

"The  
Star of Islam"

A PAPER

Of the Muslims  
For the Muslims  
By the Muslims  
of  
CEYLON

# The Star of Islam

(A CULTURAL WEEKLY)  
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## Musings Of A Pensioner- XXXIV

### THE DECLINE AND FALL OF VICTORIAN MATERIALISM

#### The Baneful Influence of Materialism

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

Formerly Senior Puisne Justice of Ceylon

THE core of materialistic thought is the belief that matter alone is real. The spiritual values, God &c are mere chimera of the imagination, as they do not lend themselves to exact measurement. The scheme discoverable in nature is worked to lend colour to the theory of mechanical evolution. Consciousness, mind, is but an aura, mere emanation of matter, like the Halo surrounding a saint's head. Materialism has had widespread popularity for an ideal, strongly held, has tremendous driving force. But the very triumph of materialism has been a factor in its decay. The impact of the discoveries of science on abstract speculation has in the 20th century dispersed the gloom of the materialistic outlook.

It was about 70 years ago towards the last part of the middle of Queen Victoria's reign that a wave of materialism spread over the civilised world, as a result of propaganda by the exponents of popular science. The whole world was affected by the onslaught and the effect can still be observed even in our present age amongst the learned and cultured inhabitants of this globe. Under this cult human life ended with death, there was no God and the whole universe is the result of mechanical evolution. Let me quote from the beginning of an article on "After materialism - What?" in the Hibbert Journal of October 1938: "Dr. Carrel has insisted on the dangers of a materialistic philosophy to nations and individuals alike. His great book, *Man the Unknown*, deals mainly with conditions in the United States; but the lessons that he draws from those conditions are applicable throughout the civilised world.

#### The Philosophy of Materialism

Materialism is a view of life which regards man as a product, actually a by-product, of a mechanistic universe. His importance in the scheme of things is negligible. The planet on which he lives is a speck in the sum of things. The universe is the product of blind forces operating through aeons of time on dead matter. Matter obeys laws, called the laws of nature, and, because it does so, the result of their operation has been a scheme which is not chaotic. In course of time life appeared in rudimentary forms as a product of matter and the forces operating on it. The first

simple forms gradually became increasingly complex. Under the stress of forces as blind as those which produced the stars, the chief of which was a cruel process called the struggle for existence, man appeared in succession to a line of simian forebears. He lived in simple societies which became increasingly complex. His fears, superstitions, and primitive rites, followed a parallel course, and finally evolved into the religions which are in existence to-day. The morality imposed by those religions has no sanction more binding than the habits which evolution has imposed on the social animals and insects. Nothing exists that can be called supernatural. Though we do not know how life arose from dead matter, we may be certain that, as the scope of science expands,

(Continued on page 11)

## SEEK YE GREATNESS-III

(Continued from previous issue)

### Muhammad—A Mercy Unto All The Nations

#### His Message—A Living Force—Enshrined In The Brotherhood Of Man

BY M. L. M. HUSSAIN.

THE Prophet was not sent but as a mercy unto all mankind. The celebrations all over the Muslim World are a testimony to the success of His mission of mercy. The Brotherhood of man is the cardinal feature of Islam. In the absence of such a spirit animating social intercourse the world will ever be a battle ground of conflicting personal ambitions and racial bitterness. The Prophet was a mercy for He shows mankind the way of avoiding Armageddon, through the Brotherhood of man, a living Reality in Islamic countries.

The birthday of the Holy Prophet is come. It will renew and refresh reverend memories of the Holy Prophet in the minds of the millions of believers scattered all over the globe. The world will witness the grandeur of Muslim solidarity, an obvious truth that rises above caste, creed, race and culture. But while humanity pauses to pay homage to the Lord Prophet, Muslims especially have great reason to celebrate the praises of God for blessing the world with such a noble personality as the Prophet of Islam.

He first taught man that matter and spirit are not contradictory forces, but form part of the one Universal Truth and that there need be no neglect of the one to develop the other. He first taught man that all religions deserve equal respect but whereas they contain either glimpses of the Real or stressed one particular phase of life as of greater importance than another, Islam presented Truth in a clear

perspective, laying equal emphasis on all points that help to develop individuality and enabled man to achieve perfection in an otherwise imperfect world. He alone of all the founders of religions succeeded in uniting the two apparently combative forces of material and spiritual sciences and thus gave a new meaning to Life, a new outlook on the Unity of God. The prayer of a Muslim is always: O our Lord, give us of the good things of this world and of the good things of the Hereafter and save us from the Fire!

#### His Mission—The Secret of Its Success.

Prophet Muhammad's birth occurred at a period when the world was sunk in darkness, debauchery and inhumanity. His teachings came as a light in that darkness. In an incredibly short time he changed a people given to the worst conceivable

(Continued on page 9)

### Al Fa'tihah

All praise is due to Thee, O Lord of all the worlds,  
Creator so beneficent and merciful  
And Master of the day of Judgment and Requital  
We serve Thee, Lord and Thee do we beseech for help:  
To guide us on along the path of Righteousness,  
The path on which Thy true disciples had to tread;  
O Lord forbid me lest I walk that fearsome strait  
Cemented with the wrath of men, with sin embossed  
The road of darkened grief whereto I will be lost.

[From "Faded Roses" by Mohammadu.]

### ASK AND YE SHALL RECEIVE

#### Flag Day to Realise an Ideal: Female Education

The decision to hold a Flag Day today is a happy sign of Muslim resurgence. The cause of Female Education has been advocated over and over again but with little practical result. The Ceylon Moor Ladies' Union has to be congratulated on its bold and decisive step to translate into practice that on which others only talk. Donations however small cannot but increase the Union's strength and enable it to realise what has hitherto been only a glorious dream.

## Ladies' Section

Edited by Fatima

## The Greatest Event In Human History

### Service--The Ideal Of The Prophet

It is on this day that, for us, the greatest event took place in the year 571 A.D. — the birth of the Prophet Muhammad, at once the purest and best of men. His life is an example not only for the menfolk but for us as well. Whatever physical differences that exist between women and men, the ethical conduct of women and men is identical. The Quran is a guidance both to men and women and the virtues of women — modesty — chastity — are no less the virtues of men.

Today we shall hear broadcast the lectures of able speakers holding forth on the life of the Holy Prophet, the greatness of his character, the nature and the success of his mission. We shall hear advocated the case that we can all make the Prophet's life an example for fashioning this our life's earthly pilgrimage. We can follow him in all respects but I shall isolate the cardinal feature of his life—his ideal of service and kindness—for an informal chat.

#### Service

Service.—It is a very broad term. It may be service to one particular people, to those of one religion or to a class. The ideal of the Prophet was of wider application, as a matter of fact, of the widest application conceivable. He was "not sent but as a mercy unto all mankind," and his service was not to the Arabs alone nor to the Muslims, but to all—to the Christians, even to the Jews and to the Sabians. The Quran promises an after life of peace not to the Muslims alone, but even to Christians, Jews, and Sabians and the Prophet was ever helpful to the Christians.

Kindness was his watchword. He was kind to all, to slaves no less than to his friends and relatives and the chieftains of the Arabian tribes. He rarely chid anyone nor was he ever harsh, but he won the hearts of all by the tremendous force of his character. In this modern world where wide differences of wealth divide man from man, woman from woman, where the rich do not realise the abjectness of the life the poor are compelled to lead, and think that the poor must, of necessity, suffer—in such a world the ideal of the Prophet is badly needed.

