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The Cultivation of Science By Muslims

Text of A Lecture Delivered at the Karuizawa
 Session of the Oriental Culture Summer
 College of Tokyo, Japan

By His Holiness Moulana Muhammad Abdul Aleem
 Siddiqui

(Continued from previous issue)

I have said at the very outset that it is one of the principles of Islam not to accept anything without a thorough investigation. So when in the case of religious beliefs, a belief in which is usually demanded by other religions on the basis of the plea that reason has no right to interfere in matters of religion, the Muslims were taught the principle: "first satisfy your intellect through sound reasoning; faith will automatically spring up", how was it possible for them to be credulous in their views of the physical world and to form their opinions without thorough investigation and sound experiments. This mentality once created gave them a scientific vision and made them pioneers in the field of science. Their fundamental advance in science was the introduction of Inductive Method which they had been taught by the Quran, and but for this, science would never have emerged from its primitive character and attained to its modern usefulness. According to an eminent historian, "The method of experimentation was substituted for theorising and the crude ideas of the ancients were developed into positive science". Briffault in his *Making of Humanity* makes these thought-provoking observations (pp 202, 190).

"It was under their successors at the Oxford School that Roger Bacon learned Arabic and Arabic Science. Neither Roger Bacon nor his later namesake has any title to be credited with having introduced the experimental method. Roger Bacon was no more than one of the apostles of Muslim Science and method to Christian Europe; and he never wearied of declaring that knowledge of Arabic and Arabic Science was for his contemporaries the only way to true knowledge. Discussions as to who was the originator of the experimental method..... are part of the colossal misrepresentation of the origins of European civilization. The experimental method of Arabs was by Bacon's time widespread and eagerly cultivated throughout Europe."

"Science is the momentous contribution of Arab civilization to the modern world; but its fruits were slow in ripening. Not until long after Moorish culture had sunk back into darkness did the giant which it had given birth rise in his might. It was not science only which brought Europe back to life. Other and manifold influences from the civilization of Islam communicated its first glow to European life."

"For although there is not a single aspect of European growth in which the decisive influence of Islamic culture is not traceable, nowhere is it so clear and momentous as in the genesis of that power which constitutes the permanent distinctive force of the modern world and the supreme source of its victory—natural science and the scientific spirit."

"The debt of our science to that of the Arabs does not consist in startling discoveries of revolutionary theories; science owes a great deal more to Arab culture, it owes its existence. The ancient world was, as we saw, pre-scientific. The Astronomy and Mathematics of the Greeks were a foreign importation never thoroughly acclimatized in Greek culture. The Greeks systematized, generalized and theorized, but the patient way of investigation, the accumulation of positive knowledge, the minute methods of science, detailed and prolonged observation and experimental enquiry were altogether alien to Greek temperament. Only in Hellenistic Alexandria was any approach to scientific work conducted in the ancient classical world. What we call science arose in Europe as a result of a new spirit of enquiry of new methods

(Continued on page 8)

Anglo-Saudi Arabian Relations

Nazi Intrigue

Writing in the *Great Britain and the East*, Kenneth Willains observes:—
 "This Nazi attempt to make bad blood between Great Britain and Saudi Arabia will assuredly fail. At the moment the Germans are raking up what they conceive to be old sores and inventing some new ones. They are bringing forward such issues as Aqaba and Maan, the other boundaries of Saudi Arabia, the personalities of the Sharifian dynasty, and so on. It is so transparent an intrigue that it will deceive no one. There is not the slightest tendency either in London or in Riyadh or Mecca to take advantage of the present situation to settle the points which have been a matter of the most friendly difference of opinion between Great Britain and Saudi Arabia. On the contrary, a most correct relationship is being maintained. Those who think that King Abdul Aziz is prepared to "double-cross the British or to aid and abet her enemies do not know Ibn Saud."

JAMA-ATHUS SALIHIYA BURDHA MAJLIS

At the weekly meeting of the above Majlis, Janab S. H. Meeran Sahib Pulavar of Nagore will give a talk on "The Five Times Daily Prayer and the Middle Prayer" on Sunday, the 7th instant at 8-30 a.m. at the Salih Takya, 132, New Moor Street, Colombo. The following Sunday he will talk on "Surathul Faathiha". Mr. S. L. Mahmood Hadjar, J. P. will preside.

BOARD OF KATHIS

Appeals Decided on December,
 22nd 1939.

Colombo (Maradana) 853—Ummu Saida, daughter of A. K. Hashem vs. Ahlip, son of Thalip Crayin.—Appeal withdrawn.

Batticaloa (Sammanturai and Wewgam) 216—Pakkeer Lebbe Kalender Lebbe vs Segu Ismail Adambawa.—Appeal dismissed.

MEDINA AND ANSARS (HELPERS).

By M. A. SALMIN, B. LITT. (LOND).

Medina before Hijra was an unknown city. Today, it is not only known throughout the entire world, but is also a Holy Land, Sanctum Sanctorum of Islam, because the Holy Prophet of Islam spent his later life there, died there, and is buried there.

Medina, the name of which was Yasrab before, is situated 250 miles north of Mecca. Before Islam idolatry was the chief religion of the people with a strong Jewish element practising its own religion. The idolators were composed of two tribes, Oas, Khaizraj, the original country of whom was Yemen. These people shifted to Yasrab after the great floods of Yemen, and these are the people who later for their services to Islam received the title of Ansars, that is, Helpers.

The Jews being Scripturaries used to talk about Prophets, etc., and were also waiting, according to the prophecies of their scripture, for the advent of a great Prophet. The Ansar being neighbours, it was obvious that they should have also heard of all this from the Jews. Their relations were never very cordial, and soon often happened to bring them to rips. Each were eager to establish its own supremacy, and to frighten the Ansar to subjection the Jews always threatened them with the coming of the new Prophet, saying that they will join forces with him to exterminate them entirely.

They have been so much effected by the Arab character and peculiarities that they used to have tribal skirmishes like the Arabs. In order to enlist the help of the Quraish to fight against the Khaizraj, the Oas came to Mecca. Muhammad met them as it was his custom to meet all new-comers to Mecca, and preached the true religion of God. One of the Oas, Ayass bin Mazz, when he had heard the Prophet preach, told to his companions that the things which this person (Mohammad) had preached are better than those for which they visited Mecca, but the chief of the Caravan made him quiet. It was found out later that Ayass at the time of his death had embraced Islam.

In the second year of the Pre-hood when some of the people of Khaizraj came to Mecca, the Prophet according to his custom went to them, the Khaizraj, arguing, it was a good opportunity to outbid the Jew the religion of the of them, agreed them accepted their return and which they faithful Muhammad, the maintained very an the next Haj to coming from Y Islam was fi adherents. S went to fin Haj came,

Women's Section

ANECDOTES OF THE SAINTS

St. Junaid of Baghdad

By MISS LUBNA KHALEEL

SAINT JUNAIID was born in the year 232 A.H. at Baghdad. As he was the favourite of his uncle, who was a pious man, he was brought up under his special care. From his childhood he showed exceptional abilities. At the age of seven years his uncle took him to Mecca during the Hadj. Here in the sacred Musjid nearly three hundred divines had gathered to discuss religious matters with his uncle. The discussion gradually turned upon the subject of "Gratitude" and the child's opinion was asked. He replied, "Gratitude is appreciating the gift of the given and not abusing it but making the best use of it." This answer from a small child surprised them all.

When Junaid grew up he started the business of glassware which he carried on for nearly thirty years. During this period he used to spend his spare time in the acquisition of knowledge. His nights are chiefly spent in prayers and silent meditation. He became very popular and the people began to recognise his great abilities and the goodness of his character.

