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# The Star of Islam

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## THE WAY OF ISLAM

### Belief and Actions—Its Essentials

Modern World Conditions Lacking In Peace  
 And Contentment

By A. W. L. VAN KUYLENBURG

[THE author of this interesting article is a convert to Islam, and now bears the Muslim name of M. A. Rahman. He will continue to write to "The Star of Islam" from time to time. Ed.]

Although Islam is the religion of peace and although Islam means submission to the Will of God as the sole way of attaining the peace, nevertheless action is of the very essence of Islam. Mere recognition by mental affirmation of the laws established by God throughout the universe is not enough for the true Muslim; he must also act in accordance and in harmony with those laws. His belief must be the well-spring and motive power of action. Otherwise it is, in truth, but a shadow and not a sincere belief. Belief is the urge to life, the basis and foundation of the life-progress of the individual. From belief springeth action, and from true belief is manifested the true life. Indeed, in Islam that only is considered belief, which is freighted with action, all else is regarded as idle, empty and worthless.

So we come to realise that Islam, the religion of submission and of resignation is also, at the same time, the religion of active and ardent striving. It is not enough to dwell upon the beauty and majesty of sublime truths; but, Islam inculcates practical well doing as an essential part of righteous life.

Therefore, both action and belief being essentials of Islam; let us endeavour for a while to out-line the true path of action in Islam.

Obviously, all actions of a Muslim must be in accordance with the teaching of the Quran, and by the collected authentic Traditions of the acts and sayings of the Holy Prophet Muhammad (the Hadith).

What then? Now here I want to make a very definite point, a point which may possibly have escaped the consideration of some Muslims. It is said and rightly, that Islam is a very convenient religion (by "convenient" is meant well adapted to the needs and aspirations and frailties of human nature). It is said that religion was made for man rather than man for religion. But here we have very definitely to guard against a misapplication. By "convenient religion" we do not mean a religion that can be dispensed with or disregarded, as occasion arises, or as indolence or negligence suggests. Quite otherwise. Islam has a certain

discipline, a certain curbing of human forces and a definite regulation of human affairs, by which a rhythmic peace and happiness are introduced into human life at all times and in all conditions of fortune.

Islamic life progresses and the individual is peacefully secure, alike against the blandishments of prosperity or the buffeting of adversity.

It should be remembered that the ordinances of Islam are for a definite purpose. For instance, the frequency of repeated prayers every day and the definite appointed times of prayer form an effective bulwark against the surging tide of materialism and clamouring insistence of worldly affairs.

To say that to have prayers five times a day is very inconvenient and ever troublesome for business is to disregard the purpose of prayer and to throw away the benefit of repeated remembrance of God.

If your worldly affairs are so insistent that they do not leave you time for prayer, then something is radically wrong with your way of life. Your way of life is not Islamic.

There are two voices calling: Firstly, Lillah (the worship of God), and secondly, *haqat-dunya* (worldly affairs), and the true Muslim life is in harmonious answer to both calls; neither apart from the world, concerned only with religious life, as a monk, nor apart from God, concerned only with mundane material affairs as some unbeliever.

Passing on, then, we come now to describe more in detail the path of action in Islamic life, and it is thus: Keep up prayer both in the day and in the night according to the ordinance of Islam within the times appointed for this observance, forsake and eschew anything that seriously hampers or troubles your regular access to prayer, to the presence of God. Say not: "Prayers are troublesome to business," unless you are also prepared to say: "Business is troublesome to prayers." Remember that both in prayers and in business may God be faithfully served. Remember that courage and energy may come from

(Continued on page 8)

## An Important Announcement

### The Dowry Question

In next Saturday's issue of "The Star of Islam" will be published an article of absorbing interest on "The Legal Aspects of The Dowry Question" by Mr. M. T. Akbar, K. C. In the course of the article the distinguished author says:—

"We are all convinced that a man, who marries a woman for the wealth that she brings him, is so despicable that he must be regarded as belonging to a stage lower than the lowest of animals, for the latter mates by an instinct which is based on the highest of emotions, namely sexual love. But a man who prostitutes this emotion, which is really divine in origin, for the base calculating motive of self, really sells his soul to the devil."

No Muslim, whatever views he may hold on the subject, can afford to miss this article. Therefore book your copy of "The Star of Islam" in advance.

## MOROCCO

### Gen: Franco Fulfils Pledges!

A Tetuan, Spanish Morocco report states that Nationalist Spain, in line with a promise made by General Franco, formally restored judicial autonomy to the Moors on September 29.

Sultan Mauley Hassan and Spanish High Commissioner, Asensio, attended the ceremony at Mexuar Palace, where independence of the Moorish courts was proclaimed.

## SAUDI ARABIA

### Grant For Road Construction

The Government of H. M. Sultan Ibn Saud has published a communique giving details of an extensive programme of road-building between Jeddah, Mecca, Urfat and Medina, which will cost £E. 145,000.

In the first three years the Hedjas province has been authorised to pay £E. 60,000 at the rate of 20,000 a year to the Egyptian Government for the purpose. After three years the first part of the programme will be completed. The Saudi Government will then spend £E. 20,000 every year on the road making work, the contract for which also will be entrusted to the Egyptian Government.

### Accident To Crown Prince

The *Ummul Quraa*, Mecca, reported that on October 7, the Crown Prince of Saudi Arabia met with a serious accident at Riyadh while out riding.

His horse collided with a friend's horse, by the impact of which the Prince was thrown down on the ground and suffered injuries, including breaking of his right arm.

## Jawatte Muslim Burial Ground and Mosque

### Conference To Give Effect To The Municipality's Order to Build A Boundary Wall

A Conference of Muslims was held on the 26th instant at 5 p.m. Jefferson Street, Slave Island, at the residence of Mr. M.B.A. Cader, to consider ways and means to maintain and upkeep the Jawatte Burial Ground and Mosque and to collect funds to build the boundary wall and effect other necessary improvements as required by the Municipality.

There was a very representative gathering present and Mr. M. K. C., retired Chief Puisne J., unanimously elected to the

After the recitation of the *Fatiha* the elected Secretary Mr. T. Y. Amath read the notice convening the meeting and the correspondence. The Chairman then delivered his address at length.

After some preliminary remarks Mr. M. T. Akbar said:—"I must say that I commend Mr. Uduman's conduct in standing to his post like a martyr."

You and I can save the situation by saying I am not interested in the matter but I say no! This is a gift given by Allah and if you and I did not take it up we will go to hell.

You all know Mr. Uduman—Gentlemen you will realize that 15 years ago he was one of the richest men in Ceylon—You will remember that his brother Mr. M. B. A. Cader was foremost among the educated Muslims in Ceylon. If this had happened during the time of his wealth, do you think, that he would have come to you for a cent or two. He was one of the richest men in Ceylon, but Allah decreed. He broke his position because Allah wished so for reasons best known to Himself. Allah never does a thing for one alone; but for everybody else. Now you see, Allah, for one reason why He broke Mr. Uduman, because Allah is now testing you through him. The alternative is this, if he clears out without standing to his post the Municipality will take charge of the Jawatte Burial Ground. They would welcome such a thing because it is one of the important properties in Ginnamon Garden. They are too ready to do it because it is nearly 3 acres worth over millions in a locality like that. They will simply jump out to their joy to get a locality like that. Look what happened at Zahira College. They destroyed the bones of the people buried there to build the College. How many Awliyas are buried under the buildings. What will happen to the bones of our Awliyas ones buried at Jawatte if they were allowed to be destroyed by coolies and scavengers? Is he a Muslim to allow such a disastrous thing to happen? They talk big of Islamic solidarity—They talk of the past—they misunderstand.

(Continued on page 6)



## Women's Section

**BRUTES IN THE GUISE OF MEN****The Ugly Conduct of a Masculine Reader**

BY A WOMAN

I have made a painful discovery—a discovery to indicate that in the Muslim Community here there are brutes in the guise of men. I shall explain what I mean. Impelled by the motive of serving others with the knowledge which they have acquired in however a small degree, some young Muslim ladies contributed articles to "The Star of Islam." One of the cads in the Community (I can use no milder word) availed himself of this opportunity to send to one of the ladies an embarrassing letter. Readers with any sense of decency and refinement will agree with me that this is the conduct of a man who is morally and spiritually dead. I wonder how many other such brutes there are in the community. They deserve to be publicly lynched.