#### What We Can Do

We can help the poor not by the promiscuous grant of charity, but by giving them the means of earning a living. We shall have to find out a way, draw up a plan. That will come if we are fully prepared to forget that wealth constitutes the measure of value. Even if we cannot give them money and find no way of actively helping them, even then we should follow the example of the Prophet and be kind to all. Stopford Brooke has written some lines that never may die. "A few

more smiles of silent sympathy, a few more tender words, a little more restraint on temper, may make all the difference between happiness and half happiness to those I live with." It makes a lot of difference, a smile and a word of cheer. We know how bitterly we would feel any constraint that would compel us to ask favours of others, whoever they may be. We must realise that all have just the same natures as ourselves, with but slight differences due to environment. Those who are now compelled to ask for help, are they not human beings, won't they feel the constraint bitterly? Should they merit a contemptuous shrug, or should they be treated with the respect that is due to common humanity?

#### God Is Love

After all, we can't forget when we make distinctions between people of wealth and people of power as against those without these, we can't forget that we are actually worshipping money and position. Here was a man unrecognised before. He wins a position of responsibility. Promptly he becomes a man whose friendship is being canvassed for! We must lose this inferiority complex and realise that a truly great spirit cares naught for such distinctions. She is above all this for she is great enough to ignore these and look only for honest worth. The Prophet cared not for wealth and power, why should we.

"God is love; His mercy brightens  
All the paths in which we rove;  
Joy He wakes and woe He lightens  
God is mercy, God is love."

That is the message the Prophet himself gave.

God is mercy, God is love.

We who are now living and are glad of the life that God has given us, it is our duty to God to be of service to His creatures. Pride, jealousy, they must all go. But we should work to lighten the hearts of others, as the Prophet did, and, lest we, in our pride, think we are leaders or social reformers, let us but pray

"Naught know I, in deep dark of  
error shrouded  
But, Lord, hast Thou no wisdom  
lamp for me?"

## NOTICE

The Star of Islam is happy to inform the wide circle of readers that a lady Editor will henceforth be in charge of the Ladies' Section. It will be recalled that far reaching schemes of providing complete satisfaction to every section of the public had to be postponed through the illness of the late Editor.

Our aim is to give immediate attention to any suggestion for improvement. This is a newspaper and a cultural journal for the Muslims. Its success will be considered the index of the capacity of the Muslim Community by the other Communities of Ceylon.

**SO HITCH YOUR WAGON TO THE STAR**

## Children's Corner

## THE WARRIOR—PROPHET

300 Unarmed V. 1,000 Armed!

MY DEAR CHILDREN,

As I wrote in my last letter I shall try to give you a short account of the Prophet's life. In a short letter it is impossible to tell you much. One danger I shall avoid, that is, I shall not preach to you. The Prophet of Islam was a giant among men and by preaching I can get you to do nothing. I shall, therefore, give you in the space at my disposal just an account only.

He was born on the 22nd of April 571 A. C. and died in the year 632 After Christ on the 8th of June. He was thus sixty two years old. His first Revelation came when he was forty years. Thus he had only twenty two years of missionary service. Within that period he worked wonders.

#### Pre-Islamic Arabia

It is impossible for anyone to know what a very hard struggle he had if the state of Arabia just before he began his work is a blank to the student of his life. You worship only Allah and you look upon the Prophet as only the messenger of Allah. But before the Prophet came the Arabians worshipped hundreds of gods. They bowed down to stones and wood and believed they were doing something good and true. Arabia is a desert for the most part and it was always very difficult to earn a living. It was so difficult that men used to kill their babies, especially if they were girls. They were a number of tribes and each fought with the other.

#### Lions and Tigers

If you had gone to the zoo you would have seen lions and cheetahs. You would have heard one animal roaring and the other roaring back angrily as if he alone had the right to live. Well, the Arabs were just like these animals always fighting, ever ready to shed blood.

The Prophet had a hard time. When he was young he was always truthful and quiet. He did not join rough companions and indulge in dangerous and foolish pranks. The result was that he was loved by all. When he grew up into a man the Arabs respected him more than they respected anyone else and though they did not agree with him they yet recognised him for a great man.

Then he heard the voice of God asking him to preach Islam. He was afraid at first, but his wife had full confidence in him and helped him on, gave him comfort and encouraged him. He made a few converts and had secret meetings. But the numbers grew and it came to the notice of others. Then there came trouble. The idolaters were angry and they did all they could to kill the Prophet and his followers.

#### Mussolini

First some took refuge in Abyssinia. The Abyssinians were a brave and noble people and the greatest tragedy to the modern world was the conquest of Abyssinia by Italy. You must have read of the Italian boasts but it was a crime and a disgrace. The Italians were heavily armed while the poor Abyssinians were practically defenceless. But to get back to the story. Later the Prophet himself left Mecca and found refuge in Medina. The Medinites became Muslims and the Meccans attacked Medina. They could not do anything. The Prophet had only 300 men to fight more than 1,000 Meccans. It was a task to frighten any man. The Prophet was not afraid. They fought. The courage of the Muslims knew no check. They cut and out again until the foes were cowed. They came like lions but they fled like sheep. Again and again the Meccans attacked Medina but they had not the ghost of a chance. At last the Prophet who had at one time

## Simple Lessons In Islam

BY

HIS HOLINESS MAULANA MOHAMED  
ABDUL ALEEM SIDDIQUI

and

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

Performance of Hajj (Contd.)

The pilgrim then continues to recite the following:

*Lab-baik, Allah-umma  
lab-baik, lasha-reeka leka  
lab-baik, in-nal hamda  
wan-ni mata leka wal-  
mulk, lasha-reeka laka*  
i.e. 'Here I am at Thy service; O ALLAH, here I am at Thy service; there is no Partner to Thee; here I am at Thy service. To Thee the Glory, the riches and the Empire of the world. There is no Partner to Thee.

- On approaching Mecca the pilgrim goes to the Grand Mosque round *ka'ba* and then performs an optional *tawaf*
- On the 8th day of *Zul-Hadj*, the pilgrim goes to *Mina*, a town three miles from Mecca and spends there the whole night of the 9th of *Zul-Hadj*.
- After the early morning prayer (*Salatul-fajr*) of the 9th of *Zul-Hadj* the pilgrim proceeds to *Arafat*, a hill about seven miles from Mecca and stops anywhere in the *moqaf* (staying places) in the jungle surrounding the hill, in the remembrance of ALLAH.
- Just after sun-set of the 9th of *Zul-Hadj*, the pilgrim leaves the *moqaf* without offering *Salat-ul-Maghrib* and proceeds to *Muzdalifa*, a place between *Mina* and *Arafat* where he or she offers *Salat-ul-Maghrib* and *Salat-ul-Isha* and spends the whole night in the remembrance of ALLAH.
- The pilgrim then proceeds from *Muzdalifa* after the early morning prayer of the 10th of *Zul-Hadj* and comes to *Mina*.

(To be continued)

fled from Mecca returned to Mecca leading an army of 3,000 men. There was little fighting. He became master of Mecca and what did he do to his enemies? Did he destroy them, make them slaves or confiscate their property? No, he set them free!

Yours very sincerely,  
EDITOR.

# MUSLIMS ARISE

## Cooperative Stores and Muslim Resurgence

BY M. H. AMIT, B.A. (LONDON).

THE poor suffer. The rich and those of comfortable means, who do not come in contact with the poor do not know the wretchedness of the lives the poor lead. The resurgence of the poor depends primarily on the poor themselves. Cooperative stores lend opportunities for such self-help. They give the individual not only better goods at lower prices but by encouraging participation in the affairs of the society foster the power of organisation and give dignity and value to life. They canalise the desire of activity into creative channels and through the accumulation of capital helps the cause of Education and Communal uplift in general.

