

# The

# Star of Islam

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## Musings Of A Pensioner-XXIII

### Scientific Corroboration of Quranic Account of the Life Hereafter

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

THE only error Mr. Riggs has made in his otherwise admirable account is that when man steps out into the light when a Hand opens the door of his prison, what he beholds is not the scenes of the three-dimensional world but of space time in the four-dimensional world. (See in this connection Mr. C. Hartshorne's article on the Reality of the Past, etc. in the same volume of the Hibbert Journal for January, 1939). All these speculations of modern philosophers and thinkers are in exact accord with the teachings of the Holy Quran as I shall endeavour to point out in this article.

### BARZAKH

In the first place the Quran points out the impassable barrier between the worlds of the third and fourth dimensions, which not even the intellect or imagination of a man can penetrate.

Verse 53 of Chapter 25 is as follows:—

"It is He Who has  
Let free the two bodies  
Of flowing water:  
One palatable and sweet  
And the other salt  
And bitter; yet He  
Made a barrier between them,  
A partition that is forbidden  
To be passed."—(See also 23-99  
and 100).

My readers will note that the above verse refers to the co-existence of the two worlds side by side and that the one permeates the other. Secondly, the third-dimensional world is described as being saltish and bitter—can any human being assert that this is not a correct description of this life?

But the other world is stated to be sweet; herein are embodied faith, hope and trust in Allah's infinite mercy (6- verses 12, 54, and 134). "Do not despair of the mercy of Allah," says another magnificent verse. "O my servants! Who have acted extravagantly against their own souls, do not despair of the mercy of Allah, for Allah forgives the sins altogether." (39-53)

The next point to note in the Quran is that Allah refers to His creative activity by the use of two verbs "Khalq" and "Amr," that is to say, "create" and "direct." (See 7-54).

Creation refers to the shadows of Plato in the third-dimensional world, the world as we see it and live in. The world of direction is the fourth-dimensional world where the cosmic energy is at work. Iqbal points out that the soul or ego is allied to this space-time continuum.

Let me quote from him:

"There is no continuity of being between the passing thoughts. When one of these is present, the other has totally disappeared; and how can the passing thought, which is irrevocably lost, be known and appropriated by the present thought? I do not mean to say that the ego is over and above the mutually penetrating multiplicity we call experience. Inner experience is the ego at work. We appreciate the ego itself in the act of perceiving, judging and willing. The life of the ego is a kind of tension caused by the ego invading the environment and the environment invading the ego. The ego does not stand outside this arena of mutual invasion. It is present in it as a directive energy and is formed and disciplined by its own experience. The Quran is clear on this directive function of the ego:

"And they ask thee of the soul. Say: the soul proceedeth from my Lord's 'Amr' (Command): but of knowledge, only a little to you is given." (17: 87).

"In order to understand the meaning of the word 'Amr,' we must remember the distinction which the Quran draws between 'Amr' and 'Khalq.' Pringle-Pattison deprecates that the English language possesses only the word—'creation'—to express the relation of God and the universe of extension on the one hand, and the relation of God and the human ego on the other. The Arabic language is, however, more fortunate in this respect. It has two words 'Khalq' and 'Amr' to express the two ways in which the creative activity of God reveals itself to us. 'Khalq' is creation; 'Amr' is direction. As the Quran says: 'To Him belong creation and direction.' The verse quoted above means that the essential nature of the soul is directive, as it proceeds from the directive energy of God; though we do not know how Divine 'Amr' func-

(Continued on page 8)

## Syrian Loyalty To Allies

### Another Nazi Lie Refuted

Mr. Summer Scales, Secretary of the Colonial League, in letter to the "Times" in which he refutes yet another Nazi falsehood on Muslim reaction to the war, refers to the allegation broadcast in Arabic that the Arab leaders in Syria are wholly out of sympathy with the Allied cause.

To nail this lie to the counter," he writes, "it would be sufficient merely to quote the representative comment of Sheikh Ali El Dakr, whose views are respected not only in Syria but throughout the Arab countries, and that of Sheikh Kamel Kassab, prominent Arab leader in Damascus.

After quoting the declaration of these two Sheikhs, Mr. Summer Scales concludes by saying that such sentiments are echoed daily in the vernacular Press.

"That they are also shared by the big Arab peasantry," he adds, "is demonstrated at the numerous village meetings at which resolutions are passed expressing the loyalty of the people and offering support either in man power or crops."

## The Diet In Japan Insults Muslims

The Organizing Committee of the proposed American Islamic Mosque Association, thru its Chairman (by authorization), has issued the following Resolution to go out to the entire Moslem world, with which the Committee is in active contact:

" Los Angeles,  
California, U.S.A.  
March, 27th 1939

" IN THE NAME OF ALLAH (GOD)."

"Resolved:—that the date, March, 26th the closing date of the 74th Japan Diet, which has grossly insulted Moslems by directed discrimination against the sacred religion of Islam, be considered a yearly day of shame and mourning so long as the discrimination exists, and

Further Resolved:—that the American Republics, in their fair political treatment of all religions, regardless of the number of adherents, thru having abolished State Churches, are recognised as deserving the good-will and support of Moslems and all other justice-loving peoples."

L. GLICK (SELIM),  
Chairman.

March 28th, 1939.

## Earthquake Havoc In Turkey

### Relief Measures: World's Sympathy

New Year for Turkey opened with calamity and suffering. On December, 26 she experienced an earthquake shock of very severe intensity that practically laid waste the major part of Anatolia. For a second time in the course of a year, the tragedy occurred and it will by no means be Turkey a good deal. On 11th it was reported that about 1000 were killed due to the shock, and 100000 were injured. Fresh tremors by ground rumbling the already ruined villages and their shafts passed laying whole villages in while several towns were partly destroyed. The shocks in the region between Tokat and Sivas were severely shaken, Erzurum and Kew... districts were badly hit. It is reported that the Black Sea Tobacco growing centre of Samsun and Ordu also suffered badly. Latest reports of casualties come to nearly 30,000.

True, misfortune never comes alone. In the wake of terrible earthquake, came the news of the disastrous floods in part of Turkey that escaped the ravages of former catastrophe. In Smyrna, Bursa and Adrianople districts rivers overflowed the banks and human beings as well as cattle and crops have been swept away. The waters in many places have reached a depth of six feet. The population of twenty villages had taken refuge in the mountains and about five hundred people are marooned in isolated hamlets.

Several people were also struck by lightning.

### Rescue Work

The Turkish authorities lost no time in rescuing victims and affording relief. The whole Turkish nation has been mobilised to render all possible assistance to the surviving victims.

Aeroplanes continually hovered over the devastated areas continually dropping food and charcoal for heating and other necessities to thousands of homeless people. Trains, ships and lorries carrying loads of food, medicine and clothing are making their way as speedily as possible to the affected regions.

### President Visits Affected Areas

President Ismet Inonu accompanied by the Ministers of Health and Interior and the Inspector-General of the Army visited the affected areas had a conference with the authorities and issued orders for accelerating rescue work. Hosts of volunteers are offering their services for relief work and there is a steady flow of subscriptions.

### Outside World's Sympathy

The Allies, were the first, among others to realise the national disaster of their friend, Turkey. The British

(Continued on page 6)

## Women's Section

## ANECDOTES OF THE SAINTS

## Ibrahim Ibn Adham—The Saint King

By MISS LUBNA KHALEEL

SULAIMAN Adham Bin Mansur was a prince but his heart was given to piety. He gave up his royal throne and became a derwish. He used to travel by day and spend his nights in prayers and meditation. In one of his travels he came to a famous and populous city in the oriental world—the city of Balkh—. Passing through one of its streets, he paused at the King's palace.