I am using very strong language because I want to shew to such cads that future attempts to molest any of the lady writers by writing letters to them will be seriously dealt with. Already the letter sent by the despicable brute has been sent to the Editor of this paper for his information. Women are merciful. I have requested the Editor to deal with the offender very seriously this time. A repetition, however, of the offence will place the brute in very serious trouble and subject him to public exposure.

I write this more in sorrow than in anger. So long as there are fellows in the community who stoop to such low and mean conduct, what hope is there for our people? Could you imagine the feelings of a respectable lady to whom a rank stranger behaving like a cad—writes an embarrassing letter. It almost kills her faith in the virtues of men. It damps her enthusiasm to serve the community, in however small a measure. And for the sake of the preservation of her womanly dignity, it tends to make her conceal herself as a snail hides itself inside its shell.

Let me, therefore, point out to all the masculine readers of this paper that one of the chief causes of the present degradation of the Muslim Community in Ceylon is the existence among them of men of low moral calibre. Such fellows do not deserve the appellation of men, and are a disgrace to Islam and the Ceylon Muslims. If the mere name or article of a woman, whom they have never seen, excites their animal passion, they are no less than moral lepers and should be hounded out of Muslim society. I hope the despicable brute who is the cause of this article will make a note of this and for ever bear in mind that

**Be Good And Add To The Joys Of Life****Heart Wealth Is Real Wealth**

By MRS. HASANA KAREEM

I believe it was Charles Kingsley who wrote the following beautiful lines—

"Be good, sweet maid, let who can, be clever;  
Do noble things, not dream them all day long.  
And make life, death, and that vast forever  
One grand sweet song."

It may not be possible for every one of us to be clever, but we can all be good. And by being good, we can add to the joy and cheer of the world. Heart-wealth is the only real wealth. Money compared with good deeds is nothing. So long as we have clean hearts and clean hands, have not taken advantage of others, have helped people to the best of our abilities, have retarded no one's progress, we are in fact richer than those who possess millions of rupees.

Referring to Our Holy Prophet (O.W.B.P.), a great saint has said:

"Kindness was his Mosque,  
Sincerity his prayer carpet,  
Everything just and lawful was his Koran,

Right conduct was his *Ka'ba*  
Truth was his spiritual guide,  
Good deeds were his creed and prayer."

If we understand these lines correctly, we can never be unkind, insincere, unjust, untruthful, wrong in our conduct, untruthful, and never refrain from doing good deeds.

noble and respectable women will spit at such degenerate fellows like himself. Our Holy Prophet (O.W.B.P.) has given to woman a very lofty position in life, but we women are resolved to maintain that dignified position. Dissolute fellows of the type of the wretch I have been referring to in this article can never succeed in dragging us to their own low level. Let this warning be heeded or serious consequences will follow.

## Children's Corner

**A CHANGE FROM THE USUAL NARRATIVE**

Dear Girls and Boys,

By way of a change from the weekly narrative of our Holy Prophet's Life, I am giving you a beautiful extract from Dr. Zaki Ali's book entitled "Islam In The World".

"Islam is the only world-religion born in the broad daylight of history. Based throughout on well-authenticated facts, the life-history of Muhammad, its founder, has been preserved intact even to its minutest details.

"The fifth and sixth centuries of Christian era were centuries of decadence of the ancient cultures and civilisations of the East and West, but in the following century the course of history was violently changed by an unexpected people. Nomad Arabs rode out of the desert, and demanded the surrender of Byzantium and Persia. The Iranian monarch was amazed. "Who are you to attack an empire?" he asked. "You, of all peoples the poorest, most disunited, most ignorant". The messenger of the Arabs was unabashed: "All that you say was once true. The Arabs were clothed in the hair garments of beasts; their food was green lizards; they buried their infant daughters alive, they feasted on dead carcasses and drank warm blood; they slew their relatives and boasted of the property they stole; we knew not good from evil, nor could we tell what was lawful and what was unlawful. All that is true no longer. God in His mercy has sent us a holy Prophet who has given us a sacred Book which teaches us the only true faith".

"The man who accomplished this change—the swiftest and most far-reaching in the whole history of the world—and within one generation gave the world a new religion, a new social order and laid the foundations of a new civilisation, was Muhammad.

"In fact the tests of the great constructive ideas of the great man is the duration of life of these ideas and their expansion after the death of the great mind that has produced and disseminated them. As Hilaire Belloc remarks in his *Richieu and Bismarck*, "We can but ask 'has the work lasted?' The existing calendar is a testimony to Caesar. The commandments of Mohammed are still obeyed from the Atlantic to the Chinese seas and we judge by these things." Today fourteen centuries after Muhammad's death, his life and character is a perfect model for Muslims all over the world.

"Out of the ocean of oblivion Arabia emerged in history as a civilised nation with a sublime Faith of truth and peace, able to raise itself above contemporary peoples of the earth only through Muhammad."—Your friend,

THE EDITOR.

**Simple Lessons in Islam**

His Holiness Maulana Mohamed Abdul Aleem Siddiqui

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

- Q. What is *Azan*? when and why is it made?  
A. *Azan* is the first call to Prayer. It is made to call the Muslims to offer the respective obligatory Prayers.
- Q. How is *Azan* made?  
A. *Azan* is made by a Muslim who facing towards the direction of *Ka'ba* recites the following in order in a loud tone:
  - (1) *Allah-u-akbar* (four times) i.e. 'ALLAH is the Greatest'.
  - (2) *Ash-hadu an-la-ilaha illallah* (twice) i.e. 'I bear witness that there is None worthy of being worshipped but ALLAH'.
  - (3) *Ash-hadu anna Muhammad-ar rasool-Allah* (twice) i.e. 'I bear witness that MUHAMMAD is the Apostle of ALLAH'.
  - (4) *Hayya 'alas-salah* (twice.) (turning only the face towards the right) i.e. 'Come to Prayer'.
  - (5) *Hayya 'alal-jalah* (twice.) (turning only the face towards the left) i.e. 'Come to success'.
  - (6) *Allah-u-akbar* (twice) i.e. ALLAH' is the Greatest'.
  - (7) *La-ilaha illallah* once i.e. 'None is worthy of being worshipped but ALLAH'

Note: The following phrase is added after (5) in the *Azan* of early morning Prayer viz: *Assalatu khairum-min annaunum* (twice) i.e. 'Prayer is better than sleep'.

- Q. What is *Iqamat* and when it is made?

A. *Iqamat* is the second call to prayer and is made immediately before the beginning of Prayer. It is similar to *Azan* but with the addition of the phrase *Qad qamat-is-salah* i.e. 'the prayer has indeed begun', after (5) in the *Azan*.

Note: The phrase that is added after (5) in the *Azan* of early morning Prayer is omitted in the *Iqamat* of all Prayers, even of early morning Prayer.

2. In *Iqamat* the phrases are recited only once, excepting *Qad qamat-is-salah* and *Allah-u-akbar* which are repeated twice.

(To be continued)



**Letters To The Editor**

The Editor,  
"Star of Islam",  
Colombo.

**The Ultimate Reality And Its Reflections**

Sir,—Please permit me to seek enlightenment through your popular and widely read journal on the following points from the article entitled "The Ultimate Reality and Its Reflections" appearing in the issue of 18-11-39.

(a) Are (or were) the Sages referred to in the article Muslims?

(b) If so by what Arabic (equivalent) name are they known.

(c) Also kindly simplify the following paragraph:-

"Even those, who attain absorption in the Divine, will not see or know God as at that stage there will be no duality to see and to be seen"

Thanking you for the valuable space allowed,—Your etc.

S. O. S.

**Jawatte Muslim Cemetary**

Sir,

My attention has been drawn to the letter of Mr. T. F. Vaffoor in your issue of the 18th instant on the above Cemetary. He has failed to understand the cause of this temporary levy by the Trustee.