It is the lot of the poor to suffer. They look to the rich to alleviate their suffering. The rich from their high pedestal look down callously heeding nothing. They remain deaf, dumb and mute, for they believe any improvement of the living conditions of the poor would result in the depreciation of their own worth.

### Poverty

Self-help is the best form of help. The hackneyed yet very applicable fable of the lark and the farmer illustrates this dictum. It is useless for the poor, so the rich contend, to have the rich bestir themselves. It is for the poor to unite and seek their own salvation. Their condition is indescribably miserable since the war started. While they draw the same bare pittance, the prices of goods have increased many fold. The buying capacity of money has been considerably reduced. A slight rise in the price of indispensable commodities sufficient for the unscrupulous petty trader or for the rapacious large scale dealer to enhance the value of goods to dizzy heights.

Under these circumstances those who eked out a hand-to-mouth living prior to the war are denied the very means of existence. They are denied the opportunity of paying a legitimate price for their requirements. The most stringent economy is wasted. The state of affairs can certainly be changed.

### Unfair Profit

All boutiques and shops are owned by individual capitalists. The customers rightly have a share neither in the profits nor in the management of the shops. As such they have no personal interest in the welfare of the establishment. Goods are bought at a particular shop either through force of habit or on account of credit facilities. Competition, though keen among shop-keepers, is not cut-throat. A certain agreed scale of prices is morally enforced. Buying from one shop is as bad as buying from another. A secret conspiracy exists amongst traders to bleed their poor and gullible customers white. Pre-war stocks are invariably sold at war prices. The government, the lazy Leviathan, occasionally rouses itself into action, but it cannot be expected to legislate on all details. Often the recalcitrant trader goes undetected.

### The Scheme.

The poor must safeguard their own interest. This could be done by organising themselves into "co-operative societies." Space does not permit detailed discussion of such a scheme, but a brief outline may be given. Associations of two to three hundred members should be organised, in Muslim centres in the city by already recognised associations such as the Muslim League or the Malay Association. Each branch association should organise a "co-operative kadde."

The obligations of a member of the "kadde" will be as follows:—firstly, to pay a minimum subscription for membership; secondly, to buy all goods from the "kadde," and nowhere else. Profits of the working of the "kadde" will be declared at definite intervals. Out of the profits one half will be utilised for social service amongst the Muslim poor. The remainder will be divided amongst all members proportionate to the amount for which each member has brought goods. The raising of the initial capital for the formation of the "kadde" is a difficult question. If the parent associations are rich, they could advance the necessary funds or a benevolent philanthropist may be prevailed upon. This is undoubtedly a rough draft of the scheme. It however shows the general principles on which it has to be worked.

Many difficulties are sure to be met with incidental to the working of the scheme. By capable leadership and sound organisation, these obstacles can be adjusted and eliminated. The advantages are self evident. Every customer will be a member of the "kadde." Goods will be sold to him at the lowest possible price. He will share in the profits of the working of the "kadde." The interest of the shop will be his own interest. Such organisations as these are wormwood to vested interest. Merchants are sure to raise a hornet's nest. But could the poor, to please them, sacrifice their birthright—to live and live decently? In the struggle to live, should the poor tread on the corns of the rich? Can they be blamed? The rich may answer.

### Presidential Election—Wekande Jumah Mosque

#### Mr. Cassiere's Services Recognised

The election of Mr. Maas I. Cassiere to the chairmanship of the Wekande Jumah Mosque, rendered vacant by the death of Mr. Maas J. Majid, the late Chairman, took place on the 4th of April.

The decision of the Executive and Managing Committee was unanimous. Mr. Cassiere had been acting for the late Chairman during his illness and this has been only a recognition of his capacity.

### BOARD OF KATHIS.

#### Appeal Decided on 12th April, 1940

Appeal Case No. 151 Colombo (Slave Island) Case No. 942, Fathuma Beebi daughter of Mohamed Mohideen vs. M. S. M. Sally. Appeal dismissed.

## Letters To The Editor

Female Education, Election of Trustees, Waqf Ordinance, Comment to our leaders &c.

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

### An Appeal In Aid of the Muslim Girls' School Fund

Sir—You are no doubt aware of the fact that there are no facilities now available for Muslim Girls to prosecute their studies according to the Shariat Laws of Islam. Since the inception of the above Union we have in our own humble way been trying to find a practical solution to this all important question of Muslim Female Education; for want of funds however, our endeavours did not meet with success, except to open an Arabic School at S. M. S. Govt. School premises, Wellawatte.

The Proceeds of the Fancy Fair held by the Union in May 1937 fell very much short of estimated costs of the land required for the College. The Union has therefore decided to hold a Flag Day on Saturday the 20th April 1940, the occasion of the Birthday of the Holy Prophet of Islam (O.W.B.P.) with a view to augment the funds available for the purpose.

We take this opportunity to appeal to all your readers through the kind courtesy of the columns of your much esteemed journal to sympathise with the aspirations of the Union and to contribute liberally towards the Funds by the purchase of flags on the Flag Day and also by voluntary donations.

All donations may be remitted to the credit of "The Ceylon Moor Ladies' Union" at the Chartered Bank of India Ltd., Colombo. Donations, however small, in the cause of Muslim Female Education will be thankfully and gratefully received by the Union.

We thank you, Sir, most sincerely for the space allotted to this appeal.

We remain, Sir,  
Yours faithfully,

RAZEENA MOHIDEEN,  
(MRS M. GHOUSE MOHIDEEN,  
President)

SHARKIA HANIFFA,  
(MRS. M. I. HANIFFA,  
Hon. Secy.)

THAHIRA NAINA MARIKAR,  
(MRS. M. S. NAINA MARIKAR,  
Hon. Treasurer).

### Election of Trustees

Sir,—Mr. S. Abdul Careem and three others of his colleagues were elected to the Board of Trustees of the Kahatapitiya Mosque on Saturday the 6th. presided over by Mr. Van Langenberg Proctor S. C. Gampola.

Voting began at 9 a.m. and ended at 4 p.m. There being ten candidates for the five seats, keen enthusiasm and canvassing prevailed. The Board, according to the settlement, consists of three members of the late Mr. Abdul Rahaman's descendants, and two from the congregation. Mr. S. Abdul Careem, Mr. S. Sheriff Deen and Mr. A. C. M. Thawfeek, were elected as lineal descendants of the late Mr. Abdul Rahman Lebbe. Messrs. Y. Shahu Lebbe and U. Madar Lebbe were elected to represent the congregation. Mr. S. Abdul Careem has been chief Trustee for the last ten years successively.

The result of the election and the names of the candidates are:—

Mr. S. Abdul Careem	... 119 votes
" S. Sheriff Deen	... 99 "
" A. C. M. Thawfeek	... 98 "
" A. C. A. Wadood	... 97 "
" Y. Shahu Lebbe	... 105 "
" U. Madar Lebbe	... 105 "
" H. Noor Deen	... 96 "
" N. L. Lattiff	... 83 "
" A. Mohamed Cassim	... 81 "
" Noor Mohamed	... 81 "

Messrs. Abdul Careem and Sheriff Deen are brothers, and Mr. A. C. M. Thawfeek is the eldest son of the former Mr. A. C. A. Wadood, too, is a son of Mr. S. A. Careem.