Once some of his enemies prejudiced the mind of the Khalif of the time, who thought out a plan to disgrace the saint. The Khalif had in his harem a very beautiful slave-girl, and it is said that there was no other in the whole district to equal her in gracefully appearance. This slave-girl, a favourite of the Khalif, was ordered to put on her best dress and herself with the royal jewels and to appear before him. She was further instructed to remove her veil in front of the Saint, so as to disclose her beauty and then say, "O my heart, returned to cold to the affairs of this world. Henceforth, I long to remain at thy feet, taking lessons from thy holy lips, and serve thee as thy meanest of thy slaves." The Khalif also entrusted a confident servant to follow her secretly and report to him of what had happened.

The slave-girl did as she was ordered. Junaid, no sooner he lifted up his head from his silent thoughts, and saw the girl, he heaved a deep sigh. The girl was so affected that she fell down dead. This was reported to the Khalif who now repented of his folly. This incident raised the estimation of Junaid amongst the people.

The Saint now began to preach to the people. The purity of his thoughts, great mental ability, and his erudition brought about a great change in the sentiments of the people.

He and his followers now wielded such vast influence over the people that they aroused the anger of the Khalif. One of them said to the Khalif by the name of the Cazi, "The Khalif by his words and by teach the people to deny again that is beautiful according and the frequent of his followers are seen before the Khalif in the risen and they demonstrated that the mena of the Khalif was ordered to do of atmospheric retractioner was with the following set

about to advance, one of the followers of the Saint, Nuri by name, went and took the place of the first victim. This surprised the Khalif, who asked the victim why he thinks so lightly of his life. Nuri replied "It is the rule with us to prefer our fellow-brother's welfare to our own. Do not think that I regard my life lightly, for it is a precious gift to me from Heaven. Every moment of my life is precious, because I may use it to good purpose, and serve my Lord, so that I may gain His Eternal Nearness, and the ecstasy of seeing His Supreme Beauty." The Khalif was so touched by these words, that he stopped the executioner and gave the man 20,000 dinars.

The Cazi then went to work as usual in the presence of the Khalif. He was very much one of the defendants whom he thought to be ignorant in theological matters. He asked the defendant, how much a true believer should give in charity if he had 20 dinars.

The Derwish replied, "Twenty dinars and a half." The Cazi, in triumph asked if anyone would do such a foolish thing. "A far better man than thee," said the Derwish. "The first Khalif, Abu Bakr, had 40,000 dinars, and he spent all in the way of the Lord, for he loved him with a sincere love. According to the rules of our religion we are required to give away only a fraction in charity, but true love requires that nothing should be spent to gain love in return." "You speak wisely," said the Cazi "but why this half a dinar more."

"As a fine," said the derwish, "for hesitating to spend where sincere love dictated it to be so spent."

The Cazi now turned to question another in ecclesiastical laws. The derwish after replying correctly to the questions said, "Cazi, thou lookest only to the letter of the religion and not its spirit. It would have been far better if thou had asked us what is the end and aim of all these laws set by religion. Knowest thou not, that there are creatures of God upon this earth whose faith is Love. They live in His love, their very heart-life is His Love. They see with His eyes and hear with His ears and feel the divine feeling."

The Cazi was so dazzled by these answers that he turned round to the Khalif and said that if the accused are heretics, then there are no true believers on earth.

Children's Corner

A Change From The Usual Narrative

Dear Girls and Boys,

As a change from the usual narrative, I am giving you today a beautiful extract from Dr. Zaki Ali's splendid book "Islam In The World" Please read it carefully.

"The Islamic religious system is simple in its ritual, effective in its piety; it is committed to learning as it is committed to the humanities. The religious duties incumbent on every Muslim teach an earnest, noble, virtuous life. Ritual prayer five times a day is a means of purification of the heart and elevation of the soul; it restrains a man from committing sin. As to fasting during Ramadan, what could be more effective for self purification than to be accustomed to endure privation and to practise abstemiousness? Zakat, or regular charity, is an organised poor relief while alms-giving is a marked feature of the Faith, and is widely practised. Pilgrimage represents an imposing and inspiring manifestation of Islamic unity. "Truly, Mohammed, when he instituted the pilgrimage," says N. N. E. Bray, "did more than impose a religious duty, his genius evolved a means of perpetual communication with the remotest corners of the Muslim world." The naked savage from Central Africa, taking two years to reach the Holy City, is there clothed in the same simple attire; the Indian Prince, discarding his silken robes, dons the same simple attire. Thus they are made equal in the sight of God. Mecca they meet in a spirit of brotherhood purely Mohammedan. There they exchange ideas and discuss events which have taken place in their widely flung countries, and when at length they return to their native lands, they are surrounded by their relatives and friends, eager to listen to the tale of their experiences. The most highly organised European press propaganda sinks into insignificance compared with this gigantic dissemination of ideas.

The Muslim lives simply and contentedly, and his religious attitude towards life bids him to be at peace with himself and with the world in which he lives. He shows "owing to his religious surrender to the Will of God, an exemplary patience under misfortune, and he bears up under disastrous accidents with an admirable strength of mind." "Most pleasing also is the dignity which the Muslim develops through his religion, his attitude is one of noble religious pride which is never transformed into vanity. A Christian critic in an essay on Islam observed that "Islam had the power of peacefully conquering the souls by the simplicity of its theology, the clearness of its dogma and principles, and the definite number of the practices which it demands. In contrast to Christianity which has been undergoing continual transformation since its origin, Islam has remained identical with itself.

Your Friend,
The Editor.

(9 & 10) Recital of *sala-*
vat in *Qu-nooth* for
the Holy Prophet
and pausing during
the recital.

To be continued)

Simple Lessons In Islam

BY

His Holiness Maulana Moham-
med Abdul Aleem Siddiqui

and

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

Performance of Prayer

- (8) Recital of *Sub-hana rabb-iy-al azim wabi-ham dhihi*, three times in the *ruku* state.
 - (9) Recital of *Rabbana lakal hamdu mil assamavathi va mil al-ardi-va mil-al-mashi'tha min shaiyin ba'dhaho* in the *Tidal* state.
 - (10) Recital of *Sub-hana rabb-iy-al a'la wabiham dhihi*, three times in the *sujoood* state.
 - (11) Recital of *Rabbigh firtee var-ham ni vaj-burnee var-fanee, var-zukhnee vah dhinee, va-a-finee, va fuannee*, in the *ju-lus* state.
 - (12) *Dua*, i.e. Prayer for his ownself and others.
 - (13) Second *salaam*.
 - (14) Turning the face towards the right for the First *salaam* and towards the left for the Second *salaam*.
5. Q. What are the most Important Optionals in Prayers?
A. The Most Important Optionals in Prayer are twelve in number:
(1 & 2) First recital of *thashah-hudu* and pausing in that state, when a prayer consists of more than two *rak'ats*.
(3 & 4) Recital of *sala-vat* for the Holy Prophet in the first *thashah-hudu* and pausing in that state.
(5 & 6) Recital of *sala-vat* in the obligatory *thashah-hudu* for the family and the followers of the Holy Prophet and pausing during the recital.
(7 & 8) Recital of *Qu-nooth* in the *Tidal* state in the second *rak'at* of early morning prayer, and in the last *rak'at* of *Salathul-witr*, in the month of Ramadan after the fifteenth.

Musings of a Pensioner-XXII

(Continued from page 5)

But he has not the power to conceive, what we with our superior advantage of three-dimensional life can see—the tree standing there in all its beauty and strength, unchanged from year to year.

