

Read  
"The  
Star of Islam"  
the Most Popular  
Muslim  
Paper in Ceylon

# The Star of Islam

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

Advertise in  
"The  
Star of Islam"  
the shop window  
for  
only high-class  
goods

VOL. I. No. 31.

COLOMBO: SATURDAY, FEBRUARY 24, 1940.

PRICE 5 CTS. PER COPY.  
ANNUAL SUBSCRIPTION INCLUDING  
POSTAGE RS 3/-.

## Musings Of A Pensioner- XXVIII

(Continued)

### Life Insurance And Usury Contrasted

BY M. T. AKBAR, K.C., B.A., LL.B. (Cantab).

*Formerly Senior Puisne Justice of Ceylon*

IN the first place when a man insures his life for a sum payable on death, this sum is of no possible benefit to him personally because the condition is that it is payable after his death. When a money-lender or usurer lends out money at an exorbitant rate of interest, whom does the excess over the capital profit? Surely it is a benefit to himself which the usurer contemplates and not to some one else after his death? Further the usurer is actuated by a pure motive of gain to himself in his money-lending transaction, and not by a motive of benevolence, loving-kindness, or charity to someone else. This latter feeling is the real reason why anyone effects an insurance on his life, other than endowment policies, to which I shall refer later.

### Object of Insurance

A man insures his life because he wants to benefit someone dependent on him, his wife or his children, or his family, who will be left stranded and penniless in case the bread-winner dies suddenly or prematurely. Surely no human motive can be nobler than such a one? Again why does he insure at all? It is because he has a small but steady income, which will generally end with his death, and by insuring his life he will be compelled to save enough money to pay the monthly or quarterly premia, which he would otherwise spend thoughtlessly. This directly leads to the virtue of thrift, which is entirely opposed to the miser's practice of hoarding which the levying of usury engenders. The insurer's family heaves a sigh of relief, for no longer does the sword of Damocles hang over their heads and the prospect of sudden starvation is relegated to the back-ground. The real reason why usury is objectionable is due to the gradual degradation which usurious transactions silently bring about in the character of the usurer. They lead to unsocial habits, the killing of all human sympathy and feelings of charity and

benevolence, selfishness, secrecy, and to mental sadism and to the oppression of the debtor. How truly the Quran says in two places "Whoever succeeds in eradicating the greediness of his soul, he most surely has succeeded?" (See Surathul Hashr).

### Evils Due To Usury Do Not Take Place in Life Insurance

Now, do all these objections apply to a life insurance? The debtor is a powerful, rich, Corporation who invites the public to effect insurances with them, and can the insurer by taking an insurance policy be in a position to oppress, and injure the Insurance Company when the policy becomes due? Why, every Insurance Company embarks on its business as a matter of profit to itself. Their business is based on the law of averages and the actuarial tables are worked out on a scientific basis, so that what is lost by the Company on one policy is made up on another.

As I have already pointed out, far from degrading the character of the insurer an insurance on his life enables it, because it teaches him the

(Continued on page 8)

## No More 'Hobson-Jobson' Parties?

### Against Islamic Religion

That "Hobson-Jobson" parties were contrary to the principles of Islam was stated by Mr. A. R. A. Razik, who presided at a meeting of Muslims held at the Galle Face Green on Sunday, the 18th instant.

Mr. Razik stated that he had received a communication from the Home Minister that no more new licences would be granted for such "mimicries."

The meeting was held under the auspices of the Jama-Athul-Muslimeen Association to commemorate the Muslim New Year (A.H. 1359) and the Martyrdom of Imam Hussain.

An appeal was made to the Muslim community in Ceylon to contribute its share towards the achievement of the freedom of this country.

Proceedings commenced with a recitation from the Koran by Moulana Mohamed Zubair, after which Mr. W. M. Hassim hoisted the Muslim flag.

The Chairman, explaining the significance of the day, said that that day, Ashura day, was of outstanding significance to Muslims all the world over. The day was also noted for Allah's creation of heaven and hell. Unfortunately in the past the Muslim New Year had not been celebrated in the religious fashion in which it should have been observed. Certain objectionable innovations violating the principles of Islam had been prevalent instead. He had been assured by the Minister of Home Affairs that no more new licences would be granted for such mimicries as the "Hobson-Jobson parties" and it was his hope that those abuses would soon disappear.

### Muslims And Politics.

In the past the Muslims of this country had, he remarked, not taken sufficient interest in politics. They should he suggested, resolve to take more interest so that the other communities might realise that the Muslims were not a negligible community and that their rights could not be ignored. The other communities, he felt sure, would then be generous enough to respond to their legitimate demands.

## NOTICE

### To Readers and Subscribers

We regret we are compelled, owing to the outbreak of war and the consequent rise in the prices of materials used in printing, to give notice to our readers that from 1st March, 1940, the price per copy of the paper will be raised from 5 cents to 10 cents for future subscribers and for weekly sales. As regards subscribers who have already subscribed to this paper for their yearly copies, the price will be the same as before—i.e. 5 cents per copy.

We hope to announce shortly, a scheme under which the management and printing of the paper will be placed, on a better footing, to enable the management to issue the copy twice a week and to include matters of interest to the local Muslims on subjects other than religion, Islamic culture, etc.

Mr. M. I. M. Hanifa said that the day was not one for rejoicing or for parading in the streets the incidents that marked that historic day. It was essentially a day of fasting and prayer and for firm and new resolutions. He deplored the manner in which the education of Muslim girls was being neglected.

Mr. Mohiyadeen Burhan said that the ideals of Islam were being kept alive by the more advanced opinion of the world today.

Mr. Mahesa Ratnam remarked that the fact that they had asked him to speak at that meeting illustrated the broad-mindedness of the Muslim religion.

Dr. M S G Ameer then moved the following resolution, which was carried with acclamation:—

"This meeting requests the Minister of Home Affairs not to issue any licences to 'Hobson-Jobson' parties."  
—*Ceylon Observer*



## Women's Section

## Cast The Beam Out of Thy Own Eye

### A Critical Self Analysis Necessary

By MISS LAYLA HUSSAIN

"Cast the beam out of thine own eye, and then thou shalt see clearly to cast out the mote in thy brother's eye," is an apt saying of Jesus which needs thought and reflection. Every one of us are with many faults.

A critical analysis of ourselves will disclose them. A close study and a better knowledge of ourselves will lead us to live a better and a more thorough life. But conceitedness and pride two great defects which needs first attention, will never allow us to acknowledge them. As long as conceit and pride remains in us it is a far off dream to better our lives.

We are all prone to make mistakes, but the greatest mistake we can make is to find faults with others. Our sister contributors to these pages have time and again repeated the warning that the Muslim Community is degenerating. The only way of uplifting it is by individual correction. The urgent need is the correction of ourselves. But this is not an amiable task, therefore our sisters have taken themselves to the enviable employment of

finding and discouraging on the faults of others. How best could they employ their time? They know no better means for most of them are uncultured, uneducated and untutored. "The Star of Islam" the only Muslim paper in Ceylon affords us ample means to discuss and to place our views before our other sisters. But then, how many of the Muslims ladies have availed themselves of the opportunity. A very few, this is a sure index to the lack of interest of our sisters in Islamic culture or anything pertaining to the interest of women or they are uneducated, so much so, that they cannot express themselves on paper. If this is so the Muslim sisters are in a sorry plight. Therefore, awaken sisters and educate yourselves in the way the Prophet meant us to be educated and let once more Islamic nation be in the van in learning and culture.