In fairness to the Trustees of the rear Section of the Jawatte Cemetary, which belongs to the Section of the Congregation of the Masjidul Jamiah (Malay Military Mosque) please permit me a little space in your popular Journal to bring to the notice of the Muslims of Slave Island and the several Mosques there the following. That since the order of a levy of Rs. 3-00 for each burial at the Front Section of the Cemetary by the Trustee of this Section the Trustees of the Malay Military Mosque will permit in deserving cases free burials in their Section until such time, for the bodies of the other Congregations, the Wokande Jumma Mosque, Akbar Mosque, Kadir Mosque and the Colpetty Mosque.

The history of this impasse is as follows: That all Muslims and the Trustees of the several Mosques in Slave Island will agree with me that this Section of the Cemetary is not in keeping with the requirements of the Cemetary Ordinance and as such, is it not then incumbent on the part of the Trustees of the several Mosques in Slave Island to comply with the orders of the Health Authorities out of the income they derive, the Baihtul Mahal, Vide the Wakf Ordinance No 10 of 1031

This question of improvements to the Cemetary and the construction of the walls round was decided at a Conference with the then Municipal Chairman Mr Kauffman on a notice by the Municipal Health Authorities, when Messrs M. K. Saldin, M. R. Akbar, A. C. Amath, M. B. Uduman and myself as representing the several Mosques at Slave Island agreed at the said conference, that the requirements of the Health Authorities will be complied with within a short period. The Trustees of the Malay Military Mosque were exempted as it was pointed out by me at the said conference that our Section of the Cemetary is in keeping with the orders of the Municipality.

This conference took place some years back. Subsequently I brought this decision to the notice of the Members of the several Congregations at Slave Island and even addressed the Members at the Jumma Service, but it is a mystery that no steps were taken either by the Trustees or the Muslims of Slave Island to carry on with the undertaking. Even at one stage the papers in this connection were sent to two Muslim Members of the Colombo Municipality by the Health Authorities to see if they could help in the matter to compel those responsible, but what a

pity, those two also failed. At another stage that a closing order of this Section of the Cemetary was contemplated by the Health Authorities. Allah's Mercy this did not take place, but now as a first singal of the neglect on the part of the Muslims of slave Island the Municipality filed action against one of the Trustees of this Section of the Cemetary and fined a sum of Rs. 25-00 and further ordered a penalty of Rs. 2-00 per day if the requirements of the Cemetary Ordinance is not complied with by the end of February 1940.

The Muslims of Slave Island should now realise the gravity of the situation and forthwith move in the matter in getting the Baihtul Mahl of the several Mosques in Slave Island applied to this along with a responsible Committee for the public support. I am certain the Muslims and the Mosques will readily respond to this suggestion and you Sir, will wield your powerful pen in the cause of this important Muslim cause, before it becomes too late to cry with the Health Authorities. Thanking you for the space,—Yours Fraternally

B. D. AMIT

Joint Trustee

Malay Military Mosque

Colombo 26th Nov. 1939.

**The Performance of Prayer at Jummah Time**

Sir,

I wonder why some of our Muslim brethren offer prayer at the Jumma time while the Imam sermonises. Such prayers are of weekly occurrence in Jumma mosques.

It is said in the "Fathhul Mueen," thus: "It is prohibited to perform either obligatory or optional prayers whether the sermon is in-audible by the congregation after the Imam's ascension to the pulpit." The performance of such prohibitive prayers is in vain.

It is regrettable that the learned Alims and Moulavies are silent in this matter. Let our brethren understand what advantage do they derive from the sermon delivered by the Imam if they commence praying, thus turning a deaf ear to him. In conclusion I beseech you to request our brethren to discontinue such forbidden prayers and pay full attention to the Imam.

"Moon light"  
Alutgama.

Yours etc.,

A. M. SHAFI

**Jawatta Burial Ground**

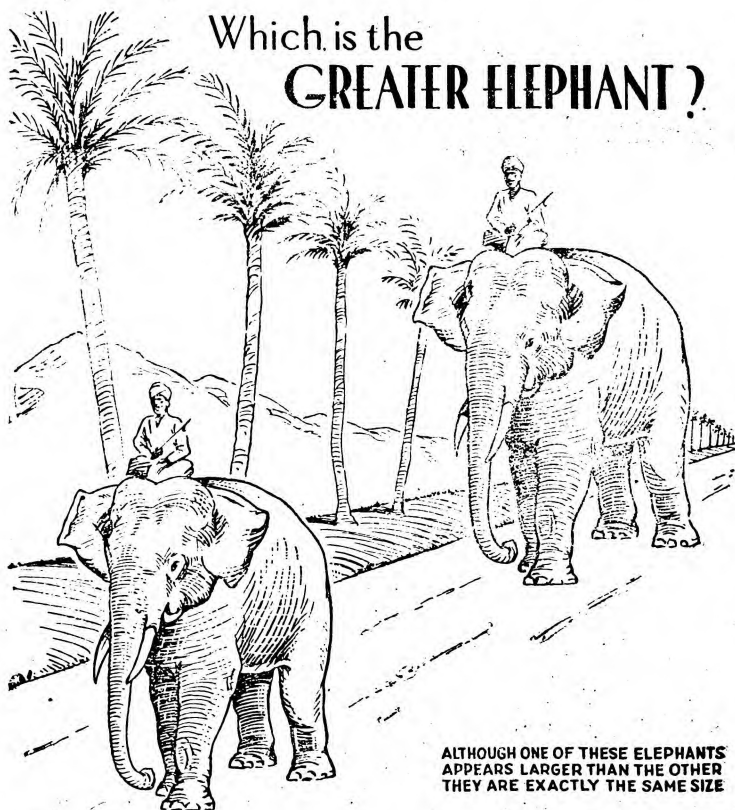
Sir.—Twenty-seven years ago the Masjidul Jamia Congregation in general meeting decided to levy a fee of one rupee for every burial. The proceeds were to improve the burial ground and pay the salary of the keeper. For some time this fee was collected. Even the burials from the Government hospitals contributed Rs. 3 for every burial. After the ceasing of collecting this levy the congregations of the Masjidul Jamia, the Masjidul Akbar, and the Masjidul Wokande are indebted to the late keeper a sum of over Rs. 250/- and this sum should be paid to the widow—a debt owed by the three congregations.

The burial ground stands in about two acres of land bought about 75 years ago. The income is not shared by the congregation and the house is being occupied as the hereditary property of the grave digger's family. This is against the Ordinance and I commend this to the Municipal Council.

The punishment inflicted on the trustee should be severe as he has failed to do his duty by the trust.

28-11-39.

A MALAY



Which is the  
**GREATER ELEPHANT?**

ALTHOUGH ONE OF THESE ELEPHANTS APPEARS LARGER THAN THE OTHER THEY ARE EXACTLY THE SAME SIZE

There is never the slightest variation in the well known quality of

*Bears*  
**ELEPHANT**  
CIGARETTES

C/EL-25

**THE GREATEST OF THEM ALL**



## WANTED

Reliable, energetic peon for business office—field. English and Cycling essential married man preferred. Apply Nallawangsa, Avissawella.

## The Star of Islam

A CULTURAL WEEKLY

COLOMBO: DECEMBER 2, 1939.



### The Miracle of The Holy Quran

DRINKING, gambling and prostitution have been chief curses of Christian lands. They follow their flag wherever it goes. But in Muslim lands such vices could never flourish. Even those nations that have been claimed by Islam from the Christian ranks have become wonderfully improved in their moral conditions. But today a sort of blight has overtaken the Muslim world, and the causes are not far to seek. It is due firstly to the economic pressure, exercised on them by the Western nations. Secondly, it is due to the present day Muslims having left off translating the teachings of the Holy Quran into action. A careful observer will see that the rest of the world is, in many respects in mundane affairs, more observant of the Quranic teachings than Muslims themselves. Study the political, economic and ethical codes of the advancing nations of the day, and the best among them can easily be traced to the teachings of the Holy Quran. The early Muslims took all their inspiration and guidance from the Holy Quran, and acted upon its principles, and so became the masters of the world. But the present day Muslims close the book for good, turn their backs upon its injunctions, and become degraded. The miraculous change—which was more than a miracle, if miracles mean some abnormal change of condition, and change in the conscious world is more difficult and slow than in unconscious nature—was worked out without the aid of miracles.