The Muslims will be glad to hear this news and we shall be very pleased if you will kindly insert the above in your valuable journal of next Saturday.—Yours in Islam,

A. C. WADOOD  
Kahatapitiya, Gampola.

### The Waqf Ordinance

Sir—The acute question of Muslim politics today is the legislation to protect the funds derived from the mosques in the Island. The origin of the Muslim Waqf Ordinance No. 10 of 1931 was the outcome of the agitation by the All-Ceylon Malay Association in 1926, soon after the decision of the Maradana Symonds Road Mosque case (known as Sinne Pally) by the Supreme Court. The property of the mosque had been leased and on the expiration of the term of the lease, the lessee refused to surrender the premises and litigation entered into by me and the tenants of the property, led to the restoration of the premises to the mosque.

This success led me to work in the cause of better mosque management, and Mr. Jayah and the other two Muslim members in the Legislative Council took up the case. The legislation subsequently enacted—the Waqf Ordinance—was found to be impracticable and on representations made to the Home Ministry, Mr. Akbar K. C., has been entrusted with the task of drafting amendments to the original Waqf Ordinance.

The time is now at hand for us to do all that we can to assist him in keeping with the original principles enunciated by me in my letter to the Editor, "Ceylon Daily News" of June 28, 1939. The only vital point at issue is the machinery for the collection of funds, and the principles and conditions, as well as the machinery, for their distribution.

I trust that amendments would be made on the lines indicated by me and that the ordinance would be given effect to immediately. The benefits that have accrued to the community since its inception have been many, in spite of the limited scope of the ordinance. I believe that the formation of a central executive committee with collective responsibility to collect and distribute the funds should best meet the needs of the moment.

Yours etc,  
B. D. AMIT

### A Comment to the Muslim Leaders

Sir,—I have noticed that many leading Muslims have organised various associations in Ceylon. Perhaps they are solely concerned with the reputations they can make as Presidents, Chairmen, etc. What have these leaders done to ameliorate the condition of the poor? Have they established a Home for the Aged or formed a Muslim Missionary Society? They lecture on the Prophet's Birthday and festival days, but they follow systems with little or no originality.

Mrs. Gunasekera has opened a Home for the Aged for Buddhists at the Generals' Lake Road, and it is a sad reflection on the incapacity of the leaders that no such institution has been opened for the benefit of the Muslims. The community is wealthy and such an appeal would meet instant success.

Further I may state that every English speaking Muslim should make it a point to support the very valuable English Muslim paper—the *Star of Islam*. It is the only weekly organ of its kind in Ceylon and by regular subscription the "Star" could be made flourishing and shed its light on all.—Yours, etc.,

D. K. B. ZAIN,  
83/18, Wekande Road,  
Slave Island, 13th April.

## The Muslim Youth League

### Reform in Practice, not only in Theory

When the English Section of the Hussein School ceased to operate, the members of its 'Old Boys' Association decided, to continue the useful work of the Association in an altered name rather than disband. This led to the birth of the Muslim Youth League.

A General Meeting of this League was held on 31st of March, 1940, at the Hussein School Hall, with Mr. T. C. Ahlip in the chair. The following constituted the chief items on the agenda:—

Discussion to open a night School.  
Approval of the rules of the Industry and Commerce Branch, which is to be opened for the welfare of the unemployed members and the community in general.

Amendments of Rules and Regulations of the League.

Election of Office-bearers.

The following, subject to their consent were elected as office-bearers:—

Patron: Mr. A. R. A. Razik, M.S.C.,

M.M.C., J.P., U.P.M.

Vice-Patrons: Mr. M. L. M. Royal,

M.M.C., and Mr. W. M. Hashim, J.P.,

President: Mr. M. I. M. Haniffa, B.A.

Vice-Presidents: Mr. A. H. M. M. Veffa, and Mr. T. C. Ahlip.

Secretary: Mr. N. M. Ziard.

Asst. Secretary: Mr. M. M. Junaid,

Treasurer: Mr. B. J. Lantra,

Asst. Treasurer: Mr. A. H. M. Adjward,

Auditors: Mr. M. S. M. Azahim and

Mr. N. M. Hussain,

Committee: Messrs. T. R. N. Booso,

P. T. Mohideen, A. R. M. Cassim, N. D.

A. Hassan and S. A. Shaik Fareed.

At the termination of the election

the chairman thanked the members

for the honour conferred on him, by the

invitation to him to take the chair that

afternoon, as well as for his Election

as Vice President.

He commended in warm terms the

interest that the members displayed

towards the progress of their commu-

nity. That their disposition in regard

to the welfare of their fellow citizens

was genuine was further testified by the

fact that the audience numbered many

Rover Scouts, whose motto was "Service

to others." The proposal for the

opening of a free night school was one

such service; in fact a national service.

In the days of egoism and extreme

materialism, schemes engendering

altruism, such as the one before the

speaker, were as refreshing to him, as

an oasis to the eyes of a desert

traveller.

What impressed the speaker most

was the scheme of Industry and Com-

merce. He had scarcely expected to

encounter such enterprise among such

young folk. One generally hears of

such schemes, but seldom translated

into action. The League should be

proud that it has successfully under-

taken an enterprise which no other

like institution has even attempted.

While other Leagues or associations

talk endlessly on reform, ending un-

employment and so forth or wrangle

over infinitesimal points of difference

in conflicting Theologies this

League is putting into practical effect

those points on which others so glibly

theorise.

The speaker ended with the earnest

hope that the seeds of good resolution

sowed that day would strike root on

fertile soil; and that the day would not

be long ere they reap the Golden Fruit

growing on the thorny tree of

Endeavour.

### Change of Business Premises

Messrs. Issadeen & Co. have shifted to new and larger premises—Nos. 29-33, Second Cross Street, Colombo.

## Gems of Purest Ray

Compiled by Abd.

When the earth is strongly shaken and forth the burdens she shall bring While from man's lips shall fall the question: What has happened to earth? this thing?

On that day her news she'll bluster, as if to her God had revealed their works may be unsealed. That the man who yet had reckoned an atom's good shall see it fair While the man who ill had fashioned an atom's weight shall see it there

### TOLERANCE

Surely those who believe, the Jews, the Christians, and the Sabians; whoever believeth in Allah and the last day, and doeth what is right, they shall have their reward with their Lord; there shall not come any fear upon them, neither shall they be grieved.

### HAPPINESS—TO WHOM?

By the night when she spreads her veil And the day when she brightly shines By Him Who created male and female Various indeed are the ends ye aim at; As for him who gives alms and fears

God And yields unto the good Unto him We shall make easy the path of happiness But as for him who is covetous and bent on wealth

Who labels the good a lie Unto him will We make easy the path of misery

### UNITY

He is Alone beside Him there is none No God there is but He and He is One.

God, there is no god save He, the Living the Eternal. Slumber seizeth Him not nor sleep. His, His are they whatsoever they be, in the Heavens and the earth. Who is there that can intercede with Him except He give permission?

### THE WORLD IS ALLAH'S

Whatsoever is in the Heavens and the earth singeth praise unto Allah. His is the kingdom of Heaven and His the earth. Life He giveth, and death He giveth. He is the Almighty. He is the first, as He is the last; the manifest and the hidden; and He knoweth all things. His is the kingdom of heaven and the earth and unto Him do ye return.

### THE BOOK OF ACTIONS

And we have made every man's actions cling-around his neck, and We shall produce unto him, on the day of Resurrection, a book wide open: read your book; your own self will be a sufficient testimony against you. Whoever walks aright, he walks for his own benefit, and whoever goes astray, to his own detriment will he wander.

### FOR THOSE WHO UNDERSTAND

Lo! in the creation of the heaven and earth and in the alternation of night and the day; in the sailing of the ships through the ocean for the profit of mankind; and in the rain which God sends down from on high and the life that it gives to an earth that is dead; and in the beasts of kinds that He scut-

ters throughout the world; in the change of the winds and the clouds that they trail like their slaves between the earth and the sky; here indeed is a sign for a people that are wise.

