advancing the cause of religion.

Science is a kind of knowledge, and so is theology. Their provinces, though they may overlap or trench upon each other, are yet distinct. Now, the ways and means of ac-

quiring the various kinds of knowledge being manifestly different, we must first of all get a clear idea of the appropriate media, and the corresponding spheres of enlightenment in which they operate.

## The Five Senses

The primary forces that nature has given a human being for knowing things are the five senses, sight, hearing, touch, taste, and smell. With the aid of these, a human being is able to gain consciousness of the material objects.

The other medium is intelligence, or sense of reasoning, with which a man can know about things that are not there before him, as also about those which have no concrete form.

The knowledge that one acquires is, therefore, either through the five senses or through the sense of reasoning. But there are certain perceptions which accrue from agencies which are widely different from these media. For instance, one feels sure and is conscious of his existence. Hunger, thirst, pleasure, and grief, are known or felt by man without any recourse to the media in question. The force or faculty that acts in these cases is what we call intuition. Besides, there is the innate acquisition of certain traits or characteristics of one's own class, examples of which we find not only among the animals, as the use of claws and fangs by the cubs of lions and tigers, the knack or the ability of the water-fowls and some animals to take to swimming without any coaching, but amongst human beings, as crying, weeping, laughing, etc., and the force that makes them possible is termed natural instinct.

Now just as the five senses and the sense of reasoning serve as the media for acquiring the knowledge of material sciences, so the medium through which a religious teacher or a guide, whom we call a prophet or an Apostle in religious terminology, receives the knowledge of religion, is termed revelation. If one can have a proper conception of intuition and natural instinct, one may perhaps obtain a hazy idea of what this revelation signifies. It is a spontaneous perception or rather a vivid consciousness of facts, the truth and reality of which are far more convincing than those of the things known through intuition or natural instinct.

A few problems of intuition and instinct, as you perhaps know, can be explained in terms of physiology. Similarly, the problems of theology, which have a closer affinity with those of psychology than of any other science, lend themselves to be examined in the light of its theories. Nevertheless, the other sciences serve to substantiate some of the preliminaries of the science of religion.

## First Principle Of Religion

The first and the fundamental principle of religion, "The Existence of the Creator and His Oneness" is acknowledged to be a truth virtually by all, and the prominent religions of the world allot it the premier place. But although as far as the underlying spirit of it is concerned, all the religions unanimously subscribe to it, it must be admitted, that its interpretations and conceptions are astonishingly diverse.

Continued on page 6)

## A GLIMPSE INTO THE ESOTERIC SIDE OF ISLAM

## MEANING OF MYSTIC ABSORPTION

By S. L. MAHMOOD HADJIAR, J.P.

THE Great Sufi, Moulana Jalal-u-din Rumi, tells us in the 4th part of his *Masnaci* that according to a tradition of the Prophet of Islam Allah said "I was a hidden treasure. I desired to be known and I created the world." He also tells us that Allah told the Prophet David that a man need not go far in search of the hidden treasure for it lies beneath his own house; he should demolish the house in order to dig for what lies underneath. If he succeeds in securing this treasure he can build thousands and thousands of houses like the one he has destroyed. In the course of his quest he will come across several jewels which he should not mistake for the hidden treasure. These are but of little value and the earnest seeker must not remain satisfied with them. He must dig deeper and deeper until the real treasure is found.

## RUMI'S EXPLANATION

Developing this subject, Moulana Rumi explains that the house referred to is man's physical body. The treasure buried underneath is man's real self—the spiritual body. The little jewels are the mystic experiences which one comes across in the course of the quest. To discover his real self he has to demolish his physical body. This does not mean that he must put an end to his physical body. On the other hand, it means that in the quest of his true self he has to be so absorbed as to be oblivious of his physical body.

The discovery of this self is the object of all schools of Sufism for it is not possible to know God without the knowledge of one's self. Various practices are prescribed by the Sufis to attain this end. This has given rise to various schools of Sufism, but they all lead to the same end, which is to be remembered that the Shariah is the foundation.

## IMAM GH

Sufis always talk of *absorption*. It is difficult to explain what this means. I however, give here an extract from a chapter by the Great Imam Ghazzali on Fana or annihilation of self or absorption in God. He says: "The marrow of prayer is seen when He who is invoked by prayer takes possession of the mind of him who prays, and the mind of the latter is absorbed in God whom he addresses, his prayers ceasing and no self-consciousness abiding in him, even to this extent that a mere thought about his prayers appears to him a veil and a hindrance. This state is called 'absorption' by the doctors of mystical lore, when a man is so utterly absorbed that he perceives nothing of his bodily members, nothing of what is passing without, nothing of what occurs to his mind—yes, when he is, as it were, absent from all these things whatsoever, journeying first to his Lord. But if the thought occurs to him that he is totally absorbed, that is a blot; for only that absorption is worthy of the name which is unconscious of absorption."

## TRUE SPIRIT OF THE FAITH

My main object is writing this short article is to show that Islam does not consist of mere formal observances as some people wrongly think. The external observances of Islam are very valuable and necessary. But the true spirit of the Faith, its enthralling beauty, and the wonderful treasures it contains, can be fully realised only by those who delve deep in order to have a view of its esoteric side. If this article arouses in the hearts of the readers the desire to pursue the subject further, my object is achieved.

## EGYPT

## Germany's Intentions

In case Britain should not be in the mood for further appeasement gestures the Axis chiefs have been busily preparing their war plans.

At the British War Office it is believed that the Germans have put over a plan for the Italian commanders to launch a campaign against Egypt conducted from Libya and Ethiopia. The Germans, pursuing their cherished scheme for a lightning war, want to inflict a staggering blow on Britain by cutting the imperial line of communications—the Suez Canal.

Evidence tends to show that they have resurrected old plan to attack the Canal, but this time the advance is to come from the west and the Italians are substituted for the Turks who, in any future war will, of course, be on the Allied side.

While the main forces tackle the Egyptian position from Libya, the Italians in Abyssinia advancing from Gondar, will move against Kassala and Khartoum. Marshals Italo Balbo, Pietro Badoglio and other Italian commanders are known to be against the scheme, but the Germans are insistent, using the argument that French fortifications on the Tunisian border are too powerful to be attacked with any prospect of swift success, while the British garrison in Egypt and the Sudan is, according to the Nazis, weak enough to be crushed.

## People Warned Of War

According to the report in the *Akher* Magazine, "Akher" has been sent by Egyptian in Oct.

is very tense and everyone in Egypt should be careful about purchasing a gas mask.