### Gratitude To Rab And Man

(Continued from page 3)

sureptitiously though, as if unseen by Allah) which is strictly forbidden in Islam. There is a very common saying in Tamil among the Moors, which runs thus: "சாக்காவுகு இலாத்தா புரல் சாக்ரடாருக்கு" "Sadakavukku illatha Porul Sakradarukku"

This saying is quite true to its words, for more often than not, we have seen such rich men being reduced to mere paupers which is a result of not fearing Allah, the giver, the Greatest Benefactor (whilst man the vicegerent of Allah is the small benefactor by his commands) who asked man to give of what he loves: this, today is money. The poor rate of 2½% should be strictly observed like every other principle. Following all the other principles and neglecting the poor rate is a grievous sin.

When some Muslims become rich, they lead vainglorious, proud and

luxurious lives unmindful of the pangs of hunger their relatives and others suffer from. Some of them ape the 'white,' neglect every religious injunction and waste money on luxurious saloon cars. Some would rather buy costly dogs, instead of helping the poor. Some would prefer adorn themselves with golden teeth, etc., to giving a meal to the poor. Is not this a disgrace to the community? Why not, we follow our great exemplars, the prophet (O. W. B. P.) the Khulafae Rashideen; the great Omar for instance the Amir-ul-Moominin. Wealthy not rich enough to lead such a luxurious life? Are we, humble creatures as we are, greater than they?

Surely, if such Muslims do not change their ways, if they do not fear Allah, if they do not follow His injunctions and admonitions and if they do not show gratitude to Allah and His vice-gent, then, as a certain farseeing lady (Allah bless her!) said, "the Muslims are doomed unless a miracle occurs."

## Children's Corner

## The Prophet Grants A Charter to the Medinites

DEAR GIRLS AND BOYS,

In Medina and its suburbs there were different tribes, and they were in constant enmity with each other. One of the first acts of the Prophet on his arrival there was to bring these conflicting tribes into an orderly confederation. The Jews readily joined the Prophet in this new movement. A Pact was made; and a charter was granted to the people. In it the rights and obligations of the Muslims and themselves, and the Muslims and the Jews were clearly defined. The first part of the charter was of sole interest to the Muslims alone. It begins, "In the name of the most merciful and compassionate God, given by Muhammad to Believers," then it states that all Believers of whatever origin, were to be considered to belong to one nation. The payment of Diat, that is the price a murderer has to pay to the family of the victim was regulated and certain wise rules regarding the private duties of the Muslims were drawn up. The second part of the Charter was the treaty between the Muslims and the Jews. Some of the important terms were as follows:—The Jews were to live in peace, to have equal rights, and were to form one composite nation with the Muslims. The contracting parties were free to practise their religion. Medina was to be held sacred and holy, and in the event of an attack the city was to be defended by both parties. With a few more provisions the Charter concluded by accepting the Prophet to be the arbitrator and final court of appeal in all future disputes. Thus was the Prophet able to maintain peace in the city which was rife with warfare.

Your friend,  
THE EDITOR.

preferably about one hour after sun-rise, followed by two *Khutbas* or sermons on the tenth day of the month of *Zul-Hadj*.

(10) *Salat-ul-Kusu-fa'ym*; two *rak'ats* during eclipse of the sun or moon.

(11) *Salat-ul-Is-thi-qai*; two *rak'ats* during scarcity of rain or drought, followed by two *Khutbas* or sermons.

(12) *Salat-ul-Tha-ra-veeh*; ten *salaams* of two *rak'ats* each, after the obligatory *Salat-ul-Isha* during the month of *Ramadan*.

Note:—8, 9, 10, 11 & 12 are also *Sunnat-ul-Mu'akkadah* prayers.

(To be continued)

## Simple Lessons In Islam

BY

HIS HOLINESS MAULANA MOHAMED  
ABDUL ALEEM SIDDIQUI

and

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

### Nafl Prayer

20. Q. What is a *Nafl* Prayer?

A. Any optional prayer is a *Nafl* prayer. If such a prayer is offered by a person at his own discretion with a view to acquire spiritual or material benefits, it is called *Nafl* prayer.

21. Q. What are the various Special Optional Prayers?

A. The Various Special Optional prayers are:—

(1) *Salat-ul-Ishraq* two *rak'ats* after sun-rise.

(2) *Salat-ul-Duha*; two to eight *rak'ats* after *Salat-ul-Ishraq* till sun's declination.

(3) *Salat-ul-tha-hiyyat-ul-masjid*; two *rak'ats* on entering any mosque.

(4) *salat-ul-isti-khar*; two *rak'ats* when proceeding on any good purpose.

(5) *Salat-ul-Avrabin* at least two *rak'ats* between *Salat-ul-Maghrib* and *Salat-ul-Isha*, after the two *rak'ats* of *Sunnat-ul-Maghrib*.

(6) *Salat-ul-Tas-beeh*; four *rak'ats* with the recital of at every stage of the Prayer:—

(7) *Salat-ul-Ta-haj-jath*; at least two *rak'ats* about midnight after having slept for a time. This prayer is specially recommended in the Holy *Quran*.

(8) *Salat-ul-Eed-il-fitr*, i.e. the *Ramadan Festival* Prayer; two *rak'ats* preferably about one hour after sun-rise, followed by two *Khutbas* or sermons on the first day of the month *Shawafal*.

(9) *Salat-ul-Eed-il-adha*, i.e. the *Hadji-Festival* Prayer; two *rak'ats*



## Letters To The Editor

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

### Attack on the Life of Prophet Muhammad. (O.W.B.P.)

Sir, — I wish to bring to your notice and especially that to the Muslim public the seditious article written in the book "One Hundred Great Lives" issued by the Home Library Club, and conducted by the "Times of India." "The Statesman and the Associated Newspaper of Ceylon, Ltd., about the life of our Holy Prophet. In this article the author, whoever he may have been, have in a rather seditious way made Our Holy Prophet look a mere sensual and wicked person, rather, given to pleasure than the actual observances of what he teaches.

I shall quote certain paragraphs from this article, which will show you the mentality of the writer.

Dealing about marriage and slavery he writes:—

"He allows a man four wives and as many concubines as he could support."

and in another he says:—

"He considered slavery a necessity."

To begin with Our Holy Prophet although he allowed a person to keep four wives he did not encourage men to keep concubines. These can be shown from the many obstacles placed to a man, who wanted to marry more than one woman, and with regards to the keeping of concubines, the Koran regards it as a flagrant rule of Divine Law, and we have no proofs to say that Our Holy Prophet did such a thing.

Dealing with slavery Our Holy Prophet did not encourage the keeping of slaves and it is said that he tried his best to make the people to prevent this custom. At this time slavery was practised in Europe and in the Christian World with full severity and cruelty; History records the fact that the treatment shown to the slaves by their Muslim masters have in many cases been more just than their Christian masters.

In another chapter he alludes Our Holy Prophet to be a sensual person much given to women and other pleasures as:—

"In addition to his legal wives, the prophet had numerous concubines and it is said that one of these a Jewess, put some poison into his food, which, though it did not kill him at that time remained in his system and hastened his end."

In another he writes:—

"She (meaning Ayesha) has left us a description of his character: 'The prophet loved three things—women, scent and food: he had his heart's desire of the two first but not of the last.'"

