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The Star of Islam

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

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Islam's Contribution To Science and Civilisation

Western Civilisation is the Direct Offspring of Arab Civilisation In Spain

By Moulvi Abdul Karim, B.A., M.L.C.

(Continued from "The Star of Islam" of the 16th Sept. 1939.)

It is an unconverted truth that modern progress in the West was not the outcome of Man's faith in Church dogmas. In fact the West made no progress worth the name as long as it was in the iron grip of Christianity. This is borne out by the fact that centuries of domination of Spain, France, England and other countries of Europe by the Romans, who had embraced Christianity, could not remove from them the deep darkness in which they were groping and the appalling ignorance in which they were immersed. The extraordinary progress made by the Christian countries during the last five hundred years is directly due to the teachings of Islam, which was promulgated six hundred years after Christianity.

It was not till freedom of thought was advocated and the torch of learning was lighted by the Muslims in Spain that any progress in science and civilisation could be made in Europe, or any possibility could arise for the Renaissance and the Reformation to make their appearance in the Christian world. It was from Muslim Spain that a new life dawned upon the whole of Europe, giving birth to a new culture which greatly stimulated the intellectual activity of its people. All that Christian Europe learnt of Greek and Hindu Philosophy and Science up to the Renaissance period emanated from the Saracenic culture of Spain.

After the conquest of Spain the Muslims established there several Universities which opened their doors to all students without distinction of creed, caste, colour or country; and also boarded and lodged them at public expense. Spain thus became the centre of European culture and scholars from all parts of Christian Europe looked to her seats of learning. Rogers, Bacon and other pioneers of the Rationalist movement in Europe, all received their education in the Muslim University of Cordova. Even the great Emperor Charlemagne had to send his son to Spain to be educated by the Muslim teachers, for nowhere else in Europe was there any seat of learning worthy of the name.

Every branch of science was seriously investigated in Muslim Spain. Medicine received greater development by the discoveries of her doctors and surgeons than it had gained during all the centuries that had elapsed since the days of Galen. Astronomy, Chemistry, Geography, Natural History, all were studied at Cordova with great ardour; as for the graces of literature, there never was such a time when poetry be-

came almost the common speech of everybody. "The taste for science and literature," writes Renan, "had by the 10th century established, in this privileged corner of the world, a toleration of which modern times hardly offer us an example. Christians, Jews and Muslims spoke the same tongue, sang the same songs, and participated in the same literary and scientific studies." All the barriers which separated the various peoples were effaced; all strove with one accord in the work of a common civilisation. The mosques of Cordova, where the students could be counted by the thousands, became the active centres of philosophical and scientific studies. "It must be owned," observes John Davenport, "that all the knowledge whether of physics, astronomy, philosophy or mathematics, which flourished in Europe from the 10th century, was originally derived from the Arabian schools, and the Spanish Saracen may be looked upon as the father of European philosophy."

Some idea of the architectural beauty and grandeur introduced into Europe by the Muslims may be had from the Alhambra Court in the Crystal Palace in London. Stanley Lane-Pool in "The Moors in Spain" has well described all this; he says, "Beautiful as were the palaces and gardens of Cordova, her claims to admiration in higher matters were no less strong. The mind was as lovely as the body."

As rightly acknowledged by Gustav Diercks in his 'Europe's Debt to Islam,' there can be no denying that Europe is deeply in debt to Islam for all its scientific discoveries. In fact it was Islam that produced scientists who anticipated Bacon, Newton, Kepler and other great scientists of Europe. But for the

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Why I Embraced Islam

In a Broadcast Talk

By HER HIGHNESS THE DAYANG
 MUDA OF SARAWAK.

I have so many times being asked to explain why I left the Catholic church and embraced Islam, and today for the first time in my life, I am speaking to you over the wireless by request of the Radio Coloniale.

Many years ago, when I first visited my land of Sarawak, a country of 52,000 sq. miles, or roughly as large as England and Wales—I had the opportunity of studying the life of different religious communities. We have 80,000 Muslims among the population of 600,000 amongst whom you find also Buddhists, Brahmists, Pagans and Christians. I was very much attracted by the moral side of the life of our Muslim subjects, and then for the first time realised the beauty of the teaching of Islam.

No Moral Support

I was born a Protestant, but could not find any moral support in the dogmatic religion, and after studying Christian Science for a time, I took a bold step and was received into the Catholic church. The Holy Father gave me a special audience in Rome, but very soon I felt that I was not fitted for this religion. Although I admired very much the great and beautiful work done by the Church of Rome for the sake of civilisation, there were things I found far too difficult to accept. I remained a Catholic for two years, making very sincere efforts to understand its difficult teaching.

I always felt, however, that Christ never could have forbidden anyone to communicate directly with God, neither could the idea of kneeling in a confessional box where few people really speak the truth, ever have been ordained by Christ.

During this time I was much interested in the great research work which Professor Castagne and Monsieur de Paltov were undertaking in order to reconstruct and disentangle the history of the beautiful Muslim Relic which is in my possession. This marvellous tunic, which is now known all over the world, has been asserted to have belonged to the Prophet himself.

This extremely fascinating research work induced me to study more closely than ever the history of the lands of Islam and the great teaching of the Prophet Muhammad.

"The Quran Appealed To Me"

I was struck by the purity, logic and simplicity of this religion and felt that my whole heart and soul were wrapped in this teaching which is so human and understanding. The Quran appealed to me as being the direct words from God, delivered to the man who was the last Prophet. We know his life from beginning to end as we know the enormous amount of good that the doctrine of Muhammad did to the world. Very few people know that while Europe was sunk in the most appalling darkness of the

(Continued on page 7)

"The Star of Islam"— "A Soul-Stirring Publication"

As Others See Us

Mrs. Iqbalunnisa Hussain, B. A., Diploma in Education (Leeds), of the Mysore Educational Service, in a recent letter to the Editor-in-Chief of "The Star of Islam" states: "I like your paper better than any other started by Muslims. Your views being frank and straight-forward are more constructive than those of others who on the pretext of sympathy and helpfulness overlook one's shortcomings. They keep steadily in view the good points and praise people for the same. Facts are bitted. The world is not yet ready to face them boldly and patiently. You need an insurmountable patience and courage. You also need complete confidence in your ideals. The path of any reformer is narrow and surrounded by insurmountable difficulties. He has to struggle hard to overcome the obstacles. The harder he fights the greater pleasure he derives as a noble motive is always followed by success as yours will surely be. I wish you every success in your noble venture."

Mr. M. Abdul Hadi of Vellore states: "I need not extol or eulogise your brilliant weekly, but the fact is that it is very widely read and it has proved its superiority over and the unique position it occupies among the other weeklies of its kind."

Mr. A. Majeed Cader, the well-known Merchant of Galle, writes to say: "Your enterprise has a great future before it. The state of Muslim Society in Ceylon has gone so low that it must come up or die a natural death. In the words of the Quran *Innama-al-yusree yusran fa innama-al-usree yusra*—'Surely there is great relief after hardship.' Your soul-stirring publication is bound to fertilize the soil which un-Islamic acts and unholy practices have prohibited for so many years. May the light of your "Star" shine in all corners of Ceylon. Ameen!"

Children's Corner

Will You Do Me A Favour ?