## No Liquor For Army

An official order has been issued by the Commander-in-Chief of the Egyptian Army totally prohibiting the use of alcohol. It has been emphasised that it is against religion and that it is honourable and manly for a military man not to drink alcohol.

## THE FIRST MARTYR IN THE CAUSE OF ISLAM IN THE BRITISH ISLES

## Thomas Sikenhead Was Hung in Scotland For Blasphemy

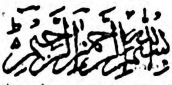
Not much more than a hundred and fifty years ago, a boy named Thomas Sikenhead, who among his some of his friends expressed an opinion that Mohamed was a greater legislator and propagated a more rational religion than Jesus Christ, was hung in Scotland for blasphemy. (James Creagh in "Armenians, Koords and Turks," Vol. I, page 106. London 1880).



## The Star of Islam

A CULTURAL WEEKLY.

COLOMBO, SAT. 5TH AUGUST 1939



### The First Step In Muslim Revival

The enthusiastic reception accorded to the first number of the "Star of Islam" in all parts of Ceylon and India gives us reason to believe that the Muslims as a whole except in a few isolated instances that are almost beyond redemption, are resolved to make a strong bid for salvation—salvation from the poisonous ways they have hitherto been pursuing. It is therefore but meet and proper that they should face facts bravely and explore all avenues of reform.

The Great Austrian Muslim, Muhammad Asad, formerly known as Leopold Weiss, says in his book "Islam on the Crossroads," "There can be no outlet for us out of the shame of our decadence but one: to admit the shame, to have it day and night before our eyes and to taste its bitterness. It is of no use to hide the truth from ourselves and to pretend that the World of Islam is growing in Islamic activity, that missions are working in four continents, that western people realise more and more the beauty of Islam. It is of no use to pretend all this and to employ the argument in order to convince ourselves that our decadence is not real." "The Muslims are no.

## War-Time Ethics In Islam

By M. A. AL-HAJ SALAMIN, B.Litt. (LONDON)

WHAT scrappy information there exists about the Prophet's contribution to the Science of War is supplied by the German Orientalists. Their information, after all, is too scrappy and scanty, not an exhaustive and correct information gathered from original sources, and contemporary authors. The Muslim generals and commanders of armies, in all ways better fitted to treat about this important aspect of the Prophet's life, ought to have filled up, with full and proper details, the extremely scrappy account of the German Orientalists, who have taken more pains and space to dilate upon the Prophet's successors and, in giving details about the Muslim monarchs. This great Commander's permanent and precious contribution to the science and ethics of warfare is worthy of a careful study—a Commander who fought to win, a Commander who had only a small army, and whose main weapon was an extraordinarily invisible strength of the spirit. Is this not an interesting and highly valuable aspect of his life? Verily, it is.

### Organization Of The Army

It is necessary, by way of contrast, just to note the military system that was in vogue in Rome and Persia. The Roman Empire and also the Persian Empire had to keep always in service a regular number of paid soldiers, called mercenaries for defence and for fresh conquests. Of course, aristocratic nobles were commanders of such armies, and there was also the national militia raised from the people, it being the duty of every individual citizen to march off to the battlefield in times of national crisis. The system of conscription was also in vogue. We here specially refer to the permanent army system, the army of mercenary soldiers who sold their lives, body and soul for money. The average morals of such an army can more or less be guessed, who only fought for money, not out of any high patriotic and selfless motives. Such a system cannot *ipso facto* instil into the minds of these hirelings any sense of right and wrong. On the other hand, it can be kept up only by a system of constant punishment.

There is nothing in ruination. We the Muslims, it breeds in it if the Muslims are not free themselves entirely from the spirit of apology for their religion. A modern Muslim reformer says: "A Muslim must live with his head lifted high. He must realize that he is distinct and different from the rest of the world, and he must be immediately proud of his being so. He must endeavour to preserve this difference as a precious quality, and pronounce it boldly to the world instead of apologising for it and trying to merge into other cultural circles."

In addition to their ignorance, the atmosphere in which many Muslim live contributes largely to their insensitiveness to moral and spiritual values and their preponderance for lives of dissipating pleasures. For the overwhelming number of normal human beings the alternative between religious belief and unbelief is decided by the atmosphere in which they have been brought up.

Therefore the first step in Muslim revival is the acquirement of true knowledge. It will enable us to see things in the right perspective and to mould our lives along real cultural lines. "The Star of Islam" hopes to furnish the correct type of knowledge and the fact that distinguished writers who have the regeneration of the Muslim World at heart regularly contribute to its pages is an assurance that it will fulfil its mission successfully. The right knowledge will enable us to create the right atmosphere. Then only will our path towards Muslim regeneration be clear and easy.

From The Minbar

## RELIGION AND SCIENCE This Earthly Life Is But A Passing Shadow

### Translation Of Sermon Delivered

On Friday, 14th July 1939

Katheeb M. T. Amer

PRAISE be to Allah, the Marvellous Creator of this Universe and its Originator, the Inventor of it from non-entity and its Manifestation. His knowledge encompasses the near and the far. His sight penetrates everything and nothing shall prevent or cover His sight from seeing. His hearing is all powerful and a loud voice or a low one will be the same to Him. He is exalted from being in want of information or awakening. Sanctified is He from equals and likenesses. I humbly offer praise to Him for His benevolences which I cannot enumerate. I seek His forgiveness and repent and seek His guidance and thank Him for His numerous favours and blessings.

I bear witness, in a way that would banish and expel infidelity, that there is no God but Allah. Alone and He has no partner in His Divinity. Lord-hood, Names of Attributes. I treasure this witness of mine for "The day when a man from his brother, and his mother, and his father, and his wife, and his children, every man that day will have concern enough to make him heedless (of others). On that day faces will be bright as dawn, laughing rejoicing at good news, and other faces on that day will be covered with dust upon them, veiled in darkness. Those are the disbelievers, the wicked. And I bear witness that our Lord Muhammad is His servant and His messenger. The Teacher of the Iman and its Guide. O Allah! shower peace and blessings upon Thy servant and messenger, Muhammad, and His relatives and His followers."

