

# The Star of Islam

(A CULTURAL WEEKLY)  
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Editor-in-Chief:—MAAS J. MAJID

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## Musings Of A Pensioner-III

### Meaning of "La Ilaha Illallah"

#### Quranic Definition of Righteousness

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

THE verse quoted by me at the end of my first article reminds me of an article by Dr. Barbour in the Hibbert Journal of last October. He refers there to a book which has influenced modern thought considerably—it is Martin Buber's *I and Thou* (English translation of *Ich & Du* by R. Grigor Smith 1937), which my readers ought to read. Dr. Barbour points out the difference between a man's knowledge of the external world and his knowledge of other selves. In the knowledge of things as well as in that of other selves two apparently contradictory aspects or moments appear to exist simultaneously. In our apprehension of anything in the outside world there is a sense of familiarity as well as remoteness. What could be more familiar than a chair—we have no doubt of its solid existence out there in space, or its objectivity to use a philosophical expression. Yet at the same time if we analyse our sense impressions scientifically, "the explanations given by physical science more and more acquire the character of intellectual, especially mathematical constructions, and bear less and less resemblance to the resistant, colourful, external world of commonsense."

And now by Einstein's discovery of the world of space-time the outside world has become more bizarre. And yet by our minds making use of the ordinary spatial categories—which are now shown to be pure fictions of the mind (see my last article)—our understanding of the outside world is advancing day by day, as man's gradual mastery of the forces of nature betrays. Thus in our knowledge of things in the outside world—to use Dr. Barbour's language—there is "a certain polarity of knowledge." "The outside material world is at once strange, almost foreign, to, and yet permeable by, human intelligence." My readers will notice, at once, the aspect of familiarity and remoteness, or in other words of immanence and transcendence even in our knowledge of the inanimate material things of the external world. We find the same two aspects, only more intensified, in our knowledge of other selves. In the words of Buber "When *Thou* is spoken, the speaker has nothing for this object. For where there is a thing there is another thing. Every *It* is bounded by others; *It* exists only through being bounded by others. But when *Thou* is spoken, there is no thing. *Thou* has no bounds.....

"The primary word *I-Thou* can only be spoken with the whole being.....I become through my relation to the *Thou*; as I become I, I say *Thou*." I wish my readers will ponder deeply over these words of Buber and try to understand the meaning of *La Ilaha Illallah*. The verse quoted by me last in the first article clearly indicates that in our knowledge

of a human being, the knowledge is even more remote than our knowledge of things and yet is not our knowledge of some one we deeply love and revere more real and more intimate than our knowledge of things and is not our knowledge of some one we deeply love and revere more real and more intimate than our knowledge of the most familiar things?

#### Reality of Friendship

As Dr. Barbour says "It would be absurd to claim that the scientists' knowledge of the brain of an anthropoid ape more fully deserves the name *knowledge* than my familiarity gained through the converse of many years with the mind of my friend.

"Mind can understand mind as it can never understand what is merely material. It is true that, as we have already seen, no experiencing subject can take the place of another ego to realise that another has his own point of view; and the community of experience and the sharing of thought are among the most real factors in our life, though among the most difficult adequately to explain. It may be impossible to predict the actions of men in the mass, or even in smaller groups, and it may be equally impossible to predict in detail the action of one's friend in some novel situation or emergency. Yet one can be quite sure that, whatever the precise form of this action, it will conform to a certain standard of resolution and of unselfishness: Without withdrawing anything that has been said regarding the barriers which the nature of person-

(Continued on last page)

## A Cultured Muslim Princess

### Scholar of Six Languages

Princess Esma is the great-granddaughter of the late Sultan Abdel Kader of Algeria. She is an outstanding figure among the Muslim ladies of the world. She is a scholar of six languages, i.e., Arabic, Turkish, Greek, German, French and English. She is a graduate from the Women's College of Constantinople, and is presently studying at the University of Sorbonne, France.



PRINCESS ESMA.

## Arab Children In Distress

### Appeal For Aid

In an appeal to render all possible financial help to the 14,000 destitute and orphan children of Palestine, the Arab Students' League refers to "only two cases, which are only two of hundreds or even thousands of cases that could be quoted."

The following is one of the two cases cited:—"A poor old farmer with five little children, used to come with his vegetables to the Jerusalem market. Last year, in the stall, while selling his vegetables in the bazaar an infernal machine exploded nearby tearing him to pieces. The mother then had to leave her little youngsters at home under the care of their poor old grandmother, and replace her husband by bringing the vegetables to the Jerusalem market. Early this year in the very same place where her husband was blown up late last year, another infernal machine exploded and blew her up in the air in pieces with several other poor farmers selling their vegetables in the vicinity. Now the poor, helpless old grandmother is caring for the five little kids, and has to leave them home alone, when she goes around selling the vegetables for their maintenance."

Does not this mean something to you? We are sure it does mean much. Send all your help, howsoever modest, to The Arab Students' League (Relief Work Committee) Bethlehem, Palestine.

## The Spirit of Islamic Ideals

### The Brotherhood of Man

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

Unity, oneness in everything, is the predominant, underlying spirit in Islam and the true source of all its strength and vitality. There is the Unity of the One God, the supreme focussing and unifying centre, towards which all the other allied ideas of unity are attracted—unity of worship, unity and equality of all (common brotherhood) and the unifying centre, Mecca, for pilgrimage and for daily worship.

It is the abiding pride and glory of Islam that it knocked down at one blow all old world superstitions, fetish worship and polytheisms, by enthroning the One God, and attributing the chief qualities of justice and mercy to Him. God became a living factor in the daily worship of mankind.

Intellectual, existing only in the world of intellectual and metaphysical speculation and not a living force in the daily life of man.

This grand conception in Islam of the worship of One God which is rational and at the same time highly idealistic, (not dogmatic as is wrongly construed) paved the way for the foundation of the modern science because it rid man of his superstitious fear about the forces of nature. For example, the Arab and Moorish schools of chemistry laid the foundation for modern Chemistry.

Next comes the Unity of worship, the five times daily prayer, at the same time for all the Moslems throughout the world, all facing towards Mecca, and all worshipping the One God. Here is inspiring unity and universality.

### A Unifying Factor

Even in daily worship, Mecca has its place as a unifying factor. And as a place of pilgrimage for the whole Moslem world, it is the greatest source and centre of inspiration and unity—and of brotherhood too, where all the faithful meet.

If in the eyes of the just and merciful God, all are equal, then there should be no difference of caste, colour or creed. There is no such difference in Islam! There is no high or low; black, white or brown. All are equal. All are brothers. No other religion like Islam has demonstrated in practical life the brotherhood of man.

Islam is not dogmatic. It is ideal, practical, rational, and modern in its conception of the One God and in its spirituality, practical in its tenets, and modern and rational in outlook. It is the religion for all—for humanity.



Women's Section

# Lack of Proper Educational Facilities

## An Outrageous Crime

BY  
Miss Layla Hussain

Although it is a recognised fact that the destiny of a nation depends mainly upon the women, it is very regrettable to observe that in Ceylon no proper steps are taken to found a suitable College for girls. I understand a committee has been appointed to collect funds and to devise ways and means for the establishment of such an institution. But what has that committee done? A long time has passed since it was formed and the public knows nothing about its activities. Perhaps it is asleep or even dead.

