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# The Star of Islam

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## PERSIAN POETRY--I

### The Beauties of Umar Khayyam's Rubaiyat

By ENVER C. AHLIP, B. A., (Lond).

THE poet, writes Browning in his "Essay on Shelly", "is rather a seer than a fashioner and what he produces will be less a work than an effluence."

Poetry is not merely a mode of expression. It is the form of expression essential for the communication of a certain class of ideas. The poet having undergone a series of experiences sets down ere his memory fades, his experiences in a manner that would best make them a living force in the reader's mind. The message is not above the form, an independent quantity, whose value depends entirely on its relation to truth.

On the contrary the form gives to the message a fulness of meaning compelling the reader, as it were, to live in his mind the very experiences the poet himself has undergone. Hesiod's words ancient music apply to poetry as well. "For if anyone has a deep grief in his newly stricken soul ..... and a minstrel.....chants the glorious deeds of the men of old time ..... straight-way he forgets his sorrows and remembers not his griefs, so quickly beguiled is he by the gifts of the Goddess of Song." The message can be realised in its entirety, in its intellectual and spiritual connotation only through an apprehension of the harmonious blend of form and thought. "You are right" said Goethe to Eckerman. "There are great and mysterious agencies included in the various forms of poetry." Form and thought in poetry are akin to sound and thought in music. It is through that intimate blend of the one and the other, of the change of tones that represents every nuance of thought that the greatest composers have proclaimed to the world their spiritual message. Beethoven acknowledges the close association of form and thought, an association that characterises Persian Poetry as well. "Goethe's poems exercise" writes Beethoven. "A great sway over me, not only by their meaning, but also by their Rhythm. It is a language that stimulates me to composition"

The salient feature of Persian Poetry is its search after the truth. It is the expression of the soul's yearning for the Ideal be it earthly or spiritual. For it's equipment it has the heart of man and it's goal The Truth—Al Haq. The Love of God is the theme of the mighty poets of Persia. To them nature is no inanimate back ground a motif for the better emphasis of the central figures. Nature, rather, is instinct with life, is a living force that develops the inner harmony of life itself. As is nature in Hinduism where man does not reach his greatest stature until he has realised the dignity and worth of life that is not human, so to the lyricist as well as to the philosopher—poet of Persia Nature is full of deep purpose from which man can draw inspiration, and the rich imagery, the sublime conceits and flights of imagination are helped as

much by the rose gardens of Persia, fragrant and quivering with life, by the fair pale face of the moon gazing down from a cloudless sky with face, sad and wistful, by the tender lament of the nightingale and the Bulbul yearning for what is not to be, as by the contemplation of the Almighty—a contemplation nobly assisted by the grandeur and glory of His mighty works.

But the glories of Persian Poetry do not survive the translation. We get indeed the diamond of the Poet's thoughts but not the delicate facettings that reveal the very soul of the diamond a gleam and a quiver shooting forth ray upon ray, beam upon beam of concentrated light. Goethe characterised poetry "a veil woven from the morning fragrance and the sun's brightness from the hand of truth." Translators rough and rude seize that delicate veil and so crush it that only a faint remembrance of its original purity and fragrance remains in the translation. Such a translation of Humamu'd-Did-I-Tabrizi's "Haft Iqlim" is rare indeed.

"On the day of life's surrender I shall die desiring thee:  
 I shall yield my spirit craving of thy street the dust to be.  
 On the Resurrection morning, when I raise my heard from sleep,  
 I shall rise desiring thee, and forth to seek for thee shall creep.  
 I will smell not blooms of Eden, nor of Heavenly Gardens Speak,  
 Nor, desiring thee alone, shall I Celestial Houris seek."

Persian poetry is highly symbolical. The poets living in an atmosphere of religious fervour and mystic zeal communicated the transports of their minds in a fashion quite ambiguous in character. It is through a veil of allegory that the message of the Sufi is apprehended, but not only they, others as well have recourse to imagery which are quite capable of an esoteric interpretation. The Sufi looked upon the way of the light as most difficult and open only to those rare souls, the Blessed of God. The initiate in the mysteries alone dare approach the threshold of the truth, and accordingly

(Continued on page 8)

## 'Lailat—Ul—Qadr'

### The Night of Grandeur

By The Sufi Movement of Ceylon, Kandy

"We revealed it on the grand night. And what will make thee comprehend what the grand night is? The grand night is better than a thousand months. The angels and the spirit descend in it by the permission of their Lord for every affair, Peace! it is till the break of the morning." (Chapter 97).

The first revelation of the Holy Quran to Muhammad (P. O. H.) is indicated by this chapter. This was revealed to him in the cave of Hira at Mecca on that Majestic Night. The Majestic Night fell on one of the last ten nights in the month of Ramazan. It was an enlightenment to the world and a real beginning for all affairs. Then started the revelation of the Holy Quran. In short it was the start of the Greatest of great religions—Islam. Hence it derived the name 'Al—qadr'.

Moses received revelation after 40 days fast. Jesus fasted for 40 days and 40 nights before he received Prophethood. For man's conjunction with Truth, purification of the Soul is necessary. This purification is derived only from the observation of the rule of Fast. "The angels and the spirit descend in it....." This is a graceful and emphatical expression of the maturity of the servant in the Lord and in His Grace the Powerful Soul. Thus the servant attains a pure and perfect step to lead a true Spiritual life towards the perfection of Ancient Mystic Knowledge.

This attainment is the unlimited fruit of the fast, which is made incumbent to every Muslim.

The fundamental object of this Majestic Night is to lose oneself in that spring of Happiness, (Salam)—Peace. This Peace dives into the heart of the faithful; and then the summit of Great Happiness shines. It is conjunction with Truth. This happiness of conjunction is derived only by fast, prayer and meditation.

This Majestic Night falls on either the 21st, 23rd, 25th, 27th or 29th of Ramazan. Some of the identifications of the night are interpreted thus:— On this night (a) salt water shall be fresh water; (b) it shall be neither cold nor hot; (c) dogs shall not bark; (d) the cock would often crow till dawn; (e) the rising sun shall not shed its rays.

Those who practise (Suluk) and meditate (Suhud) shall, in their experience, understand the meaning of the above indications.....(a) the destructive (Halq) shall merge in the Truth (Haq) and in that category remain Truth; (b) it is a mood between memory and forgetfulness; (c) the sense of elements (Nafs) shall not be active; (d) in this step (Wakam) of the Majestic Night the Voice of Truth shall echo loud and often; (e) the conscious mind and the sense of understanding will not function.

This experience (Thouk) of Great Peace, the end of all things—Vastness (Ama), is the Night of Grandeur.