### Avoid Backbiting & Slander

Brethren perform your duties towards Allah, awake from this slumber, abandon evils and crimes and return to the submission of the All knowing King. Avail of the value of the remaining days and hasten to be free from sins and crimes before the coming of the appointed end and death. Observe the five time daily prayers, the Jummah prayer and the congregational prayers, and avoid sinning. Spread the "salam" and speak good words, join the relatives, and feed the poor, observe fasts and pray in the night when people are asleep. You shall then enter heaven with peace. I strongly warn you from the backbiting and slander and being undutiful to your parents and from severing yourselves from your relatives. Beware of doing injustice because darkness will befall the unjust. It shall ruin their abodes and the blessings therein will vanish. The prayers of the wronged ones will surely be heard by Allah, avoid dishonesty and cheating. Beware of taking interest and of adultery. These shall remove the blessings and precipitate you into destruction. Help the poor and the orphan and enjoin each other to do good and abstain from evil, be truthful in your words and actions. Never let a religion become strong except by this.

### Similitude Of This Life

O Servants of Allah, verily those in this world are guests and what they possess are borrowed and guests must go away and

things borrowed must be returned. Know that this world is a passing thing, the use of which is enjoyed by believers and non-believers, good and bad alike, and the hereafter is true wherein a just King rules. Let not the life in this world deceive you, as this is a house of trials and hardships. The souls of the blessed have left; the wretched and ignorant are deceived. This world hath only measurements and forms. Facts are manifested through similes and examples. Allah the Almighty says: "And join for them (O Muhammad) the similitude of the life of the world as water which we send down from the sky, and the vegetation of the earth mingled with it and then becometh dry twigs that the winds scatter. Allah is able to do all things." The Holy prophet (Peace be on him) said "What connection have the world and the hereafter? The example of the world is like a rider (under the shade of) The Merciful Allah says: "The shadow of the life of the world is only as water. We send down from the sky; then the earth's growth of that which men and cattle eat mingled with it till, when the earth hath taken on her ornaments and is embellished, and her people deem that they are masters of her. Our commandment cometh by night or day, and we make it as reaped corn as if it had not flourished yesterday. Thus do We expound the revelations for people who reflect."

Brethren, life in this world is nothing but a shadow which must sooner or later fade and vanish. Vanity prevails everywhere, Man is going unknowingly headlong to his own undoing. He is so unfortunate that he is not helped in any way towards truth by the atmosphere he moves in. It is full of corruption and vice. He had been heedless to the warnings given him by those who were mindful. Help Your Brethren. Salvation and success come from being dutiful to Allah, and helping your brethren. So take heed and wake up, Fear Allah, and be successful. "Lo! Allah enjoineth justice and kindness, and giving to kinsfolk and forbiddeth lewdness and abomination and wickedness. He exhorteth you in order that ye may take heed."

Remember Allah, the Mighty, the Powerful, the Great, He will remember you, Thank Him and He will increase (of His blessings) and will guide And Lo! Remembrance of Allah is great. (Translation by Moula M. A. Laqvi, Next Saturday, Sermon delivered by Moula S. U. M. Hibatullah, Careem, Katheeb of Colpetty Jummah Mosque.

Queen Chan. And... however, to set about in our task of social reconstruction carefully and resolutely. It needs intensive study and determined action, in order to bring about an Islamic revival we do not have to search for new principles of conduct, but to apply the old and forsaken ones. We have to realise, that the so-called Western civilisation is diametrically opposed to Islam and that our present intellectual and spiritual bankruptcy is the outcome of slavish imitation of the materialistic west. There can be no substitute for the perfect fabric of Islam. This is not a mere empty statement, but a truth which a proper study of Islam and other religions clearly indicates.

The first cause of our present decline and decay is our ignorance—colossal in many cases—of the inner strength and spiritual soundness of Islam. Without carefully examining the "ill" out of which modern civilisation has grown, without giving any thought to the factors that made the Muslims so great in the past, and without studying the causes of the rise and fall of nations, many Muslims today are blindly aping the West. Little do they realise that in giving up the salutary, disciplinary, and ennobling habits, inculcated by Islam for the loose ethics of the West, they are purchasing evanescent pleasures by the sacrifice of things of permanent value.

Ignorance of their religion has caused in many Muslims a feeling of inferiority; and this has produced the tendency to imitate a foreign civilisation. They adopt an apologetic attitude for



# MUSLIM DECADENCE

## A Contrast Between The Past And Present

By "SHEIKH"

[In this instalment the author who—as mentioned in the previous issue—is a well-known lawyer in an outstation town, draws a vivid picture of the Muslims in the past and today, and indicates the real cause of their present degeneration.—Ed.]

"God has promised, to those  
Among you who believe  
And work righteous deeds, that He  
Will, of a surety, grant them  
In the land, inheritance  
(Of power), as He granted it  
To Those before them; that  
He will establish in authority  
Their religion—the one  
Which He has chosen for them;  
And that He will change  
(Their state) after the fear  
In which they (lived) to one  
Of security and peace:  
They will worship Me (alone)  
And not associate with Me  
If any do reject Faith  
After this, they are  
Rebellious and wicked."

(Al-Quran—xiv, 55 Yusuf, Ali)

BELIEF in the existence of God, the One and only God, followed by 'righteous deeds' is the sum total of the teachings of the Quran. History has it that the early Muslims who believed and worked righteous deeds did inherit the Power promised by God and that when they were in the height of their glory, lassitude, torpor, and the brute in man got the better of 'the man' who believed and worked righteous deeds, and the whole edifice came tumbling down. Man became 'rebellious and wicked' and lost what he had gained. The cause for the rise and fall of the Muslim community is aptly described in the above verse.

### Muslim Civilization

Nearly a thousand years after the first migration of Islam the Muslims held sway in Asia, Africa, and the south and south-west of Europe. The Persian, the Byzantine, the Graeco and Roman Empires crashed before the onward march of the Muslims—a march which had for its standard not the banner of slaughter, as wrongly depicted by biased and prejudiced European historians but the torch of learning and civilization. Truly has it been said that the Muslims were 'the enlightened teachers of barbarous Europe.' Muslim civilization under the Arabs and the Saracens reached a high standard of social, and scientific splendour and kept alive the flickering embers of European Society from utter decadence. Muslim kings opened free schools and libraries, established hospitals and observatories, and endowed laboratories for chemical experiments. Arabic philosophy, medicine, natural history, Geography, History, Grammar, Rhetoric, et cetera brought forth an abundant harvest of works many of which live and teach as long as there will be generations to be taught.