DEAR GIRLS AND BOYS,

Let me remind you that all your entries to Competition No. 1 will have to reach me by the morning post next Saturday. That is to say, you will have to post them on Friday night. If the entries are handed in at the office, they must reach me by 11 o'clock on Saturday morning. Please address your entries to The Editor-in-Chief, "The Star of Islam", 39 and 41, Glennie Street, Slave Island, and on the top left-hand corner of the envelopes write the words "Children's Competition". I receive a large number of letters daily and if you do this you will be helping me to sort out your entries easily:

After the closing date of the Competition I shall send your entries to the Judge, namely, Mr. M. I. M. Haniffa, B.A. (London), Advocate, who will carefully go through them and declare the winners. I hope as many of you as possible will compete. It is an easy competition. I think Mr. Haniffa will have none too easy a time in declaring the winners for I feel sure that you will all put in your best efforts to win the attractive and useful prizes.

I am very anxious to come in touch with as many Muslim girls and boys as possible and this competition as well as the competitions which will follow will afford me this opportunity. I believe that in thus coming in touch with you, we—that is you all and I—shall be able to contribute something useful towards the improvement of the Muslims. You girls and boys will grow up to be useful women and men if your religious education is sound. And I hope by the help of Allah to provide you with a very good religious education through the Children's Corner. And I am sure that if you will regularly and carefully read the Children's Corner and participate in all the competitions which I shall hold from time to time, you will contribute largely towards the making of the New World of Islam.

A few days ago I was very very sorry to hear a girl telling me that she did not like Islam because Muslims did not pray to God. I cannot imagine that such ignorance exists. Every Chapter of the Holy Quran, which is the holy scripture of the Muslims, begins with the words: "In the name of God, the Beneficent, the Merciful." In fact every Muslim is expected to say these inspiring words when he or she begins to do anything. This means that every moment of a Muslim's life, he has to think of God and

appeal to His qualities of Beneficence and Mercy.

Therefore, dear children, for your sake as well as that of your parents, brothers, and sisters and that of the community let me ask you a favour. I know many of you attend Christian and Buddhist schools, where you are taught Christianity and Buddhism in an attractive manner. All this happens while you remain ignorant of the wonderful beauties of your own religion, Islam. The Christian and Buddhist environments in which you move daily also blind your eyes, your brains, and your hearts to the value and beauties of the greatest religion of the world, namely, Islam. This is the greatest danger from which the Muslim community in Ceylon suffer today. And if you children become victims of Christian and Buddhist influences, the hope of the Muslim community in Ceylon is lost.

Therefore, dear children, the favour I am asking from you is that you carefully study Islam. You will then be able to compare this wonderful religion with other religions and realize for yourself how good and merciful God has been in making you Muslim children. Do not be influenced by church music and temple music. These are like ugly pebbles compared with the shining jewel of Islam which teaches you the music of the soul. If you have any doubts to be cleared or questions to be answered, please write to me and I am sure that by the help of the Gracious God I shall be able to help you.

I give below a translation of the opening chapter of the Holy Quran. It is called the Surat-ul-Fatihah. It is a very beautiful prayer. Remember the word "Allah" stands for God. Here is the meaning of it:—

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

All Praise is due to Allah, the Lord of all the worlds,

The Beneficent, the Merciful,

Master of the Day of Judgment,

Thee we do worship and Thee we do beg for assistance.

Guide us along the Right Path,

The Path of those on whom Thou hast bestowed favours,

Not of those upon whom wrath is brought down, nor of those who go astray.—Ameen (So be it.)

Dear children, this is but one of the many prayers by which a Muslim daily invokes the blessings, help and protection of God. A Muslim appeals direct to God and does not believe in such absurd things as God coming down to the earth in the

Tell Me Of Our Holy Prophet

By MA'AS J. MAJID

Tell me of our Holy Prophet,
Tell me his story true,
Tell me how he brought a message

Of truth for me and you;
Oh, tell me of the knowledge true
He gave the human mind;
Oh, tell me of the service great
He rendered to mankind.

Oh, tell me of his love profound
To all creatures great and small;
Oh, tell me of the accents sweet
That from his lips did fall;
Oh, tell me of his kindly deeds
Alike to rich and poor;
Oh, tell me of his holy life,
How none's as he so pure.

Oh, tell me that our Prophet taught
To worship God alone;
Oh, tell me that our Prophet wrought
God's glory to make known.
Tell me how to Christ's teachings
Perfection he did give;
Tell me how he taught mankind
The noblest way to live.

Oh, tell me how for us he lived
That we may live like him;
Tell me that he died not for us
To wash away our sins.
Tell me that no man's death can wipe
Another's sins away;
Tell me that no man's blood can wash
Another's guilt away;

Tell me he strongly did deny
God in three persons exist;
Tell me that of the Oneness of God
He did truly insist.
Tell me that none can equal him,
God's greatest Messenger;
Tell me that of the most perfect Bliss
He is the greatest harbinger.

Tell me of our Holy Prophet,
Tell me his story true.

He brought for me and you,
Tell me of our Holy Prophet,
I love to hear his story;
Oh, tell me how his life proclaims
God's eternal glory.

form of man and being crucified for the sins of mankind. History proves beyond any measure of doubt that this absurd belief of the Christians has been borrowed from a religion which flourished long before the advent of Jesus. This religion was called 'Mithraism'. The God of this religion was Mithra and he was said to have been of virgin birth, born on the 25th of December, was crucified for the sins of humanity, and rose from the grave a few days after. All these ideas were borrowed by the Christians. It is not an original belief. In short, the life of Jesus as portrayed in the Bible is all myth and legend. Even the Bible was written many, many years after the death of Jesus and from time to time it has been altered and revised. These are historical facts. Contrast this with the Holy Quran which has remained in its pristine purity for over fourteen centuries with not a line or word, or even a dot altered.

Therefore, dear children, let us thank God for giving us the true religion of Islam and let us prove ourselves worthy of this great religion. We have to thank Him for saving us from believing in such absurd doctrines as the Christian doctrines.

Your friend,
THE EDITOR

Simple Lessons In Islam

BY

His Holiness Maulana Mohamed Abdul Aleem Siddiqui

and

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

- Q. What is the Fifth Article of Faith in Islam?
A. The Fifth Article of Faith in Islam is belief in the Day of Judgment.
- Q. What is the Day of Judgment?
A. The Day of Judgment is the Day on which ALLAH will raise the dead from graves and judge each person according to his or her good or bad actions on earth. Those who have done good actions will be rewarded and enter into Paradise and those who have done bad actions will be punished and be the denizens of Hell.
- Q. How long will a person remain in Hell or Heaven?
A. A person who died with full *Iman* (belief) will remain in Heaven for ever while a person who died without full *Iman* will remain in Hell for ever.
- Q. Will those who committed sins but died with *Iman* also be sent to Heaven?
A. Yes, those who died with *Iman* without atoning for their sins will temporarily be punished in Hell, but will ultimately be sent to Heaven through the pleading of Prophet MUHAMMAD.
- Q. What is a sin?
A. A sin is a breach of the rule of ALLAH.
- Q. Who can forgive sins?
A. ALLAH and ALLAH alone can forgive sins.
- Q. What should you do that your sins be forgiven?
A. In order that my sins be forgiven I must pray to ALLAH with all my heart and atone for all my misdeeds resolving never to commit any such or other misdeeds again.
(To be continued)

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Manager, THE LIGHT, Lahore, (India)

Women's Section

The Irresistible Appeal Of Islam Beauty And Sublimity Of The Muslim Prayer

By MISS LUBNA KHALEEL

I OFTEN feel very sorry that very many of us were not taught the Arabic language. In our girlhood days we were only taught to read the Holy Quran without understanding its meaning. The result has been disastrous. Our girls and even grown-ups do not really know their religion. This is the root cause of the present Muslim decadence. If our girls are taught to understand the Holy Quran, they will be enchanted by its beauties, the truths it conveys, and its irresistible appeal to their inner consciousness. Fortunately for those who do not understand Arabic, there are English translations and these help us even in a small way to comprehend the message of God to mankind.

