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Ijtihad—The Basic Principle of Islam

Its Effects on The Muslims

By Mrs. Iqbalunnissa Hussain, B.A.,
Diploma in Education (Leeds)
(of Bangalore)

It is a universally agreed fact that Islam is the most democratic form of religion being based on the principle of movement—Ijtihad. The word literally means to exert with a view to form an independent judgment on a legal problem. Islam recognises the worth of an individual as an independent judge of his own self and makes him responsible for his own actions, good or bad. Hence punishment for one's wrong doing is inevitable in Islam. Priesthood and confession of one's own guilt have no meaning in it. It also recognises man as a unifying factor of human society and disapproves of blood relationship and distinctions of caste and creed. It advocates that all human life has a spiritual basis though it revels in temporal activities. Thus it does not make any difference between the spiritual and secular domain. This theory is upheld by the principle of Tauhid which lays the foundation of world unity. Islam also recognises the psychological unity of the human family.

Islam's cultural movement is dynamic both in views and practice. It professes that world life intuitively sees its own needs and at critical moments defines its own ends to meet the necessities of life. This decision is necessarily the given word to prophetic revelation. Islam gives preference to the individual and his needs. Human life though based on spirituality reveals itself in variety, progress and change so the action and the motive are not two different entities but one is the result of the other. The world is changing. Constant and gradual progress is possible only where every individual of the human family exerts, understands and forms an independent judgment on a subject "And to those who exert We show our Path." "Then I will exert to form my own judgment". The quotations speak volumes of the fact that Islam allows freedom of thought, judgment and solidarity. The principle of Ijtihad developed the intellectual power and social condition and gave birth to political expansion. Thus the principle of movement in Islam has been the living factor in the progress of the Islamic world.

One may put a question: Why is the progress of the people of a such a religion varying, slow and slackening? The answer is clear. The development of intellect and that of legal and systematic thought gave birth to many different movements and schools of thought. Some of them fostered a kind of revolt against the real spirit of the original principle of Islam. Consequently controversial ideas were produced which could not

be understood clearly by one and all. A blind acceptance of some of the ideas and rejection of the others, the attitude of indifference towards reality and atrophy of power of judgment resulted. This attitude obscured the vision of the overwhelming majority of Muslims when the intellectual development slackened and ignorance, superstition and fatalism predominated resulting in the decay of moral, social and physical conditions.

Fresh Inspiration

No doubt great reformers and voluntary social workers arose and spread the fire of their souls throughout the whole world of Islam. The writing and teaching of such people gave a fresh inspiration and developed the spirit of freedom and that of right judgment among the members of Islam to a great extent. The ultimate fate of the people does not depend so much on only writing and preaching as on the actual development of the worth and power of an individual member of the community. In an organised society the efficiency of an individual man is overlooked. The success and fame of the organisation as a whole is kept steadily in view by the workers. Every one feels absorbed in the idea of social thought around him and loses his own soul. A superficial reverence to past history and regard for artificiality and show were given preference to the effective power to counteract the forces of decay in the members.

Added to this the Holy Quran being in Arabic could not be well understood by all. Arabic is almost a foreign lan-

(Continued on page 8)

Muslims In Poland Their Condition and Requirements

By Mufti Dr. Jakub Szynkiewicz

Before the World War the Polish Muslims remained for 130 years under Russian domination, and they belonged in religious affairs to the Muftiate of Crimea. At that time, the Mufti of Crimea, being far away residing at a distance of some 1,000 kilometer from Poland, never came over to visit the Polish Muslims whom he was supposed to guide, except once, just before the World War. The Polish Imams did not receive any salary from the Russian Government, and in consequence, the Imam was not satisfactorily instructed. The majority of the Tartars were employed in the military service or, as civil government employees were dispersed throughout Russia. Thus they could not receive any religious education, and their children were brought up in complete ignorance of the Islamic religion. It was a miserable situation.

The World War had another mental effect on the Muslims who were mainly chased out of their homes. A majority of Muslim villages were situated on the Russo-German front



Dr. Jakub Szynkiewicz,
Mufti of Poland.

When the War was over the Muslims returned back to their homes, but after suffering huge losses, many Muslims having perished in Russia of famine and disease.

Spiritual Organization

In the reborn Poland their first task was to re-establish their homes, rebuild the ruined mosques and construct dwellings. Spiritual organization was a necessity, and the Polish government aided them by contributing funds for the organization of a congress in which the Polish Muslims met, discussed their affairs and elected a Mufti. Further the Government fixed appropriate salaries for the staff of the Muftiate, the Imams, Muezzins etc., and allotted an annual sum for the reparation of mosques.

(Continue) on page 6)

"The Star of Islam's" Triumphant Progress

Bouquets of Tributes

The Editor of "The Star of Islam" receives several letters of appreciation every day from people in all walks of life and of different shades of opinion. This is indicative of the wide popularity of this cultural weekly. It has been acclaimed to be the best of its kind that has ever been published in Ceylon. While thanking the numerous admirers and well-wishers, who have written to the Editor, he regrets he is unable to publish all their letters on account of the largeness of their number. However, on special request, he publishes the following letter:—

DEAR BROTHER-IN-ISLAM,

Please permit me a little space in your valuable journal to express my sincere "Mubarak" and congratulations on your noble endeavour to rouse the Muslims of Ceylon from their deep slumber to the greatness which was theirs in the days of their ancestors.

It is a well known fact that the power of the Press plays an important part in the life of a community.

It is a well known fact that the power of the Press plays an important part in the life of a community.

...-Muslims to who smoke or sell? really is, and with the hopes of the Muslim "as a they have contributed to the civilization of mankind when they never see a Muslim journal in a language that they understand? Today almost all politicians know the English language, and men such as Herr Hitler and Signor Mussolini speak it fluently. The importance of a Muslim journal in English, which could serve as the mouth-piece of Islam and the Muslims was not realised in Ceylon until very recently when the "Star of Islam" was published.

The Muslims of Ceylon have suffered time after time through lack of proper organization and through lack of expression. But thank God that in the organ of the type you issue we have a journal of high culture to rescue us from our sufferings and guide us in the path to progress.