Our Three-Dimensional Limitation

"In some similar way we, who live in a world of three dimensions, are limited in our comprehension of existence as a whole. We are incapable of conceiving of the fourth dimension except as a series of events through which we are passing. To us a human life, for example, appears only in that light. It has its beginning, growth, decline and death; and then it is gone for ever. We have faith to believe that *somewhere* that life goes on, we cannot imagine where or how. But if we could grasp the world of four dimensions we should see that life as a whole, standing forth in time, just as the tree does in its height, before our eyes.

Contemporary Immortality

"And now, in the light of this illustration, let us try to state what immortality is. If the idea of time as a fourth dimension is valid, then the difference between this mortal life and the "other life" is not a difference in the time nor the quality of the life. It is only a difference in our view of it—our ability to see it whole. While we are limited to three-dimensional understanding, it is mortal life. When we perceive it in four dimensions, it is eternal life.

"We are accustomed to think of death as the time when a personality passes from the present mortal life into the future, immortal life. But if what has just been said is true, we need to revise this conception. The immortal life does not come *after* the mortal, but is the same life in its fullness, from the higher, timeless point of view. We must then think of our own personality as being in a double relationship to the world. The soul (but I do not mean a disembodied spirit) lives on two levels. It lives here beneath the clouds, enmeshed in the inescapable sequence of time; and unable to see anything beyond that. It lives also in the upper, unclouded regions where it can see life whole, with time as merely one dimension of the whole scene.

"This is not an entirely new conception. We are already familiar with the fact that we do live in a double relationship to life. Here and there we glimpse important things in our own physical, mental and moral life which are normally shut out from our ordinary consciousness. We call this double life the subconscious and the conscious mind. Our conscious mind lives a very narrow stream of experience—narrow because our consciousness is riveted to one thing at a time and one moment at a time. Our subconscious mind, which we have barely begun to explore, gives evidence of being a far broader and more intricate experience".

"And finally, does it make sense to think of the mortal life and the immortal as separated by so slender a partition? Can that be heaven which is not some far-off sphere, but life lived right here in this same body and in this same world?

Meaning Of Immortality

"In answer to this question I will venture to conclude this discussion with another parable. This world is a magnificent mountain-top, whi-

soul-satisfying vistas on all sides. Mortal man is born and lives in a dark prison, and his only vision of all that beauty is through a narrow window-slit to which he can apply his eye and glimpse a tiny part of the view. Without his knowledge the prison steadily revolves, bringing successive tiny views before him, from which he gathers that the world is passing by. He enjoys a lovely view, and then that passes and he is perplexed as some dreary desert fills his restricted view. People, too, come before his eye, and then pass out for ever. Finally his narrow window closes, and his life in this world seems to come to an end.

"Then a Hand opens the door of his prison and Man steps out into the light. What a surprise! Scenes and people that he thought had passed for ever are there before his eyes; he can look where he will and gaze on realities that he thought had ceased to be. Even the shadows and barren stretches which had perplexed him now appear as a part of the reality of the scene spread out before him. All long he has been on this same mountain-top, but could see only one moment at a time. Now he can see the whole at once."

Mysticism In Islam

(Continued from page 6)

You have only to keep down the dust of your way to behold it.—(Hafiz).

Our great spiritual luminaries, whose one care was Truth and nothing short of Truth, though they placed all their emphasis on the soul of things, never gave up the observance of the law. So for a seeker after Truth, prayer five times a day, the fasting during Ramadan, the Zakat and the Pilgrimage to Mecca, which are obligatory on every Muslim, male and female, and all other devotional practices are indispensable for his spiritual elevation just as food is indispensable if the body is to keep in proper order and strength. He must go along the Islamic pathway that leads Godwards—the pathway of a good practical life, of duty, honesty, goodwill and charity and the keeping aloof from the evil ways of the accursed Satan, such as, in difference, hypocrisy, two-sidedness, pride, vanity, conceit, indecisiveness (vasvas), attachment to wrong beliefs, lying, backbiting, slander, jealousy, gambling, intoxicants, fornication and other acts of immorality and all other vices—and Divine Light

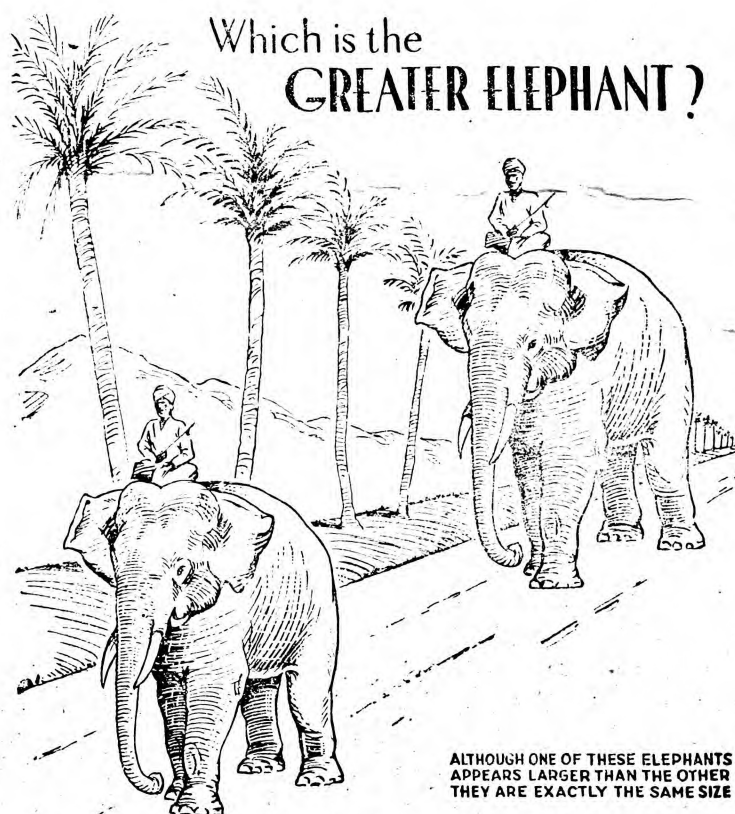
will reflect on his heart even as the light of the sun does on a clean mirror. "The life of this world is like a field for the life to come," says our Holy Prophet (O.W.B.P.) and so it is in this soil of practical life that we must work out our spiritual elevation bearing in mind that if there is no farm there will be no crop to gather, and if there is no practical life there will be no spirituality. So a true Sufi is one who possesses a pure heart cleansed of all the impurities of sin and whose mind is engrossed with the various attributes and thought of God in all in his actions and movements at all times, and at the same time, one, who given a practical denial to all that is contrary and antagonistic to His will; in other words, a Sufi is one who knows his self and affirms, through his actions, all that is good and sublime, and denies all that is evil, and is noble and honourable in the sight of God,

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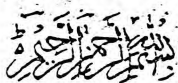
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THE GREATEST OF THEM ALL!

The Star of Islam

A CULTURAL WEEKLY

COLOMBO: JANUARY 6, 1940.



The Short Cut in Religion

THE reason why IQBAL is so hard on Mullas is clear enough when we review the activities and exploits of some of them in Ceylon. In the *Sawid Nāmu* IQBAL describes them as "short-sighted, unspiritual and aimless" and that as a consequence "Islamic society is divided into parties on account of their empty rhetoric."

In Ceylon the same phenomenon is observable. In almost every street in a Muslim quarter one can come across groups of Muslims who owe allegiance to some *Guru* or other, usually imported from abroad. The reason why these pseudo-gurus thrive is due to a weakness of human nature, which always prefers to tread the promise path of dalliance, rather than breast the steep, winding, narrow, stair-case leading to spiritual success and achievement. The compulsory ordinances of Islam are, and have been meant by God to be, a serious tax on, and discipline of lax human nature; so the majority of the male of the human species, and especially the female of the species, fall easy victims to astute swindlers and charlatans who, under the guise of teachers of religion, promise to divulge some great secret of Islam, which will enable their disciples to obtain salvation, without undergoing the drudgery, which the ordinary orthodox Muslim has to observe and diligently follow.