The indifference shown by our men to problems affecting women is very painful indeed. They do not seem to realise that there is no hope for the Muslims in Ceylon until they have cultured mothers and wives. But there can hardly be cultured women in our community unless proper educational facilities are provided. Today girls go to Christian schools, learn to admire and appreciate all western things, and eventually are taught to look down upon Islam as out-of-date. This is outrageous, and our men are responsible for this crime.

If we had schools of our own, where our girls can be given a thorough knowledge of Islamic teachings, Islamic History, and Islamic Culture together with a general training in Domestic Science, this tragedy will not occur. It is bad enough to see our young men being influenced by foreign influences.

**A Great**  
We have rich men among us. Surely they can use a part of their surplus money to provide a good school for Muslim girls. They will thereby do a signal and abiding service to the Muslims in Ceylon. There are over 35,000 Muslims in the Island, and it is a shame that they have not yet established a suitable college for girls. Let me emphasize that until this is done it is useless to talk of Muslim progress. Our platform orators are very fond of waxing eloquent over the problem of education. And the matter ends there. To us women, it looks like a huge joke. Why cannot our men be more sensible and more practical? We have had enough of their speeches. In fact, we are terribly bored. Let us now see their actions, or they had better close their mouths instead of declaiming lengthy orations on this subject. Leave aside Cordova and Baghdad for a while, and live in the realities of the present.

### A Graceful Tribute

I am really happy that the women's section of "The Star of Islam" gives us women the knowledge we have been denied so long. I am sure it will give some of the western educated girls an idea of the beauty and the intrinsic value of Islam and show them that all they learnt in school about Western or Christian culture pales into insignificance in comparison with Islamic culture. Every week I eagerly await the arrival of "The Star of Islam" and breathe a silent prayer for its continued success and increasing prosperity after I have read its illuminating pages. Never in the history of the Muslim community in Ceylon have we had such a valuable paper.

## Overcoming Difficulties

BY  
Miss Maas Binthan Noordeen  
of the Tutorial Staff of Ladies' College, Colombo.

We, women, have great responsibilities. Sometimes we find ourselves in difficult circumstances and do not know what to do. The care of the home, the solicitude to provide comfort, peace, and joy to the other members of the family, the entertainment of guests, and the supervision of servants, all present difficult problems. Women never allow themselves to be beaten. They bravely meet all difficulties and surmount them with a smile. God never intended to put us, the greatest of his creatures, at the mercy of difficulties and to be crushed by them. Difficulties come to test our character, and we have to overcome them instead of allowing them to overcome us, our Lord of Angels in strength and beauty. We must make the best of everything that comes to us. We must magnify the pleasant and agreeable, and minimize annoyances or difficulties. We can do this only if we adopt the right mental attitude.

### Conquer Yourself

We cannot accomplish much in the world until we learn to get rid of the things which block our passage. A great authority on "Applied Psychology" says, "Self is the greatest stumbling block. Our own selfishness, our desire for comfort, for pleasure, is the greatest obstacle in the path of all progress. Timidity, doubt, and fear are great enemies. Guard your weak point, conquer yourself, and you can conquer everything else."

We must face difficulties in the right manner. It has been said that obstacles are like wild animals, which are cowards but will bluff you if they can. If they see you are afraid of them, they are liable to spring upon you. But if you do not flinch but look them squarely in the eye, they will slink out of sight.

Women who run happy, successful homes do not spend their time in haggling over perplexities or wondering whether they can overcome them. There are no "ifs" and "buts" with them. They keep their eyes on the goal, and having decisively drawn up their programme, they act as if they see nothing in the way to obstruct them. And such women win in the game of life. They win Peace, Harmony, Health and Happiness.

### Our Duty

Some women complain that their work at home is too tedious. They have to look after their children, see to the comforts of their husbands or brothers, and various other things to

Children's Corner

# The Holy Prophet Forms A Chivalrous League

DEAR GIRLS AND BOYS,

I have already referred to the Holy Prophet's grand-father, Abdul Muttalib. The old man was really the chief of the city of Mecca. He discovered the sacred well of Zemzem. The superintendence of the well was in the hands of ten senators who were called *Sharifs*. They occupied the first place in the State and all its privileges and powers were distributed among them. But in spite of all this, the personal character and influence of Abdul Muttalib gave him an undoubted pre-eminence. After his death, authority declined in Mecca and there was no such institution as a magistracy to insure the peaceable enjoyment by people of their rights and property. Robberies occurred frequently and strangers were subjected to all kinds of oppression. People were robbed not only of their goods and chattels, but also of their wives and daughters.

When lawlessness was rapidly increasing in the city, the Holy Prophet took steps to check it. At his instance, the descendants of Hashim and of Muttalib and the principal members of the family of Zuhra and Taym bound themselves by a solemn oath to defend all persons from the wrongs to which they might be subjected in Mecca and to obtain redress for the oppressed from the oppressors. This body of chivalrous men was called *Hilful-Fuzul*. This name was given in memory of an ancient league instituted long ago for the same purpose and was composed of four personages, named Fozil, Fozal, Mu'azzal and Fuzail—collectively named Fuzul. This new organisation was founded shortly after the Holy Prophet's marriage with Lady Khadija. It helped to reduce the lawlessness of the place and continued to exist in full force for the first half-century of Islam.

Another great public act of his must be mentioned. When the Prophet was thirty-five years of age, the Koraiish started rebuilding the Kaaba. In the course of this work a dispute arose and might have led to great bloodshed. But the Prophet intervened and settled the dispute happily.

Dear children, you will see from what I have told you that even before Allah conferred Prophethood on him, our beloved Prophet was the best of men. His private and public life was so noble that even his enemies could not say anything against him. Let us pray to Allah every day to shower His choicest blessings on him, his family and descendants.—Your friend,

THE EDITOR.

keep the home going. Let such women remember that hard work has been the salvation of many. It has even saved thousands from premature deaths. Galen, the famous Greek physician said, "Labour is nature's physician." Carlyle, the sage of Chelsea, said "Labour is everlastingly noble and holy. It is the source of all perfection..... Work is the grand cure for all maladies and miseries that ever best mankind. There is a perennial nobleness and even sacredness in work." The destiny of our race depends on us women. Let us accomplish our task gladly, faithfully, conscientiously.

### Editor's Reply to Correspondent

Master M. SALIH HASHIM:—Thank you for your letter. I am glad you like the Children's Corner. It is very good of you to recommend the paper to your school friends. I shall be happy to receive suggestions to make the Children's Corner more attractive and useful. I greatly appreciate your good wishes for the paper.