### H. G. Wells' Testimony

The Saracenic monarchs extended their patronage to industry. Agriculture and manufactures flourished in their realms. Let it be said that I have overdrawn the picture of Islamic civilization, let me quote the words of H. G. Wells, by no means a friendly critic of Islam and her civilization. He is constrained to admit in his 'Outlines of History' that "And a century or so in advance of the west, there grew up in the Moslem world, at a number of centres at Basra; at Kufa; at Bagdad, Cairo and at Cordova out of what were at first religious schools; dependent upon mosques a series of great universities. The light of these universities shone far beyond the Moslem world and drew students to them from East and West. At Cordova in particular there were great num-

bers of Christian students and the influence of Arab philosophy coming by way of Spain upon the universities of Paris, Oxford, and North Italy and upon Western Europe; on thought generally, was very considerable indeed. In medicine they made great advances over the work of the Greeks. They studied physiology and hygiene and their materia medica was practically the same as ours to-day. Many of their methods of treatment are still in use among us. Their surgeons understood the use of anaesthetics and performed some of the most difficult operations known. At the time when in Europe the practice of medicine was forbidden by the church, which expected cures to be religious rites, performed by the clergy, the Arabs had a real science of medicine. In manufacture they outdid the world in variety and beauty of design and perfection of workmanship. In textile fabrics they have never been surpassed. They practised farming in a scientific way and had a good system of irrigation. One item in this account must be underlined here because of its importance in the intellectual life of mankind. The manufacture of paper. This the Arabs seem to have learnt from the Chinese by way of Central Asia. . . . Until paper became abundant the art of printing was of little use, and newspapers and popular education by means of books was impossible. This was probably a much more important factor in the relative backwardness of Europe during the dark ages than the historians seem disposed to admit."

### The Position To-day

Let us now contrast the picture drawn by Wells with the Muslim world of today. Where are the Muslim Universities, the libraries, the hospitals, the manufactories and the civilization which emanated from the centres mentioned above?

How is it that the present day Arab could not call to his aid the scientific system of irrigation practised by his ancestors and convert the Palestine desert into a smiling orchard? How did the immigrant Jew do it? Has Islam lost its hold on its followers? Is Islam on the decline?

Islam is, as it was, as virile as ever, but its so-called followers are what they ought not to be. I am sure many of our readers will hold up their hands in holy horror and cry, What blasphemy is this! What madman is come to slur the fair name of Islam and its followers! Are we not Muslims, reading the Holy Quran morning, evening and night revering the Holy traditions of our Prophet (O.W.B.P.) observing the customary prayers, fasting, dispensing Zakat, and performing the pilgrimage to Mecca?

Yes we all do these things. But, and it is a big but, how many of us read the Holy Quran and the Holy Traditions with a view to understand the teachings therein contained and act accordingly? How many of us pray with our heart and soul? How many of us fast with the idea of acquiring spiritual sustenance therefrom? How many of us dispense Zakat with the intention of relieving poverty? How many of us perform the pilgrimage with a will to surrender and sacrifice the 'self'?

I will leave my readers to answer these questions.

### Empty Theological Polemics

The downward trend of the Muslim Community began about three hundred years ago when the Muslims in the height of their glory discarded the

## War-Time Ethics In Islam

(Continued from page 4)

through vices. One cannot expect from them innate control and obedience. They gave full vent to their animality and bad passions, to all sorts of unbridled licentiousness and freedom. They plundered, looted and robbed, drank, gambled and murdered, and carried fire and sword wherever they went. Their average life in the barracks was worse than their life during active military service. This is but natural. It was an exotic, artificial system, not a national one which only could instil those nobler and finer human instincts.

### Methods Adopted By The Prophet

In sharp contrast to this anti-national and barbarous military system, the Holy Prophet who proved that he was a real commander and leader of men, a born military genius of exceptionally extraordinary qualities, was able to create a truly national army of Muslims, making it the duty of every Muslim to defend the motherland. He laid it down as a principle that no country had any justification to attack or invade another country. He prohibited such aggressive wars. He fought only unavoidable defensive wars for the higher cause of vindicating truth and righteousness. So, it was not necessary to keep a regular paid army of soldiers. There was nothing of that savagery and brutality, the main characteristic of the Roman and the Persian armies. On the other hand, the Prophet infused into the minds of his Muslim soldiers (they were the soldiers of Allah) all those higher virtues of patience, endurance, steadfastness, bravery, chivalry, kindness, etc. These soldiers, fought for Islam, undergoing with remarkable endurance untold sufferings and persecutions. They were a mere minority, a handful always fighting, against odds, ill-equipped and ill-provisioned, yet coming out victorious. The Prophet's successive and decisive victories against overwhelming numbers with his small band of armies are in themselves marvels in military history, showing how he achieved all these things through the help of Allah.

The vices inseparable in the life of the ordinary man, the high standard of moral excellence that the great leader was able to create. The following facts will amply justify the above assertions.

We have noticed how in Rome and Persia the soldiers' fighting and warlike spirits were kept up by drink, gambling, hunting, etc. These bad habits were intended to make them fearless and courageous. They could not but be barbarous and brutal, leading the most irresponsible life, and careless of consequences. Even in the present-day military

(Continued on next column)

practical teachings of the Holy Quran, and the Traditions and indulged in empty theological polemics; When Mullahs multiplied and adduced hair splitting arguments on unimportant and worthless topics and issued fatwas (ecclesiastical rulings); When temperance, cleanliness, chastity, justice, fortitude, courage, benevolence, hospitality, and resignation gave room to their opposites, when manliness was overtaken by laziness; when religion was supplanted by superstition; when the worship of One God was replaced by the worship of martyrs, saints, flags and pagodas; and when unity was displaced by diversity. The sum total therefore revert to the verse quoted above viz: "Muslims rejected Faith and became rebellious and wicked." This then was the cause for the decadence. The Muslims lost the power they inherited. To regain the lost ground they must revert to the teachings of the Quran and the Traditions of the Holy Prophet (O.W.B.P.) and work righteous deeds.

system, drink is an important item. Hence the Prophet's Muslim soldiers were fighting very serious wars, wars to defend the religion of Allah, and the great Commander kept up their spirits through religious zeal. He forbade drink, gambling and all other vicious and frivolous habits and his noble band could fight for days together, undergoing patiently privation and starvation.