The Princess seeing the derwish came to bestow some charity. No sooner the derwish saw her, he fell in love with her. The charming beauty of the Princess had aroused his fancy. He might be described in some such sentiments as the poets used to indulge in "Those charms of the watery tulips of thy lips and the languishing narcissus of thy eyes—sometimes reddening my face like the tulip with the thought of thy union—sometimes droop me down like the narcissus with the dread of the separation."

After a day the derwish used to go to a certain spot to catch one of the birds he loved. The King is said to have observed the derwish and he was so much struck by his conduct that he ordered his Chapter XX to be written on the following lines: "I have heard of your daughters and their beauty."

The derwish immediately left the palace, and it is said that he went to the sea-shore and engaged himself in prayers and devotion, pleading for the Divine aid. His prayers were accepted, and then appeared before him Khizar, who thrusting his hands into the water brought out the gems, which he presented to the derwish.

The next day the derwish went to the palace and presented the gems to the King, who was non-pleased. The King, finding that the princess was willing to marry the derwish, a day was fixed for the wedding. Before the appointed day the princess died. One sudden blast had withered the spring flower of his hope and scattered the petals to the winds. The lover was distracted. He followed the brier to the grave-yard and waited there, until all had departed to get a last glimpse of his beloved. At dusk, he took out the body from the grave. As he was looking at his lost beloved, he heard some noise and a gang of robbers appeared on the scene. He immediately concealed himself. Among the robbers there was a clever hakim who on gazing on the princess's face exclaimed, "She is in a sleeper, because some poisonous drug had been given to her; she is not dead." The hakim administered some drug to the princess's mouth, which revived her. The derwish could not restrain himself with joy. He rushed to the scene, and the robbers taken by surprise took to their heels.

The lovers left the place to settle in a quiet place far from the city of Balkh. It is in such romantic circumstances that Ibrahim Ibn Adham was born in the 1st century of Hijra. The child grew up in that lonely cottage where love and piety reigned supreme. His mother died when he was only a boy. His father in order to give him a fit education sent him to school in the city of Balkh.

One day the Queen happened to pass that way, and she noticed the extraordinary resemblance of the boy in his features, to her dead daughter. This aroused her suspicion. On inquiry

she learnt that the boy was her own grand-son. The boy was taken to the family bosom as the Lost Joseph returning once more to Canaan. In course of time the King died and left the throne to Ibrahim.

Ibn Adham, now an Oriental Potentate, and blast with all the luxuries had an inward awakening, for he was brought up not only in piety but love. In fact his mind was awakening to the mystery of the human soul which had puzzled many a great mind before him.

He perceived signs after signs from his Divine Instructor. One night as he was engaged in his devotions in a dark room upon the roof. When he stoned the voice answered, "I am searching my lost camel." How did you find it on the roof of the palace?" he said. The voice replied, "Oh! When can you find your Lord in a dark place?"

After the above incident he received another sign. One day when he was in his throne with the Amirs and Nobles around him, doing obeisance to him, a man entered the court and standing boldly before the throne demanded whether he could have shelter in the Inn. The King exclaimed that this was not an inn but the palace.

"And pray sir, who was before you in this palace?" the man asked; "my father," "and before that?" "my grandfather and so on," "was the reply." "Is this then not an inn?" the man asked, "a sojourning place where the incomer after a short lived hospitality marches forth on his onward journey?" So saying the man disappeared. The king's mind was perturbed. He became restless and in order to bequite his mind he set out with his Amirs for a hunt. In the heart of the chase a deer led him far away from the rest. He heard the deer utter to him "Oh Adham leave me alone for thou art Love's chase"

His soul was kindled, and he thought of the words of his Lord "when I love him I became his ears with which he hears, and his eyes with which he sees and his hands with which he handles and his feet with which he walks". Leaving the chase Ibn Adham went far from the city of Balkh and seeing a peasant he exchanged his royal dress with him and save him his horse. He spent several years in self instruction. Some part of his time he spent in a cave near the village, only coming out once or twice a week to each his scanty meal with the sweat of his brow.

In after years he used to describe the hardships he endured. Once it was so cold that it was frozen all around the cave. He yearned for some

warm covering. Presently he felt himself wrapped up in something warm and he fell asleep. When he awoke he saw it was a dragon that had wrapt him and he got frightened and so he prayed "Oh Lord thou didst send it in its own garb which is that of Thy wrath". The dragon gently removed itself.

Dear Girls and Boys,  
During the period Mohammed was shut up in the Shi-b with his kinspeople, Islam made no progress outside. In the sacred months, when violence was considered a sacrilege, the teacher would come out of his prison and endeavour to obtain bearers among the pilgrims; but the squint-eyed "Father of the Flame" followed him about and made his words nought by calling him "a liar and a Sabean."

## Children's Corner

## The Year of Mourning

## Simple Lessons In Islam

BY HIS HOLINESS MAULANA MOHAMEED ABDUL ALEEM SIDDIQUI and M. I. M. Haniffa, B. A. (Lond.) Advocate.

## Performance of Prayer

(11 & 12) Recitation of *Salawat* in *Qunooth* for the family and the follower of the Holy Prophet and pausing during the recital

6. Q. What should a worshipper do if he omits any of the most important optional in prayer?

A. If a worshipper omits any of the most important optional in Prayer or doubts that he has performed more than the necessary number of *rak'ats* he should perform two *sajoods* just before the obligatory *salaam* to expiate the omission and repeat in each *sajood* the following recital *Subhan manla-ya-na mu wa la yeshu*, i.e. "Glory be to Him who neither sleeps nor forgets."

7. Q. Are there any further optional recitals to be offered by a worshipper after the Second *salaam*?

A. Yes; there are many further optional recitals which a worshipper can choose to offer after the Second *salaam*.

8. Q. What acts will nullify one's Prayer?

A. The acts that will nullify one's Prayer are:—

- (1) Talking, coughing etc. so as to render perceptible to the ear at least two letters, or
- (2) Doing any three acts in succession or
- (3) Proceeding of any impurity from one's body, or
- (4) Drinking or eating while Praying, or
- (5) Turning the chest away from the direction of *Ka'ba* or
- (6) Changing *Niyat* or
- (7) Thinking anything blasphemous, or
- (8) Committing breach of any one of the nineteen essentials necessary for the performance of Prayer, or
- (9) When the body between the navel and the knees becomes bare in the case of males, or any part of the body excepting the hands and the face in the case of females.

To be continued)

Your friend,  
THE EDITOR.

## What America Thinks of The Star of Islam

### A Head Unit For Sacred Islam's Defence

[We have pleasure in publishing the following letter received this week from Mr. L. Glick, an American convert. The letter speaks for itself.—Ed.]

Publishers,

"Star of Islam,"

Colombo, Ceylon.

Esteemed Guardians of Islam—At a time when the lot of many Muslim communities look so dark; when the Japanese Diet shows discrimination by refusing to recognise Islam equally with Christianity and Buddhism; when the new Philippine Republic seems to be moving to forcibly crust Muslim Filipinos from the densely settled rich valleys of Cotabato and Agusan that they have held for centuries against Spanish onslaughts; and with serious complications and forebodings in many other places, the "Star of Islam" comes as a ray of hope and as a head unit for Sacred Islam's defence; A new factor for Muslim world Unity is hailed! What the brilliant editor of another invaluable link in Islam's chain of Defence, the "Genuine Islam" Magazine of Singapore said should be repeated, re-echoed and emphasized. "Every new publication on Islam is verily an asset and we need many more in every country and in every language."

Here, at this far outpost of Missionary Islam we few and separated new Muslim converts sorely need such encouragement in morale no less than we need the spiritual sustenance so generously *Khatib* is. The translation of the timely *Khatib* is a delightful feature, bringing in spirit the Great Mosques, to us who have no mosques. The scholarly and cultural arguments also give us "ammunition" to pass on to interested non-Muslim friends.