### TRUE RIGHTEOUSNESS

It is not righteousness that you turn your faces towards the east and the west, but his is righteousness who believes in Allah the last day, the angels, the scriptures, and the Prophets; and who gives away wealth for the love of Him unto his kindred, and the orphan and the needy, the way-farer, the beggar and for the ransom of the captives; who is constant at prayer and gives alms; who is patient in adversity and in violence. These are they who are (true to themselves), these are they who guard (against evil).

### OBITUARY

Inna Lillahi Wa Inna Ilaihi Rajioon

MR. M. SABAN DOLE

The funeral of Mr. M. Saban Dole father of Mr. M. I. Dole, of "Palithe Nivasa," Station Road, Wattala, took place at the Kupiyawatte Muslim Burial Ground, Temple Road, Colombo on last Sunday evening. Katheeb M. U. A. Raheem of the Akbar Mosque performed the religious rites at the residence and the grave side.

There was a large gathering.

To the bereaved family and relatives we extend our sincere sympathies.

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## The Holy Prophet Muhammad

### The Ideal Marriage

BY

MUHAMMAD T. M. SALEEM

"Arabia in 570 A.C. was the darkest spot in the darkest age of the World's history. Drink, adultery and gambling were common, murder, infanticide and robbery were the pride of the Arabs," writes Kamaluddin in "Ideal Prophet." "Human sacrifice was prevalent, and daughters were buried alive at birth. Bloody quarrels and suicides were frequent, and a single rash word often paid its penalty in death. The spirit of rapine, murder and revenge had reached such a pitch, that women did not feel content until they had dyed their garments with the blood of their enemy and eaten his very heart."

At such a time, when the world was struggling in the quagmire of chaos, and the one true God was forgotten, there appeared in the wild Arabian deserts, over thirteen hundred years ago, Muhammad (on whom Be Peace) proclaiming to the world, the unity of God and his own apostleship.

Muhammad was born a posthumous child in the year 570 a.c. to Abdullah and Aminah who came from the nobility of Arabia. His family belonged to the Quraish tribe who were the keepers of the shrine of Mecca, the Kaaba, which had been visited by Ibrahim and Ismail. Though during this time Mecca was indulging in the grossest idolatry, Muhammad was associated with an important centre of religious worship.

#### Clouds Gather Thick

In addition to his misfortune in having lost his father before his birth, he lost his mother a few years later when he was but a young boy. From so early as his sixth year he was left an orphan bereft of parents.

The only one who could then support him was his Grand-father who accordingly undertook the care of the child. Before two years could have elapsed his kind grand-father died. Now, Muhammad passed into the guardianship of his uncle Abu Talib who treated him with every kindness and had him nearest and dearest to his heart. Before long, this great affection that appeared between uncle and nephew had to be put to the test. His guardian uncle had to make a distant journey. Muhammad was then about twelve years of age and he did not like to be separated. So, Abu Talib decided to take the lad along with him. This journey which lasted several months gave Muhammad some impressions about the world, for, he had to move with men of different races and diverse faiths.

#### Early Youth

Some part of his youth had been spent as a shepherd upon the hills and valleys of Mecca. He did everything entrusted to him so sincerely and honestly that before long, he won for himself, by common consent, the title of Al-Amin, the trustworthy.

His youth was pure and modest while the whole of Arabia was immoral and barbarous. He was reserved and meditative and he had a refined mind, and the family of Abu Talib well suited his disposition.

Abu Talib was not a rich man. He therefore suggested to Muhammad how advisable it would be if he earned his livelihood by taking charge of wealthy Khadija's caravan en-route to Syria. Muhammad agreed and under his guidance success was great and Khadija was delighted at his ability.

#### Blissful Marriage

Muhammad bearing and charm captivated lady Kadija (then a widow forty years old) so much that very soon their marriage was celebrated although she was fifteen years his senior. This was a very happy marriage while Khadijah was alive.

Muhammad, though in the prime of life remained faithful and staunch to Khadijah alone, while at this time the whole of Arabia was steeped in polygamy.

After her death he married Sauda, a widow, and later, lady Ayesha, the daughter of Abu Bakr. As for his personal appearance, some have described him as being ruddy. Moulvi Bashir Pickard says that Muhammad was "a little above middle height, his figure spare but handsome and commanding with broad chest and finely moulded neck. His head was unusually large with a broad noble brow. His hair was thick and bushy. His eyes were large and intensely black and piercing, made more lustrous by long dark eyelashes. His face beamed with intelligence and his expression was pensive and contemplative.

#### Coming Events cast their Shadows

In 605 it was found necessary to rebuild the Kaaba. The Quraish jointly undertook the work. In the course of construction, a dispute arose as to who should place the sacred black-stone in the wall of the Kaaba. This was a difficult problem to solve. Muhammad, then, was chosen to settle the dispute. Spreading his mantle upon the ground Muhammad placed the stone on it and asked each of the contesting groups to take a corner of the mantle and lift the stone. The stone was thus raised and Muhammad guided it to its place, in the wall of the Kaaba. Thus peace was established.

(Continued on page 8)

## The Battles After Uhad

By M. A. Salmi, B.Litt (Lond.)

It is an acknowledged fact that all the Arabs were in the beginning the enemies of Islam, and that they wanted to destroy it by all the means in their power fair or foul. For this end all their efforts were directed, but the casualties, and heavy losses they met on the occasion of the battle of Badr cooled down their activities against Islam, which again became prominent after the Battle of Uhad.

#### The Raid of Katan.

In Medina the Holy Prophet Muhammad got the news that the Banu Asad tribe were concentrating all their forces at Kafan to advance on Medina. The Prophet at once despatched a small army of 150 under the command of Abu Salma to quench the troubles at the source. The enemy, on the news of the arrival of a Muslim army first retreated, then fled and the Muslim army returned to Medina with the spoils of war.

#### The Event of Rajee.

Some men of the clans of Karat and Azal came to the Prophet and requested him to send some preachers with them to their place, as they had all embraced Islam. The Prophet sent ten companions with them. These people were really unbelievers and wanted to kill as many Muslims as possible by a ruse; so when they reached the place Rajee, they signalled to the clan of Banu Tayan, who attacked these ten companions. The companions fled and took shelter on a hillock; and seven of them were killed by arrows there when they refused to come down. Two of the remaining three, Junaib, and Zaid came down on the promise of the enemy that they would be unmolested, but as soon as they came down they were made captives, and were later sold as slaves in Mecca. Junaib was bought by the sons of Haris, as they wanted to take revenge on him for the death of their father, who was killed by him in the battle of Uhad; so they killed Junaib, first submitting him to great tortures. Before being killed he asked for permission to say short prayers which they gave; it is since then that Muslims on religious wars say short prayers before going into the actual fray. Zaid was also killed later.

#### Mawoona.

In the 11th year Hijra Abu Brar the chief of the clan of Kallab came to Medina, and embraced Islam. He then asked the Holy Prophet to send some preachers with him to preach Islam to the people of his clan. The Prophet hesitated, but on Abu Brar's promising to guarantee their safety, he sent seventy well-tested companions with him. They halted at Mawoona, Haram went to give the letter of the Prophet to Amir the chief of that place. Amir killed Haram at once and gathering hurriedly a few hundred men went out to an attack and kill the companions. The Muslims were ignorant

of it; and after waiting some time for Haram they proceeded on their journey, but were soon surrounded by the men of Amir. All were killed except one Omer, whom Amir set free because he said his mother had promised to set a slave free. Omer returned to Medina, but as he was very angry he killed two of the enemy when he got a chance over them on meeting them on the journey. He returned to Medina and related all facts to the Prophet. The Prophet felt very sorry for the companions who thus lost their lives and prayed for days for them; but as he was a just and perfect man he felt very angry with Omer for killing those two innocent men, and had compensation sent to their families.