### The Prophet's Unparalleled Clemency

The great organizer of armies forbade altogether all plundering and looting. During a period of ten years, the Muslims fought scores of battles. But there was not a single instance of plundering or looting. Only consider what an amount of self-control and discipline there was in them and how tremendously they were influenced and inspired by their great leader. Look at their lofty ideals. The whole of Mecca lay at the feet of the Prophet, Mecca that persecuted him and his faithful followers beyond measure. It would have been quite natural and legitimate for the conqueror and his army to take full advantage of their position, wreaking vengeance on the Meccans who were their bitterest enemies. A Caesar or Napoleon would have entered the town in all pomp and glory, and a general massacre, pillage, and looting would have followed such a triumphal entry—quite a legitimate procedure according to the ordinary military ethics. But note the unparalleled magnanimity of the peerless leader and also the unparalleled spirit of self-control and discipline of his soldiers. Mecca was left untouched, unmolested—Mecca which was the root cause of all his troubles. To those people he said: "There shall be no reproof against you this day; Allah may forgive you and He is the most Merciful of the merciful." (The Holy Quran—xii, 92). Have any other leader and his men shown anywhere the like beautiful behaviour? Was not the Prophet then a military genius in its purest and deepest sense. The conquest of Mecca is one of the imperishable chapters in the military history of the world. The battle of Mecca was exhibited by the world as a model of a battle of no wonder.

### The Right Use Of The Sword

It was the Prophet who taught the world the right use of the sword, sword used not for aggression and self-glorification, but for humane and humanitarian purposes. Says Kwaaja Kamul-ud-din in his book, "The Ideal Prophet": "I, however, maintain that at times it becomes one of our highest humanitarian duties to unsheath the sword. We cannot conscientiously stand aside as indifferent spectators when the liberties of an oppressed people are being trampled upon, when religious freedom is at stake. There do arise situations when the use of arms becomes an unavoidable necessity. But the arms have often been used, and it was the duty of a Prophet from God to tell us the right occasion when the sword can be wielded."

Muhammad allowed the use of arms under the following circumstances:

1. To save a House of God from destruction.
2. To establish freedom of conscience. None has a right to force down the throat of another his faith and convictions. One has to take up the sword against all sorts of persecutions that threaten freedom of conscience. A Muslim has to fight even against another Muslim if the latter happens to oppress even a Jew or a Christian.
3. In self-defence.

Yet hostilities are to be suspended when the enemies show an inclination for peace.

(To be Continued.)



## Religion and Science

(Continued from page 3)

For instance, one group believes in this Supreme Being as having come into the world in a human form and as such it confers Divinity on a human being. From this group again, one party divides Him into Trinity, and another multiplies Him into millions. One group believes soul and matter to be co-eternal with God, whilst another makes a division of His attributes, and believes in their being two separate creators of Good and Evil respectively. There is yet another group which, admitting His existence, considers it futile and fruitless to pay any attention to Him, as it has no knowledge about Him.

However, I am not concerned at the moment with the different conceptions of the Supreme Being that are entertained by diverse groups, but, as "The Existence of the Creator" is a universal belief, I am correct in assuming such a belief as the basis of the science of religion or theology.

Let us now consider whether science and philosophy, on the one hand, and theology, on the other, are actually ranged against one another as deadly foes, or science and philosophy go to lend their support to this universal belief, and the progress in their realms serves to strengthen it.

### The Natural Sciences

If we study and investigate the results of the researches of all the sciences that deal with the elements of earth and heaven, we find that their theories are not adverse to the Truth, but actually every branch of science contributes its quota in corroborating it.

Take, for instance, the science of chemistry which concerns itself with the analysis of elements. From the time of its inception as a science, its research scholars after expending their energies in analysing the elements actually arrived at what was known as "Theory of Atoms," and according to

"The atoms," it could not be said that we now know, that the forces, and an atom

has a chance of stepping in.

Now according to common sense we cannot help accepting that there must be a Creator of this vast and complex machinery, the universe, and an organiser or controller of the perfect order that obtains round us; because we notice that every article in this world presupposes a maker or manufacturer, and there is always an organiser, a director, or manager behind any orderly organisation. If we form these propositions into logical premises, we shall arrive at the same inference.

Consequently, recourse to common sense compels us to admit, that the presence of protons and electrons, positive and negative elements, in an atom, and the vibrations of the latter cannot be possible without some directing motive power behind them. The scientists themselves have not been slow to recognise the anomaly, and although they have not been able to spot it as yet, they have tentatively named it Neutron. Surely, if we care to be guided aright by our sense of reasoning, we shall find no difficulty in recognising the God of theologians in this directing motive power or Neutron. Hence we can say that physics and chemistry are in no way hostile to theology, for they help us to understand its fundamental principle.

As for Geology which deals with the crust of the earth, and Biology which deals with life, nature of life, and its origin, I can do no better than quote Professor McGregor Skene, D.Sc., a great and reputed scientist, who describes the inevitable conclusions that exhaustive investigations in these fields have led to:—"Where did life come from? We know, as certainly as we can know anything not actually observed, that at one time the earth was a molten flaming mass. Through

millions of years it cooled slowly, till the crust was solid and cold enough for water to lie on it. Up till then nothing that we know as alive could have existed on it. Sometime, thereafter, life started, and again through millions of years slow advance was made, till the present flora and fauna were evolved. What was the nature of beginning? It has been suggested that meteors flying through space brought life from other worlds; but that is only shifting the problem and not solving it; and it is, besides, very improbable. We discard the idea of creation of plant and animal life; but we still regard the problem as capable of two answers: (a) Living matter arose slowly by the increasing complexity of non-living compounds, or (b) some external and UNKNOWN FORCE invaded non-living but very complex matter and endowed it with life."

A well-known French scientist, Bergson, puts it thus in a nutshell:—"Life is consciousness launched into matter." In any case the ultimate discoveries of both these sciences go to confirm that belief of the theologian, that the one who launches consciousness into matter or the UNKNOWN FORCE of the biologists, is none else but the Creator of the world.

### Work Of Philosophers

Let us now that we have practically finished with the natural sciences, briefly inspect the results of the elaborate endeavours of the philosophers who occupy themselves with the task of unravelling the enigma of creation, and see where they lead to. You are doubtless familiar with the theory of cause and effect, and the Unknown and Absolute Reality of the ancient philosophers. During the sixteenth century, commencing from 1549 right up to 1774, we find philosophers like Descartes, Locke, Berkeley, and Hume at loggerheads with each other, but their combat of wit did not materialise in any decisive result.

In the last epoch we fall in with the materialists and the Idealists who exhaust their energies in controverting each others' suppositions, assumptions, postulations, and speculations, when at last one research scholar naively voices the inability of tackling the baffling problem in these words:—"The temper of all philosophising seems to have been to recognise to which of the two, the difficulty of what matter it senses," to solve the real Ernest Campbell gracefully.