If the sudden and perfect emergence of highly developed civilisation, culture, and art, out of barbarism; the birth of modern science and knowledge out of complete ignorance, the growth of the best democratic principles of government out of lawlessness; the exhibition of the mastery ability of world-wide conquest out of enervation and anarchy; the exuberant rise of spirituality and righteousness out of wickedness and evil of the darkest dye; in one word,

if the highly evolved humanity in all its aspects, out of sheer animality,—and this in one or two generations after the revelation of the Holy Quran—could not be accepted as the best of miracles ever wrought, then we fail to understand the conception and utility of all the miracles recorded in the various sacred books, especially when they possess nothing to compare with the Holy Quran, as far as their influence over the early generations of their believers goes. The Holy Quran repeatedly compares the descent of its revelation with the descent of the rain. If the rain comes to give life to the earth, the Holy Quran did the same to vivify the human mind. It was dead or completely dormant at the advent of the Prophet, but it became resuscitated in full exuberance.

But today, especially in Ceylon, we see a sorrowful picture. The Holy Quran, which wrought such miraculous changes among the early Muslims and made them the masters of the world, is now more or less a sealed book to many. The modern professors of the faith—the majority of whom are no more than lip-professors—never care to read and understand the Holy Book and thereby derive the inspiration and urge which made their forebears the founders of a resplendent civilisation. Thereby they are daily straying away from Islam. Virtues are being replaced by vices. The community is sinking deeper and deeper into the mire. Drinking, gambling, the promiscuous intercourse of the sexes, and the eating of forbidden food are considered the prerogatives of fashionable people. And some of the Muslims, who have been blessed with a fair amount of education, imagine themselves to be the intellectuals of the community and instead of acknowledging that the downfall of the Muslim nations began with their ceasing to drive inspiration and guidance from the Holy Quran and the life of our Holy Prophet (on whom be the choicest blessings of Allah), they begin to question the power of Islam. Blind to their own faults and weaknesses, and heedless of the lesson that History teaches, they have the presumption to question the power of a religion which has been acknowledged to be the greatest civilising force in the world. They indulge in the vices condemned by Islam, they pursue un-Islamic ways, they do not observe the principles of the religion, and still they wonder why the Muslims are fallen today. May Allah in his Grace and Mercy guide us all in the right path so that by a complete return to Islam the Muslim nations may regain their former position in the world as leaders in every sphere of thought and action.

From the Mimir

## Give Up Nafs And Lust

Be Like A Clod of Earth In The Presence of Saints

A Free Translation Of A Sermon Delivered By Seyedena Shaikh Abdul Cader Jilani (O. W. B. P.)

WHEN predestined events befall a person, to criticise God the Almighty and the Great, on account of them, is to give up religion, towhid (unification of God), tawakkul (trust in God), and sincerity. A believer's mind cannot be aware of the how and why of events hence it complacently accepts them. Nafs, that is lower self, is an antagonistic enemy. Any one desiring to correct it, should fight with it. It is wickedness incarnate. If one be antagonistic to it and fight with it, till it becomes quite tranquil, it turns out to be entirely beneficial, and aids one to carry out all forms of worship and give up all sins.

At last the following command is issued to him "O peaceful Nafs turn to God being satisfied and giving satisfaction." The Nafs then becomes enamoured of God and its wickedness vanishes. It severs all connection with created things. Its condition henceforth becomes exactly the same as that of his ancestor, the Prophet Ibrahim, (peace be on him). He gave up his lower self and did not allow avarice to take possession of himself and hence acquired peace of mind. Every kind of created things presented himself to him and offered his services to him. Hazrat Ibrahim replied to every one of them "I do not require your help. God is aware of my circumstances and this knowledge on my part prevents me to seek the help of others." When the azrat was found to be perfect in his towhid and tawakkul, fire was ordered by God to be cool and safe for the Hazrat.

To the patient, God the Almighty and the Great, grants innumerable aids in this world and His rewards to them in the next world are countless. God has said "unless rewards would be granted to the patient." What the patient suffer for the sake of God are not wholly concealed from Him. Be patient with Him for an hour, because you have enjoyed His favour and reward for years. Patience for an hour is heroism. God (with His help) is with the patient. Be patient with Him and be on your guard, so that you may not be negligent. Do not depend on carelessness after death, because the carelessness of that period will not in the least be beneficial to you. Be careful before meeting death; be careful before the time, when your eyes will naturally be opened, and when you will be ashamed of yourself, but the shame of the time will not be of any use to you. Correct and perfect your heart. When the heart is perfected all your condition become perfect. For this reason the Holy Prophet has said, "In man is a lump of flesh; when it is in good order, all his body remains in good condition and when it degenerates, all his whole body degenerates. Remember that the lump of flesh is the heart. Its correction is piety and trust in God the Almighty and the Great and the belief in His unity and sincerity in acts. If these things be not found in the heart, it degenerates. Heart is a bird in the cage of body or it is a pearl in a box or it is money in a strong room. When there is no bird, there is no cage, when there is no pearl, there is no box, when there is no money there is no strong room. O God! make our limbs engaged in your worship and hearts busy in your gnosis and keep them engaged day and night throughout our lives; make me a companion of the good men, who had flourished in the past and confer on me the favours which you had conferred on them and deal with me in the same way in which you had dealt with them. Amen. You people, be as obedient to God as the good men of the past had been, so that He may be yours to the same extent as He had

been theirs. If you desire that God may be yours, then worship Him and be patient with Him, and be satisfied with His actions, though it may refer to you or to others than you. Good men abstain themselves from the world and conquer it by fear of God and piety. Then they desire to possess the next world and strive for its attainment. They act against their Nafs and become obedient to God, the Almighty and the Great. First of all they lecture their own Nafs and then those of others.

"O servant of God! first lecture your own Nafs and then those of others. Specially purify your own Nafs and do not approach others, because you have to purify many other things. Alas! you yourself are drowning, how can you save others? As you yourself are blind, how can you show the path to others? Only men possessing eyes can lead others to the right path and only a good swimmer can save them from the sea. Only the man, who have gnosis of God, can lead others to Him, but how can a man, who has no gnosis, can point Him out to others?"

As long as you love God and act for Him and not for others, and as long as you fear God and not others, you have no power to criticise his doings. This state, is derived by the purification of the heart and not by mere words, by seclusion and not publicity. When towhid is at the door of a house but sherk (setting up a God besides the God) is within, then it is hypocrisy. Alas! you are pious in words but sinful in deed; your tongue is thankful but your behaviour is discontented. God the Almighty and the Great has said "O son of Adam, good proceeds from Me to you but evil comes from you." Alas, you claim to be his servant but are subservient to others. If you had been really a servant of Him, you would have borne love to him and not enmity. A true Momin does not obey his Nafs nor the Satan nor Avarice. He does not know Satan at all, obedience is his essence; he does not care a bit for the world. He does not seek pleasure but considers it base. On the other hand he seeks the things of the next world and when those are gained, he gives them up and unites with Lord the Great. Every moment, he worships Him for His sake and for no other motive. Listen to the words of God "And they have not been commanded anything but to worship God, attaching themselves solely and purely to Him," give up "sherk," believe God to be one; He is the creator of all things, and everything is in His power.

(To be continued)

[Note: We produce this splendid sermon from Saiyed Abdus Salik's book on the life of Saigheena Hazrat Ghauatul-Azam. We commend this book to our numerous readers for it is so inspiring and informative that it must be in the possession of every Muslim. It is published by Saiyed Matlub Mursheed, B. A., 30, European Asylum Lane, Calcutta. It could be obtained from Messrs Hacker, Spink & Co., Ltd., 3, Esplanade East, Calcutta, at the very low price of Rs. 2/—Ed.]