Some of these gurus, for a consideration, even pretend to be able to show God, generally as a beam or star of light, and there can be no doubt that many Muslims have been thus hypnotised and duped. They sometimes go to the extreme length of promising salvation to Muslims who will take the oath of allegiance to them and incidentally provide them with a pension for life. Others found schools of religion with headquarters and sources of income. An imposing personality is of course a valuable asset, but the efforts of such adventurers would come to naught, were it not for the fact that such men can easily attract a group of local, unemployed, so-called teachers of religion, who generally act as the advertisers of the special religious concern, and as-

siduously spread abroad glowing accounts of wondrous miracles performed by their revered *guru*. These men form the *entourage* of the *guru* and go about with him, partaking of the good things provided by the disciples. The use of music and singing is a prominent feature in such teachings. The Holy Quran lays down, emphatically that no person can bear the burden of sin of another (53-38 and 39) and it equally emphatically forbids Muslims from "taking their doctors of law and their monks for Lords besides Allah" for "most surely many of the doctors of law and the monks eat away the property of men falsely, and turn them from Allah's way" (9-31 and 34). The Holy Quran thus anticipated events which are of common occurrence now. The above remarks of course do not apply to the descendants of our Holy Prophet who are entitled to ask for assistance from those Muslims who love our Prophet. Allah accepted the prayer of Abraham that his descendants should be so maintained and in the Hadith our Prophet commends the care of his descendants to the Muslims (14-37). Nor do the above remarks apply to some Muslim missionaries and divines—of whom there does not seem to be many—who visit our shores from time to time carrying the torch of Islamic spiritual learning and reviving the religious zeal of local Muslims.

These remarks only apply to the charlatan who trades on the weakness of human nature. They can be easily identified because their teachings (if they can be called "teachings") will be at direct variance with the Holy Quran and the Hadith and the filthy motive of monetary gain for their own selves will always be there in the background. The warning contained above is particularly necessary at this moment, for some Arabs from the Arab districts, particularly from Syria and Iraq have appeared on our horizon, driven by unemployment and in search of prey. We have even heard of Jews masquerading as Moulanas and impressing their hearers with their dignified Arab garb and knowledge of Arabic and sometimes of portions of the Holy Quran. But the mischief created by this type is slight compared with the larger mischief wrought by the Northern and Southern Indian type who are prepared to give tickets of salvation and exemption from the rigid observance of the Islamic law, for a consideration. To all our Muslim readers we can safely recommend that the only touchstones they need apply to separate and distinguish the genuine variety from the false, are the Holy Book, the Hadith and their own commonsense.

From The Mimbar

Remember That Every Moment Leads You To The Darkness of Your Tomb

Woe To The Evil-Doers

Translation of a Sermon Delivered on the 8th December, 1939. At The Wekande Jummah Mosque

By KATHEEB M. T. AMEER.

PRAISE be to Allah Who has allocated everything according to His will. He assists his pious servants to His remembrance and destroys the insolent and the careless. He keeps His promise to the grateful.

I bear witness that there is no god worthy of being worshipped but Allah; He is alone and hath no partner. And I bear witness that Muhammad is His servant and messenger. May Allah bestow His blessings and peace on Muhammad and on his followers.

O mankind! Release yourselves from the burdens of this world and prepare for your journey to the next. Time is fast destroying your strengths and is determined to make your journey quick and to lead you to the darkness of your tombs. The results of your actions that are hidden from you now will be revealed to you then. Time changes your health into disease; it leads you from your abundantly wealthy state to one of poverty and want and from your happy social life to a lonely end. The sobs of the mourners for the loss of you shall be of no assistance to you. You will alight in a place where you will find no help. Dangers and fears will come on you from every direction. Therein you shall wait the appointed day. O what an awful resting place it will be! Its beginning shall be regrets and its termination the Day of Judgment. The mere name signifies the seriousness of that day. Clear and quick shall be your awakening from the slumber of death and you will find all your good relationships with others severed on that day. You will be hastening thereto from every mound and will know what you knew not before. You will be arrayed for judgment on a day when its

span will be fifty thousand years. What chance have the evil-doers to be happy on that day? Whither are the sinners going to flee? The earth will shake itself off its mountains. Peoples will stand there pressed together awaiting the judgment. Their tongues will be disabled from speaking. Their limbs will be the true witnesses. Hell will be kept in readiness with all its terrors. The wrong doers will abide in it.

That is a day when those who have been indifferent to the warnings shall be punished. The sinners and the impious shall be asked to endure what they have earned and dragged wretchedly to hell.

God Almighty says:—

"But when the great disaster cometh,

The day when man will call to mind his (whole) endeavour, And hell will stand forth visible to him who seeth, Then, as for him who rebelled

And chose the life of the world,

Lo! hell will be his home.

But as for him who feared to stand before his Lord and restrained his soul from lust,

Lo! the garden will be his home."

Sura 79 Verses 34-40.

May Allah cause us all to abide under His protection and guide us to His right path by helping us to perform our duties unto Him in full. He is the most Forgiving, the merciful and the generous.—*Ameen*.

(Translated by Moulvi M. A. Lafr).

Notice To Correspondent

Mr. Jainoor Ahmat: The major portion of your article is based on a misunderstanding of Mr. M. T. Akbar's article on the Legal Aspects of the Dowry Question. Therefore, no useful purpose will be served by its publication.—Ed., S.O.I.

Musings Of A Pensioner-XXII

Space-Time—Meaning of Eternal Life

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

IN my second article I quoted the following extract from a well-known writer:—

"Space-time is the seat of a mysterious form of energy which has received the name of action. Action is energy as we know it multiplied by time.....The conception is infinitely mysterious, but it must correspond to some deep-seated truth because it works. It explains facts that would otherwise be inexplicable."

The idea involved in the above passage is of profound significance in religious thought and is worth following up. Man is a three-dimensional creature.

Time As The Fourth Dimension

Let me quote from an article by Henry H. Riggs in the *Hilbert Journal* of January, 1939 explaining what is meant by three-dimensions and space-time or four-dimensions:—

"The mathematical concept from which I think that we may find some light on the reality of eternal life is familiar to mathematicians as the Fourth Dimension; and this rather nebulous idea has been brought to the front and set to work in connection with the Theory of Relativity, in the proposition, built into the very foundations of that theory, that *time is the fourth dimension*."

"For those who are not mathematicians, a simple explanation of the significance of this statement might be somewhat as follows: A straight line has only one dimension, length. A plane surface has two dimensions, length and breadth. By adding a third dimension, thickness, we can describe and conceive of a solid body, or a position in space. In describing or locating anything in space we can state its length (or distance forward-and-backward), its breadth (or distance right-and-left), and its thickness (or distance up-and-down). These three dimensions suffice for things that do not move or change, and we can conceive of no other dimension in which we can locate or measure them. But as all things do move and change, we need a fourth dimension. To choose a very simple example, if we wish to locate exactly two explosions with reference to each other, we must give four dimensions. Explosion A is, for example, ten yards forward, six yards left, four yards up from and twenty seconds after explosion B. Time is the fourth dimension. "Now the particular contribution of the theory of relativity to the understanding of this subject is the assertion that these four dimensions must be treated alike in mathematical equations, else we cannot get the true relation between them; that time is not something absolute, or essentially different from length, breadth and thickness, but is co-ordinate with them, all four being dimensions of the complete whole. In a true conception of the universe, if we could grasp it, time and distance are built into the same structure, to be measured and viewed in essentially the same way. If our minds were equipped to so comprehend things, just as we look along the length of a yardstick, so we should look along the length of an hour—with no thought that it is passing, or that one end is the beginning and the other necessarily the end. An hour or a year is a certain distance in the world in which things happen, measured not along the direction of length, breadth or thickness, but of time."