It is further edifying to see that the Star's publishers and editor are not under a mental complex which seems to be a disease with many a Muslim journal that came up for a moment and went down; namely, the idea that they must cram with abstract religious discussions and ignore the every-day news. Of course, with us who have no Muslim communal life it is even more of a moral necessity to have a journal giving news of all the Islamic countries and all the Islamic movements. In timely world news of Islam every new Muslim is keenly and vitally interested. So far, we have had no proper review of the Islamic world in the English tongue. In the Italian, "Oriente Modern" of Rome resume's the Arabic press of such centers as Mecca, Teheran, Damascus, Baghdad Jerusalem, Cairo, etc.

Advertising also is News. You have made a start with local news in international advertising and of shipping proportionate to the importance of Colombo as a maritime cross-roads?

I don't think any one needs to be told it is great work when you republish such an item as the "Statement of the Pilgrims," showing the world it is now dealing with discriminating Muslim determined to act together. In connection with that news information, I would commend. The fine journalistic ethics that, alas, some Muslim editors appear to woefully lack. Do I need to extol to your readers the timely interview on "Muslims in Business," or your fine liberal spirit in re-printing the brotherly expression from a Sinhalese; or that your Woman's and Youth's page testifies to all how highly good women are regarded in Islam?

With the notable exception of the "Genuine Islam" magazine of Singapore, I have found an intolerance and censorship in the Muslim English press against printing news that apparently fails to suit the tastes of the editors, who also received quite thin-shined plain speaking by a new Muslim who holds Islam above all else. Only

## Letters To The Editor

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

### Bakeyathul Hasanath Free English School

Sir,—I fully agree with Mr. C. Vaitylingham, the head of the above charitable educational institution referred to in "Muslims Remember Rome". So far I remember this school originally started as a Madrasa for poor Islamic children at Grandpass in 1933.

Eventually a Committee of Thirteen (an unlucky number) with Mr. A. R. A. Razik, J.P. U.P.M., M.S.C. M.M.C. as President, took control of it and converted it into a primary school on the assurance that the President would forge it to government recognition to Grant-in-aid if he were returned to the Municipal Council as representative of the Grandpass Ward or be nominated to one of the seats.

In 1936 he was nominated to the State Council and on that occasion a welcome address by the Committee was read and handed over to him. The following is culled from that address:

"Your noble services for the improvement of the lives of the poorer classes, your constant care of the sick and the afflicted and your ever-open purse to the needy and the helpless, ..... is an inspiration. We feel confident that you will make every endeavour to obtain in the immediate future state recognition for grant for this institution. We also hope to later convert this Madrasa into a secondary school providing higher education ..... that you will spare no efforts in helping us to achieve this object".

It is 1-40 today. The school is not yet recognised, let alone "registration" following the heels of recognition for state aid.

There are over a hundred poor Islamic children attending this school with impending dread of their parents being prosecuted by Municipal Education Committee for allowing their children to attend an unrecognised school.

Ordinarily any school, takes 6 months or at the most a year for recognition. If the Manager takes an active interest for that purpose.

Certainly its unrecognised existence for 6 years is a "super tub-thumper's" extraordinary feat—Yours etc.,

GRANDMOTHER OF GRANDPASS.  
Grandpass, 2-1-40.

### Performance of Prayer at Jummah Time.

Sir,—In reply to Mr. Shafi's letter of the 2nd ultimo, in your issue of the 9th idem I had quoted a Hadeeth from "Saheehul Muslim" through Haashiyathul Baajoory re the above subject, the authenticity of which no Muslim would dare to challenge. I may also mention that that the same interpretation is given in pages 86 and 87 of

"Genuine Islam" of the Muslim magazines in English, printed any word about the proposal for a yearly congress of Mosque Societies at Jitte, Arabia on a muslim non-sectarian and non-political program.

But I am given confidence by the contents of your first few issues that the "Star of Islam" is in the same class of fairness as "Genuine Islam" and that you also will give the Jilla Congress movements space for hearing and discussion from time to time. I pray that your venture, *insha'allah*, will soon develop into a great international daily newspaper. I am sure it is a morning star, heralding another glorious dawn on Islam's firmament, breaking through the many dark and heavy clouds.

Gratefully, with Salaams,  
A plain American-Muslim Convert  
L. GLICK (YUSUF SELIM ISMAIL)  
Jamul, California, U.S.A.,  
Nov 8, 1939.

the 'Fathl-Mu'een" (Taanathu-Thalibeen) Egyptian edition, part 2, followed by the Hadeeth quoted by me.

I wish to draw the attention of your correspondent to the following books, where it is stated that one should pray the two raka'aths "Thahiyathul-Masjid" provided one has time to complete same prior to the commencement of the Obligatory congregational prayer:—"Fathkul Majeed" pages 199 and 200; "Maghani" pages 102, 141 and 167; "Mahalli" page 280 and "Murshid", the chapter entitled Jum'ah. It is stated on page 114, part 1 of the "Saheehul-Bukhary" as follows:—"If the Imam sees a person sitting down (in a mosque) without performing the two raka'aths Sunnah i.e. "Thahiyathul-Masjid" he (the Imam) should order the person to pray". On the same page the following Hadeeth supports the fact. When the Holy Prophet (P.O.H) was sermonising, a person entered the mosque. The Holy Prophet (P.O.H) asked him, "Did you pray the two raka'aths? (i. e. Thahiyathul-Masjid). He said no. Then the Holy Prophet (P.O.H) ordered him to pray. This Hadeeth was related by Hazarath Jabir to Hazarath Omar Farook who related it to Hazarath Sufyan and he told it to Hazarath Ali Ibn Abdullah.

The only case where this prayer is

prohibited is for a person who prays having sat down for some time or from the beginning of the sermon inside the mosque.

Mr. Shafi in your issue of the 30th December, 1939 having given the diverse opinions of the Imams, which too ultimately indicate that the two raka'aths should be performed goes on to give his personal opinion of the subject and says "if the worshipper is to reap the full harvest of the Imam's sermon he should pay full attention to the Imam by performing the optional prayer before the commencement of the sermon". But we are speaking of one who probably comes late, consequently the late comer has already missed a portion of the sermon.

From the foregoing facts and Hadeeths, we see that the Supreme Authority of the religion has ordered persons to perform the two raka'aths Thahiyathul-Masjid even when the Imam is sermonising, and all true followers of our Holy Prophet (P.O.H.) should carry out His examples.

Apologising for having to waste so much of your valuable space on such a simple matter.

Yours etc.,

A. G. C. HASSAN.

244/45, Colombo Street,  
Kandy.

## "Three Lions" is a first-rate Swadeshi product.

A. R. A. RAZIK, M.S.C., M.M.C.

### Read the opinion of Ceylon Celebrities about "Three Lions".

"Hajara Villa,"

Fareed Place,

Bambalayatiya South.

22nd May, 1939

I will always appeal to all those who smoke or sell cigarettes to pay special attention to "Three Lions" as a first-rate Swadeshi product produced by 100% Ceylonese Labour.

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(Sgd.) A. R. A. RAZIK

Rothmans hold similar recommendations from Sir Solomon Dias Bandaranaike, K.C.M.G., Sir J. C. Ratwatte, Chief Adigar, The Hon. Mr. S. W. R. D. Bandaranaike, Mr. D. S. de Fonseka, Deputy Speaker, etc., etc.



# THREE LIONS

For Quality, Purity and Flavour!

## The Star of Islam

A CULTURAL WEEKLY

COLOMBO: JANUARY 13, 1940.



### Saint Worship

ALLAH in the Holy Book (Chapter IV—verse 48) says as follows:—

"God forgiveth not  
That equals should be set up  
With Him, but He forgiveth  
Anything else, to whom  
Ye please!; to set up  
Equals with God  
Is to devise a sin  
Most heinous indeed."

Reference may also be made to 4-116 and 9-31 and 34.