#### Battle of Badr II.

The student of history will know that after the battle of Badr, Abu Safyan threatened that the Arabs would come down again next year to fight the Muslims at Badr. It was a challenge which the Muslims accepted on permission being granted by the Prophet. The time came for the second battle at Badr; but as famine had devastated the land, and as Abu Safyan was, afraid of being ridiculed he tried to play a trick. He sent a poet to Medina to sing songs of the strength, bravery and determination of the Arabs, in order that the Muslims may be frightened and remain behind instead of gathering at Badr for the next battle. The Muslims took no notice of these songs; their determination remained unchanged and the Prophet even went so far to say that if the rest of the Muslims were afraid and remained at home he alone would go to Badr to fight the Arabs. Therefore with seventy companions the Prophet went toward Badr; but when the rest of the companions and helpers heard of it, they went to join the Muslims, and their number increased to 1500. Ali was made the staff bearer and they camped at Badr. When Abu Safyan heard of this he hastily gathered a lashkar of 20,000 and went towards Badr; but the men were so much affected by famine and frightened by the prowess of the Muslims that from the stopping place at Mujna they turned back and no entreaties of Abu Safyan made them go another inch towards Badr.

The Muslims camped at Badr for 8 days, and when the news of the flight of the enemy was ascertained they too returned, and had a peaceful time a while. For the Arabs were, afterwards never so formidable as they had been.

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## NOTICE

Through the courtesy of Messrs. the Colombo Distributors 250 copies of *The Star of Islam* will be distributed free today at the Mass Meeting on Galle Face Green at 4 p.m.

The authorship of the article "Our Late Editor" of last week's issue of the *Star* has, through oversight, not been assigned to Mr. S. M. Salihue Marikar: The Editor regrets the omission.

## The Star of Islam

A CULTURAL WEEKLY

COLOMBO: APRIL 20, 1940.



### The Life of the Spirit.

A crowd in a passion does act far more insanely than any single man. The war in Europe is but the collective insanity of a people whose moral life had been sapped by the running sore of materialism. Fully a thousand three hundred years ago there was born a man in Arabia at a time when Arabia was the dark spot in the world, shrouded in the blackness of a thousand nights. Yet did an ideal raise man from misery and despair and draw him from darkness to the full light of day.

That man, that message are living realities in the World of Islam today. In the realisation of the man and his message lies the antidote to the blind, insensate fury that has descended upon man. With reason held in leash, eye blinded and soul dwarfed man gropes, stumbling, here against the obstacles of nature, there thrust back by the institutions that he himself has created. Life seems so purposeless! It seems that man is content to fall one by one into the hushed realms of rest leaving no trace behind, no future to look forward to. The Prophet, however, supplies the answer.

He came as a mercy unto all mankind. His life was gentle, as his death was gentle. Poor throughout his life he scorned riches when the wealth of Arabia lay at his feet. Kindly and affable his transcendent personality alone was needed to instil into the hearts of all those with whom he came in contact love and reverence. No state did he need nor indulged he in ostentation. True to his ideals he was simple, but sublime in his simplicity. The rest of the world were dead, he alone was living. The Perfect man, the mirror in which was enshrined the virtues of all humanity.

His position in Islamic polity is unique. Despite the fact that Islam is the religion of the Qur'an and the Hadith the Holy Prophet stands in an intimate relation to the religion of Islam. He claimed no divine powers nor are any recorded him. He was proud of being just "a man as unto you." But though he is not to be worshipped he it is who guides man to the attainment of the love of ALLAH.

The Qur'an insists that GOD is transcendent. No less unequivocal is the insistence upon the necessity of an ideal to animate one's work, else would all actions be futile. But a transcendent Being is inconceivable and as such does not lend itself to be loved for "love reflects the thing beloved." Mr AKBAR points out this seeming inconsistency and solves it. The apparent antinomy is only soluble through a proper appreciation of the place filled in the Islamic polity by the Prophet. The Prophet is the channel for the realisation of the love of GOD for ALLAH'S love must precede the love the individual could bear to ALLAH. This is a pre-requisite for an individual to love ALLAH and is only realisable through following the example of the Holy Prophet in every detail.

Passion, impulse, is the dominant spring of human actions in the vast majority of mankind. Islam appeals to reason, but not to reason alone for reason is too formal, too cold and lifeless to be for long a sufficiently great driving force. Unless reason were suffused throughout its entire being by love and the vision of an Ideal, it is dead long before it could have helped mankind.

Psychologists have stressed the important part that impulse and habit play in life. They cannot be repressed utterly for repression drives the repressed impulses underground for but a while. But ultimately these impulses seek other avenues of escape and in fact issue forth in definitely worse forms. But impulses could be so schooled that they issue in unlimited good not only for the individual but even to society. The Holy Prophet's life is the supreme truth of that discovery of psychology. He does not confront passion, impulse with wise saws, and philosophical discoveries. It is only passion intense that can overcome passion. Reason can succeed only a while. Passion must overcome passion. The passion, the impulse, for doing ill, for war, for wrong thinking, have to be combated with the passion for right thinking and acting well. It is only when the desire for rectitude in thought and action is itself a passion that the forces of satan will disappear. MUHAMMAD is the ideal of mankind for he resolved for himself and for

## Farewell Sermon To The Multitude

### The Perfection Of A Religion

#### Each Muslim—A Brother

"ISLAM in a nut shell." That is the judgment of an Englishman. Truly the love and justice breathed from every word of this his, farewell pilgrimage address; and, if they are the core of Islam, then indeed is his farewell address a resume of the principles of Islam. "Love thy neighbour as thyself," is an essential factor in a healthy spiritual life. How much more intense our love will be if we believe in all sincerity "Each Muslim is a brother of every other Muslim!" The Holy Quran is the Expression of God's boundless mercy and love for men. A book it is which "if you take hold of your affairs shall never go wrong." That is the farewell message in a nutshell.

"Ye men! listen to my speech because I do not think that after this year of mine I shall ever meet you in this place.

"Ye men! (from now onwards) till you meet your Lord, your blood and your properties are as sacred as are this day and this month.

"And surely you will meet your Lord when He will ask you about your deeds and I have conveyed His message to you,

"He who is entrusted with property belonging to another should deliver his trust to whom it belongs.

"And all that is lent on usury is cancelled but your capitals are yours. Do not do injustice to others nor let injustice be done to you.

"God has decided that there is no usury. And all interest due to 'Abbas bin Abd ul-Muttalib is cancelled.

"And all compensation for bloodshed in the Time of Ignorance is abolished.

"After that, ye men! the evil-one has despaired of ever being worshipped in this land of yours. But he will be obeyed in other lands. Therefore be careful of your faith lest these other people diminish your good deeds.

"Ye men! the postponement of sacred month is an addition of the days of disbelief.

Those who choose disbelief are misguided thereby:

humanity all contradiction between the Ideal and the Real. He shows us the triumph of the human mind over alien forces. He showed us how to live victorious over the baser self in man through developing the passions, the impulses towards love, towards justice, mercy and creativeness.

They declare it sacred one year and non-sacred another year.

In order to make up the number of sacred months fixed by God, so that they make non-sacred what God has made sacred. And Time revolves, as it has been shaped since the day the heavens and the earth were created by God:

And the number of months with God is twelve of which four are sacred—three consecutive months and Rajab by itself between Jamadi and Sha'ban.