# Musings Of A Pensioner-XVII

## Quranic Conception of The Final Destiny of Man Superior to Any Other Conception

### A Great Discovery With Regard To Rumi's Views

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

THERE has been much interesting discussion lately in the correspondence column of the *Star of Islam* regarding certain passages from the *Masnavi* of the great Muslim mystic-saint Jallaludin Rumi. I think the discussion started with a reference in the *Masnavi* to man's ascent from inorganic things to plant life and then to life as an animal etc. The verses are to be found in Book IV (see page 472 Nicholson's translation and page 216 Whinfield's translation). The reference here by Rumi is of course to the theory of evolution which he so marvellously anticipated from the passages in the Quran. (See Article VIII). Whinfield in his note at page 216 wrote as follows:—"This doctrine is not transmigration of soul. (*Tanasukh*), but evolution of soul based on Aristotle's "De Anima". The Gulshani Raz, line 317, teaches this evolution doctrine, but condemns *tanasukh*, line 106."

In answer to this original query some correspondents have quoted from Rumi and other Sufis verses which look dangerously close to the merger doctrine, with a view I suppose to refute my thesis that some Sufis have held this view. I do not deny it, but my point is that the Quranic conception is even a higher one than this theory, which has been based on pantheistic ideas. Anyway it was worth while examining Rumi's ideas on this subject further and I have made a great discovery. Although earlier in the *Masnavi* he seems to have used words which the English translator has translated into ideas connected with merging, his later views are quite definite that what he meant was "Union", "Ica" and even in one place "wed-lock". I do not see any reason why any Muslim scholar should object to the Quranic conception of the final destiny or state of man, in which state man does not lose his identity in God, but retains it, in close union (*uast* or *lica*) with God. As Iqbal says (see my article No. XIV) "Its nature consists in intensity and not extensity; and the moment we fix our gaze on intensity, we begin to see that the finite ego must be distinct, though not isolated, from the infinite. Extensively regarded I am absorbed by the spatio-temporal order to which I belong. Intensively regarded I consider the same spatio-temporal order as a confronting other wholly alien to me. I am distinct from and yet intimately related to that on which I depend for my life and sustenance." In the same article I gave an extract from Professor Dawes Hicks which explains the situation as simply as possible. Let me quote one sentence, "And, so likewise, in regard to the world, God may be infinite, not because He is the world, nor because the world is part of Him, but because in and through Him the world has meaning and significance, because His knowledge of it is complete and His solicitude for it perfect. To me, at all events, it seems simply a misuse of language to call an individual finite or limited merely because there are other individuals distinct from himself. If there were no other individuals, then his being would, indeed, be impoverished and his sphere of influence confined."

### The Most Perfect Union Known To Man

In argument, one must be clear as to the meaning of words used. "To be merged" means according to Cham-

ber's dictionary, to be swallowed up or lost. In union, *lica*, wasl, the two entities keep their separate identities and existences. The most perfect union known to us poor mortals is a love marriage. Allah says in 30-21:

"And among His Signs  
Is this, that He created  
For you mates from among  
Yourselves, that ye may  
Dwell in tranquility with them,  
And He has put love  
And mercy between your (hearts)—  
Verily in that are Signs  
For those who reflect."

I ask my readers whether wasl, or union, with God, wherein there will be so perfect an accord that man will only exist *Lillahi*, only to reflect His transcendent light as fully as possible, is not a more perfect consummation showing His love for man, than total annihilation or suicide, in which man will cease to exist as an ego?

It may be as Iqbal says that God intends to make man a co-worker with him, provided man takes the initiative. "Verily God will not change the condition of man, till they change what is in themselves." (13-12).

Allah says (see *Ayatul Kursi*) He is the Living, the Self-subsisting (the same word *hayy* is used as in the life of a man). Is it possible to conceive the living God absorbing another life, so as to kill the latter? Chamber's dictionary defines "Incarnation" as a visible embodiment in flesh. If Mansur Al Hallaj when he said 'nal-Haq, was entirely absorbed in God so that he individually at that moment had ceased to exist, then God was incarnate in him at that moment and he Mansur was actually God. Is this the Islamic conception of God? Surely at that supreme moment Mansur had attained momentarily such a state of cleanliness and purity that his soul reflected God's great quality of the *sifat* Truth and that in that dazed condition he mumbled the words which cost him his life.

At page 248. Whinfield (*Masnavi* Book V. Story VIII) Rumi says—

"Pharaoh said, 'I am the Truth',  
and was laid low,  
Mansur Hallaj said; 'I am the  
Truth,' and escaped free.  
Pharaoh's 'I' was followed by  
the curse of God;  
Mansur's 'I' was followed by  
the mercy of God, O beloved!  
Because Pharaoh was a stone,  
Mansur a ruby,

Pharaoh an enemy of light,  
Mansur a friend.  
O prattler, Mansur's 'I am He'  
was a deep Mystic saying;  
Expressing union with the light  
not mere incarnation."  
Rumi And Shabistari Accept The  
Doctrine Of Intimate Union

In a note to these lines Whinfield says—

"See Gulshani Raz line 454; and note. The doctrine of the descent of the Deity into man (*Halul*) or incarnation is rejected both by Rumi and Shabistari in favour of the doctrine of intimate union." (Italics are mine)

In Book V, Story VIII (Whinfield) p 274 Rumi says—"A man can only say 'I' with truth when he has mortified self, and unlearned to say 'I' in the sense in which Pharaoh said it. Fakhru'd-Din Razi discoursed learnedly on this point, saying much of "incarnation" and "union" as the modes in which the real "I" of the Deity indwells in the human soul; but as he lacked the true mystic union, his words only serve to darken counsel". How close the union of the perfect man with God in indicated is Book VI Story III (Whinfield p 286) —

"Thus that minstrel began his  
intoxicating song,  
"O give me Thy cup, Thou  
whom I see not!

Thou art my face; what wonder  
if I see it not?

Extreme nearness acts as an  
obscuring veil.

Thou art my reason; what wonder  
if I see Thee not?

Through the multitude of in-  
tervening obstacles?

Thou art nearer to me than my  
neck vein,

How can I call to Thee, 'Ho,' as  
if thou wert far off?

Nay, but I will mislead some by  
calling in the desert,

To hide my Beloved from those  
of whom I am jealous!"

He even refers to this union as "wed-lock"—a word which many would not have dared to use (*Masnavi* Book VI, Story VI, story V Whinfield, p 298) —

"In like manner, the members  
of those enjoying "union"  
Become big with child, viz.,  
with forms of "states"  
and "words".

Gazing on the beauty of these  
forms they stand agape.

And the forms of the world  
vanish from their sight.

These spiritual progenies are  
not born of the elements,

And are perforce invisible to the  
sensual eye.

These progenies are born of  
divine apparitions,

And are therefore hidden by  
veils without colour.

I said "born", but in reality  
they are not born;

I used this expression only by  
way of indication,

But keep silence till the King  
bids you speak.

Offer not your nightingale songs  
to these roses;

For they themselves are saying  
to you in loud tones,

"O nightingale, hold your peace,  
and listen to us!"

Those two kinds of fair forms  
(ecstatic states and words)

Are undeniable proofs of a pre-  
vious "union"

Yes, those two kinds of exalted  
manifestations

Are the evident fruits of a pre-  
ceding wedlock".

Further at page 300. Whinfield, Rumi writes as follows: —

"Whereas the aim and will of the Merciful God

Inclined to the revelation and  
manifestation of Himself,

And one opposite cannot be  
shown but by its opposite,

And that Unique King of kings  
has no opposite or peer,

Therefore that Lord of the  
heart set up a Khalifa,

To serve as a mirror to reflect  
His own sovereignty.  
Therefore He gave him un-  
limited purity and light,

And on the other side He set  
darkness opposing the light,

God set up two standards, a  
white and a black one,

The one Adam and the other  
Iblis;

And between these two mighty  
armies

Ensued war and battle and all  
we have witnessed,

Thus, too, in the second genera-  
tion lived pure Abel!