Therefore gain with experience that Peaceful Heaven, (Darul Salam) and with Divine Revelation (Ilham) walk in the path of perfection.

All praise be unto the Truth that guides.

## The Power of Islam

### Europeans in Africa Dread The Advent of Islam

Mahatma Gandhi, in expressing his opinion on Islam, once said:—

"When the West was sunk in darkness, a bright star rose in the Eastern firmament and gave light and comfort to a groaning world. Islam is not a false religion.....It was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for pledges, his intense devotion towards his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own Mission. These and not the sword carried every thing before them and surmounted every obstacle.

Someone has said that Europeans in South Africa dread the advent of Islam—Islam that civilized Spain, Islam that took the torchlight to Morocco and preached to the world the Gospel of Brotherhood. The Europeans of South Africa dread the advent of Islam, for they are afraid of the fact that if the native races embrace Islam, they may claim equality with the white races. They may well dread it. If brotherhood is a sin if it is the equality of the coloured races that they dread then that dread is well-founded. For I have seen that any Zulu embracing Christianity does not *ipso facto* come on a level with the Christians, whilst immediately he embraces Islam, he drinks from the same cup and eats from the same dish as a Mussulman. That is what they dread."

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## Women's Section

# Reflections Of The Leisure Hours--I

## The Holy Quran Unravels The Human Heart

### The Glory Of God Lies In The Edification Of Man

By MISS BINTHAN NOORDEEN  
(of the Tutorial Staff of Ladies' College, Colombo).

WHILE reflecting on the impermanency of this earthly life, memory brings back to my mind the following beautiful lines from Gray's *Elegy*:—

"The boast of heraldry, the pomp of power,  
And all that beauty, all that wealth e'er gave,  
Await alike th' inevitable hour:  
The paths of glory lead but to the grave."

Yes, we are all marching to the grave. The rich and the poor, the high and the lowly, the learned and the ignorant, the beautiful and the plain, are all going to that inevitable place. Or, as the poet Longfellow puts it:—

"Not enjoyment, and not sorrow,  
Is our destined end or way;  
But to act, that each tomorrow  
Finds us farther than today.

"Art is long, and Time is fleeting,  
And our hearts, though stout and brave,  
Still, like muffled drums, are  
beating.

Funeral marches to the grave."  
But how many of us can go there  
happily and confidently and be able to  
say,

"O Death, where is thy sting?  
O Grave, where is thy victory?"

While my thoughts take this turn, there flashes before my mind's eye the grand figure of him who has been sent as a mercy to mankind. Authentic records have described him in minute detail. When this holy figure of our beloved Prophet Muhammad (on whom be Peace) flashes before my mind's eye, I can see that only by following him implicitly in all that he did and said we can triumphantly and joyfully meet death when our life's course is run. Through him the Ever-Gracious and Ever-Merciful God gave us the wonderful religion of Islam.

Then I begin to see that this wonderful religion discloses a theory of life on lines compatible with things in Nature. I find that the Holy Quran unravels the human heart. It lays down a code whereby to work our nature. It admits certain modes of worship, emphasizing, the while, the all-essential fact, that the Glory of God lies in the edification of man. The Holy Quran says:—

"It is not righteousness that you turn your faces towards the East and West; but righteousness is this, that one should believe in Allah, and the Last Day, and the Angels and the Book and the Prophets; and give away wealth out of love for Him, to the near of kin and orphans and the needy and the wayfarers and the beggars and for the captives; and keep up prayer and give alms; and the performers of their promises..... and the patient in distress and in affliction and in the time of conflict."

### The Wonder Of The Holy Quran

This verse, a great Muslim writer says, distinguishes between a formal

and a practical piety; it sets forth the essence of religion, which is faith in God, and good-will towards man.

Khwaja Kamal-un-Din in his book entitled "The Ideal Prophet" says: "In the human frame, material growth reaches its consummation; and we are born to build up the moral and spiritual structure on the right lines. This we can do only if our discretion becomes trained to walk aright, as is our physical nature in its frame of the body. For this—we need laws of right and wrong, and a disciplinary course, the pursuit of which may evolve in us a capacity to follow those laws, i.e., the disposition of Islam, that means submission to laws. The laws must come from our Creator—the Source of all the laws that move the universe, as Islam says, through agencies called angels. The law should come to us through personages themselves capable of observing it strictly, and of guiding us thereto. It must affect this life and the hereafter, where we shall reap the fruits of our actions. These principles furnish a base for the doctrinal beliefs in Islam, which are seven—belief in Allah, His Angels, His Books, His Prophets, the Hereafter the Divine Measure of good and evil.....Al-Quran also recognises Divine revelations to other peoples, and enjoins belief in them. 'Say: We believe in Allah and that revealed to us and to.....Ibrahim, Ishmael, Isaac, Jacob and the tribes, and that given to Moses and to Jesus and to the prophets.....we do not distinguish between any of them, and to Him we submit.' We must observe their teachings; but for them we look only to Al-Quran; as God's other Books, so it says, became adulterated, and Al-Quran came to reproduce their teachings."

I am afraid this quotation is fairly lengthy, but it is necessary as a basis for the subsequent articles of this series. The Holy Quran repeatedly requests us to reflect, for it is mainly through reflection and prayer that we can see spiritual truths. Unless we reflect, we are like pieces of straw drifted hither and thither by what many imagine to be the sullen tides of destiny. If we hold fast to the Holy Quran we can never go astray. In it we have a Book that has stood the test of centuries with not a single word changed, not a single line recast, not a single verse revised and not even a dot altered. While

(Continued on page 3)

## Children's Corner

# A Contrast Between The Immediate Disciples of The Prophet of Islam and Those of Jesus

DEAR GIRLS AND BOYS,

Let me now resume telling you of the life of Our Holy Prophet. I have already told you of how he received the first revelation. His communion with God was not like that of those egoists who hide themselves in deserts or forests and live like hermits. Our Holy Prophet's communion with God was the hard struggle of the man who is led onwards towards the liberation of his race from the bondage of idolatry. One of his biographers says: "His destiny was unfolded to him when wrapt in profound meditation, melancholy and sad, he felt himself called by that voice from heaven which had called those who had gone before him, to arise, and preach. "O thou wrapped in thy mantle, arise and warn and glorify thy God." And he arose and girded himself for the work to which he was called. Thenceforth his life is devoted to humanity. Preaching with unwavering purpose amidst frightful persecutions, insulted and outraged, he held on in his path of reproof and reform."