Can we believe these things of a person who has morally and spiritually raised a degenerate desert tribe into a foremost power, cannot be guilty of his assertion?

Describing about Our Prophet "Religious Wars", the writer says:—  
"He no more spared his enemies than De Bono spared the Abyssinians in 1935. His victories were often followed by the most appalling massacres." In another passage he says:—

"To begin with Mohammed with consummate skill, used the rivalry between the cities of Medina and Mecca for his purpose, and in the course of his attacks on the Meccans he paid particular attention to the rich caravans that ambled through the desert. As all these battles and raids were in pursuance of a "Holy War" for the establishment of Islam, Mohammed taught his followers that it was permissible to the plunder and keep the booty."

The main point in this passage is to show that Our Holy Prophet was a desert bandit who lived and prospered on his ill-gotten wealth, which is not. Our Holy Prophet did not attack rich caravans nor did he interfere with peaceful tribes, and all his battles were only fought in self-defence and liberty and the prisoners were not killed as the writer has said.

Even in the spread of Islam no force was used and Mohammed did not use his power to wield the people to embrace Islam by the point of the sword as it is circulated in the West. A striking passage in the Quran shows what a Muslim should do to a person who cannot be made to follow the tenets of Islam, is to leave him alone and let him do what he thinks best. The passage reads as follows:—

"Qul ya ayyuhul kaffiroon Laaabudun ma ta budoon, wa la antum Aabidoona ma aabud, wala ana aabidum maabadum, wala ntum aabidoona ma aabud, Lakum deenakum waliya deen."

Translation:—

"Say, O unbeliever, I do not worship that which you worship and nor do you, worship Him whom I worship, nor am I going to worship that which you worship. Nor are you inclined to worship Him whom I do worship, you have your own way (religion) and I do have my own."

Thus we can easily see that in Islam no force was used for the spread of Islam and Our Holy Prophet acted only in self-defence and not for the love of plunder, as wrongly asserted by the writer.

In another passage referring to the wars with the Jews he says:—

"The Prophet attacked them and besieged them in their citadel for fourteen days. When they surrendered he showed the utter ruthlessness of his creed. All the men—some eight hundred—were led out with their hands tied behind them and killed in batches."

"All the women were sold into slavery other than Rihana, whom Mohammed reserved for himself. But as she steadfastly refused either to abjure the God of Israel or to become Mohammed's wife, she too was handed over."

These are a few of the many unjust accusations of the life of Our Holy Prophet given by the writer. I hope that every Muslim will co-operate and try by legal action or otherwise to check unscrupulous people from hurting the feeling of a religious community. Finally I hope the Editor of "The Star of Islam" will read this article and give a more rectified account of those base assertions made by the writer.

Yours, etc.,

MOHAMED WHADHI JAMON,  
a/c Honey General Secretary,  
Kandy Malay Club,

Peradeniya Road,  
Kandy, Feb 19.

## GRATITUDE TO RAB AND MAN

### Parents And Children

By M. M. SALEEM.

"Manlam Yashkurinnasa Lam Yashkurillah"

"HE who is ungrateful to man is ungrateful to Allah." These words are those of our Holy Prophet (O. W. B. P.) who preached Islam some centuries ago, for the benefit of humanity. Therefore, it is the bounden duty upon every true Muslim and Muslima to be grateful to his or her benefactors.

Gratitude can go under many headings some of which are (i) gratitude to parents, (ii) gratitude to brothers and sisters (iii) gratitude to relatives. All these forms of gratitude are channels by which one can show his or her gratitude to Allah, the Creator, the Nourisher and the Greatest Benefactor.

Firstly, one has got to be very very grateful to his parents who almost think that their lives are worthless without children who contribute vastly to a happy home. A famous Tamil scholar says, "பிள்ளைமரணம் அறிந்த கருகாடகம்" (Pillai Illa Vedu Sudukadakum) which means a house without children is like a cemetery. The jarring cries of the muling and puking babes act as solace to the minds of the parents who forget their own sorrows and pains.

At times for the parents there are sorrowful incidents or calamities that might have occurred in the past. Children, to them, are imperishable treasures and they seem to be more precious than their lives: So much so, that when a child is sick the parents do not seem to like anything in creation. They do not have an appetite to do anything. Nor does sleep overtake them. They endure all these, just for the benefit of the child.

When time comes, they send the child to school, so that it may get a good religious and moral grounding and incidentally so that it may acquire knowledge in order to face and endure all worldly tribulations and sufferings. During its term in school, the parents spend almost every farthing that they have, to educate it, unmindful of their own needs. When the child is out of school and when it is able to steer safely through the various stages, it is its duty to help its parents who, at that time, may be infirm, old and haggard. Even when it is an adult and quite affluent, it should not forget the following words of the Holy Prophet, (O.W.B.P.) "Paradise lies at the feet of thy mother and at the words of thy father." After they have left this world, the only sign of gratitude that a child can show to its parents is paying for the well-being of their souls and giving in charity in their name, for Allah's love, out of what they hold dear, which is money and feeding the poor.

Civilization, as it is today, is on the brink of damnation in certain cases. Some men call themselves Muslims by name and when they earn a few pennies or come into some money, they forget anything and everything about their parents or benefactors. This sort of attitude is detrimental to their own selves. In addition to this, they do not perform the salath. This makes matters worse, for none can be called a Muslim if he does not perform the five daily prayer and show gratitude to Allah who created him. When such cases are seen, it is our duty to preach to them. When so induced, they turn round and say "Everything is in the Qalb. We've prayed within the Qalb." Such people should do their eating also with their Qalb instead of their hands. One who does not move his limbs in praying Allah, should not move his limbs in eating. Therefore,

it follows that every Muslim should move his limbs in prayers. All these bad habits, thus acquired, are as the results of bad associations or lack of Ilim.

Thiruvalluvar says "செலத்தி டின்பு டிமிடிக் தம்புருமாக்கிக் கொத்தியல்பு தாரு மறிவு" Nilathiyaipa Neerthirindh dhatraku Manthaku Kinathiyaipa thaku marivu (Thirukkural ardsiyal chapter 46 verse 2) "As water changes its nature from the nature of the soil in which it flows, so will the character of men resemble the character of their associates."

As a result of bad company, today, scores of young men, are going on the wrong track, not knowing, to what butcheries abyss it leads. Here are parents who regret that they have brought up their children in a bad way.

Is this gratitude to Allah? Just because a friend drinks (I mean intoxicants) should we follow him? If at all he wants, let him follow our good actions. What is good to us and good to Allah may seem bad to some or vice versa. Then let your conscience judge. The prophet (O.W.B.P.) has said "If the conscience smites you when you want to do something, do not do it." Everything good is from the conscience, while all that is bad is suggested by Iblis.

Sometimes, in certain families, the father is able to educate only one son who manages to seek a job, but before the other children could be educated he retires. Then it is the duty of the son who is able to spend, to educate his brothers and sisters in gratitude to his parents and to Allah. In this case this brother becomes the benefactor. In short, he is like the father who should be honoured and treated as such for all times, and this is gratitude to man and Rab. Every boy gets through his examinations and manages to seek a convenient job. Fortunately for one of them, he gets rich. Then, it is nothing but right on his part to show gratitude to his brother, his benefactor, without whose help and guidance his state would have been most dismal indeed and to his other brothers and sisters too. This could easily be done by giving each a share of his wealth, which Allah was so pleased to give him. This was given to him by Allah, in order that he might help his brothers and relatives and others and not for his own self-aggrandizement. When that impulse to distribute his wealth, occurs in him, he should do it at once, or else, Iblis would rule over him and prevent him from doing any such meritorious deeds. Thus he becomes a slave to Iblis and an adorer of wealth.