Our five times daily prayer is a most wonderful thing. It stands incomparable in its intense appeal to God, its beauty, and its sublimity. It is a truism to say that only those who have eaten mango know its sweetness. Likewise only those who have prayed, and prayed with understanding, know the value and sweetness of the Muslim prayer. But unfortunately many do not understand what they pray. The result is that prayer has become very mechanical. In order to induce my readers to learn the meaning of the Muslim prayers, let me give the translations of a few which we recite daily.

You are all familiar with the recital, called *Wajizha*, which we recite at the commencement of our five times daily prayer. What a thrill it sends through us if we recite it understandingly? Here is the meaning of it:—

"Surely, I have turned myself towards God and am obedient to Him who originated the heavens and the earth, and I am not of the polytheists. Surely, my prayer and my devotion, and my life and my death are all for God, the Lord of the Worlds. No associate has He and this I am commanded, and I am of those who submit."

Then there is the prayer called the *Qunooth* which we recite early in the morning. If you know the meaning, you will never miss your early morning prayer. The meaning runs as follows:—

"O God, guide me among those whom Thou hadst guided aright. And preserve me among those Thou hadst preserved. And befriend me among those whom Thou hadst befriended. And bless me in what Thou dost grant me. And protect me from the evil of what Thou hast judged. For surely Thou judgest and none can judge against Thee. Surely he whom Thou befriendest is not disregarded. He who stands against Thee is never respected. Blessed art Thou, our Nourisher and Exalted. There is all praise for the justice Thou hast done. I beseech Thy forgiveness and I repent. May Allah bless our Holy Prophet Muhammad, his descendants and followers and send His peace upon them."

My readers will now realise how much they miss by not knowing the meaning of their prayers. Islam is a wonderful religion and it creates a personal contact between man and his Maker. It has no absurd mysteries or doctrines such as the Trinity, Inherent Sinfulness of man, the Incarnation of God in the form of man, whose blood washes away the sins of others, and such other myths. Islam appeals to man's reason. It stands the severest test of scientific and logical analysis, which no other religion does. In Islam there is no room for the materialistic optimism of the modern West which says: "My Kingdom is of this world alone,"—nor the life-contempt of the Christian saying: "My Kingdom is not of this world". Islam goes the middle way and teaches us to pray:

"Our Lord, give us the good things in this world and the good things in the Hereafter".

Heroines In Daily Life

Lives Of Perpetual Benediction

By MISS LAYLA HUSSAIN

We often read of heroines who have played a conspicuous part in the history of their people. Their lives teach us that true greatness does not consist in the accumulation of wealth and power. That woman is truly great who has a clean heart and clear hands, who has not taken advantage of anyone, who has helped everybody, who has retarded no one's progress, and whose life has been a perpetual benediction of cheerfulness, encouragement, helpfulness, and inspiration.

This is the true criterion by which we should judge a woman, not by her beauty, not by her learning, not by her wealth, not by her pedigree. Judging from this view-point, many a servant will be above her, mistress, many a poor woman will be above her wealthy neighbours.

Take the case of a girl who sacrificed the opportunities for a higher education in order to take care of her aged parents. She may not be known to the world but her name will shine brightly in God's scroll of the world's greatest benefactors. Take the case of the woman who sacrifices her enjoyments and pleasures in order to provide education for her children and to bring them up as well-behaved, God-fearing children. The world does not know of her sacrifices, but they are recorded in God's Register.

So in ordinary daily life there are heroines unknown to history. They are like

"Full many a gem of purest ray
serene

The dark unfathomed caves of ocean
bear".

It is not difficult for us, Muslim women, to make our lives a perpetual benediction to all around us because God has laid down in the Holy Quran instructions which if faithfully followed will destroy our evil propensities and endow us with those precious qualities which will enable us to be angels of love and kindness and mercy to our fellow-beings.

Military Preparations In Afghanistan

According to the latest advices received from Kabul it is revealed that the view that Asiatic countries will ultimately have to plunge in the war is gaining ground in that country, says the Kohat correspondent of the "National Herald", Lucknow. In view of the international situation the Afghan Government is making preparations on a vast scale and orders for the construction of military piquets at important points have already been issued. The work for repairing the road from the Khyber Pass to the Bolan Pass has been taken in hand while the road from Kandhar territory to Khost is already under construction under the supervision of a German engineer.

The military piquets at present located in the interior districts have been ordered to shift to the frontier.

Instructions to impart military training to the tribal youngmen have also been given. Agreements for the purchase of textile and electric machinery have been reached between some German firms and Afghan Government.

An Appeal

To All Lovers Of
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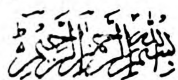
THREE LIONS

For Quality, Purity
and Flavour!

The Star of Islam

A CULTURAL WEEKLY

COLON: SEPTEMBER 30, 1939



Lack Of Proper Cultural Surroundings For Muslim Children

A very great danger with which the Muslim Community in Ceylon is faced is the lack of proper cultural surroundings for Muslim children. Whether at home or at school the environments are far from stimulating a love for Islam. Western ways of thinking and living are fast gaining ground in many homes. The thoughtless copying of everything western is hastening the community to a disastrous end. Even Muslim names are made to give room to Christian ones. Instead of calling their girls by such beautiful Muslim names as FATIMA, AYESHA, HAFSA, ZAINAB, FARIEDA, FAROOKA, etc., many Muslim parents prefer to use such names as MARY, JOAN, VIOLET, QUEENIE, GRACIE, etc. For boys such inspiring Muslim names as HAMZA, MOINUDDIN, FAROOK, HAROON etc., are substituted by such Christian names as ERIC, HARRY, JIM, BERTIE, etc. Parents do not seem to realise that by giving Christian names to their children, they not only sow the seeds of a love of Christianity and everything associated with it, but they also show to the world their contempt for Islam and their preference for Christianity. Are such Muslims worthy of the great religion which they pretend to profess? It were better for the Muslim Community if such nominal Muslims sever their connection entirely from Islam, for in continuing to remain in the Community they kill the souls of others by their poisonous contagion.

It is futile to deny that many of the Ceylon Muslims betray their preference for the European civilisation, whatever else their avowed pretensions may be. It has been truly remarked that it is practically impossible that a man should imitate a foreign civilization in its intellectual and aesthetic design without appreciating its spirit. And it is equally impossible that a man should appreciate the spirit of a civilisation which

is opposed to a religious orientation—and yet remain a good Muslim. We would urge all Anglicised Muslims to pause for a while and consider the tremendous harm they are doing to Islam and the Muslim World. After all, they are not going to live for ever. A day of reckoning will surely come, and then do they know what will be their doom? The sermon that we publish elsewhere in this issue of "The Star of Islam" points out that throughout the ages ALLAH has sent destruction to nations and individuals for their sins. The present European War testifies to the truth of this statement.