In conclusion, I have no hesitation in expressing my opinion that your journal supplies a long-felt need and is surely bound to help the progress of the Muslim community.

May the Almighty Allah give a long and successful life to the "Star of Islam" with continuous improvements. A'meen.—Yours truly,

M. S. MUHAMMAD YOUSUF.
120/3, Wilson Street,
Colombo.

BOARD OF KATHIS

Appeal List, Sept. 2, 1939

166. Galle.—Mohamed Saly Kadija Hany vs. Abdul Gaffoor Mohamed Abdul Cader.

137. Colombo (Maradana).—Raihan daughter of Jaffoordeen vs. Rahim son of Baba Rahman Sevandy.

Women's Section

Women's Debt to The Prophet of Islam

He Gave Them Equal Rights With Men

By Miss Lubna Kaleel

THROUGH the efforts of Christian missionaries, the elevated position of women today is attributed to the influence and teachings of Christianity. It is also said that the recognition of woman's equality with man is a product of the nineteenth and twentieth centuries. Both these beliefs are false. A careful study of history will clearly show that it was Islam which gave woman her rightful status.

Let me begin with the laws of Moses. According to these laws, woman was more or less chattel property. They placed her in the position of man's slave and servant, for man's pleasure and service. They contained nothing which would tend to elevate her position. In India, according to Hinduism, the laws of Manu tell the people that "day and night women must be held by their protectors in a state of dependence". Hindu laws made the position of women most deplorable. The advent of Buddhism placed a low valuation on woman. Ananda, Buddha's disciple, asked him, "how are we to act, Lord, with regard to women?" "By not seeing them" was the answer.

Christ followed the laws of Moses with regard to women. He did not marry and therefore did not leave any precept as to one's conduct in this respect. If we are to believe Luke, Christ did not show much respect to his own mother. St. Bernard said of woman, "Her face is like a burning wind and her soul is like a burning fire." "The spirit of Islam" understood the majority of Man's laws as "a deadly or back-to-sting" "the road to hell" "the poison of an asp", "the mane of the dragon", and so on. I am giving these for the benefit of those Muslim girls who have been dosed with the ideas spread by the Christian spinners of tales.

Advent of Woman's Saviour

When women were undergoing such humiliation, Allah sent to the world the greatest of Prophets—Muhammad, who said "women are the twin-halves of men" and elevated them to a height they had never reached before. I have already told you about the attitude of Christ and great Christian saints towards women. Now read what the Prophet has said:—

"A Muslim must not hate his wife, and if he is displeased with one quality in her, then let him be pleased with another which is good."

"Woman is the sovereign of the house."

"Paradise lies at the feet of the mother."

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

I can go on giving hundreds of such quotations to show that the Prophet of Islam really raised woman's status and gave her equal rights with man. He was the greatest champion of women and their saviour. They owe him an eternal gratitude. In the short space at my disposal I am unable to deal with the subject fully. But I think this will suffice to rid the minds of many of the wrong beliefs they have hitherto entertained.

Women In The Home

By Mrs. Hassana Kareem

We, women, believe that the success of most men is largely due to us. Some may take this to be feminine conceit, but I am sure many men will make the confession themselves. However educated and intelligent a man may be, he cannot achieve much without the intelligent partnership of his wife. We know many men who have been miserable and have failed in life on account of unsympathetic women in the home.

A woman—whether wife, mother, or sister—has willingly taken upon herself or has inherited the responsibility for the success and happiness of at least one other person. No hard and fast rules can be set down to enable her to fulfil that responsibility successfully. It is really an individual matter. It calls for a thoughtful study of character and situation accompanied by the qualities of sincere purposefulness and unselfishness. A woman must consider how she can help the male partner to express his highest and best self both in and out of home. She must see that he takes sufficient interest and engages in some healthy recreation, and she must encourage him towards self-improvement. Saving time in this constructive way is one of the deep joys of the true partner in the home.

This responsibility is easy to fulfil if the male partner is loving and unselfish himself. But what is necessary yet difficult is to maintain an intelligent balance between co-operating with others and developing herself. However, we serve and truly, stinting nothing, grudging nothing, we shall be developing ourselves and shall have more and more to give—both mentally and spiritually.

Woman's Sphere of Work

It must be emphasized that a woman's place is in her home. Some women think it a great achievement to take up to some career such as the Law etc. But I think a woman's best and greatest career is marriage, that is to say, her highest duty is to make her home happy and beautiful and to look after her husband and children. Happiness and success anywhere depend upon a proper division of labour. Man has his work to do, woman has hers. But when she enters his domain of work, it cannot be productive of happiness. But this does not mean that a woman must strictly confine herself to the home. She must associate with other women of the community, organise their social life and do everything she can to improve their position. In this connection let me quote a useful passage I read recently:

"The widened horizons of the home of today demand new interpretations of partnership. The partner in the home may not go out to work, but her work must reach out. Her partnership is not alone in terms of serving her family group and developing herself that she may contribute

Children's Corner

Holy Prophet's Acts of Humanity

DEAR GIRLS AND BOYS

I told you last week that our Beloved Prophet happily settled a dispute which might have led to bloodshed in the course of the reconstruction of the Kaaba. It was at this period that he took under his care one of his uncle, Abu Talib's, sons by the name of Ali. He did this in order to fulfil even in a small measure his debt of gratitude to his uncle, who was now in poor circumstances. By his marriage with Lady Khadija, the Holy Prophet was one of the richest men in Mecca. Abbas, the brother of Abu Talib, was also very wealthy. So while the Holy Prophet took Ali into his household, he induced Abbas to take Ja'far, another son of Abu Talib. The third son Akil remained with the father. Our beloved Prophet lost all his sons in early infancy. He, however, found some consolation in the love of Ali. Later on he gave his daughter Lady Fatima in marriage to Ali and thereby sealed the bond of love and devotedness.