I have also told you that his wife, Lady Khadija was the first to believe in the revelation, to abandon the idolatry of her people, and to join with him in purity of heart in offering up prayers to God. Not only was she the first to believe in him and his divine message, but in the struggle which was to follow she was his true consoler; and "God," says tradition, "comforted him through her when he returned to her, for she roused him up again and made his burden more light to him, assuring him of her own faith in him, and presenting to him the faculty of men's babble. In the beginning the Prophet opened his soul only to those who were attached to him, and tried to wean them from the gross practices of their forefathers.

It is a noble feature in the life of the Prophet and one which strongly attests the sincerity of his character, the purity of his teachings and the intensity of his faith and trust in God, that his nearest relations, his wife, his beloved cousin Ali, and intimate friends, were most thoroughly imbued with the truth of his mission, and convinced of his inspiration. These men and women, more noble, more intelligent, and more educated than the disciples of Christ who were ordinary fishermen, braved for the Prophet persecutions and dangers; they bore up against physical tortures and mental agony, caused by social excommunication, even unto death. Would this have been so, had they perceived the least backsliding in their Master?

Contrast this with the influence of Christ himself among his nearest relations. His brothers never believed in him, and they even went so far as once to endeavour to obtain possession of his person believing him to be out of his mind. Even his immediate disciples were not firm in their convictions. To point out just one example, let me tell you that St. Peter denied Christ. I am drawing this contrast because many of you attend Christian missionary schools and I want to save you from being influenced by the cunning methods of the missionaries who try to win your hearts by giving you attractive books to read, by teaching you melodious hymns, by showing you fascinating pictures, by telling you fabulous stories of Christ, and by their extreme courtesies and kindnesses. But, dear children, do not be deceived. Christianity is founded on a series of falsehoods borrowed from the previous heathen religions. In Islam alone is your salvation.—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. When did our Prophet die and where was he buried?  
A. Our Prophet died at the age of sixty three and was buried in Medina where his tomb now stands.
- Q. Should we visit the tomb of our Prophet in Medina?  
A. Yes; we should visit the tomb of our Prophet in Medina preferably after the performance of *Hadj* in Mecca, for our Prophet has said if any of my followers visits my tomb, it is incumbent on me to plead for him on the Day of Judgment.
- Q. What is the Second Principle of Islam?  
A. The Second Principle of Islam is Prayer.
- Q. What is Prayer?  
A. Prayer is the act of worshipping ALLAH according to the teachings of the Holy Prophet.
- Q. What are the essential requisites for offering Prayer?  
A. The essential requisites for offering Prayer are (1) The worshipper must be a Muslim, (2) The worshipper's body and clothes must be free from all impurities, (3) The place where the Prayer is to be offered should be free from dirt, (4) A male must fully cover the part of the body between the navel and the knee; a female the whole body excepting the hands and the face. (5) The worshipper's body must be directed towards *Ka'ba* in Mecca. (6) The worshipper must be aware that the particular Prayer he or she is about to offer is obligatory or optional. (7) The worshipper must know the times and rules prescribed for the respective prayers. (8) The worshipper must have performed *Wudu* i.e. 'Ablution.'

(Continued on page 3)



Letters To The Editor

The Musings of a Pensioner.

Sir,—Out of all the contributions from the versatile and scholarly pen of Hadzrat Al Mukarram Mr. M. T. Akbar, the last contribution on the 'Significance of the Five Times Daily Prayers', is an outstanding one. It would have added more weight to the whole article, if he had written the reasons for the observance of the different Rakats in each prayer, i.e., why only two Rak'ats for Fajar, four Rak'ats for Luher etc., up to Isha. This has a mystical significance of high spiritual value for having prescribed the different Rak'ats at each time of the daily prayers. Among some Sufis, the belief is that the Five times daily prayers are optional. Perhaps, this is due to colossal ignorance and wrong interpretation of 'A s s a l u Nisyan Masiwallah'. The secret or object of prayer is to forget everything else, except Allah. Guided or encouraged by this Hadith and the formula Ana Niyat, one seems to infer that the five times daily prayers are not necessary or rather optional. The true understanding is that one must forget by Ana Niyat the Self and everything else, except Allah, during the performance of the five times daily prayers. More grease to his elbow. Assalam Alaikum.—Yours etc.

SHAIK KHUDA BUX.

Demetogoda,  
1-11-39.

Answer To A Query

Sir,—May I enlighten you about—  
(1) We have grown like grass often—(The evolution of man from the mineral kingdom to vegetable kingdom and then to animal kingdom is stated in the Holy Koran "And God has made you grow out of the earth as a growth" (71: 161.)  
(2) Seven hundred and seventy bodies we have taken—(Seven is a term in Arabic for several. Several kinds of vegetables grow out of earth and from these man obtains food and from the food which he or she eats is produced the life germ and goes through a natural process of physical formation of man (Koran).  
(3) From the inorganic we developed into the vegetable kingdom—(God gave life to the dead earth by water and bring forth from it vegetable so they eat of it (Koran).  
(4) Dying from the vegetable we rose to animal, and leaving the animal we became man—(God created man from dust and all life is produced from water, air, and fire—the nature made by Allah's creation (Koran).  
(5) The next transition will make us an angel.—(Angel is medium such as earth, fire, air, and water, otherwise nature cannot perform its duty).  
(6) Then shall we rise from angels and merge in Infinity—(Man is greater than angels and merging into Infinity is infidelity. This is Sufic doctrine. Sufism is mysticism and hypnotism).  
(7) Have we not been told all of us will return unto God. (The return to God is spiritual and return to the earth after death is natural).—Yours etc.,

RAHEEMA MANTARA.

Note by the Editor:—In the above letter Miss Mantara ventures to give the meaning of the passage from Maulana Jalaluddin Rumi's *Masnavi* of which an explanation was sought in our previous issue by a correspondent who signed himself as "Student." But we are afraid her interpretation is not in keeping with the opinion of students of Sufism.

Re Hulul and Ittihad

Sir,—With regard to the enquiry made by the "Student," as to the meaning of "Hulul" and "Ittihad" in your issue of 28th ultimo, I take this opportunity of quoting the explanation given by R. A. Nicholson in his "Literary History of the Arabs" (Page 101):—

"Hulul—the incarnation of God in man."

"Ittihad—the identification of man with God."

As to the meaning asked for the quotation given by your "Student" from Moulana Jalaludin Rumi's "Mathnavi," I think it refers to the theory of evolution of man.

I shall be glad to learn further elaborate explanation from your other readers.—Yours etc.,

SUFI STUDENT

Reflection Of The Leisure Hours—1

(Continued from page 2)

The Bible and the scriptures of other religions have been subject to revision, modification, and adaptation, from time to time to suit peoples' convenience the Holy Quran stands unique and alone in that it is, and has been, above all revision and alteration. The eloquence of its language is miraculous, as anyone who tries to rival it can prove for himself; it is absolutely and uniquely consistent; inconsistency which would have been the sign of human effort cannot be found in it. God gave us this wonderful book through our Holy Prophet Muhammad (on whom be Peace and Blessings) whose life was an eternal hymn to the glory of God. I can do no better than invoke his blessings in closing this article.