In spite of this clear indication of GOD'S express command, it is a chronic weakness of human beings to be ever in search of something tangible for adoration and worship. In the time of MOSES, for instance, SAMIRI'S effort to replace GOD by a golden calf is a classic example. In the Muslim East Saint worship has assumed the proportions of a cult and on any Friday night during the *urs* of a Muslim Saint it is a common sight to see Muslims, in their thousands, especially women, begging, praying and beseeching the particular saint for the granting of their prayers. We can even witness Muslims doing *poojah* at the shrines of Christian Saints and even Hindu Idols.

These misguided Muslims forget and do not realise that they are committing the gravest crime in the Islamic religious Law,—*Shirk* or Polytheism—for which there is no forgiveness.

This human failing invaded even the sacred territory of the Hejaz and it is not difficult to see that the advent of Ibn Saud was inevitable under GOD'S Laws.

On the other hand the tombs of reputed Muslim Saints play an important part in the spiritual aspect of the Islamic religion.

Saints are referred to as *Awliyas* or the friends of GOD and the Quran refers to dead saints as not being really dead, but alive in the full sense of the term, although they cannot be seen with the physical senses. Hence the place where a Saint is buried is a holy place in the sense that it is a place of spiritual purity, which is conducive to correct religious meditation.

Such a Mausoleum is pure and clean in the same sense that a Mosque is, and we all know of the practice of the

Prophet to adjourn to the mosque for a short prayer at all times, even when he was busily engaged in ordinary business and worldly matters.

IMAM GHAZZALI too advocates frequent contact with Saints, either live or dead, when a Muslim finds his spiritual ardour slackening, for a rekindling and fanning of the dying embers of spirituality.

Sufis explain the efficacy of Mosques, in which Saints are buried, for religious meditation, as being due to the frequent visits of Angels of God's mercy.

Whatever the reason may be, the prayers in such places are always addressed by genuine Muslims to the Almighty Allah and not to the Saint, preceded generally by a prayer to God for mercy on the soul of the very saint himself.

How calm, peaceful and restful the tomb of a great Muslim Saint can be, can easily be realised if a Muslim betakes himself to such a place, for instance the Durgah of the great Saint at Nagore or Ajmer Sharif.

A sincere Muslim will always find there the peace of mind, which he will not be able to find elsewhere, and he will be able to concentrate his mind on GOD with the greatest possible ease, but the invocation must be made to God Almighty and not to the Saint.

So long as a Muslim understands that *Shirk* or the association of any created being, or thing along with God is forbidden in Islam and that his mind is free from this taint when he is addressing his prayer to God Almighty at the shrine of the Saint, he will at once feel a common bond between him and the Saint—who be it noted the Quran asserts is still alive—the common bond being the intense awe and love which he feels towards God, in association with the saint.

If, further, the doctrine of *Tauheed* is understood in its correct sense, such a Muslim will also realise that the reality of the Saint is due to the reflection of God's attributes in the Saint. It is therefore not a matter of surprise if some Sufis justify even an appeal to the saint direct for help, on the sole ground that the appeal is really made to the attributes of God, reflected in the Saint. But this is fine distinction which is not understood by the common herd and it may lead to *Shirk* in the case of the ordinary Muslims. It is owing to this degradation of a fine spiritual force that Muslims in Ceylon have sometimes to stomach unseemly behaviour by other Muslims at these shrines.

The path of spiritual ascent is steep and slippery and the downfall of the careless and the unwary, and the ignorant will be all the greater.

From The Mimbar

## CHILDREN—A FOREMOST BLESSING

### PARENTS' DUTY TOWARDS THEM

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

By MOULVI S. U. M. HIBATHUL CAREEM

PRAISE be to Allah and His blessings and peace on our Lord Muhammad and on his relatives and followers.

O Muslim brethren! Fear Allah and observe your duties unto Him properly. Ponder well on the advices conveyed to you through the beautiful and unchallengable verses of the Holy Quran and act according to them and be thankful to Allah.

Allah hath graciously and considerably given us numerous good things of which the blessing of children comes among the foremost. They bring happiness and contentment to our hearts and become the sweet-smelling blossoms of our family life and adorn our household. They are our treasures and on them lie our great hopes for the future progress of the community.

To enjoy the happiness and contentment a household with children can give us we must first see what the essential that will secure that blessing for us. We must see what the duties of parents are towards their children and vice versa.

Allah gave us that blessing. Let us be sincerely thankful to the giver of such a priceless thing. Allah gave us the necessary advices as to how the children should be brought up. He says in the Holy Quran:—

"And (remember) when Luqman said unto his son, when he was exhorting him. O my dear son! Ascribe no partners unto Allah. Lo! to ascribe partners (unto Him) is a tremendous wrong—"

"O my dear son! Lo! though it be but the weight of a grain of mustard-seed, and though it be in a rock, or in the heavens, or in the earth, Allah will bring it forth. Lo! Allah is subtle, aware". "O my dear son! Establish worship and enjoin kindness and forbid iniquity, and preserve whatever man befall thee. Lo! That is of the steadfast heart of things".

"Turn not thy cheek in scorn toward folk, nor walk with pertness in the land. Lo! Allah loveth not each braggart boaster." "Be modest in thy bearing and subdue thy voice. Lo! the harshest of all voices is the voice of the Ass. Sura 31 verses 13, and 16-19.

The children must be taught how to be dutiful first to Allah and then to their parents. They must be given a sound knowledge of the religion of Islam to fortify their beliefs and guide them to the right practice of Allah's commandments, to be

modest and morally clean to help them to imbue themselves with good qualities, to be obedient to their parents, to respect their elders, have a good feeling towards the community and love their mother country. The parents by themselves or through competent instructors impart to them these essentials and see that their children practise accordingly. The parents must see that the children come up in the right form so that they may by their conduct in life, prove to be the valuable sweet-smelling flowers and the future hopes of their parents and a blessing to their countrymen.

Our ancestors taught their children Islamic knowledge first. They taught them the Holy Quran, the Hadith of the Holy Prophet and gave them all necessary instructions in religion by which they knew and enjoyed the blessings of this world in a pious and god-fearing manner.

It is most unfortunate in our days to see the parents aiming solely at giving their children only secular education discarding the commandments of Allah and His Rasool which require them to teach their children the essential religious knowledge to enable them to become true Muslims. They allow them to wander in this world as they like without any sort of moral guidance in them. The children finding the ways of their parents quite different to their own careless manners, disobey and ignore them. Such parents with their children become degraded in the presence of god and man. They prove by their follies to be a liability on the community and hindrance to its progress. They must be admonished and diverted from their un-Islamic ways and their eyes made open to see their downward track and given to understand that the key for happiness in both the worlds lies in knowing and practising the pure and true Islamic principles as shown by Allah and His Rasool (Peace and Blessings be on Him). They should know that if they discard Allah and His Rasool's admonishments they shall become losers. God Almighty says,

"Who so seeketh as religion other than Islam it will not be accepted from him, and he will be of the losers in the Hereafter". Sura 3 verse 85.

O Allah! Guide us and guide our ancestors and our children in the right path accompanied with Thy pleasure. Forgive our sins and the sins of our ancestors and our children and shower Thy mercy on us. Verily Thou art Most Merciful, Forgiving.—*Ameen*.

(Translated by Moulvi M. A. Laif

## 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)

**BIOLOGY**:—While reviewing the Quranic exhortation to cultivate science, I have already shown though very briefly, how forcefully it has appealed to the Muslims to study plant-life. Now I shall briefly touch upon their pioneer work in this field in the words of an eminent historian:—"Botany they advanced far beyond the State in which it had been left by Dioscorides and augmented the herbalogy of the Greeks by the addition of two thousand plants. Regular gardens existed both in Cordova and Baghdad, at Cairo and Fez for the education of pupils, where discourses were delivered by the most learned in sciences".