"Where wealth accumulates, men decay." There are some rich folk, who go on praying and praying and their prayer finds no end. They go on with their endless duas, but not a coin do they move from their tight coffers. Here, they forget the words of Allah which command them to give out of what is dear to them. Without obeying this, when they try to hoard more and more, they unconsciously stoop to foul means of acquiring wealth. For instance, they get a liking to lend money on interest (probably they do,

(Continued on page 2)



## The Star of Islam

### A CULTURAL WEEKLY

COLOMBO: FEBRUARY 24, 1940.



### The Zakat And How It Operates In Ceylon.

ONE of the five great pillars on which the edifice of the religion of Islam is supported is the payment of the zakat. The institution of the obligatory prayers ensures the fulfilment of man's duty towards God, and it is only a duty in the sense that on it depends man's progress towards the goal sketched out for him by God; for it does not in the least affect the powers of God and His Dignity whether the man observes these prayers or not. It only means that if he is negligent he will not realize the Divine attributes in himself. Similarly the obligatory Zakat ensures the fulfilment of man's duty towards his fellow men. At the very beginning of the Holy Quran in Chapter 2 ALLAH says "Those who believe in the Unseen and keep up regular prayer and spend benevolently out of what we have given them; and who believe in that which has been revealed to thee and that which was revealed before thee, and of the hereafter they are sure. These are on a right course from their Lord, and these it is that shall be successful."

This verse emphasizes the two practical means adopted in the religion of Islam to develop the spiritual potentialities in man by affecting his conduct in daily life.

The two injunctions are frequently referred to together in the Holy Quran; see for instance Chapter 98-5.

"And they are not enjoined anything except that they should serve God, being sincere to Him in obedience, upright, and keep up prayer and pay the Zakat, and that is the right religion."

Thus it will be seen that Zakat is not the same as simple charity, or sadaqa, which too is enjoined as a duty on all Muslims (see 90-15; 107-2, &c). It is

something more than obligatory charity, for it is a state institution in all Muslim States, to be calculated and recovered by the law, and to be spent by the State as a whole on eight classes in the manner prescribed in the Quran (See 9-60). This verse also shows the national character of this tax and the Holy Quran therefore has expressly laid it down that the giving of the Zakat is not to depend on the sweet will and choice of the individual. This way of solving the economic problem of the distribution of wealth in Islam is of profound significance at this present moment, for the conflict now raging between Capitalism on the one side and Socialism (as interpreted by Fascism, Nazism and Bolshevism) on the other has brought to light and exposed to the whole world, the eternal deficiencies of the two systems. On the one hand the concentration of wealth in a few persons and the consequent impoverishment and exploitation of the rest have led to the other extreme of regimentation and the suppression of all individual liberty, initiative and human enterprise. Capitalism has indirectly bred HITLER, MUSSOLINI and STALIN. All this has been brought out by H. G. WELLS in his latest book 'The New World Order,' who advocates a combination of some of the principles in the Quran, equality of all human beings under one authority, liberty of thought, and the abolition of the monetary system, including interest, usury, loans, banks and the Stock Exchange. Ceylon, not being a Muslim State, if the Muslims are to survive in Ceylon as a body, the Zakat must be collected and spent in the manner laid down by the Muslims as a national institution, either by themselves or with the aid of the law. Otherwise the collapse of the Islamic religion in Ceylon is inevitable. Let us end with a short quotation from Wells' book:—

"I have set down nothing that is not strictly reasonable and practicable. It is the soberest of books and the least original of books. I think I have written enough to show that it is impossible for world affairs to remain at their present level. Either mankind collapses or our species struggles up by the hard yet fairly obvious routes I have collated in this book, to reach a new level of social organisation. There can be little question of the abundance, excitement and vigour of living that awaits our children upon that upland. If it is attained. There is no doubting their degradation and misery if it is not."

From The Mimbar

## YEAR BY YEAR LIFE IN THIS WORLD IS WEARING AWAY

### THE RIGHTEOUS FOLLOW THE RIGHT PATH

Translation of Sermon Delivered at The Wekande Jumma Mosque, Slave Island on 19th February, 1940.

BY KHATHEEB M. T. AMEER

PRAISE be to Allah, who creates the days, the months and the years or destroys them; forgives the sins of those who turn unto Him repentant and punishes the insolent; knows what is hidden from the eyes and what is hidden in the hearts; and hears everything, even the sounds made by the tiny feet of the ants even though they are inside impenetrable rocks.

The countless prayers for help addressed to Him in different tongues confuse Him. He is Eternal without beginning or end.

Glorified be Allah, Whom the angels, fearing by His power, and Whom the angels who are prompt in obeying His orders, sanctify. He is the Friend, the Generous and the Forgiving and the Rewarder.

I glorify Him and praise Him upon the blessings which come to us in the morning and evening. He is far above the inventions of the unbelievers. I thank Him for His vast blessings that surround everything.

I bear witness that there is no god worthy of being worshipped but Allah, and that He is alone and hath no partner, even though the unbelievers are averse to it. I preserve this witness as a shield against the terrors of the hereafter, and as a means to hope for the forgiveness and pleasure of Allah, for His pleasure is the ultimate goal of happiness. And I bear witness that our Lord Muhammad is Allah's servant and messenger, the most perfect of mankind, the most pious of commanders and the most dutiful of those who are commanded; praised by Allah in Thowrah, Zabur, Injeel and Furqan; and the chosen one for high ranks and for the Great Intercession Shafa'ath on the day of Resurrection. O Allah! bestow Thy blessings and peace on Muhammad, and on His relatives and followers.

O servants of Allah! Observe your duties unto Allah the Almighty. Let not the vanities of this world cause you to forget and disobey Him. Year by year the life in this world is wearing out. The unmindful are not doing what is expected

of them. The pages of their lives are filled with sins leaving no room for good deeds. Discontent and carelessness have become their habit. They strive in every possible manner to accumulate the wealth of this vanishing world.

The righteous people heard and witnessed everything but they followed only the right path. Pious actions, sincerely done, were their custom in solitude and association.

O mankind! Know that another year is slipping away from you, to be an unerring witness for or against you according to the good or bad actions with which you are sending it off. Those of you who send their year off loaded with pious deeds, let them await contentedly for great rewards. Those of you who send their year off filled with evil deeds, let them be consoled in their life itself, and may Allah have mercy on them. I wonder with what this year will be wrapped up.

O Servants of Allah! Woe be to Him of whose life time only a few hours remain and still he is careless. Woe to Him who insists on his insolence while his life is passing off. Shame to him whose end has come while he is engrossed in sin. Therefore, O bretheren! observe your duties unto Allah and make use of the remainder of your life, the earlier part of which you have wasted, in His service, for the remainder of a mumín's life is priceless.

Almighty Allah says, "O mankind! Lo! the promise of Allah is true. So let not the life of the world beguile you, and let not the (avowed) beguiler beguile you with regard to Allah." Sura 35 Verse 5.

May Allah bless us all by the Mighty Quran and benefit us by the wise revelations. Verily Allah is the most Generous, Forgiving, Kind and Merciful King.