I must also tell you of another great act of humanity which our beloved Prophet did. A hostile tribe had captured a young Arab, named Zaid, son of Harith, and sold him to a nephew of Lady Khadija. This nephew presented the lad to her. The Holy Prophet took him as a gift from Lady Khadija and immediately gave him freedom. This act of kindness touched the boy's heart and he refused to go away. Even his own father could not induce him to return to his tribe. He remained with our beloved Prophet and was absolutely devoted to him.

For many years after his marriage, the Holy Prophet used to go to a cave on the Mount Hira for prayer and meditation. He went alone, but sometimes he took his family with him. He was very fond of solitude. In this cave he often remained whole nights communing with the Lord of the Universe. Even inanimate objects seem to speak to him—the stones and rocks and trees—requesting him to fulfil the task which the Almighty Allah was directing him to undertake. The late Sir Ameer Ali described the whole thing beautifully. He said: "In the still hours of the night, in the sweet calmness of the early dawn, in the depth of solitude, when no human sympathy is near, a voice comes to him from heaven, gently as the sigh of the morning breeze: 'Thou art the man, Thou art the Prophet of God; or, when wrapt in thought it comes in mighty waves: 'Cry in the name of thy Lord.' The over-wrought mind at these moments raises a vision before the eye, a vision of the celestial ministrants who are believed to form the medium of inter-communication between the God of Heaven and the man on earth".

Dear Children, I know you carefully read everything appearing in the Children's Corner. I shall be glad to give you any explanation you want. Please do not forget the forthcoming competition, the date of which will be announced in due course.—Your friend,

THE EDITOR.

more to it. It is also in terms of enabling her family group to serve the community, while she herself takes her place in the community as an influence positive and wholesome.

Not unimportant, too, is her partnership with those women whose work is outside of the home. She owes them service and understanding, even as they owe these to her. She owes them encouragement, too, and the inspiration they may derive from knowing that she is a woman so fine and true that, like members of her own family, they are the better individuals themselves because of her interpretation of partnership."

Simple Lessons in Islam

BY
His Holiness Maulana Mohamed
Abdul Aleem Siddiqui

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

1. Q. Who are Munkar and Nakeer?
 - A. Munkar and Nakeer are the two Angels of Allah who visit the dead after they have been interred (or even cremated) and question them regarding their belief in the Commands of Allah and their good and bad actions on earth.
2. Q. What are the qualities of Angels?
 - A. The qualities of Angels consist in being pure, righteous, truthful and obedient to the Will of ALLAH.
3. Q. Can Angels commit any act on earth without the Command of ALLAH?
 - A. No. The Angels cannot commit any act on earth without the Command of ALLAH.
4. Q. Do you worship Angels?
 - A. No. I do not worship Angels at all. Angels are the servants of Allah. I worship Allah and Him alone; and Angels too worship Him, for the Holy Quran says that we should worship none but Allah nor associate any partner with Him.
5. Q. What is the Third Article of Faith in Islam?
 - A. The Third Article of Faith in Islam is belief in all the Books of ALLAH.
6. Q. What do you mean by belief in all the Books of ALLAH?
 - A. By belief in all the Books of Allah I mean that Allah revealed Commandments (*Sulfs*) and Codes of Religions to different Prophets at different stages of History for the guidance of mankind.
7. Q. Were the commandments and Codes of Religion revealed to all the Prophets?
 - A. No. Commandments and Codes of Religion were not revealed to all the Prophets. Only to some Prophets were revealed Codes of Religion and to some others Commandments. The Prophets who merely preached the teachings of their respective predecessors are termed *Nabi*. The Prophets, to whom Commandments or Codes of Religion were revealed are called *Rasool*.

(To be Continued)

Musings Of A Pensioner-IV

Exploitation of Crowd-Mentality By Eastern Demagogues

Surgical Operation In Barzakh After Death

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

THE Muslim world—except perhaps in Ceylon—having caught the tone from the followers of the other religions in the East, is passing through a curious phase. Islam is an integration of all the faculties of man, emotion, reason, feeling etc. with a view to the realisation of the presence of God. It includes man's conquest of nature and its forces, only for the purpose of this realisation and not for his personal aggrandisement at the expense of others, or for the assertion of his supremacy, comfort or prestige. This is the ideal of Islam, perfect submission to God and not to man's "low desires" as the Quran says. In most Eastern religions, the religious feelings do not work from within outwards, as in Islam and Christianity, in the case of the great mass of their adherents. It may be different in the case of a few choice higher spirits, but their loyalty will be found to be derived from abstruse metaphysical reasoning—a sort of moral and intellectual gymnastic as one writer calls it—which has no appeal to the ordinary man or woman. The kind of religious feeling I am attempting to describe, can be seen any day in the East when a procession wends its way for a religious purpose. There is always the accompaniment of noise, outward display, gorgeous trappings, and other artificial inducements to create a hypnotic exaltation, which will not brook interference in its mad course and which frequently ends in riots and blood-shed.

The loyalty is like a School-boy's loyalty to his school, with no basis in a deep seated central conviction or emotion: it is based on a surface emotion—if it can be called an emotion—which is peculiar to crowd-mentality.

There is always a focus in such a procession round which all the emotion eddies—whether it is a pagoda, a golden casket containing a golden image, or the relics of a saint.

This reminds me vividly of Enobarbus' description of Cleopatra in *Antony and Cleopatra*.

Let me quote a few lines

"I will tell you,

The barge she sat in, like a burnish'd throne,

Burn'd on the water: the poop was beaten gold;

Purple the sails, and so perfum'd that

The winds were love-sick with them; the oars were silver,

Which to the tune of flutes kept stroke and made

The water which they beat to follow faster,

As amorous of their strokes."

Eastern demagogues with a deep instinctive knowledge of crowd-mentality, exploit this weakness for their own purposes. I do not blame them (except for one thing), for the practice of these artifices, for they have found out by bitter experience that this is the only way to break the octopus-grip of imperialism, on the principle that the louder the noise the more will it cause fear and respect in the minds of those whom they wish to impress.

Degradation of Religious Feeling

What I blame them for is the degradation of the religious feeling.

In countries where Muslims are in subjection to foreign domination and where they are in a minority, in sheer self-defence some Muslim demagogues have adopted this practice much to their benefit. The Islamic religion is subordinated for a political purpose and the result is a complete degradation of the ideals of Islam.