"O our Prophet, O our Prophet, Come and bless us one and all Give us light, and truth, and wisdom. And at thy feet, O let us fall."

Simple Lessons in Islam

(Continued from page 2)

(9) The worshipper must have performed *ghusul* or 'bath' if he or she was in a state of grave impurity.

Note: In order to keep the body clean from dirt and all minor impurities, ever ready for Prayer, every Muslim must wash his or her body with water whenever there is issue from the body of a n y substance.

(To be continued)

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## The Star of Islam

A CULTURAL WEEKLY

COLOMBO: NOVEMBER 4, 1939



### Islam Insists on Practical Obedience to the Divine Law

THE founder of Islam had given an interpretation of life which, was much loftier than ever ventured by anyone before him. His teachings had infused a new life into all who had rallied round him, giving them an entirely new outlook on the problems of life and death, of good and evil, and of relations between the Creator and the creatures. Inspired by this new light, his followers were no less anxious to promulgate the new message to the others who had not yet joined their ranks. It was an interpretation of life in the light of certain ideals. Its aim was to teach the worth, the use, and the value of living for certain well defined ideals and objects, and according to certain principles rather than giving a few casual and disconnected moral and philosophic wise sayings, at which the teachings of most of the other religions had stopped short. To take an instance, God enjoins His Prophet, in the Quran to announce, "Say: My prayer, my sacrifice, my life and my death are for the sake of Allah, the Lord of the world. The ideal was thus given a paramount place in life, in comparison to which life and death were considered quite insignificant. In this way God, Love of God, Fear of God, and complete obedience to Him formed the essence of Islam, and constituted the most central principles of the teachings of its founder. He claimed to have been sent on this earth with the mission of propagating the Divine Unity throughout the world. According to the teachings of the Quran every prophet was primarily sent for this purpose, but as corruption had crept in all these God-sent religions either through the selfishness and greed of the

learned followers of such religions or through the blindness, dogmatism and ignorance of their illiterate upholders, the Holy Prophet of Islam claimed to have been sent to re-establish the kingdom of Heaven on earth.

Islam emphasises the importance of acts of devotion and piety. But it is as well evident from the Quran and traditions that Islam did not neglect the doctrinal aspect of religion. It emphasised not only acting rightly, but also holding a true belief in the different realities of the universe. So far as it attached the greatest importance to right belief in and about the one and only Creator of all things, beings, and existences, it was much more dogmatic and theoretical than any one of the previous positive religions of the world in general and of the Semites in particular. But it did not content itself only with the establishment of the dogma with which it had so vehemently started. Nor did it end like vendantism in evolving systems of philosophy. Its aim was to beget right acting out of right thinking. After once establishing the fundamental theory of the unity of God, it enjoined its followers to act out that principle. The whole history of the origin of Islam is a progress from dogmas to individual moral action, from individual moral action to united social activity and from united social activity to conquest and expansion. So long as the founder of Islam was in Mecca he emphasised the dogmatic aspect of the faith, but after arriving at Medina he began to preach the social aspects and the moral implications of his dogmatic faith, and after his death the policy of expansion and conquest was carried out by his followers.

There is no doubt, therefore, that Islam on the whole laid greater emphasis on acting according to the law of God, than merely philosophising. This fact is clear from the name that has been given to the whole system. It has been called "Shariah", which is equivalent to "Divine Law", thus emphasising the systematic legal aspect of the faith. Law is very closely associated with order and organisation in developed society. The term always implies some kind of demand on practical obedience from the members of the society for which it is brought into existence. These facts are well worth the attention of those Muslims, particularly those in Ceylon, to whom religion does not mean practical obedience to the Divine Law but an intellectual pastime which permits mental luxuries and logical hair-splittings.

### From The Mimbar

## Ramazan—The Month Of Innumerable Blessings

### In This Month The Door Of Forgiveness Is Open

Translation of Sermon Delivered at the Masjidul Jamiah, Slave Island, on Friday, the 20th October, 1939.

By KHATEEB B. B. BAHAR

PRAISE be to Allah alone Who causes to be or not to be at His will; Who rules with His forceful might; He knows everything and nothing is hidden from Him; and fulfils His promise to the letter. He chose Muhammad from among His creatures to be His trusted one and gave him the upright and pure Islam for a religion. I praise Allah and seek His help for He is the best of Guardian and Helper.

I bear witness that there is no god worthy of being worshipped but Allah. By this witness I hope to be dutiful and to attain ultimate safety. And I bear witness that Muhammad is His servant and messenger, sent with the surest path to salvation, chosen from the noblest family of Mur-rah and Ghalib. May Allah bestow His blessings and peace on Muhammad and on his relatives and followers.

O mankind! Fear Allah the Almighty and be obedient to Him always.

The month of overflowing blessings, with clear signs from Allah has come to you; the month which is the torch of the year; the month of spiritual, moral and physical flushing. In it the pillars of Islam shine bright: Fasting in the day and praying at night. In it did Allah reveal His Book. In this month the door of forgiveness is always open for those who repent and seek it. In it the righteous shall not fail to get their rewards. Never shall there be a prayer in this month but that it is granted and never a good act but that it is raised and rewarded. Those who ask, Allah gives them; those who seek help He helps them. Those who repent are their repentance accepted and they are honoured. Those who ask for His blessings shall get it with honour. Those who seek freedom from the worldly troubles shall get it, and those who go to Him for refuge will be given refuge and their minds will be at rest. Fortunate and successful shall be those who seize these opportunities and avail of the blessings so abundant in the month of Ramazan, and wretched and sorrowful shall be those who cared not for these opportunities and thereby missed them.

O Brethren! Seize the opportunities presented to you in this month and avail ye of the numerous blessings therein. Rush up and gather provisions for your future. Race and win your Lord's pleasure. Prepare and be in readiness for the great inevitable morrow. Perform your duties to Allah and always do pious deeds and thereby make sure of your rewards.

O performers of pious deeds! Here is the time for doing more and to get your rewards multiplied. So hasten to increase your pious actions. O those who are careless! wake up for this is the time to be up and doing. Let not this blessed month pass on you while you are as though asleep. So hasten to demonstrate that you do not look with indifference to your Lord's invitation to His forgiveness and plentiful rewards.

This month is of more esteem than a thousand other months and the rewards therein shall be a thousandfold.

Avail of its opportunities before you miss them.