In Ceylon schools Muslim children are daily living in an atmosphere which is alien to Islam. The teaching of European literature in the form it is done today leads to the estrangement of young Muslims from Islam. The only effect which such tuition can have on young Muslim minds will be the feeling of inferiority so far as their own culture, and their own future possibilities are concerned. They are systematically trained to disdain their own past and their own future—unless it be a future surrendered to Western ideals. It may be argued that the Ceylon Muslims have an up-to-date Muslim College of their own. This is so, but then why do so many Muslim parents—particularly the more educated and influential—send their children to non-Muslim schools? This is a matter that requires careful investigation. And unless the answer to this question is found, and steps are taken to mend matters, the future of the Ceylon Muslims is at stake. The community can no longer afford to look on indifferently at this distressing state of affairs. Whether at home or in the school Muslim children must be brought up in surroundings which vibrate with the refining and ennobling influences of Islamic culture and Islamic civilization. This is a matter that call for urgent attention from all Muslim social reformers.

As matters stand, "the world of Islam, with its growing tendency to imitate Europe and to assimilate Western ideas is gradually cutting away the bonds which link it with its past, and therefore it is losing hold not only on its cultural but also on its spiritual ground. It resembles a tree that was strong as long as it was deeply noted in the soil. But the mountain torrent of the Western civilization has washed those roots bare: and the tree slowly decays for want of nourishment. Its leaves fall, its branches wither away. At the end the trunk itself stands in danger of collapsing to the ground." Therefore, all hands that can help are needed to save it. Our responsibility is now a tremendous one.

From The Mimbar

Allah Destroys Nations and Individuals For Their Sins

The Testimony of History

Translation of Sermon Delivered at the Wkande Jummah Mosque, Slave Island, on Friday, the 15th September, 1939.

BY KATHEEB M. T. T. ANIEER

PRAISE be to Allah who raises those who fear and obey Him, and disgraces those who sin and disobey His command. He helps those of His obedient and chosen people who obey Him. They will be angry with whom He is angry and are pleased with whom He is pleased. They will help His chosen people and show enmity to His enemies. They will fight against the wrongdoers with their lives, wealth and tongues in obedience to Allah.

I praise Him and glorify Him—a praise with which His earth and His sky shall be filled. I thank Him for His vast blessings and help.

I bear witness that there is no God worthy of being worshipped but Allah; He is Alone and hath no partner; there is none rightly worshipped except Him—a witness that will cause him who witnesses to attain heaven and more on the day of meeting Him. And I bear witness that our Lord Muhammad is His servant and messenger and His choice out of His prophets and friends. To him He sent down the revelation "And strive for Allah with the endeavour which is His right. He hath chosen you and hath not laid upon you in religion any hardship." Fortunate shall be he who follows his footsteps and guidance. May Allah bestow His blessings and peace on him and his followers and on those who assisted and gave quarters to him.

O mankind! Fear Allah the Great. The enjoining of good and forbidding of evil has become very weak and those who avoid them have increased. The scorpions of that weakness are stealthily crawling towards you so as to make you feel them as a burden on you and to detest those who enjoin good. This state prevails when obligations are discarded and the rights of the Lord of the earth and heavens denied. When evils and evil-doers are regarded high and the obedient and the righteous are regarded low and instructions are sought from the impious, don't you realise that this state of affairs will cause the curse of the Lord of the earth and heavens to fall on you and the anger of all the creatures will be upon you? This will deprive you of blessings and will be the cause for all ills and calamities. This state of affairs will cause the enemies to aggress on you and your rulers to oppress you. What good can they expect who do the things they are prohibited and those who tolerate evil carelessly and indifferently? Have not you heard the words of the Almighty in His decisive revelations, "Those of the children of Israel who went astray were cursed by the tongue of David, and of Jesus, son of Mary. That was because they rebelled and used to transgress". "They restrained not one another from the wickedness they did. Verily evil was that they used to do". Sura 5, verses 78 and 79.

Have you not heard of how those of the past centuries were punished with destruction and tortures, and about the painful chastisement that alighted on them by reason of which they were dragged to Hell regretting, and were deprived of blessings and blissful living, deprived of their Lord's pleasure and of Heaven? How painful His punishment would be to those who do the forbidden thing and who tolerate it? Ahmad relates of Ummu Salmah that she said, "I heard the Prophet saying, 'When sins prevail in my followers

Allah will send down on them a general punishment from Him.' 'Won't there be pious men among them?' I asked. 'Yes,' he said. 'What will happen to them?' I asked. 'What befalls to the people will befall to them,' he answered." The Prophet said, "This nation will continue to be under the arm of protection of Allah unless those who have read dictate not, the pious people do not cleanse the impious and the evil-doers do not insult the righteous ones. If they do Allah will raise His arm off them and will appoint upon them tyrants who will forcibly torture them. Then He will try them with want and poverty." "When people will display their knowledge but will not act accordingly, they will show out love for one another with their tongues but will hate one another at heart and when relatives will cut each other, Allah will curse them for it and will make them deaf and their sights blind." Ibrahman relates of Abu Saeed, "Never did a people abandon to enjoin good and to forbid evil but that their good actions will not be raised and their prayers will not be heard." Ayesha says that the Prophet said from the pulpit: "O mankind! Verily, Allah says to you 'Enjoin good and forbid evil lest you call me and I shall not respond to you and you seek my help and I shall not help you and you ask me and I shall not give you.' Umar bin al-Khatthab said that the villages will be on the verge of ruin in spite of their flourishing state. When asked how that can be, he said that shall be the case when their sinners overcome their righteous and the people are ruled by their hypocrites. Ahmad relates that the Prophet (peace be on him) said, "Never was there a people in whom sinning became more and mightier than righteousness and they did not alter that state but that Allah will overwhelm them with a chastisement."

The Prophet (peace be on him) said, "O those who emigrated! There are five things if you were tried by them—I seek Allah's protection to save you from them—debauchery will not spread openly in a people except that there will spread among them plague and illness of a kind that did not exist among their predecessors; they will not measure or weigh improperly but that they will be tried with famine and the tyranny of their ruler; they will not refrain from giving the Zakath but that rain will be denied them and if there are no animals they will not be given rain at all; they will not break the covenant of Allah and His messenger but that enemies from among others will be appointed upon them who will take away what they have

(Continued on page 5)

Musings Of A Pensioner-VIII

The Different Stages In Man's Existence

The Mystic's Mistake

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

ALLAH, then, created everything (13-16; 54-49 &c.) He creates what He will—says the Quran—implying that He creates everything for a purpose, "for just ends" as Mr. Yusuf Ali translates (44-39; 45-22; 46-3; 15-85; 16-3 &c.) Scientists of the highest reputation now believe in the existence of an Ultimate Reality, whether it is called God, Nature, Nirvana or Atman; such men as Eddington, Jeans, Planck, Einstein and others. Science now recognises that this Reality is beyond the comprehension of man; indeed everything in nature is incomprehensible, veiled as it is by the impenetrable curtain of the four-dimensional continuum. As the Ultimate Reality of Eastern Pantheism is thoughtless, will-less and has no concern with man; indeed as human lives are mere by-products, cause nothing but pain and suffering and every endeavour must be made by man to escape from the grip of the law of re-birth to avoid this suffering that life entails, there is no provision in Pantheism for Revelation, for guidance from God.

It will thus be clear to my readers that the doctrines of pantheistic religions are mere thought contents evolved by man after hard-thinking without any help, guidance or revelation from God—without any "Kitabun Muner" as the Quran says or to use another Quranic expression "any life-giving torch." As these doctrines rest only on mere reason and logic, philosophers in all ages have tied themselves into knots over such questions as evolution, the time-process, the existence of evil, free-will, morality, etc. The doctrine of *Karma* it will be seen is a man-made deduction by his puny logic-making reasoning powers to account for the existence of evil.