"This is quite inconceivable to our

minds. Our experience leads us to think of time as an inexorable sequence of moments. We can neither stop this sequence nor change its direction; we must take each moment as it comes; then it is gone for ever. We cannot "revisit" any point in this stream. But in the realm of physics our experience is constantly being discredited and its testimony denied, and we learn that frequently material things are not what they seem. Apparently in this case also the mathematicians are right. In putting time into their equations on the same basis as length, breadth and thickness, they are expressing a deep reality in our world. Perhaps it is really a defect in our powers of comprehension which enslaves us to this inscrutable stream of time, and prevents our seeing our world whole, in its four dimensions."

We human beings live in a world of three dimensions, but in this world we only see the results of actions taking place in a world of four-dimensions, in which three dimensions are of space, and the fourth dimension is time. We in this three-dimensional world cannot at the present stage of our lives comprehend this space-time or four-dimensional world; we can only see things taking place in our world as results of what are actually occurring in the space-time world, and we can only interpret these results within the limits of the capacity of our intellects."

It will be seen that the above summary is not based on a fairy-tale but is the conclusion arrived at by modern science, verified and proved to be true by experiment. That is why science has literally come to a dead end, beyond which the human intellect cannot penetrate.

The Universe, A Mental Phenomenon

Let me again quote from the writer referred to by me at the beginning:—

"Now modern science tells us that at bottom all truth is incommensurable. We cannot deal with the atom without employing intuitions as to its nature, as the basis of our mathematics, and these intuitions are not picturable to our reason. As already stated the atom is a mystery and every mystery is incommensurable. Space-time is incommensurable because it includes in a mysterious merger both space and time. It fuses the forms of thought which lie at the base of all mensuration. Action is not commensurable for the same reason. It looks as if all our knowledge of real things is at bottom incommensurable. If this is the case, our intuitions of goodness, truth and beauty may be realities of exactly the same order as space-time, action and the atom. The universe may be a mental and not a material

phenomenon. To whom does the mentality belong? This is the question that is now being asked by scientists as well as by ordinary men. It is the question which ordinary men have asked and answered since history began. They have not all found the same answer; but that is a detail.

"What then is the function of reason? It is built on the concepts of language and the axioms of mathematics. Both concepts and axioms are constructed out of our experience of the world of three dimensions. It cannot therefore go beyond this limitation. In other words the truths of reason are truths which relate to the world perceived by our senses. They do not help us to find four dimensional truth. That truth must be perceived by intuition, or else remain unperceived. The intuition may in certain cases have to be imparted in a form into which reason enters later, as when a wave theory of the atom is presented in the form of an equation. In the same way an intuition of God has to be imparted in words, and with a show of reason, which the materialistic philosopher has hitherto delighted in demolishing. We have an intuition of free will which he has demolished in the same way. None the less the materialistic philosopher shows by the fact of his argument that he dis-believes in its validity. And, of course, no man in practice ever dis-believed in free will on any argument. It may be presumed that free will is one of the ultimates which operate in the realm of action, and may be a part of that mysterious energy."

If the above remarks are understood by my Muslim readers, they will also realise how accurately Plato in his *Republic* anticipated the present *impasse* which modern science has reached.

Let me quote from Book VII of the *Republic*:

"And now, I said, let me show in a figure how far your nature is enlightened or unenlightened:— Behold, human beings living in an underground cave, which has a mouth open towards the light and reaching all along the cave; here they have been from their childhood, and have their legs and necks chained so that they cannot move, and can only see before them, being prevented by the chains from turning round their heads. Above and behind them a fire is blazing at a distance, and between the fire and the prisoners there is a raised way; and you will see, if you look, a low wall built along the way, like the screen which marionette players have in front of them, over which they show the puppets. I see.

And do you see, I said, men passing along the wall carrying all sorts of vessels, and statues and figures of animals made of wood and stone and various materials, which appear over the wall?...

You have shown me a strange image, and they are strange prisoners.

Like ourselves, I replied; and they see only their own shadows, or the other shadows which the fire throws on the opposite wall of the cave? True, he said; how could they see anything but the shadows if they were never allowed to move their heads?

And of the objects which are being carried in like manner they would only see the shadows? Yes, he said.

To them, I said, the truth would be literally nothing but the shadows of the images."

That is why Allah calls attention to shadows and to the fact that He alone is the Reality; in the Holy Book.

Thus the Quran says in Chapter 16, verses 48-50:—

"48. Do they not look
At God's creation, (even)
Among (inanimate) things,—
How their (very) shadows
Turn round, from the right
And the left, prostrating
Themselves to God, and that
In the humblest manner?"

49. And to God doth obeisance
All that is in the heavens
And on earth, whether

Moving (living) creatures
Or the angels; for none
Are arrogant (before their Lord).

50. They all revere their Lord,
High above them, and they do
All that they are commanded".

Again verses 45 and 46 of Chapter 25 are as follows:—

45. Hast thou not turned
Thy vision to thy Lord?—
How He doth prolong
The Shadow! If He willed,
He could make it stationary!
Then do We make
The sun its guide;

46. Then we draw it in
Towards Ourselves —
A contraction by our stages!

It is for this reason that scientists are unable to explain many of the phenomena of nature, e.g. the structure of the atom, the working of the quantum theory, entropy, and many other problems.

Analogy Of The Flatlander

This difficulty will be better realised from the following further extracts from Mr. Riggs' article:—

"To illustrate what is meant by this defect in our powers, I wish to cite an illustration: but with the caution at the outset that this must not be thought of as a comparable reality, but rather as a parable to explain the meaning of expressions used to describe the reality.

"Imagine, if you can, that beings exist who live in a world of only two dimensions instead of three. Their whole universe would be in one plane surface, and they could conceive of no possible existence outside of that plane, just as we can conceive of no existence outside of our three-dimensional space. Now try to imagine what such a being—someone has named him a Flatlander—could know of a three-dimensional object such as, for example, a tree, if the tree happened to represent the plane in which he lived. The Flatlander could exactly measure the length and breadth of that section of the tree that was in his plane; he could trace its outline and note its colour and perhaps its texture; but everything must be within his plane, and he can have no conception that the tree towers up into the sky.

"There would be only one way in which a two-dimensional being could have any knowledge of the height of the tree, and that would be for his plane to move up or down, thus bringing to his knowledge successive layers of the tree. It would be quite absurd for the Flatlander to think that the tree was a hundred feet high, for in his world there is no such thing as height. He would say that it lasted ten days, or ten years, according to the speed with which his world moved. For him the third dimension is *Time*.

"If for this purpose, the plane in which he exists moves downward over the tree, the Flatlander's experience would be this: First, the outline of the topmost leaf comes into his plane, and he says, "A tiny green thing has been born into the world." As time passes, that is, as his flat world moves downward, this tiny green thing grows larger and more complex; it is growing up. More and larger leaves appear, and the outline of twigs, growing into branches. Then comes a time when the tree begins to dwindle. The Flatlander sees the leaves disappear and only the brown circle of the trunk remains. This, in turn, divides into roots, and gradually, in the darkness of the underground the roots grow smaller till the last rootlet disappears. The tree, for our Flatland friend, has died—gone for ever from his world and from his knowledge.