O preparers of good deeds! Make up your minds and act at once lest the blessed days pass away and a time comes when you will be wanting them but cannot get at them because they have passed off. Brace up and do good actions before it is too late. Had you known how fast your worldly life flies; were you aware of what lies behind your worldly aims you would oppose all your worldly passions and engage yourselves wholetime in preparing for your hereafter. Waste not your time by delaying to be righteous. Do not leave off your pious actions and expose yourselves to this world's losses lest you arrive on the Day of Judgment without sufficient provisions. Be warned of regretting for the lost opportunities. They came to you and you wilfully missed them. Be warned again of thinking that your false excuses will be accepted on "day when the excuses of the wrong-doers will not be accepted, so to them there shall be curse and the evil abode." Those who go with most provisions shall be the most fortunate. The best month for pious performances and thereby to obtain increased rewards shall be the month of Ramazan.

"The month of Ramazan in which was revealed the Qur'an, a guidance for mankind, and clear proofs of the guidance, and the criterion (of right and wrong). And whosoever of you is present, let him fast: the month, and whosoever of you is sick or on a journey (let him fast the same) number of other days. Allah desireth for you ease; He desireth not hardship for you; and (He desireth) that ye should complete the period, and that ye should magnify Allah for having guided you, and that peradventure ye may be thankful". Sura 2 verse 185.

May Allah give us all the courage to perform in full all good deeds, save us from doubts and intrusions and bless us and select for us the good deeds that will please Him.

(Translated by Moulvi M. A. Lafir)

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# Musings Of A Pensioner-XIII

## The Mysterious Touch Of The Ideal That Ennobles Human Actions

### Where Christianity And Buddhism Fail

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

IF as I have said earlier, there are tens of thousands of non-Muslims who are more honest, more moral, have more knowledge of God etc., than many Muslims who pray and fast, it may very pertinently be asked, what advantage is there in being a Muslim and having to undergo the rigid discipline which Islam imposes on its followers? The answer is this. Human acts must be judged from the intention which impelled such acts; it is the mysterious touch of the ideal—as Iqbal explains—that ennobles human actions. Here again body and soul or body and mind act together when it is a question affecting human beings and as philosophy shows it is the mental or spiritual aspect of each act that dominates the whole act. If these propositions are admitted the ideal must be placed on the highest level consistent with man's status.

The higher the ideal, the more fruitful the act, and the lower the ideal, the more wasteful will be the act, from the point of view of the purpose of life. Now the Holy Quran is definite that all acts which are not actuated *Lillahi*, that is to say which are not impelled by belief in God and the Quran, produce no result in the hereafter. Let me give some of the references, many of which occur in the chapter entitled "Muhammad" (47—S. 28, 32, 33; 33—19; 7—147; 1— etc). So that if the Quran is a revelation of God—as we Muslims believe—however moral, however learned, however charitable, however "religious" a non-Muslim may be, all his acts will not be impelled by the ideal set by God in the Quran and will always fall short of the Islamic ideal *Lillahi*.—God here being the Transcendent, Immanent, Living One God of Islam. This principle of Islam is of the greatest importance and my Muslim readers should grasp it thoroughly. One can see the truth of this principle if we take one or two examples. A man may be most philanthropical and like Lord Nuffield may deflect his wealth to undoubtedly charitable purposes—but he may do so, not for love of God as conceived in Islam, but for worldly purposes, to enhance his reputation or influence or prestige, or to be honoured by the State or his fellow-men, or even ostensibly for the love of God as defined in Hinduism or Christianity or Judaism.

#### Christian Conception Of God

Now Islam is definite that such acts, whatever good or benefit they may produce in this world, will be of no avail spiritually in the life beyond the grave. It may be asked why a philanthropic charitable act done by a non-Muslim for the love of God, as he conceives God, should not benefit him spiritually in the life beyond. There are two answers to this question. In the first place according to Islam, the Christian conception (for instance) with its doctrine of Trinity, Sonship, Salvation, Crucifixion, Resurrection of Christ etc. is degrading to the Pure Unsullied, Holy Essence of the One True Almighty God, and the ideal being set low, man cannot attain to perfection without further purification after death. The second answer is to my mind unequivocal and absolutely convincing. God being

beyond man's conception in his present stage of evolution, how can He be loved by man? Love implies understanding, ability to apprehend, or at any rate to comprehend. Is it possible to love anything or any Person which or whom the mind cannot grasp or understand? Is it possible to love a person of the fourth-dimension? If one then is to love this Incomprehensible, Transcendent, Unknown God, we must carefully examine what that particular religion, which speaks of the love of this God, has to say as to how a man is to set about to acquire this love of God. Take Christianity for instance. This love of God is to be obtained—says Christianity—from the conception that man was born in sin and that God in his mercy sent his only begotten son to save mankind from its sin and that Christ—God's son—gave his life and was crucified to achieve this purpose. I need not refer to modern biblical criticism to show what modern Christians themselves have to say on these points. I need only refer to Mr. Alfred Loisy's monumental works on Judaism and Christian origins and the Hibbert Journals from 1935 to 1939.

#### Hindu Conception

If we take Hinduism for instance, as expounded by Radakrishnan and other Hindu Scholars, how is it possible to love a thought-concept or abstraction? Hence the higher flights of Hinduism have refuge in mental and bodily gymnastics by which *yogis* try tricks with their conscious and subconscious minds. No communion, no intimacy, no love is possible in traffic with an abstraction; hence we find polytheistic tendencies and the worship of thousands of gods and goddesses in Hinduism and even in Buddhism, which is only a logical development of the ideas in the Upanishads (See Radakrishnan's and Mrs. Rhys Davids' Articles in the Hibbert Journal of 1936—1938). Hence also as Professor C. J. C. Webb says in the Hibbert Journal of 1933 on Religious Experience:—"On the other hand, we find in the religions of the Far East such development as the Indian *Bhakti* and the so-called Amida Buddhism, both of them marked by passionate devotion to a personal God, which bear witness to the presence in the religious experience which those religions have moulded of the complementary and elsewhere dominant factor."

(Continued on page 6)

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## MUSINGS OF A PENSIONER--XIII.

(Continued from page 5)

### How To Obtain The Love Of God

The manner in which the Holy Quran trains Muslims to get this love for the Incomprehensible God is through Our Holy Prophet. In Chapter III, verses 30 and 31—on which each Muslim should reflect incessantly—Allah says:—

—Allah says:—  
"Says (Oh Mohammed): If ye do love God  
Follow me: God will love you  
And forgive you your sins:  
And God is oft-forgiving,  
Most merciful  
Say: Obey God  
And His Apostle  
But if they turn back  
God loveth not those  
Who reject Faith."