"And after that, ye men! you have your rights against your wives and they have theirs against you. It is their duty to observe chastity and avoid immodesty. And if they are guilty, you are allowed to avoid intercourse with them and to beat them without causing (serious) injury. But if they repent, you must feed and clothe them with fairness. And instruct each other to do good to your women-folk for they are assigned to you and have no control over anything by themselves, And they have been made lawful to you by the Word of God.

"Therefore, ye men! understand well my sayings for I have conveyed my message and I have left with you that, which if you take hold of, your affairs shall not go wrong, namely the Book of God and the religious procedure of His messenger.

"Ye men! listen to my speech and make sure that you understand it. You are taught that each Muslim is a brother of every other Muslim and Muslims form one Brotherhood. It is not lawful for any man to take anything of his brother's except what is given with one's own free will. Therefore do not do injustice to one another.

"O God! have I conveyed my message?"

#### The Completion of Faith

This day, have I perfected for you your Faith, And completed My blessing upon you, And have accepted for you AL-ISLAM as a religion.

# THE PROPHET OF ISLAM

BY "DAR-ES-SALAAM."

THE sun shone fair and bright on desert main  
And showed the wonders of the world quite plain  
To Araby the sun's bright ray revealed  
The faces of Araby's beauteous strain.

Apollo lightened all the world his fire beams noted  
Yet did he fail to pierce with strongest ray  
The hearts of man, which, fiercely barred and bolted  
Did long shut off the glorious light of day.

Within his heart a devil stalked by day,  
By night was he increased by Satan's force  
It seemed there was no hope for sun's bright ray  
To drive away the dreaded evil's course.

From day to day, from year to year did Satan  
Ever increase the rigour of his power  
Until the heart of man was weakened, weakened  
As fierce Apollo's beams do wilt the pride of flower,

The gods of Araby were they not wise  
and good  
Did they not strike the note the heart  
of man  
Had been accustomed to through  
countless ages  
The note permitting each his own  
his servile plan?

His heart's desire was ever earthward  
turning  
Increase of this fair earth's right  
bounteous store  
Was all the thought that e'er within  
him burning  
Arabian gods gave power o'er the  
foe!

Thus stood Arabia in the days long  
flown  
When but to bear a maiden child  
was sin  
When children did their presence oft  
atone  
By death dealt out by hands of  
nearest kin.

"O pardon me, my lord, this child of  
mine  
I did her bear e'en with my being's  
pain  
O grant me, lord, this work of mine  
and thine  
To comfort us and continue our  
strain.

"This child of mine, Oh grant it is a  
girl  
But e'en so, my sire, is it not yours  
Why should a curse, a curse fall on our  
pearl?  
This child, must it so soon forego  
glad hours?

"Must night's dark pall descend upon  
my baby  
That yet had not life's glorious  
vision seen?  
Nay, grant my liege, she grow and rise  
more stately  
Than pearly syringa, Hesperus  
serene.

"And she shall grow as lovely as the  
lily  
As straight as are the cypress and  
the palm  
And round thy feet, beguiling, she will  
freely  
For ever play and be as cadence of a  
psalm."

Such piteous moan, she made her  
earthly lord  
In broken accents wailed the cruelty  
of god.

"And through creation's time were  
you quite blind,  
O god, when thousands went to their  
sad doom  
All round them gloom, before and far  
behind  
No power to rescue man from earthly  
tomb?"

And so she wept and aye did mourn  
A happiness that from her life had  
flown.

Yet not the murkiest gloom of earth's  
black night  
But must give way to God's one  
blinding light  
And Araby's dense gloom was to  
depart  
And souls of men be filled with God's  
pure Light.

For there arose from out Arabia's  
gloom  
A Being conscious of his personality  
A Being sent of God, that from the  
living tomb  
The hearts of all mankind upraised  
might be.

It was through him that mankind's  
greatest power  
Expression found in form both fair  
and pure  
When music's greatest force, when  
thought's sublime endeavour  
Were blended all in one of grand  
allure.

Muhammad! may the grace of God  
supreme  
For ever be with thee, though whom  
the light  
Of knowledge, Love, and Faith did  
come, each wondrous beam,  
To lighten, sweeten lives once dark  
to sight.

"Read in the name of Him, thy Lord,  
Who from the germ created man  
Who fashioned this fair world that so  
Ye'll serve to work My Holy Plan."

The Voice came clear and strong to  
him and true  
And though Araby rose in arms,  
O Prophet, may God's mercies be with  
you,  
You spread abroad the Holy Qu'ran's  
charms

And soon came men a-flocking as in  
dream  
To learn the Holy Qu'ran's  
wondrous theme  
From lip to lip and heart to heart  
went round  
The story of Creation's glorious  
scheme.

# THE PEACE ORGANISATION

## Muhammad—The Seal Of The Prophets

(By the Sufi Movement of Ceylon—Kandy.)

ISLAM is The Religion of Peace and the Religion that every Prophet sought to establish. The work was too arduous for any individual and from stage to stage the Religion developed until Muhammad perfected Islam. Abraham and Moses and Jesus all strove to realise Islam but it was left for the Prophet to complete the edifice and perfect the Organisation of Peace. The membership is open to all, to all those who realise the Truth of the Religion of Islam and work untiringly in the cause of the Truth.

The establishment of Islam as an orthodox religion took many years. The revelation to the world of the intricate truth of life could not have been accomplished by one man. The fostering of such a spiritual Organization needed the utmost diligence and care. Thus the exposition of the words of Allah had to be sown first, by one man and carefully nurtured in its growth by others.

He chose many for this arduous task, gave them divine power, knowledge and guided them with messages (wohi). These were the Prophets and they numbered many. Each of these who succeeded the other, had to re-establish this Organization, which was down to its foundation after the death of his predecessor. Finally it fell upon Prophet Muhammad (p.b.o.h.) to establish the integrity of Islam as an Organization.

The first great Prophet was Abraham (Ibrahim Nabi) who was born among the idol-worshippers. He strove to create a successful Organization, but at his death, the scarcely built walls crumbled again. He however prophesied the birth of another whose mission was the same. Then came Moses (Moosa Nabi) amidst the Israelites. He re-captured the standard reached by Abraham. He caused a further advancement in the establishment of this Organization; but before he saw its completion he too passed away, giving hope to his faithful few, as his predecessor had done. Though Jesus (Isa Nabi) born among the Jews, suffered iniquities perpetrated by his own people, he failed not to work on his commission. But he too could not see its completion.

### The Prophet Muhammad

Then Muhammad (p.b.o.h.) shouldered this ponderous task of Organising Islam to its perfection. Born in Arabia of the tribe of the Quraish, he devoted his entire life-time to the furtherance of Islam. He worked with untiring energy and zeal to teach Allah's profound gospel. Islam had finally established itself and its further security was warranted. Any chance of its dwindling away to its former decay was checked by Muhammad (p.b.o.h.), preaching from tribe to tribe and country to country spreading the gospel of Allah with an astounding rapidity. He had fulfilled his work and brought to existence an Organization perfect in every detail. Then did Muhammad (p.b.o.h.) declare the non-appearance of further Prophets and automatically the cessation of messages (wohi) from Allah. It was necessary for men to retain this religion in its original purity. One man alone appointed for this task can be of little use, as singly it is impossible to maintain so vast an Organization. Every Muslim who follows the words of Muhammad (p.b.o.h.) and the Quran shall see it maintain its prestige and purity.