"We can imagine our Flatlander meditating on the shortness of the life of trees, mourning because the lovely tree grew from a tiny green spot to a broad leafy expanse, only to dwindle and perish in the darkness. We can imagine his having faith to believe that *somewhere* that tree still lives.

(Continued on page 2)

Mysticism In Islam

The Heart of Man When Purified Becomes The Tabernacle Of The Divine

[BY O. M. J.]

WHATEVER connotation is attached to the term mysticism, it is more or less, if not exactly, what is known as Tasawwaf, also popularly known as Sufism, in the literature of Islam. The root of the terms Tasawwaf and Sufi is said to be Safa meaning purification and thus signifying Sufi as a person with a pure heart. But, whatever the derivation of the word Tasawwaf may be, there is no mistake about what it stands for.

Knowledge of the reality of things, according to the Sufi, is beyond the reach of the bare intellectual vision of man. Questions such as the why and wherefore, the whence and whether, of this fact of existence, have ever baffled all attempts at solution, no scientific research, no philosophic discourse, no metaphysical speculation, can offer a convincing answer to this riddle of life. Their vision is limited to the four walls of physical sense. On these wings we may soar to great heights, but when we do land, whenever it may be, we are still on the misty soil of doubt and obscurity. The highest flight of speculative thought may at best take us to the stage that there ought to be a Universal Mind pervading the entire realm of phenomena, but even this, after all, is only *probable* and not *positive* knowledge. The gulf between *ought to be* and *is*, is still there yawning as wide as ever. It is the *Sub that comes to be* to bridge this gulf, to raise that *ought to be* to the plane of *is*. This, he tells us, is done in moments of "illumination" "intuition," "inspiration," "revelation", "Thajally," call it what you will. There is no longer that tossing on the waves of doubt, uncertainty and obscurity. It is broad daylight and things appear as they are. This, in a nut-shell, is the true purport of *Tasawwaf*. As a truth, it is grounded on the teachings of Islam and is every bit Islamic. It constitutes, in fact, the highest meaning of the religion of Islam—the uplifting of man to those celestial heights where one is in full view of the reality.

It is generally held by Muslims that Islam possesses four cardinal aspects, namely: (1) Shariat, (2) Thareekat, (3) Haqiqat and (4) Maarifat, and it is on the fourth aspect Maarifat—meaning to know—that mysticism is based and is known as Tasawwaf or Sufeism. Sufeism claims that the highest form of attainment for the human soul is for the soul to be merged in God and to be at one with Him. Man possesses the divine element in him, namely, the soul. His aim in life is, or ought to be, the perfection of this element, but he is hampered in this pursuit. Sufeism proposes to harmonize the various conflicting elements of man, to bring them to a moderate plane, and to make them subservient to the achievement of the one great end—the union with God (Fana Fillah).

Seiyidina Imam Gazzali is regarded as one of the chief exponents of *Sufeistic* thought. He was the first to formulate the notions of this school. His exposition of the system in a few words is just this. Like the School of Commandment, the School of Tasawwaf comprises two parts, *viz.*, knowledge and conduct. The difference between the two lies in that in the first knowledge precedes conduct, whereas in the latter knowledge is the outcome of conduct. In other words—a matter of course—knowledge of things is first acquired through educa-

tion, reasoning and other similar processes of the brain, and then comes one's conduct which is regulated according to the knowledge thus obtained. But in the case of Tasawwaf knowledge comes, Imam Gazzali tells us, as a flash of light without any physiological brain processes. Such knowledge is the outcome of a pure heart, which in its turn is the product of certain pious devotional practices. On hearts so cleansed of all worldly alloy Divine Light falls like a flash of lightning which in the twinkling of the eye opens up before man's mental eyes a vast vista of knowledge. The Imam elucidates the point in a beautiful parable. Says he—"Once upon a time a competition was held between Roman and Chinese painters. Each claimed superiority in the art. The King called them to a trial of their skill, setting them to show their handiwork on opposite walls. And lest they should copy each other, a screen was suspended in the middle between the walls to shut them off from each other's view. In a few days the Romans informed the King that their work was finished, and so did the Chinese. The curtain being lifted, it was found that the two did not vary even by an hair's breadth. The one was an exact copy of the other. Then it was discovered that the Romans, instead of doing any painting themselves, had only polished the surface of their wall, so that when the curtain was removed it reflected the painting on the opposite wall."

Another great figure of the same school, Moulana Jalaluddin Rumi, whose *Masnawi* enjoys a great reputation, quotes the same illustration and says that the heart of man, when thus purified, becomes the tabernacle of the Divine.

Again, the sun has the power lent to it to light up a thing which has the fitness to shut itself off, when there is nothing between it and the sun. The attribute to receive the light is thus the transparency of the thing itself. Again, a mirror is tarnished and there are faces in front of it, but they are not reflected in it. The burnisher then begins to burnish the mirror and removes the tarnish. As the tarnish disappears, the faces opposite to it gradually appear in it. There is no change in the faces that appear in the mirror immediately after it became bright. The faces in the mirror are not detached from the persons nor are they attached to the mirror. And so is the case of the sun. Its rays do not detach themselves from the sun nor are they attached to the things they fall on, and similarly the painting on wall referred to in the parable quoted above. Although to all appearances there may seem a union of the sun with an object, the faces with the mirror, the painting with the polished wall, yet, there is, in fact, no detachment on the one hand and attachment on the other. And so is the case of man's *yallah*, the mind.

The voluminous works of Imam Gazzali are considered the standard works on Islamic mysticism. They give a wonderfully minute dissection of the human mind, its shades and colours, passions, emotions and so forth and contain a remedy for every conceivable moral or spiritual ailment.

The pages of Islamic history have been, and are still, bright with these spiritual luminaries all down the ages, and every Muslim land is rich in these beacon lights. Their works are sweet to a degree. Of the Divine Beatitude, which is the goal of all their efforts, they speak of God as a "Beloved One." And so are the various spiritual pleasures of their ecstatic moments likened to love and the gentle breeze and quite a vocabulary of terminology has been developed to express the hundred and one phases in relation to the Universal Mind. Here is a specimen of their bewitching tones:—

(i). A philosopher you have become but you know not,
From where you are, and where you are and what you are;
Throw your hundreds of books and leaves in the fire;
Turn your heart and soul towards the Beloved.

In your heart will you see the knowledge of Prophets,
Without the aid of book or tutor or teacher—(Moulana Rumi).

(ii). How long will you waste your toil in the philosophy of the Greeks?
Come and learn the philosophy of the believers too.

A lifetime have you wasted in discourses of grammar;
Come and read a word of love as well
There is no knowledge but the knowledge of love:
All else is deceit of the Evil One—(Bahaiddin).

(iii). The knowledge of the people of the physical is a burden unto them;
The knowledge of the people of the heart is a lift unto them;
knowledge of the heart—it is a bosom friend;
knowledge of the body—it is a snake (Masnavi).

(iv). You have not come out of the closet of your low passions
How can you hope to get to the street of Truth?
The beauty of the Beloved has no veil to cover it;

(Continued on page 3)

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Medina and Ansars (Helpers)

(Continued from page 1)

place near Mina. This time there were all twelve, some of them being those who had embraced Islam on the last occasion. They received the Holy Prophet with honour and respect, and told him of all the happening at Yasrab, and took the proper *ba'it*. This *ba'it* is known in the History of Islam as the *ba'it* Ukba Oola. The formula of the *ba'it* was: "We will not believe in any other God but the one True God". We will not commit theft, adultery, and larceny, and will not practice homicide and will not slander any one. And "In all good deeds we will obey you." After the *ba'it* the Holy Prophet told them of the day of judgment and said that they will go to Heaven if they do good works, and that otherwise God will judge them accordingly.