Nothing disgusts me more than to read accounts of or see photographs of,

Islamic crowds bearing banners with religious inscriptions, to the accompaniment of cries of *Allahu Akbar* parading the streets or devoutly going through the Islamic genuflexions in mass formation.

No truer words were said than by Iqbal in the quotation I gave in the very first issue of this paper. Let me repeat it here for the benefit of Muslims in Ceylon as they are words which should be printed in gold for continuous remembrance.

"And in the Moslem East it has, perhaps, done far greater havoc than anywhere else. Far from reintegrating the forces of the average man's inner life, and thus preparing him for participation in the march of history, it has taught him a false renunciation and made him perfectly contented with his ignorance and spiritual thralldom. No wonder then that the modern Moslem in Turkey, Egypt, and Persia is led to seek fresh sources of energy in the creation of new loyalties, such as patriotism and nationalism which Nietzsche described as "sickness and unreason," and "the strongest force against culture." Disappointed of a purely religious method of spiritual renewal which alone brings us into touch with the everlasting fountain of life and power by expanding our thought and emotion, the modern Moslem fondly hopes to unlock fresh sources of energy by narrowing down his thought and emotion. Modern atheistic socialism, which possesses all the fervour of a new religion, has a broader outlook; but having received its philosophical basis from the Regellians of the left wing, it rises in revolt against the very source which could have given it strength and purpose. Both nationalism and atheistic socialism, at least in the present state of human adjustments, must draw upon the psychological forces of hate, suspicion, and resentment which tend to impoverish the soul of man and close up his hidden sources of spiritual energy. Neither the technique of mediaeval mysticism nor nationalism

(Continued on page 6.)

Letter To The Editor

Plight of a Muslim School

The Editor,

"Star of Islam,"

Colombo.

SIR,—

It is rumoured in well informed circles that Hussein Boys' English School, one of the three Muslim educational institutions conducted by the Ceylon Moslem Educational Society Ltd., is being closed for good from the beginning of September this year. The parents and most of the Muslim public are perhaps unaware of this ill-fated and sudden decision of those responsible for running the School, and hence, I deem it my duty to send this timely warning as an eye-opener to my co-religionists in order that they may take the necessary steps to avert the great catastrophe which now awaits the fate of this institution which has stood the test of time for over well nigh fifteen years.

Will the shareholders of the C. M. E. S. Ltd. and the Muslim public come to the rescue, and act at once to pre-

vent this fateful decision from being put into effect?—Yours etc.,

SERVANT OF ISLAM

Colombo, 24-8-39.

[We have forwarded a copy of this letter to the Secretary of the Ceylon Muslim Educational Society Ltd. and asked for an official explanation of the situation. He has promised to do so and we hope to publish it in our next issue so that all misunderstandings may be removed.—Ed., S. of I.]

J. S. C. (ENGLISH) EXAMINATION RESULTS

An Omission

It is regretted that the name of A. C. A. Wadood of Jinaraja Vidyalaya Kandy, was inadvertently omitted from the list of successful Muslim candidates that was published in *The Star of Islam* of the 19th August, 1939.

"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".

22nd 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!

Matrimonial Announcement

SOURJAH-AHAMAT

The engagement is announced and the marriage will take place shortly of Mr. TUAN LAMBRATH SOURJAH (son of Mr. M. A. Sourjah, Retired Inspector of Police, Negombo, and grandson of the late Mr. Alip Sourjah, Subedar of the Malay Rifle Regiment and Inspector of Police.)

of the Fort Police, Colombo, and

MISS NGHAIJEEVITA AHAMAT

(only daughter of Mr. Jainoor Ahamat, Proprietary Planter, Gampola, and of Mrs. Ahamat.)

The Star of Islam

A CULTURAL WEEKLY

COLOMBO: 2ND SEPTEMBER 1939.



The Present International Crisis

THE World is now passing through a very anxious time, and war may break out at any moment, and bring in its train the destruction of millions of human lives. Children will be bereft of their fathers, wives of their husbands, and mothers of their sons, and the world will be a scene of desolation.

The present international crisis is a grim horror that lies in store for all in the event of an outbreak of war. We in Ceylon may be affected only indirectly, but yet we shall have to undergo a period of anxiety and suffering. But let us not lose courage. Now is the time to show our true mettle and to face the situation bravely. In this crisis through which the world and British Empire are passing, let us stand unitedly and demonstrate our unflinching loyalty to the British Throne.

We Muslims of Ceylon yield to none in our loyalty to the British Sovereign, and we are confident that we voice the sentiments of all Muslims in the Island in affirming our allegiance and loyalty to the Crown. We realise that this is a critical moment for the Empire, but we are sure that she will eventually triumph and that every subject of hers will enthusiastically rally to her aid. Great Britain can have the assurance from us that in everything she does to solve this great international problem she has the fullest sympathy, and our

ment and support of her Muslim subjects in this Island. Our sphere of usefulness may be small, the resources at our command may be little but we Muslims of Ceylon in our own humble way are prepared to stake everything in defence of the Empire. We may have our own domestic differences and problems but in this hour of tribulation we stand together as one man in the Empire's service. Human efforts alone will be of but little avail in this great crisis. It therefore behoves us all Muslims to pray to the Almighty Allah to give our statesmen proper guidance and strength to solve this grave international problem peacefully and honourably. Let the worshippers at every mosque in the Island assemble and unitedly appeal to the Lord of the Universe, in whose Hands lie the destinies of nations, to have mercy upon mankind, and to show them a way out of the present dreadful situation. Let us also pray that if war is inevitable He may be pleased to give the British Empire and her allies a speedy and decisive victory. Fateful days are in store for us, and only the Almighty Allah can be our saviour and our strength. We also appeal to our non-Muslim brethren in Ceylon to stand firm in their peace and loyalty to the British Throne. There are times when we cannot afford to quarrel with the Ruler of the world, and when we must all unite to show our loyalty to the British Throne. In such circumstances allow British prestige and might to stand at the hands of other Powers. At this moment of the Empire's crisis let Ceylon contribute her quota of help. While Great Britain is engaged in solving a great international problem, the people of Ceylon should demonstrate her loyalty not only by offering her gallant sons to fight for the Empire, if necessary, but also by maintaining peace and harmony among themselves. The Ceylon Government with her Police and Military forces can handle successfully and stifle immediately any internal troubles. But we are sure the Ceylonese can be depended upon for their good-sense and loyalty and that, not the Police and Military forces, but the civilians themselves will be the best custodians of Peace and Order in the Island at a time when our Rulers are confronted with international problems of the greatest magnitude and complexity. Whether there is to be War or no War, it is the bounden duty of the Ceylonese to think now not in racial or insular terms but to consider themselves as a unit in the Great British Empire whose prestige is their prestige, and whose safety is their safety. Our only attitude in the present crisis is to sink or swim with the Empire.