In verse 21 of Chapter 33 Allah says:

"Ye have indeed  
In the apostle of God  
A beautiful pattern (of conduct)  
For anyone whose hope is  
In God and the Final Day  
And who engages much  
In the remembrance of God."

My Muslim readers will now see that this love of God, the Incomprehensible, is to be obtained by following the example of His Apostle, by in fact loving the Prophet as true genuine Muslims should do, and copying him in everything.

Here we have in Islam a Revelation from this Unknown God (preserved in all its purity from its first announcement as promised by God Himself) in which God Himself promises to love man if man will only follow the example of the Holy Prophet. Thus it is the love which God showers Himself on such a man which carries the man to the highest pinnacle. If there was no such promise from God, revealed by God, the idea of the love of God, is nothing more than mere words. Jesus Christ was a true prophet of God, according to Islam, and therefore his creed must have been based on the same principle, for does not Allah say that there was only one religion, Islam, and that prophets have been sent from time to time to preach this one religion of Islam. If so, the love of God was to be attained by following Christ's example. Only after Christ's death or disappearance, there was not on record an authentic account of his life to serve as a basis for his followers to follow, as we find it in Islam in the detailed Hadith. Moreover, the mission of Jesus Christ lasted only for a very short time and he had no time to leave behind him memories of a variegated life to serve as examples to his followers. Hence the fiction was adopted to induce this love for Jesus Christ by holding him out as the Son of God who was sacrificed to save humanity from its inborn sin.

### Preservation of The Quran

In will be seen from the history of Islam how vital it was that not only the Quran should be preserved but also that there should be an authentic record of almost every minute act of Our Prophet's life and that Our Prophet's life should be as full and as many-sided as possible.

Thus it is possible—only in Islam—for a Muslim not only to follow the example of the Prophet but even to love him as if the Prophet was alive in our midst and in communion with us; so important a part do the Hadith play in the religion of Islam.

This is the meaning of the first article of our creed, the declaration that there is no God but Allah, Muhammad is the apostle of Allah—with no break between the two parts.

As Iqbal says, in Islam the individual lives through God (the first half of the declaration) but society lives only through a prophet (the second half of the declaration).

Need I stress again that prayers and fasting are two of the pillars of Islam, because they were two of the most conspicuous features of our Prophet's life.

It is remarkable that in the religion of Islam alone the Supreme Oneness of God is so clearly emphasized by the repeated declaration in the Quran that all prophets including our Holy Prophet—were men like other men. As Bashir Ahmad Dar says in his illuminating little book, *Iqbal's Philosophy of Society* "A limit is put forward beyond which no mortal can go—in no case can he become one with God."

Further by the declaration which every Muslim has to make that Muhammad is a creature and slave (Abd) of God and His prophet, a Muslim recognises the fact that the Prophet is a creature of God and not a god himself, nor a manifestation of God.

Let me end this article by quoting a short extract from Mr. Dar's book (Price Rs. 1.8 annas, from the Literary and Philosophical Society, Lahore.)

### Conception of Prophet

"The second factor which, according to Iqbal, is the basis for the Islamic Society, is the conception of prophethood. Like the previous one this too is peculiar to Islam. According to the Hindus, a prophet is a god come down from his heavenly abode to the earth in the guise of man and his purpose is to relieve people of the bondage of Evil. Christianity taught the same. They look upon Christ either as God himself or as a son of God: in any case he is not regarded as a man at all. But the Islamic idea is quite different. According to it, a prophet is a man like so many other human beings, allied to them in instinctive tendencies, having the desire for food, drink, sleep, woman; weak in body, subject to disease and death; liable to error as all mortals are. There is not a single difference between a prophet and other human beings as regards their nature. He becomes a prophet not through the 'sweat of his brow' but merely through the grace of God. The only difference that Islam recognises between prophets and non-prophets is that the former receive Inspiration (*wahi*) from God and thus are able to see into the heart of things much more easily than anybody else. Yet the honour of being a recipient of heavenly revelation is the greatest blessing which God can shower down upon anybody. A Prophet is no doubt a man in his native propensities, yet in respect of his acquired character he is far far above the common level. In the scale of moral evolution he occupies a position not only above men but also above angels. The sanctity of angels is not a matter of volition; they have to choose the path of good, not through a hard struggle against the forces of Evil; they are instinctively virtuous and so their virtue brings them no credit as compared to man. A prophet, on the other hand, is one to whom the two opposite paths of good and evil are open and who chooses the former in spite of the hardest of toil and rejects the latter in spite of the greatest of comforts afforded to him. It is due to this Herculean struggle for life and death against the forces of evil and their supernormal perseverance that they have a claim to the highest position among mankind and angels, a position which is only next to God. Yet they are men. The great mission of prophets (which is to guide people to the right path) can be fully realized and appreciated only if we regard them as men. If gods show super-human capacities in opposing the supremacy of the forces of evil, it is quite ordinary for them; but for a man with human weakness it is super-normal and thus he becomes a great personality in the eyes of the people and is able to gather them round his flag."

## LAILA-TUL-KADR

By MASS J. CASSIERE

Dusk! And light fading fast away!  
The weary pilgrim lost his way.  
Amidst a lonely thicket trace  
A fakir trodding came apace.  
Laila-Tul-Kadr.

Ass'lam Alaikum! Whither bound  
On pathless and untrodden ground?  
Follow me: see yon speck of light,  
By chance a hut and rest the night.  
Laila-Tul-Kadr.

They hurrying came upon a hut;  
The pilgrim rapp'd at door half  
shut;  
He turned round, the fakir wasn't  
found.  
Ah! Datu Heiler on this ground!  
Laila-Tul-Kadr.

A fakir or any human form,  
Passes unseen from dawn to dawn;  
A scout to rescue—unknown guide,  
Rescuing and vanishing aside.  
Laila-Tul-Kadr.

Twenty-seventh night, Ram'zan  
Fast,  
The night is still—a calm is cast.  
'Tis Datu Heiler passing by;  
Stillness on Earth: a serene sky.  
Laila-Tul-Kadr.

Lo! *Kal-Karver* starts pouring  
down,  
Hak! Datu Heiler bathing found  
Now new life and vigour possess'd—  
Lasting life to serve the distress'd.  
Laila-Tul-Kadr.

## REVIEWS

### The Crescent (1939)

The Editors of this publication have to be congratulated on its splendid get-up, its literary quality, and the large amount of information it contains concerning Zahira College, Colombo, of which it is the official organ. Among the distinguished contributors to its pages we find the names of Dr. Andreas Nell, Mr. S. Mahadeva, and Dr. W. Balendra. The Editorial is a thought-provoking article, dealing with the importance of the Arabic language.