## Simple Lessons In Islam

BY  
His Holiness Maulana Mohamed  
Abdul Aleem Siddiqui

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

- Q. Who is Angel Jibreel?  
A. Angel Jibreel is one of the four most important Angels of Allah. He communicated the Divine Message of Allah to the Prophets who appeared on earth at different stages of history.
- Q. Who is Angel Meekaeel?  
A. Angel Meekaeel is one of the four most important Angels of Allah. He is the guardian spirit of land, sea and water.
- Q. Who is Angel Israfeel?  
A. Angel Israfeel is one of the four most important Angels of Allah. He is in charge of *Lovhul-Mahfooz* and *Soor*. (*Lovhul-Mahfooz* means the "Protected Board" on which are recorded all earthly actions. *Soor* means a horn or trumpet. This horn or trumpet will be blown on two occasions: one for the destruction of the worlds, another on the day of resurrection. These terms are used in a spiritual sense.)
- Q. Who is Angel Izraeel?  
A. Angel Izraeel is one of the four most important Angels of Allah. He is in charge of Death. Hence he is commonly termed "The Angel of Death" (*Malak-al-Maut*).
- Q. What are the duties of the Angels Ridvan and Malik?  
A. Angel Ridvan is in charge of Heaven and Angel Malik is in charge of Hell.
- Q. Who are the Angels Raqeeb and Atheed?  
A. Raqeeb and Atheed are the names given to the Angels who record respectively all the good and bad actions of the different persons on earth.
- Q. Are the records kept by the Angels Raqeeb and Atheed of any use?  
A. Yes. The records kept by the Angels Raqeeb and Atheed are of use, because on the Day of Judgment every person will be shown the record of his good and bad actions on earth and will be rewarded or punished accordingly.

[To be continued]



# THE ISLAMIC INSTITUTION OF PRAYER

## Prayer As The Means Of Realizing The Divine In Man

By DR. MOHAMED ALLUM  
(OF AUSTRALIA)

**BELIEF** in God is the fundamental principle of every religion, and so it is in Islam. But Islam is not satisfied with simply preaching the existence of God as a theory; on the other hand, it seeks to make the conviction that *God is a living force in the life of man, and enables him to drink deep at the fountainhead of Divine morals, and prayer is the means by which it is sought to achieve this great end.* Hence it is that the Holy Quran speaks of prayer immediately after a belief in God in the very beginning: "This book, there is no doubt in it, is a guide to those who guard against evil, Those who believe in the unseen and keep up and spend out of what We have given them" (2; 2, 3). The *Unseen* is God Who is not seen by the physical eye, but the realization of Whose existence is the greatest moral force in the world. And the statement that follows relates to the keeping up of prayer, thus showing that it is through *prayer* that the truth of Divine existence is realised. A belief in God is thus converted into realization of His existence through prayer, and it is then that it becomes a force in the life of man, enabling him to do disinterested service to humanity, as pointed out in the concluding statement, "and spend out of what We have given them."

The Universal experience of humanity bears out the truth of what the Holy Quran has said. Though to most people the existence of God is simply a theory, yet in every age and among every nation there have been men who, through prayer, have realized the great truth of Divine existence within their hearts, and have laid down their lives for the good of humanity. A belief in the existence of God in their case was a moral force which not only worked an entire change in their own lives, but also enabled them to transform the lives of entire nations for long centuries and change the histories of peoples and countries. Their selfishness and truthfulness was beyond reproach, and their testimony, which is really the testimony of all nations in all ages, establishes the one fact that a belief in the existence of God becomes a moral force of the greatest magnitude when it is realized in the heart of man through prayer to the Divine Being, so great a moral force indeed that even the most powerful material forces give way before it. Is not the experience of those great personalities a beacon light for others that they also can make God a moral force in their lives? The powers and faculties that are given to one man are also given to another, and through their proper use one man can do what another before him has done.

Again, if apart from the experience of humanity, we consider the question rationally, prayer to God is the natural sequel of the acceptance, in theory, of the existence of God. The aspiration to rise to moral greatness is implanted in human nature, more deeply than even the aspiration to rise to material greatness; but the only way in which that aspiration can be realized is to be in touch with the All-pervading Spirit, the fountain head of purity and the source of the highest morals. "All the perfect attributes are God's," says the Holy Quran. But man stands in need of possessing perfect attributes as well; there is implanted in him the unquenchable desire to rise higher and higher. How can he do it except by being in touch with the Being that possesses the perfect attributes, the Being that is free from all defects? And praise is but an attempt to be in touch with Him. The Holy Prophet Muhammad is reported

to have said: *Tukhalluqu bi-akhlaqillah* (get yourselves imbued with Divine Morals). And the only way to imbibe Divine morals is to get in touch with the Divine Spirit, drawn away from all worldly trammels for a while, and to drink deep at that source, and that is prayer to God.

### Material and Moral Progress

The sacred book of Islam, the Holy Quran, wants its followers to rise to material as well as moral greatness, not to neglect the comforts of this life nor yet to give away the higher object of life: "In the creation of the heavens and earth and the alternation of the night and day, there are surely signs for men of understanding: those who remember God standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth" (3: 189, 190). The wise are here described as possessing two characteristics: they remember God and they reflect on the creation of the heavens and the earth. Reflection on things clearly stands for scientific pursuits, for science is nothing but knowledge gained by systematic observation, experiment and reasoning. To men of understanding it thus recommends the remembrance of God with the pursuits of sciences, combining moral greatness with material advancement, spirituality with science. Hence it was that Islam gave an impetus to learning and science which is not met with in the history of any other religion. Remembrance of God or prayer to Him is the means of perfection, while reflection on His creation leads to material advancement, and the two are closely related to each other. Man was made to conquer nature, as the Holy Quran has so plainly stated again and again, but he could not do it unless he ceased to bow before it, unless his mind was freed from servility to things lower than himself. Hence it was necessary that all worship of nature or created things should be forbidden. But with his conquest of nature came his material advancement, and to keep the balance even it was necessary that he should at the same time attain to moral greatness, which could only be brought about by the remem-

(Continued on page 6)

## Sir Mohamed As Bridge-Builder

### Between The Major And Minor Communities

#### Jaffna Muslims' Tributes

Muslims in Jaffna gathered in large numbers at Mazrauddheen School, Moor Street, Jaffna, to accord a reception to Sir Mohamed Macan Markar. The function was under the auspices of the Mazrauddheen Meelath Shareef Society.

The meeting was presided over by Haji A. M. M. Abdullateef Alim. The Secretary of the Society, Mr. M. P. Sheikh Madhar, garlanded Sir Mohamed and read an address of welcome which made special mention of the fact that Sir Mohamed was the first Muslim in Ceylon to be knighted. They expressed their gratitude for all the good work done by Sir Mohamed on behalf of the Muslims in particular, and the inhabitants of Ceylon in general.

The President then speaking said that Sir Mohamed had been a great philanthropist who had helped many charitable institutions, not confining his generosity only to the Muslim community. He expressed the hope that Sir

Mohamed would be spared long to be of more service to his fellow men.

#### Family's Acts of Charity

Kathi Mr. S. M. Abubucker, who was then called upon to speak, addressed the gathering. He said that at a time like this, when the minority communities were clamouring for balanced representation and the majority community for representation in proportion to the population, Sir Mohamed was the only person who could take upon himself the arduous task of bridge-building.

His political career was one of remarkable success. The speaker was present at a dinner given to Sir Mohamed in Colombo a few months ago when the Leader of the State Council had paid a very fitting tribute to him.

Sir Mohamed, the speaker said, had laid the Muslims under a deep debt of obligation by his services on their behalf. His acts of philanthropy and charity, which were the characteristics of his family, found expression in various forms even in Jaffna.

The speaker regretted that they in Jaffna were not as fortunate as those in Colombo and Galle to be able to give a gala demonstration, but he could assure Sir Mohamed that they were not in the least wanting as regards the affection and great esteem in which he was held by them.