From The Mimbar

The Blessings of The Friday Service

Watch For The Hidden Hour When No Prayer Is Refused

Translation of Sermon Delivered on the 25th August, 1939, at the Wehanda Jummah Mosque

By Katheeb M. T. Ameer

PRaise be to Allah who raised the sanctity of Friday and specialized it among the other days of the week with various merits and honours. He made it a festive occasion for the believers in this world and a day of increase when His chosen people will meet their Mighty and Glorious Lord. I praise and glorify Him and thank Him for the bounteous gifts He hath bestowed.

I bear witness that there is no God worthy of being worshipped but Allah alone and that He hath no partner or challenger or equal or model—a witness entirely free from infidelity, by which I hope to be immune from punishment and to gain a sure place in His mercy. And I bear witness that our Lord Muhammad is His servant and messenger, attributed with perfect qualities in the Holy Quran, the Torah and the Injeel. He was sent with the clearest of proofs and the most decisive of reasonings.

Never was there a virtue but that he hath guided us towards it, nor a vice but that he hath warned us against it. He left His followers in the straightest of paths with the plainest of programmes.

O Allah, bestow Thy blessings and peace on Thy servant and messenger Muhammad and on his relatives and followers and cause them to attain the most perfect happiness and the highest rewards. Thou art the most generous in gifts and the most Bounteous Helper to reach lofty heights.

The Hidden Hour

O mankind! observe your duty unto Allah, know that Almighty Allah hath given to each nation a day in the week so that they may relax from the passing troubles of this world to the worship and remembrance of Him, and to prepare and gather provisions for the day of regrets, poverty and dangers. Friday among other days is like unto the month of Ramadan among other months. In it the rewards are manifold. Every member of the animal kingdom except mankind will be attentive on that day for the hidden hour which no Muslim meets whilst praying or communing with Allah but that he shall be heard and forgiven. No prayer on that day will be rejected provided that prayer happens to be in that hour. Allah's door of mercy is open on that day.

And Allah hath graciously invited his servants to practice of His infinite bounty and mercy. He invites them

even as a kind father would invite his dear child to the school so that he may pluck of the jewels of education and use them to his own benefit in his afterlife. And as that father would force his child to go to school even though it gave him inconvenience, so hath Allah commanded his servants, though very kindly. Happiness in both worlds will be the lot of those who obey, and woe unto those who are disobedient to the Almighty. The earlier a Muslim arrives at the place of Jummah service the greater would be his reward, and nearer to his Master. Because of the increased rewards a Muslim would receive, Satan with all his assistants will be very busy on that day belating those who would otherwise go earlier. He will try to seduce the Muslims from going to prayers at all. He will exaggerate to them the vain glories of this world to divert their attentions from the worship of Allah. He will make them foresee loss in business if they close their stores. Business will seem flourishing at that time. Distractions and obstacles of all sorts will be put before them so that they will find very little chance to go and join in prayers with their brethren in this world, and to be in Heaven. Sheer indifference to the most holy hour of the week when the Most Bountiful Benefactor Himself administers the giving, will prevail.

Brethren! could you afford to meet your Mighty Lord tomorrow with the face you turned away from Him today? Are you daring enough to face Him without shame on a day when He will question each of His servants of his attitude towards His commands in this world where you are blessed with the freedom of choosing between good and bad but you have been careless of it?

Hasten to the Jummah Service

Brethren! observe your duties unto Allah and then let me give you good news that you will attain His most glorious pleasure. Be kind to your fellow beings. Let not your brethren turn away from you disappointed. Help your brethren, Allah

(Continued on page 6)

Muslims In Poland

(Continued from page 1)

Then the work of reconstructing the mosques began: there were valuable contributions, first from the Polish Govt. itself, the late King of Egypt Fouad I. gave a donation of 500 English Sterlings in 1926, also Tartar Muslim emigrants in America offered what they could collect.

At present our principal aim is to keep attached firmly to our Muslim religion and hold tenaciously to our Muslim traditions amidst the other religions with which we are in contact in our country. For this reason a fundamental duty is the proper education of our children and instilling into their minds the teachings of Islam. In this respect the Polish Government is indirectly helping our cause, as the teaching of religion is compulsory in Polish schools, the pupils are taught their own religion. Thus, for example, if there are about 10 or 12 Muslim pupils in a school, the Government appoints a Muslim Imam to teach them at the Government's expense. On the other hand, the Muftiate has organized Muslim education in every village containing at least five or six Muslim families.

It is an unfortunate fact that the Muslims in Poland are scattered in the northern part of the country. There are many cases where 2 or 3 Muslim families live isolated amidst other non-Muslim religious communities, far from the Muslim schools. That drawback would not be so great were the parents well instructed in religious teachings. But it frequently happens that the parents also do not know the religion enough and, consequently, are unable to educate their children who grow up without any notion about principles and rites of their religion.

Conditions Satisfactory in Villages

However, it may be generally stated that the religious situation in the villages is satisfactory; most of the Muslims there are pious, keep Ramadan fasting, go regularly to the mosques, observe religious ceremonies and care to educate their children.