—Ameen.



# The Hadj Pilgrimage To Mecca And My Experiences

## ITS SIGNIFICANCE

By S. M. HADJI NOOR-UD-DIN

### Foreign Exploitation

**KING IBN SAUD** would not give concessions to foreigners for he rightly feared that foreign exploitation of the country's resources would lead to an increase of foreign influence. He preferred poverty and freedom to a measure of progress and riches, minus freedom. The pressure due to the trade slump has however led Ibn Saud to revise his policy a little. For the present concessions are only to be given to foreign muslim groups. Thus one of the first concessions to be given to an Indian Muslim group of Capitalists for the building of a railway between port Jeddah and Mecca.

#### New Mecca.

A new Mecca is springing up in the outskirts of the present city of Mecca where some modern buildings are built. One of them being an up to date Hotel, a three-storeyed building put up with Egyptian capital, but for all practical purposes the Financial Minister of Saudi Arabia is the virtual owner of this building. The scale of charges for a day's board and lodging is one gold Egyptian Sovereign, and this hotel was opened just before Haj in February.

#### Travelling.

The mode of travelling in Arabia is very irksome and expensive. The well to do class travel in Ford Saloon Cars, the middle class in bone shaking buses and the poor by camel the ship of the desert, and the poorest class walk the distance. The cars and buses are Government controlled. A pilgrim has to book his seat in a bus through his Wakib and the bus is brought right up to his door. A single fare from Jeddah to Mecca is Rs. 19.26, a distance of about 45 miles. A single fare for a return journey from Jeddah to Medina is Rs. 191.80, a distance of 250 miles. Along desert tracks the Sudanese drivers accelerate their buses at 45 to 50 miles per hour and the after effects of the journey is terrible. Non-Muslims are not permitted to proceed on to Mecca or Medina from Jeddah and all Muslim pilgrims have to pay a tax of Rs. 69.76 to the Saudi Government before he leaves Jeddah for Mecca or Medina.

#### Legations and Consulates.

About two or three months before the pilgrim season begins, Jeddah is busy. There are a number of ships always in the harbour and the narrow streets are always full of people, and the Legations and Consulates of the important countries of the world are kept busy.

#### Ithram.

The pilgrims take Ithram before they leave Jeddah for Mecca. That is, he discards his ordinary clothes and wears two unsewn pieces of cloth, one to cover his bare body and the other he wears, and he is bareheaded. We travel on through a chain of arid rocks and sandy dunes past the strange company of pilgrims and the crowded through of camels and donkeys. We see a mountain in the distance and it is known as Jebel-un-Nur or the Hill of Light, in whose grim bosom lies the cave of Hira where the Prophet first became aware that he was divinely inspired.

#### Holy City.

Divested of all earthly cares, we enter Mecca. Mecca has no walls; only her hills and deserts guard her. The Police examine our passports and we pass into the street called Herat Jarwal and we are in the Holy City which for thirteen hundred years has been the first to which all Islam turns. Here Abraham preferred to sacrifice his son. Here Hajar after wondering with her babe in the wilderness found the spring which saved their lives. Today the water of this sacred spring is known as zem zem, the holy water, and Ishmael became the founder of the Arab race. We motored through the endless bazaars and through narrow streets whose houses like Jeddah stand high and have the same picturesque shutters and balconies.

#### Tea.

The Arab men and women are great tea drinkers and they smoke cigarettes and the Nargilah or commonly known here as the Hookah. The China Green Tea flavoured with mist is very popular.

#### Mosquitoes.

I was extremely fortunate to have carried with me a camp-bed and a

mosquito curtain. After six in the evening millions of mosquitos buzz round. Killing of insects and animals is forbidden during the pilgrimage. Therefore the use of a mosquito curtain, from all points of view, is invaluable. There is no Research Scheme or Anti-Malaria Campaigns to combat this menace, and it is not known what type of mosquitoes breed in Arabia certainly it cannot be the Culicifacies or the fresh water infection carrier peculiar to Ceylon or the Macculatus, the type found in Malaya, because these teaming millions of mosquitoes breed in the cess pools that are to be found in all the houses, which are used as latrines.

The sanitary conditions are very poor. The bazaars are feebly lit by the lights of the little shops. But the Mosque of Mecca is illuminated by electricity. The Chief Electrical Engineer of the electrical installation is an Indian gentleman who was introduced to me as Mr. Mohamed Rufik, who later entertained me and Prince Abdulla one of the sons of the King, with some delicacies and sparkling sherbet, and that was the best drink I had in Mecca.

#### The Kaaba.

The Mosque of Mecca is paved with marble. We go through a great vaults whose ceiling is full fifty feet above us and enter pillared cloisters holding the arched roof and surrounding an immense quadrangle. Glass lamps which are not in use now, hang from chains and the floor is paved with

The Kaaba is in the centre of this great quadrangle. Broad paths lead to the Kaaba. The Kaaba is a huge square structure made of large granite slabs. A black carpet covers the Kaaba whereon are blazed in letters of gold inscription from the Koran. The mah-mal or the Holy Carpet was

brought to Mecca with great pomp and ceremony annually from Egypt. But this is not done now and the Saudi Government gets the carpet woven in Mecca itself. The first part of the pilgrimage is to circumambulate the sacred Kaaba seven times intoning certain prayers. Then he has to kiss the black oval stone set in silver which is in the corner of the Kaaba. I think reference is made in the Christian Scriptures about this black stone as the metromite. It is referred in the bible as follows: The stone which the builders repaired is become the headstone of the corner, etc., etc.

Then the pilgrim proceed to do two prostrations at Makam Ibrahim which is a small cupola supported by iron pillars opposite the silver door of the Kaaba. This is the place where Abraham stood when rebuilding the Kaaba which had fallen into ruins. This over the pilgrim crosses over to where the zem zem bubbles from the earth, the spring which saved Hajar and her child, and he drinks of the Holy water. Then the pilgrims leaves the precincts of the Mosque and goes on to perform "Essayye" that is, to run seven times between Safa and Marwa. This concludes "Omra" or the lesser pilgrimage.

The servants of the mosque number over eight hundred including one hundred Eunuhs.

#### Food Supplies

Just as we in Ceylon depend on India for our food supplies, the pilgrims in Mecca depend on Taif, the mountain oasis situated about seventy miles from Mecca which is the Nuwara Eliya. Simla and Eldorado of Saudi Arabia.

(Continued on page 7).

## Jawatte Muslim Burial Ground & Mosque Association.

### An Appeal

The Executive Committee have been working assiduously during the last two months, but they have only so far collected half the amount estimated. The work of putting up the Boundary Wall has been given out on contract to Mr. M. I. Mohamed, the well-known contractor. This work is being rapidly executed under the supervision of a Building Committee.

As the full sum estimated must be collected to enable the Committee to enlarge and renovate the Mosque and to put up quarters for the Caretaker and Grave-diggers, and to put up two or three shops or buildings to secure a future income for the care and maintenance of the Burial Ground, the Executive Committee beg to appeal to the other Muslims, who have not yet subscribed, to be generous and to send in their contributions.

An account has been opened in the Imperial Bank.

*Bis dat qui cito dat.*

By Order of the Executive Committee,

M. T. AKBAR,

Hony. Treasurer.

The collectors authorized to collect are:—

MESSRS.