A philosopher has as yet been able to tell us what life is." Eventually it falls back upon the theory of cause and effect, and if we examine the Fundamental principle of religion in its light, we are forced to grant, unless we want to go on arguing in a circle, that there must be an ULTIMATE CAUSE of these phenomena of cause and effect, and that ULTIMATE CAUSE is obviously the Creator or The God of the theologians or the religionists.

### Psychology

If we now turn to psychology from these disquisitions of metaphysics, we find that the limits of its scope have not been so far clearly defined, but this is what a renowned psychologist says:—"Immediate experience containing the subjective factor is the sphere of psychology."

Yet another one says:—"Psychology is the study of the subjective aspect of experience which a hasty common sense has hitherto called mind, conceiving mind to be an immaterial substance."

However, the science which admits the existence of an immaterial factor in a human being either by the name of mind or soul, is psychology.

At this juncture we will do well to take cognation of the fact that the state of natural sciences that deal with material objects coming under the apprehension of the five senses is such that no finality can be attached to the results of their experimental researches. For instance, water for a long time was supposed to be one single element and not a compound, but to-day, the supposition or rather the established theory, has been supplanted by the discovery of its being a compound of the

gases Hydrogen and Oxygen in the proportion of two to one. Similarly, there are hundreds of such examples that you doubtless know of, where the decisive findings of former investigators have gone overboard in the light of fresh discoveries.

Hence no matter what importance the sense of reasoning may attach to empirical or experimental knowledge, we can never say that a final word has been said about anything, and its truth and reality have been completely manifested or proved, or that we have finally conquered nature and its laws.

Huxley, who holds a unique position, both in the realms of philosophy and science, says:—"The fact is clear as daylight that far from nearing the end of knowledge, we have scarcely crossed its threshold. Soothe to say, our faculties are so limited that we cannot even circumscribe the innate possibilities of nature."

Hence when this is the case with the knowledge of material sciences, how can we limit the scope of psychology that claims to deal with the immaterial.

Mr. Herbert Spencer (whose work on psychology is really worth studying) says:—"There is no trace of grossness left. There is nothing in the process of material development to offend the susceptibilities of the most scrupulous spiritualist."

Dr. William James, the famous psychologist of our times in his book, "The Varieties of Religious Experience," relates the experience of a scientist thus:—"When I was about twenty to thirty years old, I became absolutely irreligious; yet I never lost touch with what Herbert Spencer terms 'Absolute Reality.' But like Herbert Spencer, to this Reality I was not incomprehensible to me. For though I had left off praying, as I used to do in the days of my childhood, and never offered prayers according to the manner prescribed by religion, nor did I invoke His blessings, still when I look within, I realise that practically the same relationship that orisons and prayers establish existed between me and that Being. Whenever trouble overtook me, private or mundane, or when I was in doubt or worried about some affair, and my spirits dropped, I found myself seeking guidance and protection from that very Being with whom I had some indefinable connection... He always came to my succour; I used to feel as if some unknown force had made me strong beyond words... I find that my relation with Him was really personal, for I am now experiencing a palpable feeling of bereavement, because for the last few years that power of communion with Him has parted company with me, and I admit that my life has been deprived of a very great power and protection."

"The Being Whom I identify with Him was not the unknown Reality of Spencer, but my God in Whose protection I had full confidence; but Whom I do not know how I have lost."

### A Personal Experience

He then relates the experience of a gentleman from Switzerland thus:—"I was perfectly hale and hearty; I was in no way tired, nor was I at all feeling hungry or thirsty. I was in exuberant spirits. The news from home was all good. In short there was no immediate or distant cause for anxiety. An intelligent and clever guide was with us, and there was no fear, whatsoever, of even losing our way. I can best give expression to my condition at the time by saying that I was in a perfectly harmonious and peaceful state of mind; when I suddenly felt conscious of the presence of God in such a way, as if His Power and Mercy were pervading my whole system. This feeling overpowered me so intensely that it was with great difficulty that I could ask my companions to get along and not wait for me. Now I could not keep myself on my feet. I sat down on a stone, and tears commenced streaming out of my eyes in torrents. I offered my thanks to God for bestowing such an inexpressibly great favour on an insignificant and sinful creature like myself by showing me the miracle of His Omnipotence and making me vividly conscious of Him in this life. I very earnestly prayed to Him to grant that the rest of

my life be spent in serving Him and seeking His pleasure. I got the reply that I must try from day-to-day, in a spirit of absolute humility, to live in obedience to His commandments, and leave it to Him, His Omnipotence, and Omniscience, to decide whether I was fit for a clearer perception of the Truth. This feeling was so profound and palpable that I involuntarily found myself asking whether Moses had perceived something more on the Mount of Sinai. I think it necessary to add this much here that in this vision that was vouchsafed to me, the consciousness of His presence was neither through any perception of form nor colour nor by redolence."

### Existence Of God

If we take these examples into consideration and think in logical terms, we shall easily understand that if we by experience know sugar to be fine, sweet, and an edible substance, and arsenic bitter and a poison, and call this variety of experience a law of nature, there is no reason why we should not accept the existence of God to be a Universal Truth, if the same process leads us to do it.

In short, we find that the decree of common sense, the directing Motive Power or the Neutron behind the vibration of the electrons of Physics and chemistry, the Unknown Force of biology, the Absolute Reality and the Ultimate Cause of Philosophy, the Real Soul of psychology, and that Being Whose oneness, the illiterate and ignorant inhabitants of the jungles of South Africa point out with their index fingers, is none else than that Being Whose existence is indispensable and Who in religious terminology is known as God; and we, Muslims, in order to avoid any possibility of doubt that the use of capital and small "g" might arouse, remember Him by the name of Allah, which is exclusively applied to Him, and Him alone.

Hence we find that the greater the progress of science, the more desirous and anxious are its students, to make further researches, and when they arrive at the highest possible point of the knowledge of material substances, they are impelled to direct their attention towards the Immaterial or the Spiritual or the Unknown Being.

This irresistible desire for investigation and research will ultimately guide them towards religion and make them bow their heads at its threshold, for it alone that one can obtain knowledge that Being.

### NEW MUSLIM PROCTOR

Mr. A. H. L. Ahamed Saleem was enrolled as a Proctor of the Supreme Court before the Acting Chief Justice on the 24th July. His Lordship congratulated and wished the new entrant, success in his profession.

### SALIHAN TAKYAH

Every Sunday morning talks are given by ulamas on the various aspects of Islam at the above Takyah in New Moor Street. The talks begin at 8 o'clock and terminate at 10 o'clock.