The work of Muslim scientists in Zoology was no less remarkable for the Quran has referred to animal life as constituting a mighty sign of the greatness and glory of the Lord. Among Muslim zoologists Ad-Damiri ranks supreme. He is famous for his history of animals "a work which", according to Ameer Ali, "foretold Buffon by seven hundred years".

**Geology and Geography**:—The Quranic injunction to ponder over the problems of the formation of the earth and the conditions of life obtaining thereon was greatly responsible for infusing in the Muslims an enthusiasm for Geological and Geographical studies. Geology was cultivated by the Muslim scientists under the name of a "Tashreeh al-Ard" (the science of the anatomy of the earth) and to this branch of knowledge they made important contributions. In the field of Geographical research, however, their contributions were great and glorious. They studied physical features, climatic conditions, variation of seasons and properties of the soil and arrived at important and far-reaching conclusions. They determined the form of the earth and measured its size. "On the shores of the Red Sea, in the plains of Shinar, by the aid of an astrolabe, the elevation of the pole above the horizon", observes Draper, "was determined at two stations on the same meridian, exactly one degree apart. The distance between the two stations was then measured, and found to be two hundred thousand Hashemite cubits; this gave for the entire circumference of the earth about twenty-four thousand of our miles, a determination not far from the truth. But since the spherical form could not be positively ascertained from one such measurement, the Khalif (Mamun) caused another to be made near Cufa in Mesopotamia. His astronomers divided themselves into two parties, and starting from a given point, each party measured an arc of one degree, the one northward the other southward. Their result is given in cubits. If the cubit employed, was that known as the royal cubit, the length of a degree was ascertained within one-third of a mile of its true value. From these measures, the Khalif concluded that the globular form was established". They made maps of the world and, in the words of Draper, "Al-Baghdadi left one (book) on land surveying, so excellent, that by some, it has been declared to be a copy of Euclid's lost work on the subject". Their pioneering work in Mathematical Geography has been commented upon by the author of the

*Spirit of Islam* in these words (p. 394). "Their progress in Mathematical Geography was no less remarkable. The works of Ibn-i-Balkal, of Makrizi, al-Jstakhri, Masudi, al-Beiruni, al-Ku' and al-Idrisi, Kazwini, Ibn-ul-Wardi, and Abul-beda, show what the Saracens attained in this department of science, called by them the *rasm-ard*. At a time when Europe firmly believed in the flatness of the earth, and was ready to burn any foolhardy person who thought otherwise, the Arabs taught geography by globes".

**Astronomy**:—Time and again does the Holy Quran speak of heavenly bodies as manifestations of the might and majesty of the Ruler of the universe. It repeatedly refers to the revolution of the planets in their orbits, the variation and succession of night and day, the phenomena of the appearance and disappearance of the Sun the changes of the Moon, and the immutable law pervading the movements of the planets.

It is gratifying to note that the Quranic invitation to study celestial phenomena has not fallen on deaf ears, for the world of Islam has produced a galaxy of illustrious astronomers whose epoch making discoveries have immortalized their names in the history of progress, and the Arabic names which the stars of the larger magnitudes still bear on the celestial globes shall always continue to remind students of Astronomy of the genius of Muslim astronomers. It is impossible at this occasion to review at some length the researches of Muslim astronomers. Only a very brief survey is possible.

Mashaallah and Ahmed Al-Nahavendi were the inaugurators of astronomy among the Arabs. Mashaallah "the Phoenix of his time", according to Abul Faraj "wrote several treatises on the astrolabe and the armillary sphere, and the nature and movement of celestial bodies—works which still evoke the admiration of scientists". Al-Nahavendi corrected several Hindu and Greek notions in his astronomical table called Al-Mustamal, Send Ibn Ali, Yahya Ibn Abu-Mansur, and Khalid Ibn Abdul Malik, made extremely valuable observations in connection with the equinoxes, the eclipses, the apparitions of the comets, and other celestial phenomena. Al-Khwarizmi translated *Siddhanta*, the book of Indian Tables and added to it his own observation. The encyclopaedist Al-Kindi, who was the author of two hundred works on diverse subjects, wrote numerous treatises on Astronomy which are valuable in the

extreme. "Abu Mashar (corrupted by the Europe of the Middle Ages into Albumazar) made the celestial phenomena his special study: and the *Zij-abi-Mashar*, or the Table of Abu Mashar, has always remained one of the chief sources of astronomical knowledge". The discoveries and observations of the three brothers, Mohammed, Ahmed and Hasan, relating to the evaluations of the mean movements of the Sun and other astral bodies, the obliquity of the ecliptic, the variations of the lunar altitudes, the precession of the equinoxes, and the movements of the solar apogee bear testimony to the genius of Muslim scientists. The Astronomical Tables of Al-Batani, the introducer of sine and co-sine instead of the chord in astronomical and trigonometrical calculations were translated into Latin and furnished for many centuries the ground work of Astronomy in Europe. Ali Ibn Amjur and Abul Hasan Ali Ibn Amjur are famous for their calculations of the lunar movements. Abdur Rehman Sufi is noted for his improvements in the photometry of stars. Prince Jafar has given us his important observations regarding the erratic movements of comets in his very valuable treatise. The discoveries of Al-Kohi relating to the summer solstice and the autumnal equinox are a most valuable contribution to astronomical learning. The Astronomical Table of Abul Wafa called the *Zij-ush-Shamil* "is a monument of industry and keen and accurate observation. He introduced the use of the secant and the tangent in trigonometry and astronomical observations. "But this was not all", says M. Sedillot, "struck by the imperfection of the lunar theory of Ptolemy, he verified the ancient observations, and discovered, independently of the equation of the centre and the variation, a third inequality, which is no other than the variation determined six centuries later by Tycho Brahe." Ibn Yunus, the inventor of the pendulum and the measurement of time by its oscillations, is "famous for his great work named after his patron and sovereign, Zii-ul-Akbar-al-Hakimi, which soon displaced the work of Claudius Ptolemy. It was reproduced among the Persians by the astronomer poet Omar Khayyam (1079); among the Greeks in the syntax of Chrysococca; among the Mongols by Nasiruddin Tusi, in the *Zij-il-Khani*; and among the Chinese, in the astronomy of Co-Cheou-King in 1280; and thus what is attributed to the ancient civilization of China is only a borrowed light from the Muslims". The astronomical treatise, al-Kanun-al-Masudi, written by the master thinker al-Beiruni, whose work in numerous branches of learning has drawn high praise from scholars of all nations, is a "Monument of learning and research". The astronomical observations conducted by a body of savants, with Omar Khayyam and Abdur Rahman al-Hazimi at their head led to the reform of the calendar which preceded the Gregorian by six hundred years and is said by a competent authority to be even more exact. The era which was introduced upon these observations was named after Malik Shab, the *Jalalian*". Ulugh Beg, the son of the mighty Emperor Timur was "an astronomer of high rank and presided at the observations which have immortalised his name. Ulugh Beg is separated by only a century and a half from Kepler". "The first observatory in Europe", says Ameer Ali, "was built by the Arabs. The Giralda, or tower of Seville, was erected under the superintendence of the great Mathematician Jabir Ibn Afiah in 119 A. C. for the observation of the heavens. Its fate was not a little characteristic. After the expulsion of the Moors it was turned into a belfry, the Spaniards not knowing what else to do with it." "The Arabian astronomers", says Draper (Conflict: p. 11.) "also devoted themselves to the construction and perfection of astronomical instruments,

to the measurement of time by clocks of various kinds, by clepsydres and sun-dials. They were the first to introduce, for this purpose, the use of the pendulum". To the Muslims goes also the credit of the revolutionising invention of the telescope. Its inventor Abul Hasan describes it as "a tube to the extremities of which were attached two dioptries". It was further improved by Abul Hasan's Muslim successors and used with great success in the observatories of Maragha and Cairo.