Cain was the opposite of his  
pure light,"

Finally in Book VI Story VIII near the end of the *Masnavi* Rumi says:—

"Man is the astrolabe of those  
exalted attributes,

The attribute of man is to mani-  
fest God's signs-

What-ever is seen in man is  
the reflection of God,

Even as the reflection of the  
moon in the water." (p 318).

Why These Religious Secrets Are Disclosed Here

Rumi's *Masnavi*, as my readers are aware breaks off in the middle of Book VI, Story IX.

I will ask my readers to forget that the writer of these articles is myself in their analysis of the reasons and quotations given in them, to enable them to arrive at the Quranic conception of the end of man.

It is a well-known fact that these religious secrets (or *Sirr*) should not be lightly divulged. It is in fact forbidden that they should be published indiscriminately. But what is to be done when the enemy has entered the city, and the city is burning? This is the reason why I have adopted a style of writing which is meant to irritate those who are prone to irritation. And only those, like Abraham, who come with a "*Calban Saleem*" will profit.

Let me explain this Quranic idea of man's progress by taking a simple example.

Supposing a handsome but a very poor young woman is seen on the road with her garments in tatters and surrounded by her young and helpless children. The reaction in the minds of the male passers-by will be different. One will be moved by compassion and pity for the young mother and her helpless brood—that is an attribute of God; whilst another will be attracted only by lust and the inclination to make use of the opportunity to tempt the woman—that is the attribute of Iblis, whom God created for this express purpose of testing man. The one brings the man closer to God and ensures a purification of the mirror of his soul and the other defects him from God and results in a rusting of the mirror.

### The Example of Our Holy Prophet

The most perfect man we Muslims know of is Our Holy Prophet. If any man is to be regarded as being merged in God, surely the description will apply to our Prophet. Yet Allah says in 33-56:

"God and His Angels

Send blessings on the Prophet;  
O ye that believe!

Send ye blessings on him,  
And salute him.

With all respect."

This injunction on believers applies to all Muslims in all ages till the day of judgment. If our Prophet is merged in God, why do Allah and His Angels shower blessings on some one who does not exist and why are we asked to do so continuously? A full answer will be found in Imam Ghazali's *Mishkat al Anwar*.

It is only his soul that can bear the full reflection of God's essence and we other mortals cannot withstand God's light unless it is further tempered and reflected from our Holy Prophet's

(Continued on page 6)



## THE CREATOR AND THE CREATED

State of Oneness (Tauhid).

### START OF SUFISM

By The Sufi Movement of Ceylon,  
Kandy

The Cause (Dhat) in its descent tuned up as The Reality of Muhammad (Haqi-qathi Muhammadi)—The Absolute Reason or The Original Mind (Zul-qawal)—The Light (Nur)—and from this light dawned Nature. The development of Nature is the outcome of all forms—mineral, vegetable, animal, jinn and man.

The Vitality of the creation—"Ruhul Qudsi,"—is known among the Sufis as "Ruhul Alam," Holy Spirit, The Origin and The First Object. The Ruh is present in every form and therefore is omnipotent, omnipresent and omniscient. Hence, the secret of all creation is the Ancient Cause (Dhatullah).

"The Soul (Ruh) neither joins nor does it separate from the body"—hadith.

The meaning of the common understanding that the Soul arrives and departs, is that the powers of every object are lent to it and are the attribute of that Cause of Creation. Inasmuch that the Light is the secret of man, to shine as such is the ultimate realization of man. "If I love one I shall make Myself his heart the Light."

Prophet Muhammad (P.O.H.) said, "Ana-Ahmadun bila min" and "Ana Arabun bila Ayn." These words no doubt were uttered in his ecstasy. Whether in ecstasy or not, they mean direct conjunction with Haqi-Qa'hi-Muhammadi not materially bound.

Those who do not have the understanding capacity of the Sufi thought talk of Oneness with a view of materiality in the spirituality and spirituality in materiality. In Sufism there are two branches known as Suhudias and Ujudias. The following examples shall show a little of the Sufi thought.

1. The Creator of all things shall not become the created nor are the created separated from the Creator. Viz—the shadow of any article is no article nor could there be the shadow without the article.

2. The king does not become the subject nor does the subject become the king. The king is the king and the subject is the subject. If the name subject disappears at that very moment the name king disappears.

3. The inventor just got an idea of a machine that could travel in the air. At first his idea was only theoretical. He put the idea of his theory in to practice and realised a material object—the aeroplane. It is necessary that the inventor need drive it for this material object has no power of itself to work. So the machine worked at the operation of the inventor. The machine shall never become the inventor nor shall the inventor become the machine.

4. The potter makes the pots. They show the ability of the potter. Just as they show out the potter, they shall never become the potter themselves. Nor are they separated from the potter. For, a potter is a maker of pots.

5. When one looks at the opposite bank of a river he sees it to be evergreen with foliage, whereas the bank he is on is poor in that aspect. He goes to the opposite bank and sees that the bank, where he was, is evergreen with vegetation, whereas the bank he is at the moment is poor in that aspect. He leaves both banks and comes to the middle of the river. What does he see? He notices that both banks are evergreen with vegetation existing in its ancient aspects.

In the past, present and future Oneness (Tauhid) is in the same state.

"Oneness is a bottomless ocean. To dive into it without understanding is suicidal."—Sufi Ghazzali, "Jinn and man were not created but to know Me and realise in Oneness."—Holy Quran.

Out of the two Tanjih—"Dhat without the manifestation of attributes," and Tasbih—"Dhat with manifestation of attributes," Tanjih is material. It has no size, colour, quality and it could not be limited. Tasbih is material. It has size, colour, quality and it could be limited.

To those who indulge in practical experiences, being in Tanjih alone would be severing Tasbih and being in Tasbih alone would be severing Tanjih. Therefore the middle state (ma'al) of conjunction (jam-u) of Tanjih and Tasbih is the real state of experience (Tauk) of Oneness.

"I am the city of Knowledge. Ali is the gateway thereto". Ali Ibnu Abi-halib was noted for his piety and wisdom. He was known to have merged in Truth at his prayers. In one occasion a piece of the arrow that got stuck to his body during a battle was pulled out while he prayed without his knowledge.

After such prayer, he was accustomed to say, "Is there no man to bathe in the knowledge that rains from my heart." This is knowledge of Sufis—Tasawwuf.

The sect of Sufis continued from Ali and spread in the days of Sufi Hazarath Hasanul Basari.

Intelligence of the Sufi Saints is sharper than a blade and narrower than a hair. Only those whose hearts are matured with purity shall attain this stage.

## Persathuan Putra Putri Indonesia Muslim Of Ceylon

An inaugural meeting of the above Society was held on Sunday the 26th November, 1939 at No. 127 Stafford Place, Maradana, Colombo. A large gathering was present.

It was resolved at the meeting that the aims and the subjects of the Society should be as follows:—

- To ameliorate as far as possible the deplorable conditions among the Muslims in Ceylon.
- To devise ways and means to better the position and social problems.
- To improve the economic welfare of the Community.

The following office bearers were elected for the ensuing year.

Patron: T. B. Jayah Esqr., M. S. C.  
Vice Patron: M. Y. Naina

Marickar Esq., J.P.

President: Mr. H. C. Samsuddeen.

Vice President: Mr. T. K. M. Deen.

Hony. Secretary: Mr. M. K. H. Raban.

Hony. Treasurer: Mr. T. N. H. Jumadin.

Committee-Messrs: M. B. M. Jawfiq,

M. S. Jayen, T. S. B.

Amith, T. Z. M. Deen,

K. A. Dole, M. Y. Hassen

and T. A. Sabar.

The meeting terminated with a vote of thanks to the Chair.

## MASS MEETING

A Mass Meeting of the Muslims interested in the Jawatte Burial Ground will be held at 9 a.m. on SUNDAY, DEC. 10th 1939, at the Welikade Mosque premises to appoint Trustees to represent the Trustees who have ceased to function and to decide ways and means for the future management of the said Burial Ground.

All are cordially invited to attend.

M. B. UDUMAN, By order,

M. S. A. NOORDEEN, T. Y. MATH,

Surviving Trustees. Hony. Secretary.