## "Three Lions" is a first-rate Swadeshi product.

A. R. A. RAZIK, M.S.C., M.M.C.

Read the opinion of Ceylon Celebrities about "Three Lions".

22<sup>nd</sup> May, 1939.

I will always appeal to all those who smoke or sell cigarettes to pay special attention to "Three Lions" as a first-rate Swadeshi product produced by 100% Ceylonese Labour.

Messrs. Rothmans must have the support of Ceylon for their admirable ideals.

(Sgd.) A. R. A. RAZIK

Rothmans hold similar recommendations from Sir Solomon Dias Bandaranaike, K.C.M.G., Sir J. C. Ratwatte, Chief Adigar, The Hon. Mr. S. W. R. D. Bandaranaike, Mr. D. S. de Fonseka, Deputy Speaker, etc., etc.



# THREE LIONS

For Quality, Purity and Flavour!



The Star of Islam

A CULTURAL WEEKLY

COLOMBO: 26TH AUGUST 1939



A Venture Worthy of Public Support

WE published elsewhere in this issue a report of the Tenth Annual General Meeting of the Muslim Union held at the Aldershot Sports Club, Maradana. The remarks made in the course of Mr. M. L. M. Mohammed Hussain's presidential address deserve serious attention. He is reported to have said, "we are surprised and shocked to see how hopelessly bad the state of the Muslim masses is in Ceylon," and he appealed to the various Muslim organisations to come forward to save the community from economic strangulation and condemned the old method of holding drawing room meetings. He announced that the Union had undertaken the laudable cause of organising a Central Community Fund to provide facilities for adult education and to impart at least primary education to the poor boys. He...

While offering the Members of the Union our congratulations, we wish them success in their venture. Their success, however, is dependent on the measure of support they receive from the local Muslims who are never too ready to help really deserving causes. They will certainly throw away even thousands of rupees in anticipation of honories to their names or to win the loud applause of the people. But in genuine cases where a few rupees or even a few cents are only asked for from each man, it is entirely different for the simple reason that this donation will not secure him such an honour or that his name will not be advertised in large letters in the local press. The utter selfishness and heartless disregard of many of our rich men towards their less fortunate brothers and sisters are a disgrace to a community professing the Islamic Faith. Despite all this let not the Muslim Union be discouraged. So long as the Union is determined to do practical service to the people, unlike some other associations with high-sounding names which have become notorious for their lip-service and "draw-

ing room meetings," it can have the satisfaction of having seriously attempted to serve the community along the proper lines.

If our rich men had faithfully fulfilled the trust which Allah has placed in them and if the local Muslim organisations had functioned in the way they should have functioned, would the state of the Muslim masses in Ceylon be in such a "hopelessly bad state" today? At one time the community was really rich. We had a far larger number of wealthy men than we have today. Now that number has dwindled down considerably and the few remaining rich men have also lost much of their former position. The reason is obvious. The Almighty Allah having tolerated for a long time their selfishness, their arrogance, their wrongful use of money and their disloyalty to the Islamic teachings, ultimately sent retribution in their train. The situation is becoming worse and worse. We cannot trifle with the Lord of the Universe. In His Hands lies the fate of nations. Many of them He has destroyed for their sins. The Muslims of Ceylon—if they have eyes to see—find a similar fate awaiting them, unless they repent of their past follies seek His forgiveness, and completely change their outlook on life. Allah says in the Holy Quran, "for those who hoard up gold and silver and do not spend it in Allah's way, announce to them a painful chastisement." Their repentance will be genuine and acceptable to Allah when the condition of the community has been appreciably improved. This can be effected not by indiscriminate gifts of money to the poor but by the establishment of Industrial Schools, Orphanages, Homes for the Aged and the Destitute and similar institutions. It must be said to our shame that today we do not have a single such institution in the Community. The progress or backwardness of a people is largely judged by the existence or absence of these, and judging by this criterion we have to admit that we are the most backward community in the Island. It is really sad to recollect that we, Muslims of Ceylon, should sully the bright name of Islam—the religion that provides for the highest material and spiritual progress of man—by our own injudicious conduct. But let bygones be bygones. It is never too late to mend. Let us all sincerely pray to the All Merciful Allah to purify our minds, to give us illumination, to help us to be true Muslims, not nominal ones as we have been in the past. Such a prayer—which must be incessant and sincere—together with a firm resolve to lose no time in proving ourselves worthy of the peerless religion we profess will produce wonderful results.

From The Mimbar

The Blessed Month of Rajab

Pay Respect To Its Sanctity

Seek Forgiveness And Desist From Evil

Translation of Sermon Delivered on Friday, the 18th August, 1939, at the Masjid-ul-Jamia, Slave Island

By KATHEEB B. B. BAHAR

PRAISE be to Allah, the object of all praise, the source of all honour, One Who honours pledges and the Keeper of promises. There is none to lower what He raiseth. He hath neither partner nor equal in his Kingdom.

I praise him humbly seeking more of his bounteous blessings. I bear witness that there is no God worthy of being worshipped but Allah, the infinitely high and great. And I bear witness that Muhammad is His servant and His messenger. He sent him to the people who had gone astray and were highly ignorant. He showed them the right path, saved them from sedition, warned them of dangers, cleansed them of impurities and raised them above all nations.

Servants of Allah, I advice you and myself to observe the duty unto Allah. It is the password of the believers and the clothing of those who fear. Allah caused it to be a safeguard for those who depend on it and rewards them by saying "and whose keepeth His duty to Allah, He will remit from him his evil deeds and increase rewards for him."

Know, O servants of Allah! that Allah hath appointed to you the signs of guidance and manifestly shown unto you the right paths as an honour and blessing for you. He raised the sanctity of some months above the others, and appointed times for obligatory and optional deeds so that He may reward you much, and your pious deeds may grow. "And if you would count the favour of Allah you cannot reckon it. Lo! Allah is indeed forgiving, merciful."

Blessings of Rajab

Know that this month has been honoured and respected before and after Islam. Three sacred months begin from this blessed month of Rajab. It is a safeguard from dangers. In it blessings will be showered on mankind, pious deeds will be repaid doublefold for those who seek forgiveness and desist from sins, and sins and will be obliterated for those who turn away from them.

O Servants of Allah! give respect to the sanctity of this month which Allah hath respected. Be ashamed to be wicked in secret or in the open. Seek the forgiveness of your Lord for

the past and beware of him for the punishment to the sinner in this month will be hastened without delay. Wee will be unto him who is deceived and is ignorant and forgetful of himself, who hopes for success by inaction and commits sins through ignorance. He would not listen to admonishment or reminders. He is not benefited by any day or month until his appointed date comes and his deeds are tied to his neck. Then he will want to be free but will not be answered and will plead for a return but it would be impossible. Death hath intervened between him and his desire. Oh how sorrowful he would be, grinding his teeth regretfully when he faces the terrors of the Day of Judgment. There would not be a sympathizer on his loss when he witnesses what has been apportioned to the pious and the successful whom Allah rightly estimated, whom worldly transactions did not present from this worship. Verily the most beneficial of admonishments is the word of the Strong, the Mighty:—

"The forbidden month for the forbidden month and forbidden things in retaliation. And one who attacketh you, attack him in like manner as he attacked you. Observe your duty to Allah, and know that Allah is with those who ward off (evil)." 2—194.