M. T. AKBAR, Cotta Rd.,	T. D. CUTTILAN, Slave Island Mills,
T. B. S. AHAMATH, c/o Wekande Mosque,	M. S. HAMID, Colpetty Mosque,
M. MOHIDEEN, Muslim Library,	I. L. M. SALLY, Colpetty Mosque.

Colombo, 17th Feb., 1940.



## THE PHILOSOPHY OF PEACE

### Rational Way For Its Attainment

LECTURE GIVEN BY HIS HOLINESS MAULANA  
MUHAMMED ABDUL ALEEM SIDDIQUI

THE spacious auditorium of the Regal Theatre was packed to overflowing by a cosmopolitan audience of Arabs, Africans, Indian Muslims, Hindus, Christians, and a sprinkling of European ladies and gentlemen on Tuesday evening the 16th April 35 to listen to the versatile and erudite scholar, Maulana Mohammed Abdul Aleem Siddiqui, speak on the all important subject of "the Philosophy of Peace."

The honourable Mr. A. Bemister who graced the chair, in introducing the distinguished visitor, said that it was an honour and the greatest pleasure to him to acquaint the audience with some of the salient features of the remarkable career of the learned lecturer. The audience would be surprised to learn, he said, that the eminent theologian whom they had gathered there that evening to hear, delivered his first sermon at the age of nine, and about the same time, composed a poem which has proved to be an almost prophetic forecast of his achievements. Finishing his theological studies and mastering the Arabic, Persian, and Hindustani languages, he went on to acquire secular education, the Western sciences and philosophies claiming his utmost attention. After the completion of his studies, though he could have practised either as a Lawyer or a Doctor, he preferred commerce and joined a big business concern at Bombay, where his diligence and integrity soon gained for him a partnership in the firm. At the age of twenty-five, however he, voluntarily served his connections with all things temporal, and of his own choice became an itinerant missionary, dedicating his life to the service of humanity. He has achieved extraordinary success in this realm, and without any backing either from any institution or individual, he by his own volition, has established orphanages at Meerut, Mauritius, Medina, opened out the Ceylon Muslim Missionary Society at Colombo, the all Malay Muslim Missionary Society at Singapore, etc. Proceeding, the chairman said, that he had none of those stand-at-ease methods about him, but he freely made use of the latest discoveries of modern sciences for the clarification of the Doctrines of Islam. It was his first visit to these parts, and they must thank the South African Muslims who had invited him for having the privilege of listening to his lectures. He was in South Africa for three months, and during that short stay, he established a Missionary Centre at Durban, and is now on his way to the Far East. He wished him every success in his prosecution of the magnificent work in the cause of humanity. With these words, he called upon the Maulana Sahib to address the gathering.

The Maulana Sahib, who on rising to speak, received a great ovation from the audience, after thanking the chairman for the eulogistic remarks he had made about him, said that he was only a humble servant of humanity. Coming to the subject matter of the lecture, he said, that it was a very important and difficult topic to explain, and as a lecturer must look to the audience he was addressing, he,

in pursuance of the principle of the greatest good for the greatest number, would studiously avoid entering into the intricacies of philosophical speculations and refrain from using its terms, and confine himself to the discussion of the topic in the simplest manner.

He said that there were two distinct significations, the one as used in opposition to disorder and war, and the other as opposed to grief, restlessness and discontentment. The question was, how to have peace and how to avoid war and grief. It was obvious that each and every member of a society was responsible for the maintenance of peace and order in it, and unless every individual member realised his responsibility, we could not possibly enjoy peace. Now, there are laws framed for every organisation, and we also see that the order in the universe is due to certain laws, e.g. the Law of Gravity. If this Law was not obeyed or rather enforced, the planets, stars and everything would topple down, and there would be chaos. Similarly it was our compliance with the physical laws, (all of which are not known even to the most advanced scientists) that ensured health and freedom from disease. In the same way adherence and allegiance to moral and spiritual laws which can rightly emanate from the original source, the Centre of Gravity of the human Society, could alone usher in peace and sustain it. Everything was attracted towards its origin, and it was natural that the human beings should also be attracted and drawn towards the original Centre. It was a unanimous belief of both the illiterate, ignorant, savage, and the educated, cultured, and civilised people in all ages and all climes that there is a Being who is responsible for the creation of the whole Universe. The conceptions might differ but there was no getting away from the fact that there was a Creator. A mechanic alone, he said, knew the proper use of the various parts of the machinery he has manufactured, and he alone can impart instructions for the proper assemblage of the parts and their use. It followed, therefore, that the attainment and the maintenance of peace in the human Society could only be achieved, if the immutable laws framed by the Creator for it, could be known and followed. That there are such laws goes without saying, for He loved his creatures more than they were loved by their parents, and He could not possibly leave them without guidance. The study of history demonstrates that Messages to the effect purporting to come from Him have been conveyed to humanity at all times, and it has also been found that obedience to them

have resulted in the attainment of peace. Elucidating it further, he went on to show, how the great reformers and prophets had devoted their lives in Meditation and concentration to find the solution of this baffling problem and how they had been inspired and had left laws for us to follow. There was no authentic record of almost all such laws, and the prevalence of war and strife was consequently due to the mutual wrangling of the followers of the different systems. Human-made laws in spite of their being the product of the best brains were invariably liable to change, having their origin in selfishness which was at the root of all the trouble. No human being, however altruistic he might be, could be expected to encompass the interests of the whole human society, and his attempts at legislation were bound to be tinged with selfish or class or national interests. The Creator alone could frame laws which could be for the universal benefit. He then traced the history of the Prophets through whom the Creator made His Will known to humanity, and invited all without distinction of cast, creed or religion, to cultivate Love for Him, and because of his love, love the fellow-creatures which alone could bring us peace.

The president in winding up the proceedings of the meeting said, that it was very seldom that he found himself in agreement with all that the lecturer said, but he was in full agreement with the main principle, and it was his conviction, that if what he said was carried out into practice, there would be no wars.

Mr. Syed Ahmed, Secretary, thanked a vote of thanks to the chairman and the lecturer and the proceedings thus terminated.

## "The Star of Islam"

### Notice to Readers

"The Star of Islam" has firmly established its position in the field of Journalism in an incredibly short time. Its rapidly increasing popularity in and outside Ceylon bears eloquent testimony to its high literary quality and the wealth of useful knowledge it contains. Therefore join the large circle of its readers comprising a great Intellectual and Spiritual Brotherhood by sending the following form, duly filled together, with a P.O. for Rs. 3/- To the Manager.

### ENROLMENT FORM.

The Manager,  
"Star of Islam,"  
39 & 41, Glennie St.,  
Slave Island.

Dear Sir,  
Please enrol me as a subscriber to "The Star of Islam" at a P.O. of Rs. 3/- per annum for

Name.....

Address.....

## Who Wants A New Material?

*It may be you Sir  
or Madam, who is  
tired of the same  
old styles and the  
same old stuffs.*

*It will please you  
and surprise you  
to see the wonderful  
array of*

## NEW MATERIALS

FROM WEEK TO WEEK

AT

**MOULANA'S**  
COLOMBO, KANDY & GALLE.



## The Hadj Pilgrimage to Mecca and My Experiences

(Continued from page 5)

The meccans admit that they never sow or reap but live on the pilgrims. Without the pilgrims the Hedjaz would probably starve. The staple food of the Arab is meat, wheat, ghee and dates.