I hope it will not be out of place to refer briefly here to what might be called Applied Science. "The effects of this scientific activity are plainly perceived in the great improvements that took place in many of the industrial arts. Agriculture shows it in better methods of irrigation, the skillful employment of manures, the raising of improved breeds of cattle, the enactment of wise codes of rural laws, the introduction of the culture of rice, and that of sugar and coffee. The manufactures show it in the great extension of the industries of silk, cotton, wool; in the fabrication of Cordova and Morocco leather and paper; in mining, casting, and various metallurgical operations; in the making of Toledo blades." The invention of the mariner's compass and the introduction of navigation charts was also the product of the same scientific spirit and made Muslims the masters of the sea.

The intellectual upheaval created by Islam was a gigantic one. There is not a single department of learning which the Muslim scholars have left untouched and in which they have not carved out a high position for themselves. At this occasion I have confined myself to some important exact sciences. The Muslim contribution to normative sciences, philosophy, art and literature, which is as great and in some cases even greater, has been totally left out.

Ladies and Gentlemen! Before I finish I might with advantage touch upon a sad phase of the intellectual progress of the Muslim world. From the very first day of the inception of Islam, its followers had to face the fierce animosity of barbarous or semi-barbarous nations which surrounded them on all sides. The Holy Prophet Muhammad himself (may God send His peace upon him!) was forcibly drawn into war by the ignorant savages of Arabia several times and his followers have been sharing the same fates up to this day. Never were Muslims allowed peace of mind for even a short time. With the countries of Christendom on the north and in the west and Mongols and Tartars and Hindus on the east, the Muslim Empire was continuously engaged in warfare for its bare existence. For ten centuries the world of Islam persisted in its glorious march on the path of the mental and material progress; but at last the forces of destruction which the non-Muslim nations of the world to whom science was an un-mixed evil because it destroyed their religious beliefs which could not withstand the light of reason, had set in motion inflicted misfortune after misfortune on the Muslim world. The two great centres of Muslim learning Cordova and Baghdad were brutally destroyed one after another by the Christian nations of Europe and the Mongol chieftain Halaku respectively. A wholesale slaughter of Muslim scholars and a thorough destruction of Muslim libraries, academics, universities and other implements of civilization, was staged throughout the Muslim Empires of Spain and Baghdad by the enemies of scientific learning. To give you an idea of the magnitude of the calamity which befell the Islamic civilization, I shall give a brief description of the sack of Baghdad by the Mongols which exemplifies what happened in other cities in the words of the author of the *Spirit of Islam*. He says (p. 402): "For three days the

(Continued on page 7)

## The Realised Knowledge Of The Sufis And Human Intellect

By O. S. ISMAIL

FROM time immemorial thinkers have failed to understand the secret wisdom of the mystics, the salt of the earth, realised through their inspiration. This knowledge has baffled the attempts of so many at solution scientifically or otherwise and today we find that they have discarded and left this severely alone.

In order to understand this item we should have conscious discourse with the Sufis. Our whole horizon is widened by such contact with these great souls who have instructed and continue to instruct the world in wisdom. We feel our mind awakened expanded and suffused with light and fired with enthusiasm from such fellowship. The soul of a sufi is a ship laden with truth and beauty and all who have the opportunity of coming in contact with it share its inexhaustible treasures. The words of these divinely gifted men are sacred and precious for they communicate to us the things which God has whispered to their souls in silence. These are celestial beams which shining inwards, purge and disperse all mists, and irradiate the mind through all powers. Although the thinkers overlook this due to their lack of capacity for such, subsequently by shuhood-self consciousness, this Kashf-illumination dawns in their Qalb as inspired secrets. Nature and her secret flashes upon that inner eye which is the bliss of solitude. We can find for ourselves that the truth embodied in what the Sufis have said were the results of their own experience.

The wise men of the time were incapable of recognizing, the divine knowledge, which Saint Mohiyaddin Abdul Cader Jilani gained through his power of Meditation, and consequently the Ulemas fooled him. To this the Saint replied "according to my Wujud, truth, Alam the universe goes on due to me. All the things what the prophets—Moses and Jesus did, are now happening in me. I am the secret of Truth. Wherever I may be, I will save the ones who wholeheartedly wish me and so on he gave out several secrets. Because he was conscious of Wujud, he was secret of Truth.

Then again Sheikul Akbar Ibnal Arabi giving out the secrets of Wujud as it was with divine knowledge due to his practical brimming illumination had clearly said "If a knower gives out what passes in his mind, the veterans consider him to be ignorant; the orthodox retort and shun him. The truth is, God has given his beloved miracles which are but a kind of the miracles of Prophets. It is not improper to talk in their own way because some scholars are not able to understand them". "Those who are not of us are not fit for this knowledge; and they lack knowledge to see these books". According to Francis Bacon "all knowledge admits of two kinds of information; the one inspired by divine revelation, and the other arising from the senses".

As such is the case, it is dangerous to judge the ilm of the Sufis with knowledge derived from the study of books. Those who wish this ilm should have philosophical discourses with the Sufis and correct their mind according to

their (Sufis) teachings. People who go to them with their difficulties practical or philosophical find peace gradually penetrating their hearts, spirits and souls; and a moment comes when the solution of their problems appears. Naturally to them and in the most clear and definite manner. They point out that the goal of human life is far higher than the enjoyment of earthly pleasures and that it consists in realizing the ultimate truth that is latest in every man. Sufism is an experience which is free and fluid like the flow of a stream. It is only in these circumstances can they come to know this ilm. The secret and open knowledge of the Sufis cannot be gauged by human intellect except through natural Aql, divine knowledge. Nature is but the instrument of an effect whose cause is God.

Our Holy Prophet Mohamed (P.B. O.H.) in his Mihrab, Ascent, saw all the secrets of Malakut till Sidrathul Munthaha, the stage where names and attributes, asma-wa-Sifat, drop off, and Dhat, Reality alone remains, and further beyond saw the manifestations in Atami Arwath, Soul world. When he told his experiences, to his Sahaba, disciples, it was only Abu Bakr Siddiq who understood them and the others being incapable, took them to be foolery. These very others, later on, after their own individual experiences came to know the secrets of this heavenly journey. Therefore as the knowledge of Wujud of the Sufis is boundless, it should be known by the ways and means mention above. Tauhid is oneness and some people consider Haq and Kalq as same. Some go astray as they take Kalq as the material body and get confused. Kalq means Sifat. This Sifat annihilating and becoming non-existent is Tauhid. Take a dark room as an example. When a lamp is lit, this darkness does not exist. In this case neither did the darkness turn into light nor did the light turn into darkness. In the same way Kalq which means Sifat, attributes become non-existent due to the light of Haq.

"I swear upon the God with whom Mohamed's Nafs is, that my words are true". If the secret of the above is known, the truth can be judged. "Several groups will enter heaven without being questioned." If the rith of this Hadith is well understood the secret of the Wujudjyyas can be imagined. To understand the ilm of the Sufis it is necessary to know the sequences of Dhat, Sifat, Asma and Af-aal. The cleverest argument is no substitute for personal realization. The brain can answer only with barren words whereas the spirit answers with the ravishing experience of internal illumination.

"Man is a spiritual being; the proper work of his mind is to interpret the world according to his highest nature, to conquer the material aspects of the word so as to bring them into subjection to the Spirit" says Robert Bridges,

"If thou wouldst be acquainted with the inner meaning Drop the letter and adopt the Spirit."

Moulana Rumi in Masnavi

## Earthquake Havoc In Turkey

(Continued from page 1)

Government has contributed £25,000 to the Turkish Relief Fund.

His Majesty, the King Emperor in the course of a message to the President of the Turkish Republic says:

"I am deeply shocked by the news of the calamitous earthquake which has inflicted so much sorrow and suffering upon the Turkish people and I would ask you to accept my assurance of the profound sympathy that is felt by my people at the widespread distress which this disaster has caused through so great a loss of life and property."