May Allah help us to be of those who guarded themselves with fear of Allah, armed themselves against wrongs and persevered in doing pious actions.

A'Meen

(Translated by MOULVI M. A. LAFIR)

NOTICE TO CORRESPONDENT

SERVANT OF ISLAM:—Your letter came too late for publication in this issue of the paper. It has been kept back for next week.



# Islam—The Perfect Religion

(Continued from previous issue)

## Appearance of The Deliverer

### Unique Character of The Quran

By His Holiness Maulana Muhammad Abdul Aleem Siddiqui

AN ENGINEER alone can be fully conversant with the parts of the machine he has made, the exact spots where the various pieces are to be fixed up, and its correct use. It is obvious that if we tamper with its mechanism and work it as we please without any instructions, the result will be disastrous. When this is the case with the machines made by mere man how can our limited faculties be depended upon to make the right and proper use of the intricate and complex machine made by God? It follows, therefore, that all the objects in this world which are, so to say, parts of a gigantic machine, the Universe which is functioning, because of them, must be put to their allotted and correct use; and just as literature containing complete directions accompany the man-made machines, so was it necessary that God Almighty should also send instructions to enable us to operate the formidable machine correctly and teach us its proper use. These instructions that expound the Divine Laws are known as "Inspired Books" in the terminology of religion.

A human being naturally needs a model for every activity. There may be only Laws in the book, but unless a practical model accompanies it, human nature, constituted as it is, does not come into full play. Consequently Almighty Allah selected certain individuals from the chosen for promulgating the laws of the inspired books and these sacred personalities are known as Prophets or Apostles. Hence in the terminology of religion, a Prophet or an Apostle signifies an intermediary between the Creator and His Creatures, whose duty is to deliver His Message to them, and acting in accordance with it set a practical example for them to emulate. History furnishes us with evidence to the effect that in every age and every clime, such individuals made their appearance from time to time. Their object was not to amass wealth and acquire means for self-indulgence by making themselves Kings or millionaires, but their aim was to wean the immoral, selfish humanity from their entanglement in the meshes of superstition and the entire oblivion of the Creator, the Almighty Allah and guide them in the right way of life at the cost of undergoing persecution and suffering innumerable troubles.

There is no doubt that such inspired individuals did appear in every age and clime and delivered the message of Allah, but just as a child is careless of his studies in his childhood, so the world in its infancy remained indifferent to the contents of "The Inspired Books" and the History of the Lives of their Promulgators. The logical result of this has been that today, we neither have the original manuscripts of those Books from which we could know the Divine Laws in their purity nor have we any reliable records of the history of their messengers from which we could study the way of their lives and arrive at a proper estimate of their character and get an idea of the models they left for the emulation of their followers. A research scholar of the comparative study of religions, therefore, is very much confused and puzzled, when he comes across diverse versions of doubtful authority.

Nevertheless, there are some people who profess to believe all religions to be true and advance the claim that they have culled out the good from them and are thus following the quintessence of their teachings. This is an

excellent procedure, no doubt, but when the original books of the religions do not exist and there are no authentic biographies of their originators, how on earth is it possible for human ingenuity to differentiate between the true and the false and pick out the truth from all religions.

Secondly, whenever the people have broken away from the regulations taught to them for the guidance of their existence by the Prophets and have reverted to the worship of material objects in the shape of idols, etc., the servants of God have invariably risen to proclaim the Divine Laws and remind them of their obligations to the Creator, their duties to themselves and their fellow creatures.

### The Talisman of Life

Thirteen hundred years ago an identical or rather a much worse state of affairs obtained in this world, and gloom and darkness overshadowed it; the original manuscripts of the Inspired Books had disappeared and no authentic records of the lives and teachings of the prophets existed excepting some glimmerings of their original brilliance and splendour which were just visible in the folklore, but these were in no way sufficient for the guidance of a seeker after Truth. Hence when it is a universally acknowledged fact that the fountainhead of Truth and Righteousness is that Being alone the Creator of the Earth and the Heavens, it pertained to His magnanimous Sovereignty to rekindle the extinguished Torch of Guidance in that age of darkness and shed its brilliant rays to illuminate the all-pervading gloom so that Truth may be sifted from the false, and the people may be guided aright. Now mankind had passed the age of religious infancy and had arrived at a stage where it could be depended upon to appreciate the value of Divine Laws and guard the Inspired Book as if it was the Talisman of life. Almighty Allah, therefore, sent a comprehensive code of laws, covering all the activities of mankind and comprising the essence of all the former dispensations in the book called Quran and chose Mohammed (may peace and blessings of Allah be upon him) as its vehicle to present himself as an embodiment of its teachings in that part of the earth which was in the worst possible state

## Lofty Thoughts For Lonely Moments

Charity that is concealed appeaseth the wrath of God.

The best of almsgiving is that which springeth from the heart, and is uttered by the lips to soften the wounds of the injured.

He who helpeth his fellow-creatures in the hour of need, and he who helpeth the oppressed, God will help him in the Day of Travail.

The best of men is he from whom good accrueeth to humanity.

Hell is veiled in delights, and Heaven in hardships and miseries.

This life is but a tillage for the next, do good that you may reap there; for striving is the ordinance of God, and whatever God hath ordained can only be attained by striving.

Do you know what sappeth the foundations of Islam, and ruineth it? The errors of the learned destroy it, and the disputations of the hypocrite, and the orders of kings who have lost the road.

The key of Paradise is prayer, and the key of prayer is ablation.

Of my disciples that will enter Paradise are those who do not use shells, are not influenced by omens, like the people of Ignorance, and who put their whole trust in God.

PROPHET MUHAMMAD  
(God Bless His Name)

of religious, social and moral disintegration.

He is an orphan and does not receive any education in the modern sense of the term. He is ignorant so that the people may not suspect him of writing the Book himself as the result of teachings of some human being. He has neither any patron nor a guardian nor a teacher to mould his character and morals so that the world may know that his idealistic social life and the exemplary morals were not due to lessons imparted to him by a wise man of the world. He passed forty years of his life in the midst of that morally degraded society, but so nobly, honourably and industriously did he walk through life that his compatriots conferred upon him the title of "Al-Amin" i.e. the True and Trustworthy. The time arrives when he is to appear before the world and present the best model of morals before it and communicate Allah's Commands in His language to the people of the world.

### The Divine Message

The Message i.e. the commands which he delivered to humanity were got together or compiled in a book form and he got them written by his companions (as he did not know either reading or writing) in such a manner that he dictated to them and they wrote them down, then they would read the same and he would hear them and verify that what they had written down tallied exactly with what he had said. The same original copy written in the hands of the companions of the Prophet is preserved intact to this day and although millions of copies have been printed and published, there has not been the slightest deviation from the original text even to the extent of a dot and neither could such a contingency arise, because the contents of the Book are not only available in the pages of the Book but they are indelibly printed on the hearts of thousands of men.