### THE MALAY PROGRESSIVE UNION

#### SIXTH ANNUAL GENERAL MEETING

The Sixth Annual General Meeting of the above Union will be held on Sunday the 6th August, 1939, at 9 a.m. at the Union Hall.

### HALQUAH ALEEMIAH

URS CELEBRATION ON THE 10TH INST.

"The Halquah Aleemiah," which was founded by His Holiness Moulana Abdul Aleem Siddiqui last September, holds its devotional meetings every Thursday at 9 p.m. at its Chambers in New Lane, Slave Island. Next Thursday, the 10th inst., the members will celebrate the Urs of His Holiness Moulana Abdul Ilakem, the father of the Founder.



## Ceylon Muslims As Businessmen

### Their Decline And The Remedy

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

In An interview

(Continued from previous issue)



MR. W. M. HASSIM, J.P.

"A great mistake by our businessmen is that they often order on the credit system goods the value of which is far in excess of their capital. This eventually forces them to the money-lenders and disaster. There is also a tendency among those who started business to utilize their early earnings in buying parties instead of improving and expanding their trade. More often than not, the money is not enough for the purchase and the properties are mortgaged to make the difference. Then not only is the money blocked but interest has to be paid out of the earnings from the business. This has been the cause of the failure of many."

#### Small Beginnings

Another great fault is that our young men are ashamed to make small beginnings. They want all at once to do things on a grand scale. Such people are bound to fail. They should remember that some of the most successful businessmen today were originally humble but hard-working hawkers and salesmen."

"Is not general education necessary for success in business, Mr. Hassim?" asked our representative. "Undoubtedly it is very helpful," he replied. "But it must be accompanied or followed by a thorough training in business. I know of some young men who have first obtained academic qualifications and then entered business."

"Can you suggest any other means whereby Muslims may regain their past prosperity in business?" queried our representative.

"It is essential," said Mr. Hassim, "for the Muslims of Ceylon to organize themselves properly. Cooperative societies have to be formed to help those in business. There must also be societies to advance money to young men who wish to start business on a very small scale by hawkering goods for sale."

#### Fidelity to Islamic Teachings

"Muslims must also remain faithful to their religion. History shows

## ISLAM IN GREECE

By A. ASSAL OF VIENNA

For almost four hundred years Greece was under Turkish domination. Under Ottoman rule the Greeks had full religious autonomy, they were treated on an equal footing with all other subjects in the Turkish Empire; a large number of them attained high posts in the Government, army, navy and other departments. That was naturally due to the great tolerance and broad-mindedness of the Turkish rulers. In general the Greek subjects of the Sultan prospered, and nourished their cultural and several aspirations. Later they precipitated a struggle for independence and liberation from the Turkish rule until Greece finally gained her independence in 1820. In the Balkan war Crete was ceded to Greece in 1913.

The population of Greece is about seven millions. The Muslim population is estimated at present at about 1,40,000 consisting mostly of Turks, the rest being Bulgarians and some Coniacians. They live mainly in Eastern Macedonia and Western Thrace. They possess an autonomous Islamic muftiate and they are represented in the Greek parliament only by four members.

There are about 73 Mosques throughout Greece. About 100 primary Muslim schools for Muslim children are found in the provinces inhabited by Muslims.

that they were materially great when they were spiritually great."

In concluding the interview, Mr. Hassim said that intensive propaganda must be done to educate the people on the lines he has indicated, and that "The Star of Islam" could do this successfully. He wished the paper every success and expressed the hope that all Muslims who desire the progress of their community will enthusiastically give it their fullest support.

## Maulana Abdul Aleem Siddiqui In Mauritius

### Has A Very Busy Time

#### Youth Brigade Formed

At a mammoth meeting of the Muslim Youths of Mauritius, presided over by Mr. Abdul Razack Mohammed, His Holiness Maulana Abdul Aleem Siddiqui said that the future of a community rested in the hands of its younger generation. The major portion of the lives of the older was already spent and they had played their part. It was now the turn of youth. He suggested that, first of all, an organization for their physical culture should be formed. The institution should have as its creed, "To be faithful to Islam". Its objects should be: To create and strengthen Islamic zeal and unity among the Muslim youths; to serve the Muslim community in general and humanity in particular; to teach the members First Aid; to promote good-will and foster better relationship between different sections of the community. Thereupon it was resolved to form an organisation called "Mauritius Muslim Youth Brigade". Mr. Esack Abdul Latif was elected as Convenor and Secretary and a Select Committee of five members was formed to draft the rules and regulations of the Brigade.

Judging from the latest report which "The Star of Islam" has received from Mauritius, His Holiness is having a tremendously busy time receiving about 200 visitors every day. He has organised the Muslims in every town and led a deputation to the Governor praying for the introduction of Muslim Law of Trusts. Success. The Governor put matter up in the air.

## Friendship With France

Two recent events have dwarfed all others in importance in Turkey. First, chronologically was the visit paid to Turkey by the Egyptian Foreign Minister, Abdel Fattah Yehia Pasha. Officially it was meant as an act of courtesy to this country whose former Foreign Minister, Tervik Rushtu Aras, visited Egypt last year. Abdel Fattah Yehia Pasha's one week stay in Turkey, coupled with his permanent contacts with the Turkish leading statesmen, give particular significance to his Balkan tour.

Rumours about Egypt's possible adhesion to the Saadabad Pact have been dispelled. Above all an African and a Mediterranean country, Egypt is mainly concerned with the maintenance of peace in the Mediterranean zone, ready to co-operate with Turkey as she is with Great Britain for the effective defence of common interests.

On June 23 there were simultaneously signed in Paris and at Ankara two documents—the former being the equivalent of the recent Turco-British agreement which pooled Turkish-British energies for the protection of peace in the Mediterranean and in the Balkans, the latter putting an end to the Hatay question by transforming the Turco-French protectorate over that Turkish State into a Turkish possession. This decision has been hailed with great enthusiasm in Turkey, not only because of the return of that province to the mother country, but also because Turco-French enmity has never been very popular in Turkey.

### Spy Case

The spy case tried at Izmir ended with the sentencing of four out of six accused.

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## Musings Of A Pensioner

(Continued from page 1)

Omar Khayyam's lament:—

"Alas, that spring should vanish  
with the Rose!  
That Youth's sweet scented  
Manuscript should close!  
The Nightingale that in the  
branches sang.  
Ah, whence and whither flown  
again, who knows."—

can hardly apply to an old pensioner tottering on the verge of dissolution. To such a man, his youth is enveloped in the dim mists of the past, "in the dark backward and abyss of time." Such reflections belong to the privileges of callow youth and, far from being chastening, have a distinctly harmful effect.