Mr. Chamberlain's message says: "The report of the disastrous earthquake in Anatolia has filled me with horror and I have been much distressed to hear of the large death roll. I hasten to assure Your Excellency of my sympathy with the Turkish people and especially with those who are suffering personally as a result of this tragedy."

Rumania has offered £15,000 worth of timber.

Greece has promised 2000 sterling worth of medicines.

The American Red Cross Society has contributed 10,000 dollars to the Relief Fund.

All the Muslim countries have sent messages of condolence and also gifts of cash and other help.

The Greek Government is also sending trained Doctors, Nurses and Stretcher Bearers to assist the rescue work.

The Bulgarian Government has ordered the despatch of five thousand sterling worth of goods and building material.

The Grecian King has despatched a personal message of sympathy to the Turkish President.

Maj.-General Wilson, General Officer Commanding British Troops in Egypt who is co-operating with Prince Mohammed Ali, President of the Committee of Turkish Earthquake Relief has despatched twenty large army tents to Anatolia and also contributed a hundred sterling to the relief fund on behalf of the British troops.—*Deccan Times.*

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### The Cultivation of Science By Muslims

(Continued from page 5)

streets ran with blood, and the water of the Tigris was dyed red for miles along its course. The horrors of rapine, slaughter, and outraged humanity lasted for six weeks. The palaces, mosques and mausoleums were destroyed by fire or levelled to the earth for their golden domes, the patients in the hospitals, and the students and professors in the colleges were put to the sword. In the mausoleums the mortal remains of the sheikhs and pious imams, and in the academies the immortal works of great and learned men were consumed to ashes: books were thrown into the fire or where that was distant and the Tigris near, were buried in the water of the latter. The accumulated treasures of five centuries were thus lost for ever to humanity. The flower of the nation was completely destroyed".

The after-effects of these fatal happenings were demoralising in the extreme and exercised a far-reaching influence on future Muslim history. The moral force of the Muslim nations ebbed away with the defeat of arms and the intellectual spirit of Islam has remained passive all these centuries for the Muslim nations, surrounded on all sides by enemies, have been continuously engaged in a bitter struggle for their very existence. Literary and scientific activity has, however, appeared whenever opportunity has offered itself. Thus it was during the reigns of the Turkish Emperors, Selim I, Sulaiman and Murad, and a recent example of this in India is the revival of learning inaugurated by the learned and enlightened ruler of the premier State of Hyderabad, that prince among the learned and learned among the princes, the "Sultans-ul-ulem", His Excellency Asif Jah Mir Osman Ali Khan. Among his numerous achievements in this direction are the Osmania University and the Translation Bureau. The Osmania University which imparts all education in ancient and modern learning through the medium of Hindustani and stands in proud contrast against other universities of India where the medium of instruction is English, might be regarded as a modern prototype of the Nizamiyah University of Baghdad established in the fifth century of the Hijra. The Translation Bureau which bears upon its shoulders, the responsibility of translating all modern knowledge as also all important books of ancient learning into the Hindustani language may be well compared with similar institutions which flourished under Mamun and other muslim rulers.

It may again be affirmed that Islam was in no way responsible for the intellectual stagnation of muslim nations after the fall of Baghdad and Muslim Spain. The charge of obscurantism often levelled against Islam is thoroughly unfounded. The observations of M. Gobineau in this connection are well worth consideration. He says:

"Imagine in any European country the absolute predominance of military and administrative despotism during a period of two hundred and fifty years, as in the case of Turkey; conceive something approaching the warlike anarchy of Egypt under the domination of foreign slaves—Circassians, Georgians, turks and Albanians; picture to yourself on Afghan invasion, as in Persia after 1730, the tyranny of Nadir Shah, the cruelties and ravages that have marked the accession of the dynasty of Kajars, unite all these circumstances with their naturally concomitant causes, you will then understand what would have become of any European country although European and it will not be necessary to look further for any explanation of the

ruin of Oriental countries, nor to charge Islam with any unjust responsibility".

"Another eminent writer, Pierre Loti, observes:—

"Among us Europeans it is commonly accepted as a proven fact that Islam is merely a religion of obscurantism, bringing in its train the stagnation of nations, and hampering them on that march to the unknown which we call "Progress". Yet such an attitude shows not only an absolute ignorance of the teaching of the Prophet, but a blind forgetfulness of the evidence of history. The Islam of the earlier centuries evolved and progressed with the nations, and the stimulus it gave to men in the reign of the ancient Caliphs is beyond all question. To impute to it the present decadence of the muslim world is altogether too puerile".

In truth, Islam intends the Muslim community to be a community of intellectuals, and the cultivation of science and all other forms of learning is one of the primary aims of Islam. Had it not been for the Muslims, Europe would never have seen its way to the Renaissance and the modern scientific era would never have dawned. Those nations who have received their knowledge of science from Europe are in fact indirectly the disciples of the Islamic community of the past. Humanity owes to Islam a debt which it can never repay and gratitude which it can never forge.

Before I conclude, let me affirm once more that the Muslim community is out and out a creation of Islam which in its urge is rooted in Divine revelation. Nothing but a belief in and the practice of Islam can make an individual a muslim. Islam has laid it down as a religious duty that a Muslim should enquire into the reality of objects around him, so that this scientific enquiry may lead him to a knowledge of his Creator. Scientific enquiry in Islam is not an end but a means to the attainment of a higher end—the realisation of the source of all Life and Light, in one word, Allah. And this is really the true end for humanity. "From God we are and unto God is our return". (Al-Quran).

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### EGYPT

#### Progress of the Army

In an interview with "Al-Ahram," Major-general N. M. Macready, President of the British military Mission spoke in high terms of the progress made by the Egyptian Army in a comparatively short time.

The greatest difficulty encountered in training Egyptian soldiers was on the mechanical side he said: "Most conscripts joined the colours with practically no knowledge of mechanical work, hence the decision to establish the Military Trades School. He wished however to state in fairness to the Egyptian Army that similar difficulties were met with in England and other countries when the different units were mechanised.

He also wished to place on record the steady improvement in the standard of officers. It was gratifying to him that the reports of some of the officer who have passed the Staff College not below the cultural and technical standard of British staff officers themselves.

With regard to rumors to the effect that the Military Mission interfered in administrative matters, general Macready said that such reports were unfounded as the duties of the Mission consisted in training the Army and giving such advice as might lead to the progress of the defence forces of an allied country.

He went on to say that he did not interfere in the appointment or promotion of officers as such matters were entirely in the hands of the Egyptian authorities. If on occasion the Mission recommended a certain candidate for a post, they did so in the best interests of the Army itself, whose standard of efficiency they were anxious to raise to the highest possible level.

Asked about the report that the number of members of the Mission was being unduly increased, the General pointed out that the Egyptian Defence Force had been turned into a mechanical force, a task which required work by a large number of officers in charge of training and instruction.

He stated examples where such an increase was inevitable in the interest of the Army and added that before long the question of training would be placed in the hands of Egyptians.

The correspondent enquired whether Egypt was in danger of being invaded by a foreign army. Major-General Macready replied that if he were asked to undertake the task of invading Egypt at the present moment, he would not welcome it, as the forces in Egypt were already for any emergency.

He concluded by expressing the hope that the Army of King Farouk I would prove itself to be a worthy successor to the Army of Mohammed Aly the Great, with the added distinction that it would be entirely Egyptian.

Thanks the efforts of Murad Sid Ahmed Pasha, former Minister in Berlin all the Egyptians interned in Nuremberg camp had been released.

H. M. King Farouk paid a visit to the Libyan frontier and inspected the army, the fortifications and the latest naval establishments recently erected over Marsa Matroh close to Mediterranean side of Alexandria harbour. The King was accompanied by the Prime Minister, Ali Maher Pasha the War Minister, the Commandant and the highest officers of the Egyptian and British navy and army in Egypt. A guard of honour, including Arab Camel detachments of the frontier, paraded before the King who talked in Arabic to many soldiers and officers.