## The Deccan Times Hyderabad Special Number

### A Review

"The Deccan Times Hyderabad Special Number", which we have the pleasure of having before us now, is a noble moment to a noble Sovereign who has won the love and respect of millions throughout the world. He lives and moves and has his being among his grateful subjects whom he serves magnanimously and selflessly. Monuments of marble, bronze, and stone, may be affected by the ravages of time. But the monument erected by the Editor of the "The Deccan Times" to mark the love of the Muslim people in and outside India for one of the most benevolent, most broad-minded and most cultured Rulers of States, will live for all time in the hearts of men, women, and children. We echo the prayer that was made everywhere on the occasion of His Exalted Highness' fifty-third birthday in saying: Long Live The Nizam.

The very short time in which the Deccan Times Hyderabad Special Number" was prepared—and prepared so successfully—is a fine tribute to the genius of the Editor and Management. It opens with a splendid poem by Sir Nizam Jung. The poem is so true in sentiment and so beautiful in expression that we cannot help quoting it here. It runs thus:—

*The guardian of our rights,  
see him stand*

*At honour's post, undaunted  
and serene.*

*To serve his people's cause  
with heart and hand  
As prompt to aid as they have  
ever been;*

*Staunch in his faith, as  
flashing midst the light*

*To see its dusty  
away.*

Then comes a masterly editorial followed by Messages of Homage and Greetings from distinguished men, representing every shade of opinion in Muslim India. At a time when mischief-mongers were busy trying to sling mud at the fair name of Hyderabad and that of her beloved Ruler, the publication of the Special Number was very opportune and served to clear the air and to place the truth before the world. The Hon'ble Sir Mohammed Yakub in his Message states:—

"Hyderabad today is a great monument of Muslim rule in this country and the impetus which its present ruler has given to the learning of Arts and Science makes it a model of the combination of Eastern and Western civilisations.

"The Osmania University certainly brings before the mind's eye the inspiring traditions of old Cordova and ancient Baghdad.

His Exalted Highness Asaf Jah Sir Mir Osman Ali Khan Bahadur combines in himself all that is best in the East and West. He has crossed the barriers of race and religion; all his subjects, of whatever caste and religion they may belong are equally loved by him. There are hundreds of Hindu shrines and temples, Hindu educational institutions and Hindu dispensaries, which receive grants from the Government of his Exalted Highness and, with due regard to the sentiments of other orders, and the maintenance of law and order, all the subjects of His Exalted Highness enjoy equal religious freedom. Perhaps the subjects of His

(Continued on page 6.)



## The Islamic Institution Of Prayer

(Continued from page 3)

brance of God, by holding communion with the Supreme, All-pervading Spirit. The remembrance of God does not mean the frequent utterance of the name of God; it stands for the realization of the Divine within the man, or for the acquirement of Divine attributes. *Salat* or prayer is the outward form it adopts. It is the way by which communion is sought with God and the object in view is to drink deep at the fountain of Divine attributes and to imbibe the Divine morals.

### Significance of Prayer

Prayer being so necessary for the moral elevation of man, Islam has given it a permanence by requiring its observance at stated times and in a particular manner. It is admitted that prayer is simply an outpouring of the heart before the Maker. Was it then necessary that a particular shape should be given to this institution? Would it not have been better to leave it altogether to man's choice to pray when and as he liked? Such questions are frequently asked. The truth is that the grand idea of holding communion with God or realizing the Divine within man which is so essential to the moral elevation of man could not have been kept alive unless there was an outward form to which all people should try to conform. In the first place, no idea can live unless there is an institution to keep it alive. Secondly, the masses in any community even though they may be educated, can be awakened to the recognition of a truth only through some outward form which should remind them of the underlying idea. And thirdly, there could be no uniformity without a form, and without uniformity the community or a nation as a whole could not make any progress, the end in view being the moral elevation of the community as a whole and not the elevation of particular individuals. It is a fact that the time a nation spends more vital

his own work, God should still be nearest to his heart. The arrangement thus immensely enhances the value of prayer as a moral force in the transaction of everyday affairs.

### Mode of Worship

The Islamic mode of worship is calculated to bring about concentration of attention on the one object, and realization of the Divine presence. The ablations preceding prayer, the reverential attitude in standing, the bowing down, the kneeling with the forehead placed on the ground, and the respectful sitting posture—all help the mind in realizing the Divine presence as a fact, and the worshipper, as it were, finds his heart's joy in doing honour to the Great Master not only with his tongue but with the whole body, adopting a reverential attitude. There is not the least doubt that the spirit of humility in man finds particular expression in these reverential postures which must be adopted in prayer. The whole prayer is a most solemn and serious affair during which the worshipper does not turn his attention or disturb his prayerful attitude. The prayer is thus an undisturbed meditation on the Divine, and it is for this reason that in Islam it is not accompanied with music, recitations from the Holy Quran, speaking of Divine love, mercy, power and knowledge taking its place. In fact, what is considered ritualism in the Islamic institution of prayer is only a way to feel the Divine presence and ponder over His greatness, glory and love by adopting certain reverential postures.

While Islam has given permanence to the institution of prayer by requiring its observance at stated times and in a particular manner, it has also left ample scope for the individual himself to select for recitation the portions of the Holy Quran he likes, and to make the supplications his soul yearns after. Prayer in Islam is really an outpouring of the heart's sentiments, a devout supplication to God, and a reverential expression of the soul's sincerest desires before its Maker. The Holy Quran clearly speaks of it as a means of the purification of the heart: "Prayer keeps one away from indecency and degenerates into mere ritual: 'So the praying ones who are un-aidful of their prayers.'" (107: 5). Hence it is that though particular relations are specially enjoined, such as the recitation of the opening chapter of the Holy Quran in the standing posture and the repetition of certain words expressive of Divine glory and majesty while bowing and kneeling down, still there is ample scope for the individual to give vent to his own feelings by making any supplications that he likes and in any language that he chooses. And even particular recitations are made necessary simply because they are full of the purest and noblest sentiments conducive to the moral elevation of man.

### The Fatihah

As I have said, the opening chapter of the Holy Quran is the most essential part of the Islamic prayer, and this is simply because it is so full of pure and noble sentiments that no other prayer could take its place. The *Fatihah* is composed of seven short verses, the first three of which speak of the four chief Divine attributes, *viz.*, providence, beneficence, mercy and reward, and the last three lay open before the Great Maker the earnest desire of man's soul to walk in righteousness, while the middle one is expressive of the entire dependence of man on God. This short chapter thus discloses on the one hand God's unbounded providence, He being the *Rabb* not of one nation but of all the nations of the earth, nay of all the worlds, His all-encompassing love and mercy for all His creatures, and His reward of good and evil in the capacity not of a judge but of a master, so that He can forgive the wrong-doer without doing injustice to any one, and lays open, on the other, the high aspiration of the soul for

## The Deccan Times Hyderabad Special Number

(Continued from page 5)

Exalted Highness the Nizam; in certain respects, have more freedom of thought and conscience than the people in British India.

"His Exalted Highness the Nizam is today a personification of that high thinking and simple living which was the pride of Islam during her palmy days, and his literary attainments and fine taste in poetry, are unparalleled.

"In the midst of the sordid agitation and malicious propaganda which is being carried on these days, against Hyderabad from outside, the personality of His Exalted Highness still shines as brilliant as ever and today on the auspicious occasion of his birthday both his Hindu and Muslim subjects are vying with one another to give expression to their genuine loyalty and devotion towards their ruler.