### The Muslim Marriage and Divorce Law Reports (Part I, Vol. I)

Edited by Mr. Y. S. Hameed, Kathi for Gampola, and the Hony. Secretary of the All-Ceylon Kathis' Association.

This is a handy booklet containing cases decided by the Board of Kathis on appeal and by the Supreme Court of Ceylon on appeal from the Board of Kathis (1937—1939). It contains a foreword by Mr. M. T. Akbar, K. C. (formerly Puisne Justice, Ceylon). This publication is of great value not only to practising lawyers but also to all Muslims, for as Mr. Akbar says in his foreword: "This book supplies another want. Unlike any other law, which seems to be the preserve of specialists, each Muslim is expected to know every branch of the Muslim Law which affects him or her; that is the Islamic tradition."

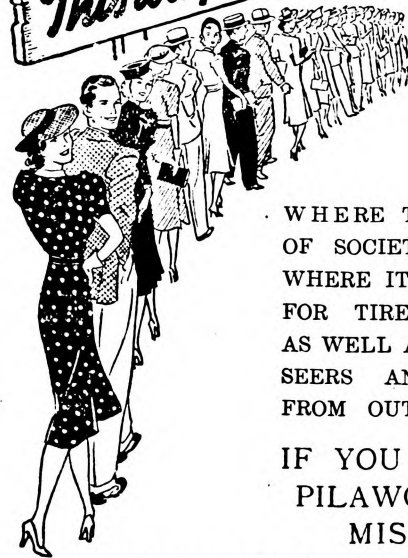
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## Islam--- A Universal Religion of Peace and Progress

BY MAULAVI ABDUL KARIM B.A.  
(Continued from previous issue)

The extraordinary progress made by the Christian countries during the last five hundreds 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. For full one thousand years the Muslims were the most zealous promoters and protectors of knowledge and culture when other peoples throughout the world were steeped in ignorance, bigotry and barbarism. 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 introduction into Europe by the Muslims of paper, gunpowder, 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 today what it was fourteen hundred years ago.

### Islam Removed Inequality Among Human Beings

Of the many great social reforms initiated by Islam the removal of inequality among human beings was perhaps the most beneficial and far-reaching in consequence. Distinction between man and man on account of mere accident of birth in a particular family or a particular profession or a particular country was done away with. All artificial barriers which society had set up to fortify privileges of wealth or work or colour or country were broken down. A universal brotherhood of man, welding high and low, rich and poor, white and black into one common fraternity was thus established. All human beings were declared to be equal, and the highest rank was his who was nearest to God and most serviceable to mankind. As soon as the lowest of the low, say a sweeper, or the blackest of the black, say a Negro, embraced Islam, he was entitled to say prayers in the same place, to drink water from the same cup and to take food from the same dish as a Muslim of the highest rank. Such conception of human brotherhood that transcends racial and geographical boundaries is unrealised in other great religions of the world. It is Islam alone that rules out in theory no less than in practice, the claims of race or nation, caste or colour that militate against the unity and mar the harmony of the human family. No one before Hazrat Muhammad had ever conceived any idea of such a practical universal brotherhood.

Islamic brotherhood is not merely a verbal concept; it is an undisputed fact. Once admitted into the fold of Islam, any human being, however low his position might have been before his conversion, becomes the proud possessor of all the rights and privileges that a Muslim of the highest rank is entitled to claim. A slave today may be a king tomorrow. There is no untouchability or depressed class among the followers

of Islam. The unique sight one sees in a mosque at the time of congregational prayers is altogether unknown and unimaginable anywhere else on the globe. There sit side by side and stand shoulder to shoulder the prince and the peasant, the potentate and the pauper, the servant and the master, the black and the white, the Arab and the Abyssinian, irrespective of any distinction of blood or colour, wealth or learning, without any precedence whatever. When they prostrate themselves in prayer the head of the prince touches the feet of the peasant, if the latter happens to be in the preceding row. In a mosque there is no rented pew or reserved seat as in a church, and no Muslim, however low his position, is denied a seat in the first row. It is this genuine spirit of brotherhood infused by Islam into the heterogeneous units of humanity that ushered in a new era of peace and good-will in the world in those troublous times. "If Islam had done nothing else except eliminating, as it has incontestably done, the barriers of racial antipathy and national exclusiveness among one-third of mankind, scattered over the surface of the globe and covering almost every land and clime, even then civilisation would have been immensely indebted to it for ever."

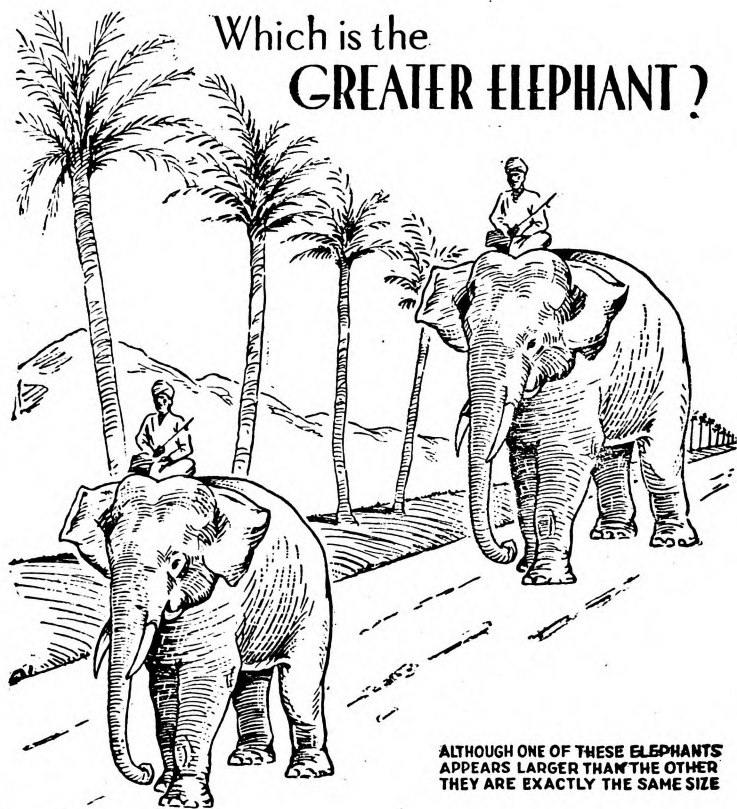
It is now being realised that when the whole human race was immersed

in ignorance and barbarity, Islam inaugurated a scientific era in the world's history and made the Muslims precursors of modern scientists and pioneers of modern civilisation. It is difficult to imagine what would have been the world's condition if Islam had not given an unprecedented impetus to the intellectual development of the human race and had not the early Muslims held high the torch of light and learning when the world was enveloped in darkness. If Europe's indebtedness to Islam for the extraordinary progress in science it has latterly made were adequately known it would have astounded the modern civilised world. There can be no comparison between Islam and Christianity as civilising forces. While the Muslims rose to the pinnacle of scientific knowledge in a few centuries after the promulgation of Islam, the Christians remained steeped in ignorance for more than a thousand years after they embraced Christianity. The subsequent intellectual sterility and stagnation that came upon the Muslim world, giving rise to a false impression regarding Islamic influence, was due to certain historical circumstances similar to those that prevailed in Europe during the Middle Ages, before the Renaissance and the Reformation. The Islamic faith and its teachings were in

no way responsible for this social degeneration and political debacle.