H. M. King Farouk, most probably, it is understood will pay also a short, visit to Soudan very shortly in order to acquaint personally with the defence measures recently undertaken all over the frontier in Soudan.

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Maradana  
Dematagoda Stores  
Dematagoda  
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123, D'Almeida Road, Maradana  
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3, Kurawe Street, Colombo  
A. Sheik Abdul Cader  
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## Musings of a Pensioner-XXIII

(Continued from page 1)  
 tions as ego-unities. The personal pronoun used in the expression 'Rabbi' ('My Lord') throws further light on the nature and behaviour of the ego. It is meant to suggest that the soul must be taken as something individual and specific, with all the variations in the range, balance and effectiveness of its unity. 'Every man acteth after his own manner: but your Lord well knoweth who is best guided in his path.' (17: 86). Thus my real personality is not a thing, it is an act. My experience is only a series of acts, mutually referring to one another, and held together by the unity of a directive purpose. My whole reality lies in my directive attitude. You cannot perceive me like a thing in space, or a set of experiences in temporal order; you must interpret, understand and appreciate me in my judgment, in my will-attitudes, aims and aspirations."

### The Muslims Heaven

The Holy Quran in several verses points out that the life hereafter is incomprehensible to man in this life. My readers should make it a point to collect all these references and study their bearing on each other. Life and the Universe have been created by the Almighty God not for sport, gambling, dancing, eating and drinking, but for a profoundly serious purpose as man will realise in his cost sooner or later. As an example let me quote Allah's description of the Muslim heaven, which is not the sensual heaven so graphically painted by our innumerable traducers, for purposes of propaganda: Chapter XXXII, verse 17 is as follows:—

"Now no person knows  
 What delights of the eye  
 Are kept hidden (in reserve)  
 For them—as a reward  
 For (all good) Deeds."

Chapter III verses 14-15 are as follows:—

"Fair in the eyes of men  
 Is the love of things they covet;  
 Women and sons;  
 Heaped-up hoards of gold and silver;  
 Horses branded (for blood and excellence);  
 And wealth of cattle  
 And well-tilled land.  
 Such are the possessions  
 Of this world's life;  
 But nearness to God  
 Is the best of the goods.  
 "Say: Shall I give you  
 Glad tidings of things  
 Far better than those?  
 For the righteous are Gardens  
 In nearness to their Lord  
 With rivers flowing beneath;  
 Therein is their eternal home;  
 With Companions pure and holy;  
 And the Good Pleasure of God."

Chapter 89, verses 27-30 read as follows:—

"O thou Soul!  
 In (complete) rest and satisfaction!  
 Come back thou  
 To thy Lord!  
 Well-pleased (thyself),  
 And Well-pleasing  
 Unto Him!  
 "Enter, thou, then  
 Among My Devotees—  
 Yea, enter thou  
 My Heaven!"

Those of my readers who wish to be enlightened on the character of the Muslim heaven should read Appendix XII of Mr. Yusuf Ali's superb translation of the Quran. They will then realise that the word "Houri" is a personification of man's righteous deeds and actions in this world, as a woman, who will be his companion in the hereafter. This figure of speech is well-known to persons acquainted with Eastern religions and there is no need to follow the flights of fancy of Western propagandists of other religions, coloured as their lives are with the promiscuous mixing of the sexes in ordinary life and the exotic atmosphere of midnight fox-trots, Lambeth-walks,

and "datos" and "les affaires." These flights of fancy are only emanations from their own rank minds and they are now caught in their own nets. For modern civilized life is rapidly tending, in this matter of sex-appeal, towards such a state of affairs that it is already causing deep concern and uneasiness in the minds of the serious sections of this globe's inhabitants.

### Heedlessness of the Modern Man

Where most of these scientists seem to have gone wrong is in under-estimating God's Transcendence and His immense omnipotence. Most of them only refer to a fourth-dimensional world, whereas the Holy Quran hints at an infinite number of other worlds of higher dimensions, one above the other.

In the words of the Quran:—

"No Just estimate  
 Have they made of God,  
 Such as is due to Him;  
 On the Day of Judgment,  
 The whole of the earth  
 Will be but His handful,  
 And the heavens will be  
 Rolled up in His right hand:  
 Glory to Him!  
 High is He above  
 The Partners they attribute  
 To Him!" (39-67).

The average modern civilized man, secure in the life of ease which his scientific methods of exploitation of the weaker races have brought to him, is either an atheist in the inner depths of his soul—if he has one—or vainly deludes himself—as the Quran says—that he will be secure in the next life as he is in this life.

One has only to read a poem like the *Recessional* of the late lamented Rudyard Kipling to realise the real essence of the thoughts at the bottom of these deluded exploiters:—

"If, drunk with sight of power, we loose  
 Wild tongues that have not Thee in  
 awe,  
 Such boasting as the Gentiles use,  
 Or lesser breeds without the Law—  
 Lord God of Hosts, be with us yet,  
 Lest we forget—lest we forget!  
 For heathen heart that puts her trust  
 In rocking tubs and iron shard,  
 All valiant dust that builds on dust,  
 And, guarding, calls not Thee to  
 guard,  
 For frantic boast and foolish word—  
 Thy Mercy on Thy people, Lord!  
 Amen!"

Like the Israelites, here we have the same idea of God's chosen people, burdened with a mission. Surely the powers of Iblis are unlimited. It is truly wonderful to read of the viles and power of Iblis as depicted in the Holy Book, which my readers should collect and group together and study carefully. Almost all the dictators—great and small—seem to be of the same type. They talk openly of doing good to their people, but at the same time there is a steady accumulation of their private income and the number of their palaces and winter resorts, whether perched on the top of a hill or bathed by the waves of the sea.

### Infinite Life After Death

The Quran clearly indicates that man's life will continue after death and his progress will be infinite. Chapter 84—verses 17 to 20 are as follows:—

"It needs not that I swear by the sunset redness and by the night and its gatherings and by the moon when at her full, that from state to state shall ye be surely carried onward."

Verse 60 of Chapter 56 is as follows:—

"We have decreed Death  
 To be your common lot,  
 And We are not  
 To be frustrated  
 From changing your Forms  
 And creating you (again)  
 In (Forms) that ye know not."

I have already quoted from Chapter 66 verse 8 to show that even after the Day of Judgment and the meeting with Allah the Prophet and those with

him will pray for more light, showing that there will be higher stages of spiritual life even afterwards.

Verse 30 of Chapter 39 is clearer still. "But it is for those who are careful of their duty to their Lord that lofty mansions, one above the other, have been built."

Is there any revelation in the world where this aspect has been more clearly indicated than in the Quran?

Even after the meeting with Allah and lodgment in Paradise where the blessed shall have all that they desire (36-57) there will be a still further life of effort and higher levels to be reached. So infinite is God and so transcendent His Light. Truly man has not estimated God at His proper worth.

But according to the Quran man has been created with the power of a free choice of action and the effort must be first made by him. This third-dimensional world is not a mere passive world where the effect of actions taking place in the four-dimensional world will be manifested—as modern scientific speculations seem to indicate. Chapter 29 verse 69 asserts as follows:—

"And those who strive  
 In Our (Cause)—We will  
 Certainly guide them  
 To our Paths;  
 For verily God  
 Is with those  
 Who do right."

Verse 12 of Chapter 13 says as follows:—

"Verily God will not change the condition of men, till they change what is in themselves."

The Holy Quran has clearly indicated that every action of man in this world has its effect in the worlds above this world, and that Blake was right when he wrote as follows:—

"A Robin Red-breast in a cage  
 Puts all heaven in a rage."

## 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 Sura-thul Fathiha and its philosophical meaning," on Sunday, the 14th instant, at 8-30 a.m., Mr. S. L. Mahmood Hadjar will preside.

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