"Let us all join, in a chorus, offering our respectful congratulations to His Exalted Highness and wish him many returns of this happy day."

Space does not permit us to quote from other messages. They all go to show that Muslim India will stand as one man against the unprovoked enemies and detractors of His Exalted Highness the Nizam. Pictures of His Exalted Highness and of other people of note go to add to the beauty and value of the Special Number.

## JAMA-ATHUS SALIHIYA BURDAH MAJLIS

### The Philosophical Meaning of "Love of Allah"

Lecture By Moulvi Abdur Razzak

At the usual weekly meeting of the Jama-Athus Salihiya Burdah Majlis which will be held at the Salih Thakya, 132, New Moor Street, Colombo, Moulvi Abdur Razzak (Baqavi) Al-Qadiri will deliver a lecture on "The Philosophical Meaning of Love of Allah". Mr. S. L. Mahmood Hadjar, J.P., will preside. All Muslims are cordially invited.

## Islamia Girl's School An Example To Emulate

The only recognised Islamia Girls' School in Rohilkand division has now been raised to the status of a High School. A new Muslim trained graduate and a trained E. T. C. have been added to the staff. From September next a motor bus will be engaged to convey girls. It is hoped that the school will soon grow into a centre of culture for the women of Rohilkhand.

Every possible effort is made to keep the atmosphere of the school. Islamic instruction in theology is given daily for one period.

an unbounded spiritual rise in which there is no stumbling and no deviation from the right path. The beautiful sentiments of the love and majesty of God in the first part, and those relating to the high aspiration of the soul in the second part, are simply unequalled. This short prayer being thus the sublimest prayer that is met with in any religion is made a permanent part of the Islamic prayer.

## R U

A subscriber of the Light? If not, you are missing a highly refreshing treat every week. As its name shows, the paper enlightens, illuminates with the pure light of Islam. It also aims at awakening to life the dormant forces of Islam. To the rising generation, it makes a special appeal. Surely, you can't do without this moral and spiritual food, so invigorating, so uplifting, so purifying, so ennobling.

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The Manager, THE LIGHT, Lahore, (India).

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### NOTICE

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## Developments In Turkey

### Modification of Previous Decision

Turkey is run by the Popular Party, of which the President of the Republic is the permanent President. Hence the practical controversy over the relative position of Party and Government officials. Three years ago it was decided that the Minister of the Interior was to be the General Secretary of the Government in the various provinces the district heads of the Government has now been modified, Party and Government being again disconnected, with the difference, however, that the General Secretary of the Party is by right a member of the Government. The change is in harmony with the recent creation of an organised independent party decided by the Popular Party itself as a means of developing parliamentary democracy. The change was notified recently to all Governors.

### Government Doctrine.

A very interesting article published in the semi-official *Ulus* may be considered as reflecting the doctrine of the Turkish Government with regard to "Stateism" and private initiative.

Until recently, writes the author of the article, "the dominating thought was that 'Stateism' was developing in Turkey in the sense of an integral order as ultimate goal, while private initiative was, going to lose its share in the economy of the country, although private initiative was, as much as State-owned enterprises, and even more, in need of protection and of encouragement.

The starting point in the recourse to 'Stateism' is, however, on the verge of being almost forgotten. 'Stateism' had been resorted to because of the weakness of private initiative. What the individual was unable to do had to be assumed by the State. But this did not mean that by means of various restrictions the State was going to limit the possibilities of development of private initiative and reserve to itself its spheres of work. The State was to do the work that private initiative could not achieve, and by this means prepare the ground for every kind of development of private initiative. Its aim was not some kind of Socialist 'Stateism' which would have applied to every sphere of work. Nobody claims that Turkish 'Stateism' aimed at modifying the form of society.

"The economic and social body of the country essentially rests on the system of private initiative. State enterprises are of a secondary nature. In agriculture, industry, commerce, credit, and transports we can see that private initiative is daily growing stronger and is equipping itself with a modern mind and organisation. The present stage of private initiative is much more advanced than it was fifteen years ago. It is still very backward as compared to progressive countries. But private initiative has a great future in our national economy."

### Military Measures

The head of the Turkish Army and Chief of the General Staff, Field Marshal Fevzi Tshakmak, accompanied by a number of generals, stayed one week in Thrace, following which he inspected Tsheshme and then went to Izmir, where he continued his inspection. This tour is in close connection with the taking of military measures to meet any emergency both in the Balkans and on the Mediterranean Coast.

### Entertainments

Several measures are being taken in order to grant facilities for entertainments. One of these consists in the reduction of taxes on concert, cinema and theatre tickets, the total of which taxes averages twenty eight per cent. A Bill under preparation will reduce these taxes to ten per cent only.

## Situation in Egypt

### Suspension of the Senate Likely

The dispute between the Chamber of Deputies and the Senate regarding the Death Duties Bill was carried a stage farther in mail week when the Senate vetoed the inclusion of the Death Duties Bill in the Budget. The Senate had previously refused to approve the Death Duties, on the grounds that two new taxes, Income Tax and Stamp Tax, had been imposed and the country could not stand another drain upon its collective pockets. As the Minister of Finance, Dr. Ahmed Maher Pasha, had included the expected receipts from Death Duties in the Budget, he insisted that the measure be passed, otherwise the Budget would be unbalanced, and so, when the Bill was referred back to the Chamber, included it in the Budget Law.

A situation has now arisen comparable with that in England in 1910/11, when the Lords threw out Lloyd George's Budget. The next step will be the convocation of a Congress of both Chambers, but as the Senate, who would, if they attended, be outvoted by the numerically stronger Chamber, are likely to boycott the meeting, which is not legal without a clear majority from each House, the deadlock will persist.

### Obstructions

The Government are exceedingly angry with the repeated obstructions from the pro-Wafdist Senate, and it is thought that drastic action is likely, such as the suspension of the Senate. This would provoke a good deal of trouble, but a "show down" of some kind is inevitable. It is impossible for proper government to operate it as one Chamber can, for purely party reasons, continue to obstruct the Administration.

There was a scene in the Chamber last week when a Wafdist Deputy, Mahmood Soliman el Ghannam, insulted the House which he declared was "crooked," and refused to withdraw. Supported by a handful of Wafdist Deputies, El Ghannam defied the President and refused to obey his order suspending him for three sittings. Twice the President suspended the sitting on the verge of a general fight, and each time, on the resumption, the Wafdists were in their seats howling defiance at the House. Eventually a police officer was called to remove El Ghannam. It was noticed that all Wafdist Deputies, about twelve, were absent at the next sitting.

### Anti-British Speech

Mustapha el Nahas Pasha, Leader of the Wafd, and an ex-Prime Minister, delivered a violently anti-British speech recently at Alexandria. He accused the British of interfering in Egypt's internal affairs, of wishing to retain their "stranglehold" not only over Egypt, but also all the Muslim countries—and more in the same strain. What he was really aiming at was the Wafd's contention that the British are supporting the present Government and thus preventing the Wafd from getting back to office.