But if God is a living, personal God, and He created this universe and man for a purpose as the Quran and the Semitic religions (in their unadulterated form) taught, the "beneficent God is not going to leave man to grope blindly in the dark without guidance from Him. The accuracy of the Quran is to say the least of it, marvellous, for even on this minor point, Allah says it is He who has sent or raised warners in all nations (see for example 16-36). So these passages in the Quran will seem to be inapplicable to the *sages* and *rishis* who thought out the problems of life philosophically without any revelation from God. They will certainly apply to the Hebrew Prophets, many of whom are mentioned by name in the Quran.

Now the Holy Quran is the final revelation of God, still preserved by God in its original purity (15-9; 56-77 to 80 etc.) and unlike previous revelations contains the fullest indications of the nature of God, His purpose in creating man etc. Allah says He created man to be his vice-gerent, to rule on this earth and that everything in nature has been made subservient to him and man was to conquer and use the forces of all nature for his own purposes by the acquisition of knowledge which God undertook to give him from time to time, in the very first verse revealed to our Holy Prophet. All this purpose Allah willed when He said "Be" and it became.

I wish here to allude to a discovery of Mr. Sarwar in his Philosophy of the Quran. Let me quote extracts from him for he deserves the credit.

Stage of Death: The First Stage of Man's Existence

"We are now considering the stages of man's evolution. The first stage is said by the Quran to be 'death' itself. This may sound strange to some people but nevertheless it is true. *Man has been present in the universe from the beginning and shall remain to the end.* His first stage is comparable to nothing better than "death."

"How can you deny God and you were in a state of death, then He gave you life; then He causes you to die, then He will cause you to live again and then you will return to Him?"

"They (the souls in hell) say: 'O our Lord! Twice hast thou caused us to die and twice hast thou caused us to live. We acknowledge our apses. Is there then any way out of this fire?'"

These two passages quite clearly affirm that the first stage of man before life on this earth was a state of death. The explanation of this is that man is not a new conception of God or The Real but when He said to the Universe "Be" and it "Became", man was part and parcel of that "Be" as we have already quoted Chapter 3, verse 58.

"We know that this view is news to most people who have not carefully pondered over the inward import of the verses of the Quran but it is nevertheless the correct view and puts the seal of Divine Will on the oneness of man and the Universe. *By oneness we do not mean identity and no one should mean it.* That is the mistake into which mystics fall.

They think that by being one with God they actually become God.

The Second Stage in Man's Existence

The second-stage is clearly the watery stage. As soon as this earth after having separated from the nebulous mass of the sun cooled down sufficiently to the temperature of water, some form of life came into existence. The molecules of carbon dissolved in sea water coming in contact with the various salts and elements necessary for life somehow imbibed the light of the sun just as the chlorophyll of the green leaf and sea moss does now and living cells were the result. Once a living cell was

formed it had the innate power to reproduce itself.

"And We formed everything living through the agency of water." (21-30).

The sea is the cradle of all life and still remains its greatest reservoir.

The Third Stage

"The third stage in life is when sea creatures have taken to the muddy seashore, the swamps where sea and rain water form wet earth or mud.

"He is the one who has made you (men) from wet earth, then he settled a term and the term is known to Him but you go on being sceptics." (6-2).

"And surely We have made mankind (Insan) from oozing, black, bad-smelling mud.

"And the Jan (pl. of Jinn) We made, before We made man, from intensely fiery hot breezes." (15-26, 27).

"The oozing, black, bad-smelling mud" can be seen in any tropical or semi-tropical country where at every low ebb Malay, Chinese and other fishermen can be seen to wade knee deep and hunt for means of subsistence.

This is the "Origin of Species", and "The Descent of Man" related in the Quran long before Darwin had ever noticed it.

"We have made them (mankind) of sticky mud"

"And surely We have made man from an extract of wet clay (or mud)". (23-12).

"He who has made everything in a most beautiful form and who began man's making from wet clay (or mud)."

"When your Lord said to the messenger-spirits 'Surely I am going to make a mortal from wet clay.' (38-71).

The point to note in all verses and in the quotation from Syed Ameer Ali is that it is *man or mankind which is being spoken of and not the ancestors of man.*

Western writers speak of man as he is now and of his ancestors who were not men; but that is not so in the Quran. *Man in the Quran is coeval with the universe—or at least that is how we conceive the matter to be.* And he will remain coeval with it. (Chapter 11-106 to 108).

The Fourth Stage of Life

Life from ocean, mud and stream goes on to dry land. Not much spiritual progress can be made in oozing, black, bad-smelling mud. So out on dry earth we come as reptiles, birds, insects and mammals. The word for *wet clay* in all the above passages is (Ar. Teen). The word for dry earth is *Turab*.

"The Case of Jesus with God is like the Case of Adam. He made him from dry earth and said to him 'Be' and he 'Became.' (3-58).

"His companion said to him and they were conversing together 'Do you deny him who has made you from dry earth then from a sperm-ovum and then formed you a perfect man.' (18-37).

Here again two civilized men are speaking together and the reference of their birth is to the dry land on which they live. It may be that the next stage of man is going to be a life in the air altogether. However.

"And one of His signs is that He makes you from dry earth, then lo! you are human beings scattered all over the earth." (30-2).

"And God makes you from dry earth, then from a sperm etc." (35-11).

"The philosophical importance of all these quotations is that life is innate in nature, that it is not a putting in of something from another star. With regard to the soul of man or his self-consciousness that also is inherent in life. In fact, the whole development of life is with the object to develop this soul. That is the *raison detre* of man's evolution.

Man and Consciousness

"And when your Lord (Vital Principle) said to the messenger-spirits—'I am going to make a human being

from oozing, black, bad-smelling mud;

So that when I have completed his formation and breathed My spirit into him, then be ready to bow to him, etc." (15-27 to 29).

"This spirit of God, breathed into man which becomes manifest at the late stage, is God's gift of Goodness. *Out of His own grace He takes a bit of His own Volition and makes a present of it to a being whom we call man.* This gift has not been given except to man (Insan). The material bodies, be they stars or planets are without it. Where we say they are without it we mean that it is not manifest in them. They are the conduit pipes which carry for this gift till man is ready to take it. Man is as we have described him—life on this earth. But the full manifestation of this gift does not take place till man has become a highly developed mammal, the master key on the surface of this earth. In one word when man has become Adam. *And each individual human being becomes an Adam when he becomes self-conscious and able to use his choice between good and bad.*

"Read this what thine own deeds have written; thyself by thyself are judged." (Quran 17-14). (Istisna-Rosary, p. 92).

I have given this long extract from the Philosophy of the Quran for two reasons. Firstly, to indicate to my readers how carefully each line of the Quran should be read and understood, and to show the vast stores of wealth embedded in its pages, awaiting discovery and comment. And, secondly, to induce my readers to buy this book of Mr. Sarwar and to read it for themselves. It is only Re. 1/- and may be bought from Sh. Muhammad Asraf of Kashmiri Bazar, Lahore.

I must reserve my further remarks for another article.

Jama-Athus Salihya Burdha Majlis

Lecture By Mr. S. L. Mahmood
Hadjar, J.P.