### Animal Husbandry

The goats and sheep, camels, horses and donkeys abound in very large numbers and they are fed with clover grass brought from Wady Fatima, another mountain oasis, in the form of large twisted ropes.

### Date Palm

All of you here know the various uses of the Coconut Palm. What a majestic tree it is. In the same manner the date palm gives the Arabs various uses and specially the luscious fruit which forms and of the most important article of diet. I understand that there are about one hundred and eighty varieties of fruits of the date palm. The stones or the seeds from an important part of the food for the camels.

### Education and Institutions.

In the city of Mecca there is one school for boys over fifteen that is known as the Al-mahad school which has four feeder schools in different parts of the city, known as Azezia school, Rahmaniya school, Saudia and Raiseliyya schools. The Al-mahad school has four classes with six teachers and the Headmaster with whom I had along chat is Seyod Ahmad Arabi, a graduate of the Dar-ul-ulum College of the Al-Azhar University, Cairo. There is an orphanage in the city and it is known as the Dar-ul-Itam. This orphanage is conducted by Government and rich pilgrims make donations in cash and in kind. The boys in the orphanage are all below fifteen years and they are provided with the picturesque uniform consisting of a pair of long trousers, a coat, a Koffaya and the Aghal.

When Ibn Saud conquered this country there was nothing but the most primitive accommodation for the sick. The new hospital is on the outskirts of the city where the modern hotel building is put up. This is built round a garden in which are flowering plants, mimosa and attel trees, and young margosa plants along the street pavement and a few drum stick trees to give shade. A French Doctor is in charge of the hospital and he has a number of Arab surgeons and doctors several of whom have studied in Paris, and Constantinople. On account of bad food and continued inhaling of dust I had developed a severe sore-throat. Instead of visiting the hospital where I will have either to speak in Arabic or French, I was fortunate in locating the Indian Pilgrim Dispensary where a British qualified Indian doctor was in charge. He became very friendly and he was both courteous and nice to and said that there was no surprise, I developed this ailment because Ceylon had such beautiful roads without dust. I had to make several visits to the dispensary to get a throat paint, which gave me immediate relief. Later on I met the same doctor in Jeddah in connection with a bad case of pneumonia among one of the Ceylon Pilgrims from Galiyaya, and he took me one day for a cricket match in the desert. In the hospital I saw several unfortunate pilgrims who lay with broken limbs caused by falling from camels and also some policemen and several other pilgrims who were the victims of an attack by a Malayan pilgrim who had run amok. He also killed a few people. He was tried there, although he was a British subject and sentenced to death.

### "Moya Zubaida."

The water in Mecca is known as "Moya Zubaida." Moya is water in

Arabic. Zubaida wife of Haroun-al-Rishid of the Arabian Nights fame played an important role in the history of her time and left a lasting monument (Sadakathul Jaria) to herself in the great aqueduct at Mecca bringing a plentiful supply of water to a city which she found suffering for want of a proper water supply when she visited Mecca on pilgrimage. The water from mount Arafat is collected in huge tanks and flows through a deep aqueduct into a gorge and eventually to Mecca a distance of some twenty miles, and this mighty work over a thousand years old, which today supplies the city with its water, still stands a lasting monument to the skill of the workmen of those days, and the initiative of the queen who built it.

### The Army and Navy.

I saw a number of soldiers under Turkish and Egyptian officers parading the streets but the most impressive unit of the Saudi-Arabian forces is the Camel Corps of the King. The Ikhar or the personal soldiers of the King, ride on tall "Deluls" or swift riding Camels with beautiful trappings and armed with fierce looking carbines and holstered revolvers. The King has no navy.

### Newspaper.

There is only one newspaper in Mecca. This is a weekly paper controlled by Government and edited in Arabic by Mohamed Saeed Ablul Muksooth and known as the "Ummul-Kura" I was introduced to this gentleman when I one day happened to be at the office of the Minister of Finance, by Sayed Hassan Bin Ilroos al Bar, a friend of mine whom I had the pleasure of meeting and knowing in Colombo. Another person whom I had known in Colombo was Shaik Mohamed Fassees of Mecca who is a "Doctor of Arabic Literature" a degree conferred by the Al-Azhar University. Although I was away is far off arabic, I was among friends. The next day, the Editor of the Ummul-Kura was kind enough to put in a small news paragraph in his weekly about my arrival in Mecca for Haj.

### At Arafat.

It was now the 9th February and Mecca was a seething mass of pilgrims and camels preparing to start for the concluding portion of the pilgrimage. Thousands of Shagdoofs line the streets. The king has forbidden the use of cars and 'buses in the city today. Hadjes going on foot, Shagdoofs, Shubreyahs and donkeys past the burial ground known as Al-Maala where lie the shattered tombs of Khadija the wife of the Prophet and we go passing the King's Palace. In this burial ground Hadji Jainudeen of Badulla is buried and I visited his grave. Now we are on our way to the plains of Arafat. On our way we pass Mina a desert town where we have to spend two days on the return journey from Arafat, and also we go past Muzdalifa another desert town containing ruined mosques and houses. On the following morning at 4 a.m. all the pilgrims are in the plains of Arafat where I was amazed to see it not less than twenty to thirty thousand tents. We see the Imam silhouetted against the sky on the top of the Jebal-er-Rahma or the Hill of Mercy. Here the Prophet preached his last sermon on the mount. Then the sun sets, the King who is also a pilgrim in Ihram departs. The tents are taken down, everything packed and put on camels in a very short time. The Great Pilgrimage is over and all who have assembled in the Plain of Arafat are now entitled to bear the name Hadji till their dying day. The pilgrims are on the road again, on their return journey. At Mina the tents are put up again like Mushroom growths and the pilgrims stay there under canvass two days. In Mina the pilgrim has to observe the ceremony of stoning. In the name of God we throw seven stones. Abraham is responsible for the ceremony of ston-

ing when ordered to sacrifice his son. Satan appeared and nearly persuaded the Patriarch to disobey the Divine Command, but Abraham refused to listen to the voice of the Tempter and threw a stone at him, when he fled and Gabriel descending from heaven told him to release his son and substituted a ram. In those days human sacrifices were prevalent and Abraham was in a measure responsible for the abolition of this cruel custom. On the 13th of February, we were again in Mecca. There are greetings and congratulations everywhere. The Ihram is discarded and all eyes are turned homeward and are anxiously awaiting the King's permission to leave Mecca. I receive a letter from the Shipping Agent in Jeddah that my return journey is booked and the ship was to sail on the 20th of February. On the 17th of February, the Ceylon Mutavviv informed us that the King had given permission to the pilgrims to leave Mecca and the buses arrive to take away about thirty Ceylon pilgrims. There are hundreds of other buses on the roads and thousands of other pilgrims are getting ready to go. We reach Jeddah at midnight. On the following morning I busy myself getting Vises for my passport hoping to get on board on the 19th.

We bade goodbye to Jeddah and the ship sailed on the following morning and reached Colombo in seven and a half days in one hop. There were however, about three deaths on board the ship during the voyage and the ship stopped about fifteen minutes for each of the burial. When we were about one hundred miles to Colombo we saw in the distance the Maldives my heart went pit a pat when I saw the lights of Colanbo when we were about ten miles away. This ship entered harbour to put on above the three pilgrims like the "Three Musketeers" of fiction fame, who left together for the Holy City about two months ago.