In addition to Nahas Pasha, the Young Egypt Society, previously notorious as the Green Shirts, are waging a similar campaign, with which is combined, however, considerable anti-Jewish propaganda. It is not necessary to stress how dangerous these campaigns can be in an inflammable country like this. It is a little surprising to find that the Government seem to pay no attention and allow the most violent attacks upon themselves and other people and institutions in such organs as the Young Egypt Party's *Misr el Fattat* and a violently anti-Semitic sheet, *Proche Orient*.

## Muslims And Foreign Labour Exploitation

### A Central Community Fund For The Muslims

"The repatriation of non-Ceylonese daily paid workmen from all Government Departments and the popular cry of supporting local enterprise have once again brought to the forefront the question of the very bad economic condition of our people," said Mr. M. L. M. Mohamed Hussain, presiding at the tenth annual general meeting of the Muslim Union held at the Alder-shot Sports Club, Maradana.

"We are surprised and shocked," he added, "to see how hopelessly bad the state of the Muslim masses is in Ceylon."

Mr. Hussain said that a survey of the slum areas and discussions with their skilled and unskilled labourers who had suffered as a result of foreign labour exploitation had brought to their notice a great deal of matter for serious thought. The Muslims especially were suffering a great deal, and it was up to the various Muslim organisations to come forward to save the community from economic strangulation. The old method of holding drawing room meetings, he said, should be done away with. They should now concentrate more of their time on doing field work to solve their social and economic problems.

### Central Community Fund

He was glad to be able to announce to the general public that the Muslim Union had undertaken the laudable cause of organising a Central Community Fund for the Muslims, to provide facilities for adult education

and to impart at least primary education for poor boys and girls. The Fund would be utilised to encourage cottage industry and to train their young men and women in industrial and commercial activities.

"If circumstances permit", continued Mr. Hussein, "A Home for the Aged and an Orphanage may be opened."

A full scheme of work had been drawn up, said Mr. Hussain, but selfless service and public co-operation were necessary to bring that Fund to a success. Already an assurance of more than a thousand new members to the Fund had been given, but that was not enough. They wanted every Muslim in Ceylon to join the Central Community Fund and make it possible for them to start their work earlier. The membership fee was only 25 cents per mensem, and all Muslims of the age of 16 and above for males and nine and above for females were eligible for membership.

### Office-Bearers

The election of office-bearers resulted as follows:—

Chairman: Mr. M. L. M. Mohamed Hussain.

Vice-Chairman: Mr. S. H. M. Mohiudeen.

Secretary: Mr. J. M. Awoof  
Joint Treasurers: Messrs. M. M. Mushood and M. H. Ibrahim Lebbe.

Members of the General Committee: Messrs. M. H. M. Haniffa, Moulvi A. R. A. Careem, C. M. Hashim, A. R. M. Saleem, R. M. Thajudeen, M.A. Wahid, S. L. M. Fareed and M. I. Zainul Abdeen.

Members of the Working Committee: Messrs. M. L. M. Mohamed Hussain, J. M. Awoof, M. M. Mushood, M. H. Ibrahim Lebbe and one other.

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## Musings Of A Pensioner--III.

[Continued from page 1]

lity and the limitations of human intercourse set to the exhaustive knowledge of other selves, we can affirm that no knowledge is more trustworthy than that of the character of any man whom we truly know. Nor can the insights of science, brilliant and penetrating as they often are, be as sure and immediate as the contact of mind with mind in the higher reaches of human friendship.

"Here, as in the knowledge of the external world, disinterestedness has a great part to play. I may, indeed gain a new understanding of my friend's mind and heart when I go to him for sympathy in an hour of depression, or in an hour of perplexity ask his help in solving a difficult personal problem. But I do not seek to know him in order that his bank account, or his trained intelligence, or even his sympathy, may be available when I stand in need of them. I seek to know him because I feel him to be worth knowing. Friendships, like all the deeper forms of human association, become real, and so widen incalculably our understanding of the world and life, when they are pursued as being worthy in and for themselves."

### Relationship Between God and Man

Thus in our study of other selves we find the same polarity of knowledge as in our knowledge of the external world. Let me continue the quotation from Dr. Barbour:

"But the poles are further apart, because self-conscious spirit has a depth and an inwardness to which we cannot find a parallel in nature. Does the analogy hold when we approach the character of the Supreme?"

"By other terms of knowledge, in proportion as God's thoughts are higher than man's thoughts."

"To answer this question with any fullness would involve an inquiry into the testimony of the higher religions in many ages. All that can be attempted here is to set up certain signposts on the way."

"One feature in the progress from primitive religion to religion in its more highly developed and spiritual forms has been the growing sense of the divine remoteness and apartness. Sometimes this has been thought of in terms of the spatial universe, and God has been conceived as the majestic, transcendently great Creator and Ruler of the Universe. Sometimes the distance between man and God has been expressed rather in ethical terms and the contrast has been emphasised between man in his imperfection and the Holy One, utterly separated from evil. In both cases there has been an increasing conviction that God is infinitely removed from the being who seeks to know and worship Him. Along with the reverence which these thoughts have engendered there has grown up a sense that the only true approach to God must be disinterested approach; and this quality of disinterestedness, which has been evident in both the scientific and the social forms of knowledge, reappears at a higher power in the search of man for knowledge of God. No longer is God sought with gifts for the sake of the greater gifts which His worshippers may hope to receive in return: He must be sought for Himself alone.

"This true, eternal and divine Light teacheth Love to love nothing but the One true and perfect Good, and that simply for its own sake, and not for the sake of reward, or in the hope of obtaining anything, but simply for the Love of Goodness, because it is good and hath a right to be loved." The substance of this sentence from the *Theologia Germanica* can be found in many parallel statements from widely separated ages and countries."

### Islamic View-Point

Now turn to the religion of Islam. Do we not find both the Transcendence and Immanence of Allah insisted upon, emphasized and underlined as it were at the same time. In Chapter 42 Verse II Allah says "Nothing is like a likeness of Him." In Chapter VI verse 104 Allah says "Vision comprehends Him not, but He comprehends all Vision." And yet Allah says in 50-16 that He is nearer to man than his jugular vein. (See also 56-85). In 2-152 He asks man to remember Him and that He will remember man. And then in 2-186, we have that magnificent passage: "And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way."

Allah further insists that He is a personality with attributes, an Ego and an Ever living Being and He even gives His name ("Allah") in the Surathul Ikhlas. Need I quote any verses to show that the Quranic view coincides with Dr. Barbour's views that what counts most in a man's conduct is not his hope of Paradise or a reward but his disinterested Love for Allah? "Say! Surely my prayer and my life and my death are all for Allah, the Lord of the Worlds."

(6-133)

Then we have the oft-quoted verse 177 of Chapter II; which I had better give, for non-Muslims easily ignore the Holy Quran in their interpretation of Islam.

"It is not righteousness  
That ye turn your faces  
Towards East or West;  
But it is righteousness  
To believe in God  
And the last Day,  
And the Angels,  
And the Book,  
And the Messengers;  
To spend of your substance,  
Out of love for Him,  
For your kin,  
For orphans,  
For the needy,  
For the wayfarer,  
For those who ask,  
And for the ransom of slaves;  
To be steadfast in prayer,  
And practise regular charity;  
To fulfil the contracts  
Which ye have made;  
And to be firm and patient,  
In pain (or suffering)  
And adversity,  
And throughout  
All periods of panic.  
Such are the people  
Of truth, the God-fearing,

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