In fact the very next verse of "Old Omar" proves these last two assertions of mine.

"Ah Love! couldst thou and I  
with Fate conspire  
To grasp this sorry Scheme of  
Things entire,  
Would not we shatter it to bits—  
and then  
Re-mould it near to the Heart's  
Desire?"

Omar (with of course the help of the pretty girl beside him) imagines that he can improve on the Divine Scheme of Creation! Nor was it because there was more leisure for chastening meditation on "the days that are no more," the past triumphs and perhaps the anguish of past failures and defeats; namely the sort of meditation Tennyson refers to in *The Princess*.

### Reflections on Vanished Youth of no Avail.

of the modern aversion to  
of the modern aversion to

"Tears, idle tears, I know not  
what they mean,  
Tears from the depth of some  
divine despair  
Rise in the heart, and gather to  
the eyes,  
In looking on the happy Autumn-  
fields,  
And thinking of the days that are  
no more.

Ah, sad and strange as in dark  
summer dawns  
The earliest pipe of half-awaken'd  
birds  
To dying ears, when unto dying  
eyes  
The casement slowly grows a  
glimmering square;  
So sad, so strange, the days that  
are no more.

Dear as remember'd kisses after  
death,  
And sweet as those by hopeless  
fancy feign'd  
On lips that are for others; deep  
as love,  
Deep as first love, and wild with  
all regret;  
O Death in Life, the days that are  
no more."

Reflections on my vanished youth and on days that are no more did not help me in the clarification of the ideas involved in the Hadith, as I have interpreted it.

For one reason, I had learnt early with Baron Von Oppell to preserve my youth in thought.

In his "An Autobiography of Thought" he writes as follows:—"When youth is gone, you can find it again in *thought*, for thought only begins when the more violent desires of youth have lost their charm without losing their strength, but rather been turned to more lasting objects. Thought is *going* when it begins, and, if it be real thought, it can never grow old, as thinking means seeing newness."

And later he writes as follows:—

"In order to be you must have continuity of thought. Without it you are but a receptive instrument—wonderfully receptive!—from which the slightest of the untold outside influences that surround you will each call forth, one might say, a different 'tone.' But there will be no connection between these 'tones,' no melody. Instinctively most men feel this, and as they have no thoughts that are of the stuff to grow, they take an outward aim. For aims of action, even the highest, require comparatively little thought, which such as it is, is sterile in its own domain. Thus they miss this mysterious power 'ability of I,' of God in each of us, outside them selves, and play on a penny whistle that you can sometimes hear, it is true, a long way off, while the voice that Nature gave them dies away to add to her great wastheap, or rather storehouse, of mental growth in future

### With Dawned.

lying the Hadith a much more subtle and less obvious pressure of environment on me and the reactions of my mind to this variation of pressure.

I am glad I did not accept the advice of some of my colleagues to migrate to fresh woods and pastures new for the last act and scene. If I had done so I would have missed the meaning of this Hadith, and lost all the discipline that is really the salt of life.

If the Hadith referred to had been susceptible of a Buddhistic or Hindu interpretation no condition could have been more ideal than retirement on pension for a life of contemplation and meditation in the silence and seclusion of a jungle, or cave or hermitage. But withdrawal from the world is expressly forbidden in the Quran. [57—27; and 8—87]. In the Chapter entitled "The Narra-

tive" Verse 77 is as follows:—

"And seek by means of what Allah has given you the abode of the Hereafter and neglect not thy portion of the world, and be thou kind, even as Allah has been kind to thee and seek not to cause mischief in the earth. Surely Allah does not love mischief-makers."

In the Surathul Muzzamil Allah expressly made the after-sleep midnight prayers optional so as not to make it difficult for the Muslims who travelled about the land "in search of Allah's bounty."

Verse 32 of the Surathul Araf is as follows:—

"Say: Who hath forbidden The beautiful (gifts) of God Which He hath produced For His servants, And things, clean and pure, Which He hath provided For sustenance?"

"Say: They are in the life Of this World, for those Who believe, and (purely) For them on the Day Of Judgment. Thus do We Explain the signs in detail For those who understand."

### Search in the Depths of The Soul.

Some of my old colleagues have migrated to the gay cities of Europe, but to a Muslim nothing can be more repugnant than life in a purely Non-Muslim country, where the rest of one's precious life will be frittered away in vain inanities and trivialities; No, the truth underlying the Hadith, if it is authentic, must be sought for deeper in the very depths of the Soul.

The difference in the environments when life is spent in the busy discharge of one's public duties and when there is a total cessation of all such activities is obvious enough. A cessation of this sort is no doubt a kind of death. Then there are the loss of prestige, at least in the eyes of the illiterate man in the street; the loss of privileges; the loss of friends and dear relatives; the onset of old age and all the ills that old age is heir to, including the gradual waning of one's powers and faculties. These no doubt tend to vary the pressure of the environment and one's reaction to such altered circumstances, especially the last two items mentioned by me, about which Mathew Arnold sang so movingly in his *Thyrsis*:—

"Yes, thou art gone! and round me too the night  
In ever-nearing circle weaves her shade,  
I see her veil draw soft across the day,  
I feel her slowly chilling breath invade  
The cheek grown thin, the brown hair sprent with grey.  
I feel her finger light  
Laid pausefully upon life's, head—  
long train:—

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The foot less prompt to meet the  
morning dew,  
The heart less bounding at emo-  
tion new,  
And hope, once crush'd, less  
quick to spring again  
And long the way appears,  
which seem'd so short  
To the less practised eye of  
sanguine youth:  
And high the mountain-tops, in  
cloudy air,  
The mountain-tops where is the  
throne of Truth.  
Tops in life's morning-sun so  
bright and bare!  
Unbreachable the fort  
Of the long-batter'd world  
its wall;  
And strange and vain the  
turmoil grows,  
And near and real the charm of  
thy repose,  
And night as welcome as a friend  
would fall."

### The Real Illumination.

These no doubt are contributory causes, but they are minor ones. The real illumination will only dawn when one has realised what a poet discovered once upon a time when he wrote the following lines:—

"..... in the sea of life enisled?  
With echoing straits between us  
thrown,  
Dotting the shoreless watery wild,  
We mortal millions live alone."  
Perhaps I had better elucidate what I mean in my next article.

(Second instalment next Saturday)

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