On the following day, I was so happy to be back in "Home Sweet Home." Time cannot rob me of the memories that I treasure in my heart, the countless pilgrims who passed me with shining eyes of faith, the wonder and glory of the Haram of Mecca, the Great Pilgrimage through the desert and the hills to Arafat and above all, the abiding sense of joy and fulfilment that possess my soul.

## STAR OF ISLAM

### NOTICE

Copies of "The Star of Islam" may be obtained from the following Agents:—

KANDY.

The Yusuf's Corner Book Stall,  
58, King Street, Kandy

BADULLA

Messrs P. Packir Saibo & Sons,  
Badulla.

RATNAPURA.

The Universal Stores,  
206 & 21, Main Street  
Ratnapura.

BENTOTA

Hidayathul Islamia Union  
368, Kotuwegoda, Matara

PASSARA

Messrs S. S. Seyed Abdul Hameed & Bros  
Passara

MORATUWA

A. R. A. Jamaldeen,  
Main Street, Moratuwa

GAMPOLA

Messrs Noor Jahan & Co.  
Gampola

COLOMBO.

P. M. Seyado Sahib,  
8-10 Bristol Building,  
Fort, Colombo

P. M. M. Haniffa & Co.

72 Chatham Street, Colombo

M. Cader Wehdeen & Co

33, Chatham Street, Colombo

S. S. S. M. Mohideen & Co.

71, York Street, Colombo

Medina Hotel

(Opposite Maradana Railway Station)

Maradana

Dematagoda Stores

Sandira Vilas,

5, Parakkawatte Road

Sithy Stores

125, D. C. Road, Maradana

A. S. Sangarapillai & Bros.

6, Adamali Balaia Road, Colombo

Huzaira Osman Stores

3, Kuruge Street, Colombo

A. Sheikh Abdul Cader

308, 2nd Cross Street, Colombo

S. K. Suppliah Pillai

7, Sea Street, Colombo

K. M. Haniffa

69, D. C. Street, Colombo

Lourdes Stores

271, Messing Street, Colombo

Jaffna Grocery Stores

(Opposite Fort Railway Station)

195, Norris Road, Colombo

Kandiah Grocery Store

47 Norris Road, Colombo

M. B. M. Makeen

Munsoor Buildings,  
Main Street Colombo

M. J. Vethanayagam,

107 Keyzer St. Colombo

Lalitha Stores

140 Prince St. Colombo

N. Pedru Pillai

Norris Road, Colombo

Mahthoom Stores

251 Norris Road, Colombo

S. Saumugam Pillai

311 Main Street, Pettah

Muslim Library,

Bridge Street, Slave Island

Or direct from The Manager,

"THE STAR OF ISLAM",

89 & 41, Glennie Street,

Slave Island, Colombo

A  
TASTY BURIYANI  
FEED  
BUHARI HOTEL  
MARADANA  
OF COURSE!

Concomitants

BURIYANI

&

PILAWOOS

YOU CAN'T THINK OF  
ONE WITHOUT THE OTHER

OF COURSE!

'Phone: 5402.



## Musings of a Pensioner- XXVIII

(Continued from page 1)

great virtues of thrift and self-denial for a noble purpose during his whole life. As regards life endowment policies the matter is quite clear. Such policies mean that the premia are payable for a fixed period of years, say 20 years, and the policy becomes payable on the death of the insurer at any time during this period or if he survives the period the policy is payable to the insurer at the end of the period. Such a transaction would be wrong in Islamic law if the insurer lives to the end of the period and is paid a sum in excess of all the premia paid by him. But this never happens, for it will be found that the policy payable is always less than the aggregate of the premia payable. It stands to reason that it must be so, for otherwise no Insurance Company will be able to do any business. The reason why orientals in countries governed by Europeans are so anxious to enter the government service is due not only to the pension payable to them on retirement but also to the pension payable to their widows and orphans.

Their anxiety to take up any government post, even a post which is not commensurate with their abilities or their market value, is due to their general ignorance of the rules relating to life insurance, for all government pension schemes are far inferior to any type of life insurance effected with a reputable company.

### Neither Is An Insurance Company A Usurer

If one were to take the opposite view and try to look at the Insurance Company as the usurer, it is even clearer still that a life insurance is not a usurious transaction within its meaning in the Islamic law. In the first place the Company is a Corporation and not a living being, and there can therefore be no question of the degradation of character in the Company. Moreover, although incidentally an Insurance Company makes a profit every year, which it generally shares with the policy holders, it directly encourages thrift, saving and self-denial in the citizens of the state in which it operates. By no stretch of imagination can it be said that an Insurance Company oppresses its policy-holders and sucks the blood out of them as a usurer does. Its business is done according to fixed legal rules, known to all its policy-holders, and there are always very liberal terms for a remedying of any default in the payment of any premium, and the most that can happen is a forfeiture of the policy and the loss of the premia paid. As a matter of fact there are very elaborate rules to compensate a policy-holder who finds it difficult to pay the premia after a certain minimum period generally 2 years. Such a policy holder can borrow money on easy terms on

his policy or stop the premia and get the surrender value of the policy.

There is one other objection to Insurance policies which I propose to deal with in my next article, and that is, that all Insurance Companies lend out their money on interest and thus make the business pay its way. It might be objected that moneys paid by Insurance Companies on policies are tainted in the sense that part of it represents money earned as interest. But does not the same objection apply to all monies paid by a bank or by the Ceylon Government?

(To be continued).

READ

### "The Star of Islam"

EVERY SATURDAY

The only regular English publication in Ceylon exclusively devoted to Muslim interests.

## THE "GENUINE ISLAM"

The only monthly Illustrated Islamic Journal in the English language devoted to the dissemination of the teachings of Islam on orthodox lines; dealing with Islamic Problems of To-day, Islamic Theology, Culture, and Philosophy; with section for Comparative Religion and Contemporary Thought; Reports of Islamic Activities from different Countries; etc.

Founder Patron :

H. E. E. MOULANA MOHAMMED ABDUL ALEEM SIDDIQUI.

Editor :

HAFIZ MOHAMMED FAZLUR RAHMAN ANSARI, B.A., B.TH. JR. (Alig.)

Annual Subscription : Rs. 3½ (India & Ceylon); and 7sh. ( Foreign ).

Apply to:—THE MANAGER,  
Malacca Street, SINGAPORE.



## Don't let old Hitler Spoil your Holiday !

Are you letting old Hitler interfere with your holiday plans? Some people are afraid to make plans. They are deceived by the present situation when the world is off key, off sanity. That is yellow-livered folly.

Why, in the name of Conscience, not buy things that take your fancy and enjoy nicest dishes and make yourself gay?

Oh joy, we are here to serve you with delicious oriental Delicacies — specially Buriyani — And though prices of the commodities are soaring up, these rich delicacies cost you no more. Enjoy them

A T

**PARIS HOTEL**

SECOND CROSS STREET.

Phone 3109.

Invest in a

# NIZAM

TOP PLACE WATCH

One of the finest Quality Watches made by expert Swiss Craftsmen. The best that money can buy. That is what "NIZAM" stands for. Extensive range of fine watches famous for dependability and long-time service.

**M.H. ISMAIL** 2<sup>ND</sup> CROSS ST., COLOMBO

Printed and published for the Proprietors of "The Star of Islam" by Haris Cassim Camball, No. 37, Glenzie Street, Slave Island, at the Colombo Adara Press, Nos. 39 & 41, Glenzie Street, Slave Island.