On the occasion of their return to Medina they requested the Prophet to send a learned man with them to Medina to teach them all the principles of Islam and also to introduce Islam among the other people of Medina. The Holy Prophet Mohammad appointed Museib bin Ameer, who was a member of the family of Abde Menaf, and who had the honour to be the staff-bearer in the battle of Uhud, to go to Medina in pursuance of this duty. On his arrival in Medina, Museib stayed with Asad bin Zarah, who had embraced Islam on the former occasion of the Haj. Asad was a very good Muslim and used to go from house to house every day preaching Islam and inviting people to accept it. The result was that soon Islam began to spread both among Oas and Khaizraj. The success of Islam at Medina alarmed the Quraish at Mecca, who there upon increased their tortures and cruelties.

Next year for Haj members of both Oas and Khaizraj, numbering seventy-two, came to Mecca. When the Prophet learnt of their arrival, he appointed one night to meet them at a secluded place under strict secrecy somewhere near Ukba. Abbas, the uncle of the Prophet, though he was not a Muslim then, accompanied him to the meeting place. There he told the Ansar, "Mohammad has a respected and strong family which looks after him. You want to take him with you to Medina and he also likes to go with you there. He will only be allowed to go if you guarantee to protect him." They asked the Prophet to say something himself, and Muhammad then gave them a short discourse on the duties of human beings to God and towards one another, and explained fully the responsibilities that would devolve on them by his going to Medina. Upon which one of them said that they were prepared to shoulder all responsibilities, but the other replied that this would mean the severance of all connections with the Jews, and in return demanded a promise that the Prophet should not leave them on the mercy of the Jews once his mission succeeded. To this the Holy Prophet replied, "Never will it happen, your friends shall be my friends and your enemies mine." They all agreed and took the *ba'it* after which a committee of twelve men were formed to protect and preach Islam within each individual family and clan. The meeting after coming to the above conclusion dispersed quietly, but still the Quraish got the wind. They therefore sent some men to find out from the Medinites the truth or otherwise of it, and their fears smoothed down when they learnt that nothing had happened for the men whom they met were those who themselves did not know anything about the meeting. But soon they smelt

The Shia-Sunni Controversy

An Appeal For Better Understanding And Peace

(BY Q. A. RAB)

I think that no religion worth the name sanction obstinacy and Islam is deadely aganist it. But unfortunately it is very often seen that people having faith in religion forget it and indulge in obstinacy and do not see that when a religious action is done out of sheer obstinacy, the real aim of religion is frustrated and sin is committed. This has exactly been the case with a section of Moslems of the United Provinces of India.

I do not know what is the true significance of "Tabarra" and "Madah-e-Sahaba" and what religious importance is attached to each of them. But I understand this much that the Sunnis believe that they do an act of virtue by eulogising the Complains of the Prophet and Shias believe that they also do an act of virtue by abusing the Companions of the Prophet other than those of the Holy House of his. Whether this sort of eulogy and abuse is right or wrong cannot be decided in the present circumstances of ill-feeling and neither of the party can be expected to give up their respective custom and come to a compromise. But I think every sensible Shia as well as every sensible Sunni will admit that we perform religious rites with the belief that Allah will love us and give us reward in the world to come and that we know that He never likes that we should dissimulate in any way in respect of religion and the religious act that is done in secrecy is best and what is done for mere show is worst and hated by Allah. The man who will not admit this clear contention and cannot remain satisfied without a public show of his religious act is surely hypocrite of the first order and can never be called a religious man: religion is not his aim but obstinacy under the garb of religion. I think that the Shias and Sunnis will admit these essential points of religious performances and I appeal to them to forgive and forget what happened in the past for the sake of Allah, amity and fraternity and practise their respective customs within the four walls of their respective houses without the least show, and vanity and offence to any body and earn as much virtue as they like according to their respective belief. And this is the only solution of this unfortunate controversy and I feel sure that if they act accordingly, it shall never rise again. May Allah help and guide us rightly.

rat again, and sent a group of men to find out properly about it, but by the time they reached Ukba, the Medinites had left it. They could only get hold of one old man whom they brought to Mecca and tortured him to tell them if anything had happened between them and the Prophet, but who was soon freed from those tortures by the intercession of a rich friend he had in Mecca.

IRAN

Soviet Activities in Balkans

The Soviet Government's actions in the Baltic and their activities in the Balkans have caused some anxiety in Iran. The dangers which are at present threatening the independence of all small nations have had a tendency to unite more closely all the signatories of the Sandabad pact.

The Soviets have long since given up any attempt to Bolshevis Iran. A country which is essentially agricultural and in which quite 80 per cent of the population earn their livelihood by the tilling of the soil, and receive a reward which is in direct proportion to the amount of personal effort and work is the worst possible foundation for the dissemination of Communist ideals, and what they have been unable to accomplish during the course of the last two decades they know that they have little chance of accomplishing now.

For what reason, then, should they wish to coerce Iran? They are certainly not pleased at having lost a big part of their lucrative Iranian trade to Germany. At the present moment the interests of Germany and the Soviets appear to coincide or conflict in many parts of the world, and Iran is certainly included in this category. For many years past Germany has interested herself in the resources of Iran and during the past year it had been expected that she would apply for oil prospecting rights in the southern areas.

As a military power, Iran is not the nonentity she was twenty years ago. Compulsory military service has been in operation for nearly a dozen years, during which time approximately a million men have undergone two years' training. A hundred medium-sized tanks were delivered by the Skoda armament works last year, and the Air Force has a large number of modern machines, the personnel of which are being trained under the guidance of foreign instructors. But it is the physical characteristics of the country which are Iran's greatest protection.

Iran is bordered on all her frontiers by massive mountainous ranges which slope downwards from the central plateau towards the frontiers. Communication with the outside world is limited to a few metalled roads crossing the various ranges, and on these passes a small well-equipped force could hold up an invading army indefinitely. The effective use of aeroplanes, tanks, and cavalry would be impossible. No transport facilities from within the country would be obtainable, and the agricultural class could be relied on to see that no crops were available.

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The Cultivation of Science By Muslims

(Continued from page 1)

of investigation, of the method of experiment, observation, measurement, of the development of Mathematics in a form unknown to the Greeks. That spirit and these methods were introduced into the European world by the Arabs."

The remarks of Draper are also worth quoting in this connection. He observes (Conflict: p. 112):

"The essential characteristic of their (Arabs) method are experiment and observation; Geometry and Mathematical sciences they looked upon as instruments of reasoning. In their numerous writings on Mechanics, Hydrostatics, Optics it is interesting to remark that the solution of a problem is always obtained by performing an experimental observation. It was this that made them the originators of Chemistry, that led them to the invention of all kinds of apparatus for distillation, sublimation, fusion, filtration, etc., that in Astronomy caused them to appeal to divided instruments, as quadrants and astrolabes, in Chemistry to employ the balance, the theory of which they were perfectly familiar with to construct tables of specific gravities and astronomical tables as those of Baghdad, Spain, Samarcand, that produced their great improvement, in Geometry, Trigonometry, the invention of Algebra and the adoption of Indian numeration in Arithmetic. Such were the results of their preference of the inductive methods,..... their declining the reveries of Plato."