Some of the Muslim towns and cities are scattered, and are in constant relation with the non-Muslims. The Muslim youth there like the Christian women, while the Christians like the Muslim women; the result is that our young Muslims marry Christian women, and our Muslim girls, not finding Muslim husbands, are obliged to

marry Christian men. Thus has produced a lamentable state of affairs which obviously is a menace to our Muslim solidarity. The only effective means of combating this state is to spare no effort to propagate Muslim education among our youth, to do our best to keep them attached to Muslim traditions of their forefathers, to make them thoroughly acquainted with the beauties of their religion and its high civilization, and the great debt of humanity to Islam. Another important although external factor is to strengthen our ties of fraternity and co-operation with the rest of the Muslim world, especially in the East.

Now it is more than five centuries that we find ourselves, the Polish Muslims, consitodated as a small Muslim island amidst the Christian Ocean, and have succeeded throughout those 500 years in conserving our strong attachment to Islam.

If we would compare the situation of our Muslim intellectuals with that of Crimean brethren or the Caucasian brethren, we would see that the Muslims of Poland are far more strongly attached to Islam than the latter, in spite of the fact that the former lived in direct contact with Europe a little more than a century.

It is also a lamentable condition that even some of the Muslim youth in Muslim countries in the East have thrown themselves into the folds of European civilization with all its defects, instead of choosing only what is best.

In studying the condition of Polish Muslims it ought to be thoroughly and clearly stated that the most important thing is to propagate Muslim education among our children and bring them up as good Muslims, and also to avoid mixed marriage.

We do not want that our constant contact with Europe may weaken our Muslim culture. The Muslim spirit should be revived and established among our coming generations.

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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Musings Of A Pensioner--IV.

[Continued from page 5]

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

Observance of Five Daily Prayers

There is a possibility of the radiogram being prostituted for a similar purpose.

Fortunately in Ceylon this has not happened so far. Nothing gives me greater pleasure than to hear the Holy Quran recited or expounded by an expert or to listen in to an Arabic, Hindustani or Tamil song extolling our Holy Prophet.

Even the talks by our young Muslims are illuminating and full of sincerity and earnestness. This is all as it should be, but something more is required. Our conduct must be based on Islam, and the first requisite is the dutiful observance of the five daily prayers. There is hope for the Ceylon Muslims, if both men and women carry out this obligation, but there is none if the great majority of us ignore this observance. As Mr. Sheikh points out in his extremely valuable articles these prayers must be performed intelligently with the fullest integration of all our faculties, for a realisation of the presence of God and not

mechanically or desultorily. A friend of mine has urged me to write about these prayers and I shall do so later. These prayers or at least some of them should be performed in congregation in the mosque according to a Hadith of Our Holy Prophet. It is because all of us omit to say our daily prayers in congregation, that the Muslim Community in Ceylon is broken up into parties and sections, each with its own social and political *gana*.

The Rising Generation—The Only Hope

Those of us Muslims of the older generation cannot mend our ways: the branches have been deflected and twisted in the wrong way and nothing on earth can untwist them or lead them in the right direction.

This can only be effected by careful surgical operation in barzakh after death and thus our only hope is in the rising generation of Muslims, both boys and especially girls.

That is why the resolution of the Editor to devote this paper mainly to the development of Islamic culture merits the unstinted admiration and support of his co-religionists. It is very rarely that we find a weekly paper devoted entirely to this purpose. In almost every such case it is the nauseating, ever-recurring political, or economic aspect which is stressed and dished up week by week by writers who borrow their ideas from the sensational newspapers of Europe and America.

I take it that it is part of the policy of this paper to meet and combat adverse and malicious criticisms and attacks directed against Islam, and if need be, expose the prejudices at the bottom of these attacks. I had recently the misfortune to glance through a book entitled "Inside Asia" by a person called John Gunthor which all Muslims should ban and refuse to place in their book-shelves. I reserve my comments on this book for my next article

The Blessings of the Friday Service

(Continued from page 4)

will help you. Await for Friday hopefully and when it arrives beware of being careless or forgetful of Allah. Hasten to obtain the highest ranks in Allah's pleasure by arriving at your worshiping places earliest. Stop all your activities concerning this world. Close your shops and offices, your factories and workshops, your schools and other institutions. Leave your pleasurehouses and be present at Allah's place of mercy. If you are not strong-willed enough to employ yourselves in Allah's worship from morn, then go there at least immediately when the Azan is recited for the Jumma services. After the Azan, no transaction of any kind will be lawful. All transactions will be illegal and the money gotten thereby ill-gotten money. This ill-gotten money will ultimately bring disaster to your business.

No wonder, therefore, brethren, that the causes for the downfall of so many wealthy folks of yesterday were the mixing of this and such like ill-gotten money. Cease to employ yourselves in other than Allah's worship in that prescribed time and Allah has promised to be the best of providers. His promise shall be honoured. If you disobey Him in engaging yourselves in worldly matters, then Allah's wrath will be upon you.

Brethren take warning and pay heed to Allah's words.

What The Holy Quran Says

"O ye who believe! When the call is heard for the prayer of the day of congregation, hasten unto remem-

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brance of Allah and leave your trading. That is better for you if ye did but know".

"And when the prayer is ended, then disperse in the land and seek of Allah's bounty, and remember Allah much, that ye may be successful".

"But when they spy some merchandise or pastime they break away to it and leave thee standing. Say: That which Allah hath is better than pastime and than merchandise, and Allah is the best of providers". (LXII: 9, 10, & 11).

May Allah cause us to be of those who took heed to his admonishments, and were kind and generous to his fellow-beings, and were dutiful Unto Him on Fridays and the other days of the week and thereby obtained His pleasure, and of those on whom were bestowed His bounty. Praise to the most Bounteous, the Mighty, the Great.

A'Meen.

(Translated by MOULVI M. A. LAFIR)

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The Essentials for the Making of a Prophet

Finality of Prophethood

By M. A. AL-HAJ SALMIN B. LITT. (LOND.)

THE spiritual advancement of human beings, or the perfectness of the human soul, has from time immemorial been dependent on the instructions of God through Prophets. As this is the case it can be assumed without fear of contradiction that every prophet, who comes from God, possesses certain qualities, each best and perfect in itself. God could have chosen to send angels as instructors, but knowing that for human beings, a human being can be the best guide and teacher, He raised certain human beings at different times to Prophethood, to preach His word to mankind.