At the weekly meeting of the Jama-Athus Salihya Burdha Majlis which will be held on Sunday, the 1st October 1939 at 8-30 a.m. at the Salih Thakya, 132, New Moor Street, Colombo, Mr. S. L. Mahmood Hadjar, J.P. will give a lecture on "The Spiritual Aspect of Fasting."

Allah Destroys Nations and Individuals for Their Sins.

(Continued from page 4)

and their judges do not decide by the Book of Allah but that He will make them wretched." "Let there be among you a people who invite to goodness, and enjoin right conduct and forbid indecency. Such are they who are successful." Al Quran Sura 3, verse 104.

May Allah cause us all to be of those who acted right, and forbade and themselves refrained from, indecency. May Allah bless us all by the Holy Quran and cause us all to benefit by the wise revelations. Verily, Allah the Almighty is the Benevolent, Generous, Beneficent, Kind and Merciful King. Ameen.

(Translated by Mouvi M. A. LAFIR)

Letter to the Editor

Social Reconstruction Among Ceylon Muslims

The Editor,
"The Star of Islam",
Colombo.

Dear Sir,

Your Leader of the 16th instant under the above caption following the writted indictment of the privileged classes by Mr. H. M. Shariff is quite in agreement with facts. Time and again we have emphasised the necessity of co-ordinating our disorganised forces to lay a foundation for the reconstruction of our ramshackle society. But there has been no sign of movement of whatever nature among the upper classes for the amelioration of the Muslim masses. Nor can we blame them. They have their hands full. Also it is quite untrue to say that they have not done anything for the community. In their own small way they are continuing to do yeoman work. The people do not realise the greatness of their work. I might almost say we are blind to them. Have they not under their benevolent care great Arabic Universities where thousands of Alims are produced who are a great boon to the community? Are they not utilising mosque properties for public welfare? Are they not munificent enough towards Sheikhs who come from foreign shores to give salvation to our souls? Are they not, I ask you, running societies for the educational uplift of the people without any remuneration for their services? Still more, who can deny the fact that the rich Muslims have spent their whole lifetime for the development of the community without a pretence to request their legal fees for their noble labour?

With these and more work in their hands it would be quite unreasonable to expect them to undertake the insignificant, if not urgent, work of doing the type of social scheme Mr. Shariff and company recommend. It is for the likes of Mr. Shariff to endeavour such petty tasks. Let us, therefore, tighten our belts and educate the masses as to their condition, and beware of those who try to decry the honesty, sincerity and selflessness of our attempt. Let us carry out our little schemes without regard to friend or foe slowly, methodically and painstakingly. As you, Mr. Editor, said it is now high time that we should pass on from the talking stage to that of constructive work.

During the past few years it has been our lot to see the rise and fall of Unions and Associations. Our community especially has been notorious for making sporadic attempts at social and economic reforms. The fault is our own. Lack of public co-operation and callous indifference towards the plight of the poorer people have been the bane of our age, and nowhere do we see a consistent and honest attempt made to establish a semblance of unity in the hearts of the Muslims.

It is the humble submission of the organisers of the Central Community Fund that there is only one fundamental cause that has given effect to this miserable condition: it is the one factor that has driven us into rival social groups. Mr. S. W. R. D. Bandaranaike, in his speech on the Ideas and Ideals of the Sinhala Maha Sabha, emphatically declared that the Sinhalese cannot be a great nation unless they are taught to think as Sinhalese. From his tribal way of looking at things he may be correct; but we must take warning that his ideal strikes at the very root of Islam and as such is highly symbolic of the Abu Jahl of old.

On a careful analysis, therefore, of the problem of unity in a most disunited group my Committee is convinced that they have a solution to this question.

They realise that the Muslims in Ceylon will not rise up as one man to fight in the way of Allah against all reactionary forces unless and until they are taught to THINK and ACT as MUSLIMS. This is the fundamental idea behind the organisation of the Central Community Fund, the present aim of which is but the first and very essential step towards the ultimate goal.

The Fund will be utilized for the following purposes after a minimum amount of Rs. 5000/- has been collected. Preference, however, may be given to more important issues according as the circumstances permit.

1. To make proper facilities for female education. Special attention will be paid to Islamic subjects, handicrafts and cottage industries and to all other matters of primary importance.

2. To make provisions for a Burial Fund.

3. To grant medical aid in special cases.

4. To help school going members in their education by granting them financial help for the payment of school fees, examination fees, to buy books, stationary, etc.

5. To grant loans to lady members in exceptional cases for the purposes of matrimonial expenses.

6. To grant loans to members above the age of 21 for the purpose of enabling them to carry on any lawful trade or business in their own names.

A certain percentage of the total collections for the year will be voted to each of these accounts. The scheme is very great and the difficulties are many; nevertheless it can be done if sufficient help is forthcoming. Its success depends on public co-operation. Our own work now is proceeding slowly and methodically. We have no need to rush things.

I need hardly state how much of your support we require to enable us to do this difficult but necessary work for the uplift of the community. And with enthusiastic men like Mr. Shariff we can push this scheme to a considerable extent. May I therefore extend our whole-hearted co-operation to the Young Muslim Progressive Association and invite them through your columns to communicate with us with a view to joint action, and I have no doubt the outcome of such an effort will be of lasting benefit to our community which we all yearn to serve.

Thanking you ever so much,
Yours Sincerely,

M. L. M. MOHAMED HUSSAIN
Chairman, Muslim Union.
155 37, Piachaud's Lane,
Colombo. 20th Sept.

"The Star of Islam"

Notice to Readers

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Nazi Propaganda In Palestine

Arabs Remain Loyal To Britain

One of the most remarkable and heartening manifestations since the outbreak of war, says the *Birmingham Post*, has been the rally of Arab opinion in Palestine as elsewhere to the side of democratic nations in their struggle against Nazi domination. This has been a great relief to the British authorities although they realise that the continuance of Nazi propaganda and use of German money in Palestine still may bring some sporadic outbreaks of violence by extremist elements. Yet, generally, the immediate result of the war has been to drive a wedge between the Mufti and his close followers and the masses of Arab opinion.

Arab newspapers in Palestine are pointing out that while their special problem is not forgotten, the war has undoubtedly put their relations with Britain on a different basis. There seems to be a realisation that the Arabs as well as their allies of the last war are faced with new and bigger issues than the local problem and in these circumstances, the Arab and Muslim people of Egypt and Iraq as well as of Palestine have made up their minds to range themselves with the western democracies. The chief Arab newspaper in Palestine has expressed loyalty to the democracies before other Arabs and Muslims in the Middle East and adds that "No single Arab who has the interest of his country at heart is willing to be an enemy of Britain."

How The Rector of Al-Azhar Spends The Day

A Press representative called at the residence of the man who exercises great influence over Muslims not only in Egypt but in many other countries. He tried to secure certain intimate details about Sheikh Maraghy's daily life but the Rector of Al Azhar simply said, "What do you expect to find of interest to your readers in the simple life of an Azhar man?"

The correspondent, however, succeeded in obtaining much interesting information about the Sheikh's everyday life.

Sheikh Maraghy arrives at his office at 9 a. m. and while going through his usually big mail, he entertains his visitors and discusses various questions with them. His morning visitors are mostly professors of the great Muslim University who seek the Rector's advice on anything which they consider to be difficult to solve.

At about 2 p. m., he drives home where he has his lunch with all the members of his family and then has a nap. In the evening, unless he has important visits to make, he stays at home to receive visitors and friends who often discuss with the Rector not only religious topics but also social and intellectual matters.