## Jawatte Muslim Burial Ground and Mosque

(Continued from page 1)

stand the present living world. Unless we come forward at this moment there will be no Muslim community in Slave Island. The alternative will be that the bones of the buried people will be destroyed and thrown to dogs and the Municipality may throw open the place for putting up Theatres, taverns, playgrounds etc.

There are no true Muslims in Slave Island if we do not stand to weather such a miserable situation. Mr. Uduman was treated like a criminal and led to the Criminal Court because he had not the means and the Muslims did not support him to put up a boundary wall round that place. Rs. 750— or a little more would have altered the whole situation. It is a miserable situation. I did not realize it until he came to tell me all about it after being prosecuted and fined.

It is good time to put up that wall—The Municipal authorities are waiting for the opportunity to take the locality because they can turn it into Bioscopes, playgrounds, theatres" etc. He then advised the Muslims not to divide themselves into sections and whether they are Moors, Malays, Indian Muslims or Afghans, to unite together. He appealed to the Muslims to contribute whatever little they can in order to make up the sum required to weather this miserable situation—

Mr. Uduman then explained the present state of affairs and how he came to be prosecuted, and Mr. T. R. S. Ahamat asked how the Trustees were appointed and why an appeal was not made before the prosecution for the necessary funds. Mr. Uduman giving a brief account agreed to call a mass meeting within a reasonable time and appoint co-Trustees to be elected at the meeting to work with him, for the management of the affairs, subject to the provision made in the deed of Trust.

After various discussions and suggestions were made by those present the following resolutions were unanimously passed.

1. That this Conference composed of the members of the Congregation of the various Mosques of Colombo who are interested in the welfare of the Jawatte Burial Ground and Mosque resolve that the surviving Trustees, and the Committee appointed at this meeting for the purpose, be authorised to collect the necessary funds to erect the boundary walls of the above burial ground as required by the Municipality within the prescribed period and that they do call for tenders, accept any tender and entrust the building to any contractor that they may deem proper by the decision of the majority of them and authorise the Treasurer to make such payments from time to time and defray the expenses necessary.

2. That Messrs M. T. Akbar K.C., T.B. Jayah B.A.M.S.C., S. A. R. Careem, O. L. A. Majeed, M. S. Ibrahim and the Trustees with power to add to their number be appointed Sub-Committee to manage and control the building of the boundary wall etc., by the contractor as per approved plan passed by the Municipality and report any shortcomings to the Trustees. Treasurer of the Committee to collect the funds.

## Musings Of A Pensioner-XVII

(Continued from page 5)

soul. That is why in the final prayer of the Muslim salat (based on the Prophet's Mehraj), when our Prophet reaches God the great Allah greets the Prophet alone in answer to the opening lines even when they are uttered by us and not our humble selves; and it is characteristic of our Prophet that in the Mehraj he returns the greetings not only on behalf of himself but also on behalf of his sincere followers. This shows that within man's breast, there is not only the light of God, but also the light of Muhammad (o.w.B.P.) the light of angels, and the foul blackness of Iblis and our own animal qualities. It is our duty to allow only the reflected light of our Prophet to fall on the disc of our souls. That is the meaning of Rasulullah's statement that he is from the light of God and all else is from his light. This is also the meaning of the last verse quoted by me above from the Quran. Allah and His Angels call down blessings on our Prophet, because the universe can only withstand the shock of the direct light of God, when it has been filtered by our Prophet's soul. We are asked to call down Allah's blessings on our Prophet to enable us to share a portion of the light reflected from our Prophet.

In an article which is to follow I have referred to the dead *Shuhada* and the saints, whom God describes as being alive and not dead, although we in this life cannot see them and as having food given to them (4:6; 2:154; 3:169 and 17:1)

If anyone is to be regarded as being merged in God, surely this rule will apply to martyrs and saints and yet God says they live and are given food. As regards Sufis (both dead and alive) who have strayed from the Quranic view, am I to be blamed for their default, or must my views, based clearly as they are on the Quran, give way to erroneous ideas, simply because I am a Ceylon Muslim, born and bred here? God will give His knowledge to anyone He pleases—So says the Quran.

3. That the Trustee Mr. M. B. Uduman do call a General Meeting of Muslims interested in the above Burial Ground and Mosque within three weeks from this day, by issue of Public Notice, to appoint five co-Trustees in place of those who have ceased to be Trustees, to manage the burial ground in conjunction with him and Mr. M. S. A. Noordeen in terms of the Trust Deed.

The working Committee were then appointed resulting as follows.—The Trustees, Messrs. M. T. Akbar K.C., T. B. Jayah B.A.M.S.C., S. S. Madar, M. Mohideen, M. I. Othman, M. Sahu, Hameed, M. Abdul Cader, A. Peel Mohamed, M. A. Latiff, T. D. Cuttirlan, S. C. Meedin, O. P. Nagoor, T. B. S. Ahamat with power to add to their number

The Secretary was authorised to write to the Trustee of the various Mosques calling for their co-operation to assist the Committee to raise the necessary funds and help in this laudable cause.

Mr. M. T. Akbar very kindly consented to act as the Treasurer of this Fund and he was empowered to convene meetings and give necessary directions to work this to a success.

The Meeting then terminated with a vote of thanks to the Chair, proposed by Mr. S. S. Madar and seconded by Mr. T. Y. Amath.



# THE STORY OF ALIGARH

By M. MOHAMED

(Formerly of Aligarh Muslim University and now of Government Technical College, Colombo)

[Continued from last week]

## Aids

Many scholarships and other aids are granted to the students. Special preference are given to those who are poor with good and brilliant career and are liable to be forfeited or stopped for idleness and misbehaviour.

One research scholarship of Rs. 50 P. M. to student of M. A. in Arabic; one scholarship of Rs. 25 p. m. to a student of M. A. in Arabic; two stipends of Rs. 25 p. m. each, called Latouche, Muntaz Arabic Scholarship, to the two students of M. A. in Arabic, awarded as a bet of honour, four scholarships of Rs. 8 p. m. to students taking Arabic in B. A. class and four scholarships of Rs. 6 p. m. to the students taking Arabic Intermediate classes. Two scholarships of each Rs. 10 p. m. are awarded to the students taking Islamic history in B. A. classes. Another scholarship of Rs. 35 p. m. is awarded to a student of (B Th.) Bachelor of Theology class.

One Sanskrit scholarship of Rs. 10 to a Muslim student of B.A. classes and one of Rs. 8 to another Muslim of Intermediate classes.

Science:—One M. S. C. scholarship of Rs. 10 p. m. five B. S. C. scholarship of Rs. 6 p. m.

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Three scholarships of Rs. 20, Rs. 15 and Rs. 8 p. m. to those who stand the highest in the Intermediate classes and join the B. A. classes and join M. A. class as regular students; one of Rs. 15 and Rs. 10 p. m. respectively, to those who have the best all-round academic record; four scholarships of Rs. 10 p. m. to those who have passed their Matriculation or equivalent remanition in the first division and going the Intermediate class of Aligarh special scholarships:—Two scholarships of Rs. 4 p. m. to those who stand first in under in the junior Intermediate class. Two scholarship of Rs. 10 p. m. to a student of Bishwan, and if not, anyone student of Oudh Dist. studying at Aligarh University. This scholarship is called Sir Aziz Uddin Ahmed scholarships one scholarship of Rs. 7 p. m. to a student of Nagina, and if not, to any student of Bijnor Dist., and is awarded to only a sunni student, and this aid is called Qadria scholarship.

Scholarship for Girls:—Two scholarships of Rs. 10 p. m. to a those who pass school examination with highest marks, and joining the Muslims Girls' College, Aligarh. Another scholarship of Rs. 12 p. m. to a girl, standing highest in the Intermediate class and join B. A. class. More over Board of Women's Education is granting other aids to the poor and deserving girl students.

Loans:—The Muslim University Duty Society grants a limited number of loans without interest to poor and deserving students of the University. All India Muslim Educational Conference awards a few scholarship in the shape of loans to the students and especially to B. T. students.