It is a happy sign of the times that unprejudiced Christian critics of Islamic history are at last acknowledging that it is nothing but religious prejudice and an overweening sense of racial superiority that have stood in the way of acknowledgment and appreciation of Muslim contribution to the cultural development of the world. After a careful study of Islamic history, Canon Isaac Taylor came to the definite conclusion that "Islam has done more for civilisation than Christianity." "During the darkest period of European history", writes Bosworth Smith, "the Arabs for five hundred years held up the torch of learning to humanity." Arthur Leonard has truly said: "Islam, in fact, has done a work. She has left a mark on the pages of human history, which is so indelible that it can never be effaced..... that only when the world grows wiser will be acknowledged in full." Draper is perfectly justified in deploring "the systematic manner in which the literature of Europe has continued to put out of sight our scientific obligations to Mahomedans. Surely they cannot be much longer hidden. Injustice founded on religious rancour and national conceit cannot be perpetrated for ever."

(To be Continued)



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## PERSIAN POETRY-I.

(Continued from page 1)

they clothed their message, in a garb the ordinary man may not understand, for the symbolism is such that the readers sees the particular while the poet sings of the absolute. God appears under a variety of symbols of beauty and permanence, as object of love as in the verse quoted above, the goal of endeavour, and above all as the Truth—al Haq. Yet the very dearth of words that may enucleate a spiritual experience forces the poet on to a symbolism which could, through the process of association of ideas, indicate, though through a rather distorted medium, the intensity and nature of their spiritual experiences. The scope of the present article restricts me to a treatment of just one poet. In some subsequent articles I may be granted to deal with a few of the masters.

### Umar Khayyam

Umar Khayyam was born in Nishapur but the date neither of his birth nor of his death is accurately known. His is the best known name in the west where he has won a fame not accorded to him in his own land through the wondrous felicity of Fitzgerald's English rendering. The Rubaii is a verse form each complete in itself, an absolute and independent verse unit. The collection that Fitzgerald has made appears to have a continuity through his process of selection and arrangement. His rendering is quite free. Here are two verses, one translated by Whinfield, the other paraphrased by Fitzgerald.

#### Whinfield

"I solved all problems, down from Saturn's wreath,  
Unto this lowly sphere of earth  
And leapt out free from bonds of fraud and lies  
Yea, every knot was loosed, save that of death!"

And here is Fitzgerald's brilliant paraphrase.

"Up from Earth's centre through the seventh gate  
I rose and on the throne of saturn  
And many not unravelled by the road,  
But not the knot of human death and fate."

Perhaps the magic of Umar Khayyam is there in Fitzgerald's rendering and that is why Umar Khayyam's work is known and loved in the west, while the greatest masters of Persia—Hafiz, Firdausi, Sa'di, Jallalud-din-Rumi, Anwari,—are only a name.

Umar Khayyam makes full play of paraphernalia of mystic symbolism. "One moment in annihilation's waste  
One moment of the Cup of life to taste  
The stars are setting, and the caravan  
Starts for the dawn of nothing, o, make haste."

"Annihilation" signifies the abnegation of the self, the "Cup of life," the Love of God which gives eternal bliss to the blest of God. "The Stars" typify the things of this world the natural universe, and "the caravan" stands for the company of the select journeying towards the "dawn of nothing" which is absorption in the Divine where the individual ceases to be conscious of his individuality.

"Love took up the harp of life and struck on all the chords with might.—  
Struck the chord of self that trembling passed in music out of sight."  
And again  
"Behold we lose ourselves in light"  
lines that Tennyson writ relating the same scale of spiritual experience.

Wonderous fair is Fitzgerald's version  
"And this I know whether the one true light  
Kindle to life or wrath consume me  
One glimpse of it within the Tavern  
Better than temple lost outright"

and again

"Alas that spring should vanish with the rose,  
That youth's sweet scented manuscript should close.  
The nightingale that in the branches sang,  
Ah whence and whither flown again,  
who knows"

Wonderful they are. On the face of it the verses are the expression of an ego centred sensualist who pines over the departed glories. But if the symbolism is maintained and used as a criterion for the judgment of thought expressed therein the prevalent conception is the belief that God can be sought not only in the mosque but everywhere. The beauties of this world disappear, but God endures and man has a high destiny. The verse that follows is not found in Fitzgerald's rendering. It is translated by R. Nicholson.

"Man, is not he creation's last appeal  
The light of wisdom's eye? Behold the wheel  
Of Universal life as if 'twere a ring,  
But man the superscription and the seal."

The verse  
"And when thyself with shining foot shall pass.  
Among the guests star—scattered on the grass  
And in thy joyous errand reach the spot  
Where I made one turn down an empty glass."  
Where "Thou" and "I" effectively turn the scale against "Predestination round."

His death was gentle. His dying words show the quality of the life he led. "Oh God! verily have I striven to know Thee, according to the range of my powers, therefore forgive me for such knowledge of thee as I possess is my (only) means of approach to thee." And so he died even as he desired in his beloved Nishapur, and was buried by "Some sweet garden side."  
"Whither retreating from the vernal heat

Shall old acquaintance greet  
Beneath the pear that hangs beside the wall.  
To shed its blossoms over head and feet."

## SAUDI ARABIA

### German Consul To Be Given Passport

It is understood that the Government of Egypt is discussing with Yemen and Saudi Arabia the possibility of signing a defence pact to cope, in case of emergency, with the protection of the Arabian coasts at Red Sea.

Although the Government of H. M. King Ibn Saud, says a report published here, have not yet been issued any official statement about their attitude to the present war, it is learnt that H. M. King Ibn Saud at an early date handed over the German Minister of German Legation at Jeddah his passport. Well-informed Arab circles at Mecca declared that H. M. King Ibn Saud refused a few months ago to grant the Nazi Government any concession in the dissovered petroleum area in Saudi Arabia and granted the same to an American Company.

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