Asked what he usually reads, he said: "This depends mainly on circumstances. In the evening, I have sometimes to go to through certain official documents connected with my duties. When this is done, I begin to read and my choice is always guided by a desire to read only books which are useful and interesting. The reading of such books may keep me awake until one o'clock in the morning.

"In the morning, I read the papers and then recite the Holy Koran."

Lofty Thoughts For Lonely Moments

Humanity is of two kinds; those who hope in vain and those who gain to be discontented.

Speech is like medicine, a small dose of which cures and excess kills the patient.

A man is hidden beneath his own tongue.

The miser's wealth goes either to his heirs or to the wind.

The best of men is he who benefits men.

The short coffers of the charitable man are preferable to the abundance of the miser.

Fasting of mind is to abstain from all evil temptation.

Confession is the best saviour.

Prosperity consists not in the increase of money and children but in the growth of virtue and development of patience.

People are asleep when alive; they are only awake when they are dead.

Death is separation from the perishable and merging in the Imperishable.

Know that resignation is the first step in true religion and sincerity its end.

The best investment is that with which duties are discharged.

Virtue never dies.

A man's value depends on his moral worth.

No pain more troublesome than ignorance.

Cruelty to the distressed is the worst cruelty.

Forgiving is the crown of greatness.

To fight against one's own desires is the highest wisdom.

Sinning is a disease; repentance is its medicine, and abstaining from it is its cure.

—SEYEDENA ALI
(on whom be peace)

Teach to others what God has made known to you.

Good and precise language is half education.

There are three deadly things for men: Pride, Greed, and Avarice. Pride kills religion, Greed kills the soul, and Avarice kills morals.

To be charitable in poverty is great.

Learning is to be one's own master.

To worry adds worry.

Do as taught by God.

It is weakness to get worried at a misfortune.

It is cowardice to desert friends.

It is foolishness to fight with the great for greatness.

It is Godly to forgive.

One who follows the ignorant is bad.

—SEYEDENA HASAN
(on whom be peace)

THE PASSING OF THE HOLY PROPHET

THE LAST GRAPHIC HOURS

By S. M. SALIHUE MARIKAR

After a successful expedition to Tabuk 9 A. H. the Prophet returned with his army to Medina. During a halt at a place called Khumman he convoked an assembly of the people and addressed to them a solemn adjuration.

"Ye believe" said the Prophet, "that there is no God but God, that Muhammad is the Prophet of God and that ye have to render an account of all your actions to God, the King of the Day of Judgment."

The assembled multitude answered "yea verily we believe these things."

Thereafter putting himself at the head of his pilgrim army Muhammad set out on his return to Medina.

It was doubtless in view of his approaching end and solicitude for the welfare of Islam and Muslims he settled himself to organize the provinces and tribal communities that had accepted Islam.

Missionary officers were sent to the provinces and to the tribes for the purpose of instructing them more fully in the duties of Islam and the administration of Justice. To Moaz, son of Jabal, Muhammad's parting injunction was worthy of more than ordinary attention. Muhamed asked

Moaz, "What rule he would be guided in his administration of that province."

"By the Law of the Quran," said Moaz. "But if you find no direction therein?" "Then I will act according to the example of the Prophet."

"But if that fails?" "Then I will exercise my own judgment." Whereupon Muhamed approved highly of the answer of his disciple and commended it to the other delegates.

To Ali he said "when two parties come before you for justice, do not decide before you have heard them both."

Visit To The Grave-Yard

Before long the Prophet's health began to decline. Each succeeding day saw him grow feebler and weaker, but yet the Prophet did not desist from presiding at the public prayers until within three days of his death when all physical powers were completely sapped from him.

At mid-night through the dark and silent city he quietly paced to the grave yard outside the city walls.

Having arrived in the midst of the tombs he lifted up his voice and made a solemn apostrophe to their tenants, "Peace be upon you, ye people of the graves, God forgive you! Peaceful be the morning to which ye shall awaken, and happy your condition. Ye have passed on before us, and we are to follow you."

The next day he was aided in repairing to the mosque by his two cousins Ali and Fazl, the son of Abbas. After his usual prayers he thus addressed the multitude:—"Muslims, if I have wronged any one of you, here am I to answer for it, if I owe anything to any one of you, all I may happen to possess belongs to you."

Upon this a man in the crowd reminded Muhammad of three dirhems of silver which he had given to a poor man at the Prophet's request. "Better," said Muhamed, "is it to blush in this world than suffer in the next."

The Prophet's malady began to increase from day to day. On Friday the day of religious assemblage he requested Abu Bakr to perform the public prayers. The appearance of Abu Bakr in the pulpit caused great agitation and anxiety among the Muslims, and a rumour was circulated that the Prophet was no more. On hearing the news, Muhammad exerted

his remaining strength, and leaning on the shoulders of Ali and Fazl he made his way into the mosque, "where his appearance" says the Chronicle "spread joy" throughout the congregation.

The Prophet's Last Exhortation

Abu Bakr ceased to pray, but Muhammad bade him proceed and after the prayers were over the Prophet thus addressed the congregation:—"I have heard," said he "that a rumour of the death of your Prophet filled you with alarm, but has any Prophet before me lived for ever that you think I should not leave you? Everything has its appointed time which is not to be hastened nor avoided. I return to Him who sent me, and my last request to you is that ye remain united, that ye love, honour and uphold each other in what shall be reasonable, that ye exhort each other to faith and constancy in belief and to the performance of righteous deeds: by these alone men prosper,—all else lead to destruction."

In concluding his exhortation, he read out the following verse from the Quran:—"The future mansion—God has made for those who seek not to exalt themselves in the earth or to do wrong; for the happy issue shall attend the pious". (Holy Quran 28-5-83). These were the last words the noble Prophet of Islam spoke in public. Aided by Ali and Fazl he was conducted to the dwelling of Ayesha which was close to the mosque.

While praying earnestly within himself the great Prophet passed away on the 12th of Rabiul-Awwal 1, the 11th year of the Hijra (June 8th, 632 A.D.)

British Cabinets' Betrayal of the Arabs

Lawrence of Arabia's Confessions

Was Lawrence a great man or a con-coited actor? That much debated problem is brought nearer solution by this book of odds and ends found among his papers and brought out by his brother, says a writer in the *News Chronicle* reviewing.

"Oriental Assembly," by T. E. Lawrence. Edited by A. W. Lawrence, with photographs by the author. (William and Norgate, 10s. 6d.)

There is no doubt about the sincerity of Lawrence's bitter words about the betrayal of the Arabs by British cabinets. "I meant to make a new nation," he says, and that sounds inflated vanity. But all he means is that he believed he could help the Arabs to get self-government. He regretted afterwards that he did not advise them "to go home and not risk their lives fighting for such stuff" as British promises!

The aims pursued in London, were he charges, mean and sordid.

"I went up the Tigris with 100 Devon Territorials, young, clean, delightful fellows, full of the power of happiness and of making women and children glad. By them one vividly saw how great it was to be their kin and English. And we were casting them by thousands into the fire to the worst of deaths, not to win the war, but that the rice and corn and oil of Mesopotamia might be ours."

That is sincere—and perhaps a shade too sweeping. And here is the honest, kindly nature of the man getting the better of Imperialism:

"All our subject provinces to me were not worth one dead Englishman."