A prophet must not only teach mankind but also be a perfect example for them to follow. Therefore for the last Prophet also two things were essential: one, his teachings should be perfect and complete, and good for all time to come; second, that he should himself be the best and complete example in the practice of his teachings. According to this, the Muslims are certain that the Holy Prophet Muhammad is and will be, the last Prophet, because God gave to him a complete code of morals or teachings (the Holy Quran) to preach to the world; and he himself by his practice set the perfect example for the guidance of mankind. As these two essentials were perfect and complete in Mohammad, God found there was no need to raise prophets after him. This belief of the Muslims is based on the Holy Quran, and is not a question of crude fidelity.

The Holy Quran speaks in its early revelations about the perfect morals of the prophet, for instance, it says: "Most surely you conform (Yourself) to sublime morality". (xxix 1:4). "So he attained completion, and he is in the highest point of the horizon". (xxvii, 1:6,7). The Hadith says, "I was made prophet to perfect the highest morals". Two things were needed to perfect the morals, and the Holy Quran says the Holy Prophet possessed them. The following will make the statement plainer. It is easy for a man to be lowly and humble when he is poor, but this quality can only be said to be perfect when he continues to remain humble after he has attained power and greatness. Now, for instance, a person who is poor can also be charitable, but only in his thoughts and intentions, because he has not got the money to give in charity; but to remain charitable after attaining wealth, by spending freely in charities, will then mean that he has shown the quality of charitableness to perfection. The same can be said of forgiveness; if a man has not got the strength or means to punish one who harms him, he is compelled by necessity to overlook the offence and forgive, but the completeness of the quality is only in a person who is powerful and well able to deal harshly with the offenders, but forgives freely those who had done their utmost to harm and hurt him.

There have been cases when a person has been perfect in one moral or quality only, to such an extent that other qualities eclipsed before it, for instance, to become so charitable and forgiving as to lose the quality of being just. But the Holy Prophet Mohammad was the personification of all the morals to the highest degree of perfection, as the verse in the Holy Quran amply proves. It behoves then that when a person has reached such perfectness, there is no need to look to any one else for guidance, because it will be like lighting a candle to read when the sun is shining bright.

The Perfect Man

The height of perfection in the Holy Prophet is an accepted fact. The presence of all the morals means that a person must have passed through all conditions in his life; and not even a hard critic can deny that Mohammad did

not pass through all different phases and conditions of life. He was the only Prophet who followed all the principles he preached to others, every ordinance in the Quran he acted upon. He is the one and only true example to this rule, all he taught to the world he practiced himself. We often have to listen to sermons and lectures by persons who do not practice what they preach. Mere lip-teaching does not prove that a person possesses moral virtues, he must first convert his words into actions, as did the Holy Prophet. He taught the world patience and forbearance, because he himself faced the hardest trials of life. A child born after the death of his father and losing his mother within the next few years, he spent a childhood of innocence and perfection. At maturity he kept all desires of the flesh under control. From his birth to death he passed through many difficult stages of life, at every step he was tried but was never found wanting. When he proclaimed his prophethood, he had a very hard time; the whole nation turned against him, he was absolutely alone and helpless. His desperate position is seen in the event of 'Hijrat' (migration), when alone but for a single friend, he hid in a cave and escaped to Medina, where the "helpers" and Jews entered into treaty relations. Then came the tedious days of war; on all sides the Arabs gathered to kill him, but in the end he succeeded over them and became their King. In Medina he was king, judge, magistrate, general, peace-maker and law-giver, in all these he was perfect.

Clemency

A great thing is that all his morals and qualities, are of the highest degree of perfection. He did not know what it is to be avaricious, even his enemies admit all his life he had no desire for wealth, it had no value for him. Once the Quraish offered to him all the wealth in the land, but he refused even to consider the offer; and when he became king and the rightful owner to the whole wealth of the land, he did not care to have it, and continued to live the same life of poverty and want. There have been men who have given up kingdoms to live a life of poverty in solitude, but the Holy Prophet expressed this quality to perfection, by living a life of poverty amidst the riches and luxuries of kingship.

The quality of forgiveness as well, he expressed to perfection, he made no distinction between friends or enemies, when it came to forgiving he forgave all. In the battle of Uhud, some Muslims failed to obey his instructions, the result was disastrous, but the Holy Prophet did not court-martial, nor upbraid them, he simply forgave them. His example of forgiving enemies is greatest on the occasion of the success of Mecca. The Meccans had been his bitterest enemies since the day he was raised to prophethood. They did all in their power to crush Islam, and many times attempted to kill the Prophet, but the Holy Prophet when he entered Mecca as victor, forgave the chiefs when they were brought as captives, and granted a general amnesty. Arabia lay at his feet, and Mecca was at his mercy, he could have beheaded every one if he had wished to, he would have been justified in doing so, for they had been his greatest enemies, and most cruel tormentors, but unlike many Hebrew prophets who severely punished their enemies for much lesser offences, he freely forgave them; when they were all humble before him, awaiting their punishment, he said to them "There shall be no reproach against you, go, ye are free".

A Notable Example

The Arab chief Utba had been one of the greatest of the Holy Prophet's enemies; he had been the chief cause of the cruel persecution to which the Prophet and his companions had been subjected to for many years. His daughter Hinda was as great an enemy of the Prophet as her father. Once in hatred, she chewed the liver of Hamza, the uncle of the Prophet, when he was killed in a battle; later, when she was obliged to come before the Prophet, she covered her face with a veil, so that he may not recognize her, but he made her out at once, and forgave her. Abu Saffyan was another who had done his best to harm the Holy Prophet; later he also was afraid to face the Holy Prophet and would send others to intercede for him, but the Prophet bade him not to fear and not only forgave him, but said anyone who took refuge in his house would be safe. At the conquest of Mecca, another enemy of the Holy Prophet, Habbar-bin-Al-Aswad, who was responsible for the death of the daughter of the Prophet, was about to fly from Mecca to Persia, but knowing the compassionate nature of the Prophet, he decided to throw himself on his mercy. So approaching the Prophet he confessed his wrongs and prayed for mercy, and the Prophet freely forgave him. These instances stated above, and many others, prove that the Holy Prophet expressed the quality of forgiveness to perfection.