The repeated appeal of the Quran to observe and study the phenomena of nature and the laws working therein was responsible for creating a taste for physics among the Muslims. They acquired the knowledge of the ancient physicists, corrected their views and made epoch-making contributions to the subject. At the height of its power the Muslim world produced thousands of physicists like Al-kindi, Ibn-i-Sina, (Aveenna), Abulrehma, Sufi, Al-Boiruni, Omar Ibn-i-Khallaif, Yakub Ibn-i-Tarik Muslimah al-Maghrbi, Ibn-i-Rushd (Averross), Hassan Ibn-i-Haitham (Alhazen) and Ibn-i-Yunus, the famous inventor of the pendulum and the measurement of time by its oscillations. I might briefly touch here upon the work of one of them, Alhazen, to give you an idea of the genius of Muslim physicists. "Hasan Ibn-i-Haitham, commonly called Alhazen, and famous for the discovery of atmospheric refraction," says Rt. Hon'ble Syed Ameer Ali, "flourished about the end of the eleventh century, and was a distinguished astronomer and optician. He was born in Spain, but resided chiefly in Egypt. He is best known in Europe by his works on optics, one of which has been translated into Latin by Risner. He corrected the Greek misconception as to the nature of vision, and demonstrated for the first time that the rays of light come from external objects to the eye, and do not issue forth from the eye, and impinge on external things. He determined the retina as the seat of vision, and proved that the impressions made upon it were conveyed along the optic nerves to the brain. He explained the phenomena of a single vision by the formation of visual images on symmetrical portions of the two retinas. He discovered that the refraction of light varies with the density of the atmosphere and that atmospheric density again varies with the height. He explained accurately and clearly how in consequence of this refraction, astral bodies are seen before they have actually risen and after they have set, and demonstrated that the beautiful phenomena of twilight was due to the effect of atmospheric refraction combined with the reflecting action of the air upon the course of the rays of light.

In his book called the *Balance of Wisdom* he discusses dynamical principles, generally supposed to be the monopoly of modern science. He describes minutely the connection between the weight of the atmosphere and its density, and how material objects vary in a rare and in a dense atmosphere. He discusses the submergence of floating bodies, and the force with which they rise to the surface when immersed in light or heavy media; he fully understands the principle of gravitation, and recognises gravity as a force. He knows correctly the relation between the velocities, spaces and times of falling bodies, and has very distinct ideas of capillary attraction." (The Spirit of Islam, pp. 377-78).

The Quranic exhortation to study the composition of matter led the Muslims to the cultivation of Chemistry and gave them the proud position of the father of that science. The Chemistry of the Greeks and their immediate successors was almost entirely concerned with the problem of transmuting baser metals into gold; the method too was, so to say, prescientific. It was in the hands of the Muslim Chemists that it evolved itself into a positive science. It was they who established the fundamental principles on which the study of chemistry should proceed. They invented the physical balance and all kinds of apparatus for filtration, distillation, fusion, sublimation, etc., they discovered some of its most important re-agents—sulphuric acid, nitric acid, alcohol. Jabir Ibn-i-Hoyyan (better known as Geber), Abu Bakr Muhammad Ibn-i-Zakaria ar-Razi, Ibn-i-Sina (Aveenna), Jildaki, to quote only a few names out of a long list of Muslim Chemists, have left an indelible mark on the pages of history.

That the importance of experimental work in chemistry was fully recognised by Muslim Scientists, becomes thoroughly clear from the following words of Jabir, the true father of modern chemistry, who, according to Ibn-i-Khalkikan, "compiled a work of two thousand pages in which he inserted the problems of his master (the Imam) Jaffar as-Sadique, which formed five hundred treatises". He says: "The first essential is that thou shouldst perform practical work and conduct experiments. For he who performs not practical work nor conducts experiments will never to the least degree of mastery."

Elsewhere he gives 10 rules for the practice of chemistry which are of great significance: (1) the operator should know the reason for performing each operation; (2) the instructions must be properly understood; (3) impossible and profitless processes should be avoided; (4) time and season must be carefully chosen; (5) it is best for the laboratory to be in a secluded place; (6) the chemist must have trusted friends; (7) he must also have leisure to conduct his experiments; (8) and patience and reticence; (9) and perseverance; (10) he must not be deceived by appearances into bringing his operations to too hasty conclusions.

Medicine:—Islam has laid a very great stress on physical health and has made physical culture the religious duty of a Muslim. It has itself laid down laws of hygiene and sanitation, has given instructions regarding our diet and has pointed to natural products as remedies of our ailments. The Holy Prophet is reported to have said: "For every malady there is a remedy." The Muslims have consequently been the foremost in the cultivation of the sciences of medicine and physical culture. Humanity can never forget the debt it owes to them for their labours in this field of learning.

There is no denying the fact that the art of manufacturing drugs originated in the hands of the Greeks and that the idea of a systematic investigation of the properties of medicines was first conceived by Dioscorides but the credit of making medicine a full-fledged science undoubtedly goes to

the Muslims. Anatomy and physiology rose in their hands from their crude state into positive sciences. The Chemical Pharmacy owes its existence to their genius and what are called Dispensaries to-day are the products of Islamic civilization. The system of public hospitals too was brought into existence by the Muslim rulers.

The concern of the Muslim governments for the health of their subjects is amply borne out by the findings of Kremer and Sedillot. According to them the government maintained a large number of public dispensaries and the persons in charge of the dispensaries were under the control of the government. Great care was taken to regulate the price and quality of medicines. The state held regular examinations for physicians and pharmacists and licenses were awarded only to passed candidates who alone were entitled to practise.

To discuss in detail the historic achievements of Muslim physicians and surgeons at the present occasion is an impossible task. There have been thousands among them who have devoted their whole lives to this science and whose genius has won the admiration of the world. Abu 'akr Ibn-i-Zakaria ar-Razi, Ali Ibn-i-Abbas, Ibn-i-Sina, Abul Kasim Khalaf Ibn-i-Abbas, Abu Marwan Ibn-i-Abdul Malik Ibn-i-Zuhr, Ibn-i-Rushd of Spain, Abdullah Ibn-i-Ahmed al-Beithar Abul Hassan Ibn-i-Tilmiz, Abu Jafar Ahmed Ibn-i-Mohammed at-Tabib and Aibatullah are some of the most brilliant physicians and surgeons whose work has immortalised their names in history. Razi "filled successively the office of principal of the public hospital at Rai, Jundshapur and Baghdad. He wrote the *Hawi* which Sedillot calls "un-corpus medical fort estime". His treatises on small-pox and measles have been consulted by the physicians of all nations.

He introduced the use of *minoratives*, invented the Seton, and discovered the nerve of the larynx. He wrote two hundred medical works, some of which were published in Venice in 1510". "Ali Ibn-i-Abbas flourished fifty years later than Rhaze (or Razi). He published a medical work, consisting of twenty volumes, on the theory and practice of medicine..... This work was translated into Latin 1227, and printed at Lyons in 1523 by Michel Capilla. Ali Ibn-i-Abbas corrected many of the errors of Hippocrates and Galen". "Aveenna (or Ibn-i-Sina) was unquestionably the most gifted man of his age; a universalist in genius and encyclopaedic in his writings. A philosopher, mathematician, astronomer, poet, and physician, he has left his influence impressed on two continents, and well deserves the title of Aristotle of the East. In spite of patriotic jealousy, his philosophic ideas exercised an undisputed sway for several centuries in the schools of the East as well as of Europe. Aveenna is commonly known in Asia as the *Sheikh par excellence*..... He finished his medical studies in Rokhara at the age of eighteen, when commenced an extraordinary political and philosophical career..... Wrote his great works, the *Kanun* and the *Arjaaz*, afterwards the foundation of all medical knowledge". Albucaasis (or Abul Kasim Khalaf Ibn-i-Abbas) was not only a physician but a surgeon of the first rank. He performed the most difficult surgical operations in his own obstetrical department. In operations on women, we are informed by him in which considerations of delicacy intervened, the services of properly instructed women were secured. The ample description he has left of the surgical instruments employed in his time gives an idea of the development of surgery among the Arabs...." (Conflict; p. 115).

(To be continued).

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