Why Shaw recommended Lawrence to omit this passage and the whole of the introductory chapter here printed when "Seven Pillars of Wisdom" was published, it is difficult to see. The rest of the book has interest as the work of an original fresh and probably honest mind.

Why I Embraced Islam

(Continued from page 1)

In middle ages, the Muslim civilisation in Spain set a light to the glorious development of science, art and literature. It is due to the enlightened Caliphs of Spain that Europe happily was able to find the way to the Renaissance. Unfortunately the evolution of the life of Muslim lands is too little known. I feel sure that in the near future these lands will play an important part in history. This is the reason, coupled with my great sympathy for Islamic lands, why I started in Paris a monthly review called "Informations Musulmanes". This is the only independent paper in existence which gives a true account of the evolution and of the life of Muslim lands. It has already received a warm welcome from all those who are interested in learning the truth about these lands, and I hope that this purely idealistic publication will render a great service not only to the Muslims but to the whole world.

Fighting Atheism

We all feel that the moral basis of life is sapped up by the powerful influence of atheism. Therefore our duty is to join higher ideal of moral and ethics, to be able to withstand this

depraving work. The East will bring to the West lands the flame of faith which we unfortunately have almost extinguished, and we have to study their beautiful teaching. Bernard Shaw said, and I absolutely agree with him: "Islam is the religion of the future."

Before closing I would like to say that I was happy to make my declaration in an aeroplane high in the air, to Dr. Khalid Sheldrake, President of the Western Islamic Association, who is well known for the self-sacrificing work he has undertaken all his life for the sake of a splendid ideal.

In a few weeks I hope to leave for Germany because from this country I have received so many letters conveying the great interest felt there in the sacred Relic. I have been asked to go to England early next month and at the end of the Summer I hope to go to America with Dr. Sheldrake to explain the profound beauty of the Teaching of the Prophet. I will take with me the marvellous sacred Relic which I will show to all those who have asked to see this unique souvenir of the Great Prophet.

To all my Muslim brothers and sisters in Islam who are listening to me, and specially to those in Ceylon I send all my warmest greetings.

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Islam's Contribution To Science and Civilisation.

(Continued from page 1)

introduction into Europe by the Muslims of paper, gun-powder, the mariner's compass and such other instruments of progress; who knows that the condition of Europe in respect of science and civilisation would not have been to-day what it was fourteen hundred years ago.

The industries developed by the Muslims during their rule in Spain were many and of far-reaching consequence. Ship-building, horticulture, tanyards, glassware, silver mines, cotton manufactures, silks, woollen carpets, iron and copper utensils and inlaid metal work were some of these. The Muslims gave Europe the mulberry tree, the maize, the sugar-cane, the wind-mill and many such other items of industry. During the reign of the Spanish king, Al-Hakam, great irrigation systems were developed in Granada, Valencia and Arragon. In short, the art of war, industry, commerce and seamanship made unprecedented progress in Muslim Spain. It is a historical fact that 477 years before Columbus, the Arabs and the Moors of Spain traded with the American continent.

Though the average westerner is under the impression that Europe's salvation was caused by the defeat of the Muslims at Tours (Poitiers) the real fact is that the world's progress was retarded for ages by this check on the advance of the Muslims in the West. Perhaps the darkest pages in the annals of history, dealing with the Inquisition and such other disgraceful matters, would never have been written at all and the Renaissance, which ushered in an era of civilisation in Europe, would have been accelerated by 700 years if the Muslims had won that battle and Islamised the whole of Europe. Anatole France who was above racial and prejudicial views truly said in his *Vie En France*: "The most tragic event in history is that of the Battle of Poitiers, when the sciences, the arts and the civilisation of Arabia fell before the barbarism of the Franks."

It is indeed a most happy sign of the times that not only fair-minded individuals, whose illuminating observations have been quoted, but even a whole nation has at least realised that Europe's extraordinary progress in science and civilisation, which has given her a dominating position all the world over, is to be ascribed to the civilising force of Islam. As a mark of belated justice the Spanish Republic is arranging to establish an Arabic University at Madrid in order to commemorate what Islam achieved for science and civilisation during the Muslim occupation of Spain. It is hoped this will enlighten the world about the fact that the Muslims were the most zealous promoters and protectors of knowledge and culture for full one thousand years, during which other peoples were enshrouded in ignorance, bigotry and barbarism.

(To be continued)

classes whether resident or non-resident will be attached to the hall. Mrs. M. J. Hyder, M.A., the Principal of Girl's College, is the Provost of the hall. There is no other institution in the whole of India or outside India, which provides University education so cheaply as in Aligarh. A Student can support himself in Aligarh with the expense of his own local institution. Every body will be proud of being a resident student of Aligarh. There are more than 400 students in Aligarh.

The University conducts a Technical College which instructs civil, electric and Mechanical engineering courses and other technical courses. A kindergarten, High School, English School and a Girls' College. For the school special hostels and facilities are accommodated.

(To be Continued)

THE STORY OF ALIGARH

(Continued from last week's Issue)

By M. MOHAMED

Formerly of Aligarh University and now of The Technical College, Colombo.)

For residential purposes the University is divided into three main Halls, Sir Syed Hall, Viharul Muluk Hall and Aftab Hall under which many hostels are conducted. Each hostel has its own provosts and wardens. The general organisation of the hall is the same. The provost is the head of administration and is responsible for the residents' food and general discipline of the students residing in the hall and he is assisted by wardens.

Sir Syed Hall is the oldest, most historic and most expensive hall of the University. It occupies the centre of University of which the teaching classes, offices, mosque, library and post office are within the hall. The University Union, (Rampur Hall) the premier social and academic organisation of the students is very near to this hall. The hall is completely shady and with cool beds of flowers.

The hall provides a large common room and several games club and literary societies to encourage academic activities and sports amongst its resident members. Though the expenses exceed that of other halls, but they are certainly not as high as the expenses at other Colleges in India aiming at an equally high standard of education and culture. Certain concessions and reduction of fees are allowed to the deserving students, who have distinguished themselves in games and sports with excellent academic career.

The Viharul Muluk Hall, named after a distinguished Hon'y. Secretary of the M. A. O. College, has its own distinct Geographical entity at one end of the University.

It comprises of four hostels constituting a big quadrangle and offers to its students facilities of various games and reading rooms, common rooms and debating societies with gymnastic exercises and games. The hall is open to students of various departments and classes but all the Training College Students are accommodated in one of the hostels.

The Aftab Hall, named after the late ex-Vice Chancellor, Shahibzada Aftab Ahmed Khan has been established to provide for brilliant and promising students, University education at the least possible expense. In selecting students to the hall, preference is given to those who have an excellent educational record and who are prepared to lead a life of severe simplicity.

The Duty hostel, under Aftab Hall, is reserved for Hindu Students, who have been granted all facilities and concessions as Muslim Students. They have to manage their own mess under the supervision of the authorised warden. If they desire to reside in any one of the Muslim hostels and take Muslim meals, they are allowed without any question.

Every Student of the University must be a member of a hostel or with the guardian approved by the provost, subject to the rules framed by the academic council. A limited number of students will be allowed to live outside the hostel. They will be allowed to one hall or the other and they will be considered as day scholars.

The Women Students are also admitted to the B.A. Classes in the Muslim Girls' College, which is managed by the University. The arrangement to the girls are made in the Training College, for B.T. Classes under proper Islamic Purdah.

Muslim University Women's Hall has been instituted, and for the present, is located within the premises of the Muslim Girls' College. All Students admitted to B.A. and B.T.

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