The remission of the whole tuition free is granted to the 10% of the registered students and half fee concession is granted to the 10% of the whole students. A limited number of the poorest and the most deserving students is granted the reduced rates in boarding charges except in food charges. Many of the professors are granting special aids to the poor students. Many poor relief funds are also doing the same privately.

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## Karbala

[A Review]

*Karbala*: By Professor Muhammad Jamshid Ali Rathor, M.A. M.O.L. published by Muhammad Tajammul Ali Rathor, Kashmir Street, Sialkot City, India. Price Re. 1/- per copy.

This is another splendid publication by the author of "The Lay of The Hedjaz". It gives in English poetry the story of the Martyrdom of Imam Hussain (may God be pleased with him). In order that our readers may have an idea of the poets language, we give below stanzas picked at random:—  
"A rider from the Hedjaz land  
By riding fast a charger grand,  
That every weather could withstand.  
Reached Kufa just at eve.  
He in disguise with sable veil  
Shot swiftly through the air like hail!

The people all then did not fail  
To gladly receive.  
Their lofty cheers and shouts of joy  
Were, certes, all without alloy  
And void of treachery.

They shouted at the sight, anon,  
"Peace be upon the Prophet's son,  
We hail him now with glee!"  
No answer came, no sign he showed.  
The rider swiftly onward rode".  
The poem is divided into six cantos and contains some fine songs: Here is one of the songs:—  
"The fleecy clouds across the sky  
Are floating in the West;  
The warblers sing a lullaby,  
The time is now full blest.

"The setting sun sinks down at eve  
And bids to all adieu;  
Fair nature at such doth grieve,  
She sheds the tears of dew.

"My mind is full of woe and care,  
I turn it now to Thee;  
When all about there is despair,  
My Master will help me"  
It is a pleasant book to read, and one worth possessing.

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## THE WAY OF ISLAM

(Continued from page 1)

prayer, and that daily life in the world is the field for action for the display of that courage and energy in-righteousness.

Prayer is the corrective and guiding power of action. Forsake not prayer, lest action strike amiss or wander in frustrative aimlessness. Yet, remember also, that not alone by prayer and faith shall ye tread the path of success from God, striving in action is also required.

I will mention a few passages from the Qur-an in illustration of my remarks. Thus: "O man, thou must strive to attain to thy Lord a hard striving, until thou meet him," (Qur-an, 54: 6) and again, "Has he not been informed of what is in the scriptures of Moses? and (of) Abraham, who fulfilled (the commandments): that no bearer of burden shall have nothing but what he strive for; and that his striving shall soon be seen; then shall he be rewarded for it with the fullest reward, (Qur-an), 53: 39-41). And a third passage: "I will not waste the work of a worker among you, whether male or female, the one of you being from the other," (Qur-an, 3: 194).

Now all action, presumably, or at least the best action, is devoted to some end, to achieve some accomplishment to effect some progress. Wherein, then, lies the path of progress for Islamic action?

I venture to say that Islamic action, consistently, fearlessly and rationally carried out, opens up a possibility for achievement of world-wide happiness and unity. Islamic progress is not a mere Westernisation, a mere adoption of very questionable benefits and advances of material civilization, whereby man's inner serenity and nearness to God is seriously jeopardized. No Islamic progress is something very different: for by Islam is dethroned the domination of the world and that grasping greed, which has eaten its way into men's thought to such an extent that money and brute force have become the foundation of civilization. We find that world pervaded by racial suspicion, racial antagonism, even racial hatred. By Islam these things would vanish, these demons of evil evaporate into thin air.

Say not that modern conditions are inimical to Islam, that Islam is unsuited to modern conditions, but rather follow Islam, altho to the way of the Qur-an and thereby regenerate modern conditions, which those who praise them most highly will readily admit are essentially and fundamentally lacking in peace and contentment. There must be something radically wrong with a society, wherein trade depression and widespread economic distress walk hand in hand with the paying of colossal salaries to film stars.

Islam could restore to its balance this crazy top-heavy social order, which otherwise, it seems, must crash from the very rottenness of its own foundations.

But there is another very desirable path for Islamic action and energy.

Islam still has so many different sects (not that that in itself is a drawback, where difference of opinion is considered a blessing) and so much energy and endeavour, I feel, is wasted internally upon sectarian divergencies. The body of Islam, I hold, would be more healthy and humanly would be better served, if internal sects, while keeping their differences, if they so wish, would yet realize that they are members of the Brotherhood of the faithful, of world-wide Islamic society, and would amicably co-operate, devoting their energies externally to the general well-being and furtherance of Islam, rather than to belittling disputes

## The Black Stone Incident

By M. A. AL-HAJ SALMIN, B. Litt (London.)

During the Prophet's youthful days, An incident of note took place. In which he played a worthy part. That sheweth well a harmless heart, In search of peace and amity, Averting great calamity, And bringing back true happiness, Tho' timely good resourcefulness. The Kaba shrine repair needed A bit, and that Black Stone hallow-

ed, Of hoary make, must be again Put back in its place proper then, But who was privileged that stone To place? And there began the bone Of worst contentions, factions keen, E'er threatening an awkward scene. Now from an old man came a shrewd Suggestion, putting all in peaceful mood,

He who entered the sacred shrine The morning next, must be, in fine, Allowed to lay the stone; and lo! The Prophet chanced to enter so. They hailed with boundless joy and zest,

The Prophet just, of men the best; He was their proud son, Al-Amin, The trust-worthy; was born to win. How wisely he performed his part, Who sure possessed true wisdom's heart; The stone upon a sheet he placed, And to its place thence it was raised By all; one from each clan did hold The sacred corners of the fold.

Though he was asked to lay the stone, He himself did not care to own Alone, the glory of the task, But wisely, so, each clan did ask. To hold the four ends of the sheet: It was praise-worthy most and meet: None was wounded, all were content. This to his name more lustre lent.

tending to strife and disruption. Can there not be some general conciliation—some amicable mutual recognition of differences, that will give Islam greater power and freedom of action for the regeneration of world order, for the emancipation of world society from the devastating evils of racial hatred, class hatred and the money-mindedness of this materialistic, explosive age?

The benefit of the release of this wasted Islamic energy and of its proper direction upon the needs of mankind would be both to Islam and to the world at large.

I would suggest that the time has come for the organising of Islam, for raising up the power of peace that exists in Islam. And I suggest this for several reasons, the reasons and the suggestions being found embodied together thus.

1. A Treasury of Islam should be formed, into which Zakat money could be paid (instead of being aimlessly and fruitlessly squandered.)

2. The resources of Islam should be definitely and wisely administered to endow Mosques and Missions and to spread education amongst Muslims to reduce the shamefully large proportion of illiterates.

3. Muslim Colleges should also be founded, wherein it should be definitely and permanently arranged for equal members of Muslims of different nationalities to receive education together and to participate in social life together on equal terms.

4. The Muslim Press and Muslim propaganda should be aided and consolidated by the establishment of a Central Muslim Information Bureau of world-wide scope.

Thus here may arise (Insha-Allah) a religious awakening of the dormant world of Islam into an active, sane and peace-bringing religious Empire of Islam.

Allah guide and aid and bless!  
Peace be with you!

## OBITUARY

### Miss Ghnai Haleem

Despite the inclement weather a very large gathering was present at the Funeral which took place on Wednesday the 22nd instant at the Kuppiyawatte Muslim Burial Grounds of the late Miss Ghnai Haleem Amit beloved daughter of Mr. & Mrs. B. D. Amit.

A service was held at the residence by the Congregation of the "Sathulia Thareek" led by the Kalifa. The Bier was carried from the residence by the close relatives of the deceased to the Burial Grounds. On the arrival at the Mosque a service was conducted by Rev B. B. Bahar of the Malay Military Mosque assisted by Rev M. T. Ameer of the Wekande Jumma Mosque and Malay Alim Sudar. The concluding part of the service was carried out at the grave side by the Congregation of the "Sathulia Thareek." A large number of telegrams and letters of condolence was received by the parents and several wreaths were placed amongst which one was by the Auctioneers Associates

## KARBALA

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