Trust in Allah

In Mohammad, the Holy Prophet, are found to perfection all qualities and morals, and the combination of all qualities. With lowliness and humility he was brave, so brave that many times he fought the enemy singlehanded. Even when wounded in battle, and his companions lay killed round him, he prayed to God to guide the enemy to the right path. The example of Justice set by him is equally high, once there was a dispute between a Jew and a Muslim, and on hearing the case he gave the just judgment, which was in favour of the Jew.

Reliance on God was so much that he never bothered about personal safety, but his caution was so much that on the slightest news of trouble he would send men to quench it. His love of God was so much that he would spend whole nights standing praying to Him; he had the care of the people so much at heart, that he used to do the marketing for the old and feeble.

The study of his life reveals that all these qualities and morals were combined and present in him to the highest degree of perfection.

MOROCCO

Famous Riff Leader's Appeal

Ghazi Abdul Karim, the famous Riff leader, who, some 15 years or so ago, very nearly drove Spain and France out of Morocco, and who is at present an exile in the French island of Reunion (in the Indian Ocean, east of Madagascar) wants to go back to the land he loves so well.

The Riff warrior is now 51 and there are flecks of grey in the short black beard and the drooping black moustache of the man who once was described as the most daring and picturesque adventurer of his day.

To Paris recently he sent a well-written appeal that he might be allowed to go back to the Riff. He offered his promise that he would not again take up arms, either against the French or against the Spanish. He indicated that he would be content if he could just be allowed to live and die in the Riff country to which he belongs. He added, however, that should it be desired he would be ready to give what aid he could in helping forward the development of the piece.

A Ray of Hope

The plea is still being considered. It has not yet been definitely rejected. A good deal of both French and Spanish development in Morocco will be seen in the next year or so. And it is quite possible that Karim may find himself permitted to take some part in it.

The Ghazi has spent the year of his exile in an old stone castle set in the heart of thick belt of trees. He has not been alone. With him is his brother and small but faithful household retinue.

Soon after the party of exiles landed, a son was born to the exiled leader. That son has never set foot off the island. And it is because he wants the boy to have the chance of living in the land of his father's that the former Sultan wishes so ardently to return to the Riff.

He has also taught the boy all the history and legends of Morocco, and the tribal precepts of upright living, how to rise by good deeds, hunt. He has also taught him to read and write both in French and Spanish.

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Ijtihad - The Basic Principle of Islam

(Continued from page 1)

ingate to most of the Muslims even today. The translation of the Quran was attempted by many not for inculcating the real principles of Islam in every man, woman and child but for spreading it all over the world. Here again one finds quantity was given preference to quality. The copies of Urdu translation being more expensive than the original, could not be had by an average Muslim. So repetition of the Holy Quran as eloquently as possible and learning of its verses by heart was very religiously kept up. The recitation of Kalima was the only sign that could differentiate a Muslim from a non-Muslim. Naturally mere cramming of a Book so rich in ideals and principles, so true to nature, so practicable as to be adopted by every one, kept the Muslims in ignorance of their own ideals and made them follow those of others. A thorough understanding of the Islamic principles was possible only when its teaching could penetrate the soul of man. This was possible only when the ideas were expressed in one's own mother tongue. No wonders can come from theoretical teaching.

Treatment of Women

Both in spiritual and temporal matters Islam gives equal rights and respects to womanhood. The indiscriminate treatment of women by an average man speaks volumes for the disparity between theory and practice of the principles of Islam. The slow and sickening growth of the nation is due to this. It is the woman who educates and trains a child. It is she who inspires ideals in him and develops his character. It is she who guides a man in his emotional, moral and social activities and teaches him the "poetry of life". It is she who repairs his natural defects by her gentleness of manner, persuasive power and patience in doing things. Is it right to treat her as a senseless or despicable being? Why is there this divergence between theory and practice? Is it not, because the real spirit of Islam is not understood by the majority of Muslims? The cause that they are ignorant of is not hearsay or books, but the reason they lack the power of imagination? The elevation of the family life of the nation is possible only when she is treated equal to man and given an equal share in the service of the nation and the land. Surely the recognition of woman's worth is indispensable for the formation of a strong nation, for otherwise it will remain incomplete. It is high time the Muslims passed from the stage of ideology to that of reality.

Regeneration of Islam

What is essential for the development and regeneration of Islam is the keen study of human nature and penetrative thought to conditions at present with the view of providing fresh experiences to reconstruct the Muslim world on real Islamic principles. A clear understanding of the real needs of the nation under a clear insight into the aims alone will enable the workers to cope with the work. One should not forget the elements of conservation and the forces that effect to wipe off the broad human outlook on life. Life is not pure and simple and the complicated barriers of life cannot be subjected to hard and fast rules. The natural freedom and the spirit of independence cannot be ignored and logically pure and perfect systems cannot be enforced on humanity. One has to try to bring up self-concentrated, self-discerning and efficient individuals who shall discover progressive factors in life and adapt themselves to it. Humanity needs personal examples and practical ways to follow Islam. Being a simple and inseparable reality it surely will make its followers the most emancipated people on earth.

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SAVE
TIME

AVAILABLE IN TRIAL PACKETS AND UPWARDS.
ALL COOKING DONE AT SHORT TIME
Chillie, Coriander, Pepper, and other Curry Ingredients, Wheat, Rice
Barley, Grams, Kurakkan, Coffee Etc.,

ARE GROUND AT MODERATE CHARGES

Grounded Powders Stocked for Immediate Delivery
Remember! Remember!

All Stocks are Produced from Best Quality out of Their
Respective Kinds Prepared Clean & Untouched By Hand.
TRY US ONCE FOR ECONOMY & SATISFACTION

The Champion Flour Grinding Mill,
HIGH GRADE FLOUR & CURRY POWDER MILLERS,
347 & 349, Old Moor Street, COLOMBO.

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