### Membership Of The Organisation

A faithful follower of Muhammad (p.b.o.h.) and the injunctions of the

### PURITY OF THE QUR'AN

#### Splendour of Islam

Among many excellencies of which the Qur'an may justly boast are two, eminently conspicuous; the one being the tone of awe and reverence which it always observes when speaking of, or referring to, the Deity, to Whom it never attributes human frailties or passions; the other, the total absence throughout it of all impure, immoral and indecent ideas, expressions, etc., which, it is much regretted, are of too frequent occurrence in the Jewish scriptures. So exempt, indeed, is the Qur'an from these undeniable defects that it may be read, from beginning to end, without causing a flush to suffuse the cheek of modesty itself.

"It may be truly said," observes Jurien, "that there is no comparison between the cruelty of the Saracens and the Christians and that of popery against the true believers. In the wars against the Vaudois, or in the massacres alone on St Bartholomew's Day, there was more blood split on account of Religion than was shed by the Saracens in all their persecutions of the Christians. It is expedient to cure men of this prejudice, namely, that Muhammadanism is a cruel sect, which was propagated by putting men to their choice of death or the abjuration of Christianity. This is in no wise true; and the conduct of the Saracens was as evangelical meekness in comparison with that of popery, which exceeded the cruelty of the cannibals."—(Devonport — "Apology for Mohamed and the Koran.")

Quran practising the innumerable details attains a seat in this great Organization. With his continual and ardent labour, he acquires a certain power of thought (ilham) for correct decision and answer. He may be termed a Sufi—saint, mumin, muth-thakin, aulia or kuthub. These are stages in this Peace Organization. Then in him appears miracles—vilayath and hidayahath.

"When Allah loves one He makes his heart the Light (noor—Islam)"

"If your acts (sifaath) are turned to His, all deeds are His."

"Dissolve yourself in the love (ishk) of Allah." These are all words of Muhammad the Seal-of-Prophets (Khatha-mun-nabiin)

Whatever he may be, whether a Shafi, Hanafi, Maliki, or Hambali, the follower of the words of Muhammad (p.b.o.h.) and the Quran as mentioned above shall reach that stage of purity and perfection. Finally when his mind is complete and perfect (kamil) his deeds are all Allah's. The progress of Islam shall not be hindered by a thousand apostasies nor by a thousand conversions shall it be enhanced. "Truth shall appeal to non-believers and they would be drawn into It by Its light" is no hesitation. But the incumbency of every Muslim is to see his progress to the affinity of the Self,

## The Holy Prophet Muhammad.

(Continued from page 5)

As would become his religious nature, Muhammad would oftentimes retire to a cave at the foot of Mt. Hira and spend the time in prayer and deep meditation. On one such occasion, the call of God came to him, which bade him to free Arabia of all idolatry and to restore the original religion of Abraham and the belief in one God, the Omnipotent, the Omnipresent and the Omniscient. Muhammad, who was at first fearstricken, accepted it.

### Khadija

But the task seemed far too difficult for Muhammad to accomplish, for, his own tribe stood against him.

Gradually, he began to succeed, his wife Khadija being the first to embrace his faith. Then came Abu Baker. At the end of about four years there were about forty in the new fold.

Now, persecution grew more sharp and some of the Muslims had to flee to Abyssinia for protection under the Negus, while Muhammad himself remained in Mecca, upholding what he preached, in spite of the various abuses, invectives and charges, levelled against him. Then the Quraish sent a deputation to Abu Talib entreating him to abandon his nephew or to stop his nephew from preaching against their religions. When questioned by his uncle Muhammad said, "O my uncle, if they place the sun on my right hand and the moon on my left to force me to renounce my faith, I would not desert therefrom until God had made manifest His will in the world in His attempt." Hence Abu Talib remained ever staunch to his nephew and refused to part with him.

The Quraish, then, regarded Muhammad and his family, the Hashimites as outlaws. This ostracism caused Muhammad and his followers a lot of hardship and suffering. Misfortunes came one after another. First he lost his devoted wife Khadija in 69 and a year later he lost his great protector Abu Talib.

### The Hegira

Persecution, at this stage was intolerable and Muhammad was stoned several times until his legs bled. Then, a set of Medinites became converts to Islam and swore allegiance to the prophet, but, misfortunes remained the same and Muhammad was forced to flee to Medina under cover of night in 622 from which date begins the Muslim calendar. The prophet was accorded a cordial welcome in Medina where the first mosque in the history of Islam was built. The Quraish wished to destroy Muhammad and his mission by hook or by crook, and consequently, the next ten years were a time of horror, for, there were wars between the idolators of Mecca and the Muslims of Medina.

Two years after the flight, the Quraish advanced towards Medina and they were met by a small force of Muslims at Badr. Muhammad was very anxious when he saw the great odds. The Muslims numbered some three hundred while the Quraish were about a thousand. After Muhammad's prayer with Abu-Baker in his hut, the battle began. The Meccans were defeated and many notable Meccan chiefs were slain in the field.

### Uhud

There was a more desperate attack upon the Muslims in the following year, when a large Meccan army came forth against the Muslims of Medina. Even now, the Muslims had a smaller army and to make matters worse, Abdullah-ibnu-Ubay with a large number of followers deserted Muhammad. But the stubborn fight put up by the Muslim aided by some Muslim ladies forced the enemy to withdraw. This

was the Battle of Uhud. Once during this battle, the Prophet "fell into a pit. He had received eighty wounds, his face weltered in blood and his life was in danger, but the unprecedented devotion of his followers came to his rescue. They stood round the pit and exposed themselves to the arrows of the enemy, that pierced the bodies of this human fortress but did not reach the body of the Prophet. The members of this living fortification, fell dead one after the other, but their place was filled by others. Women were not behindhand in showing their devotion to the Prophet on this occasion, for Umm-i-Nasiba drew the sword and her example was followed by Umm-i-Salma, Ayesha and others who made onslaughts on the enemy and can rightly claim to have saved the situation in the nick of time."

In both these battles, be it remembered that Muhammad was on the defensive and not the aggressor.

### This Day

Finally, after many difficulties had been surmounted, the house of the Kaaba was purified of Idols, polytheism was crushed and in no time there arose the worship of the One God.

In 632, having seen the fruits of his prophetic mission, having pardoned his enemies and won respect from every angle, Muhammad passed away at Medina in the house of his wife Lady Ayesha.

### Malay Muslims Support Allies.

Prince Ismail, Tungku in the course of a broadcast talk from Singapore said that he Muslim world had never shown such a united front against any nation as it now showed against Germany. He added "Muslims throughout the world were overjoyed when they heard that Turkey was keeping faith with her Allies despite the pressure brought to bear by Russia."

"Fidelity to engagements has so often been lacking in recent international dealings, and Turkey's determination to fulfil her obligations is a courageous decision winning the respect of the world."

Prince Ismail emphasised the unity of all peoples of the Empire. He said that Malaya and Muslims throughout the world were determined to stand by their rulers and no sacrifice was too great for them.

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## TURKEY

### Possibility of Closer Turkish-Bulgarian Co-operation

Possibility of a definite political understanding between Turkey and Bulgaria is envisaged here in political circles, following improvement in their diplomatic relations as a result of the Turkish Under Secretary Mr. Menemenjoglu's visit to Sofia, some months ago.

In this connection, it may be mentioned that Mr. Menemenjoglu's efforts were directed towards obtaining a clear idea of the attitude of Bulgaria towards Turkey and the neighbouring Balkan countries in case of conflict spreading to the Balkan peninsula. Mutual assurances were exchanged regarding territorial integrity and neutrality of both the countries vis-à-vis Foreign Powers was also affirmed.

It is now believed that consequent upon Bulgaria's informal undertaking not to allow any Foreign Power to use Bulgaria with a view to put pressure upon Turkey from the North, a formal agreement may be signed in the near future.

### "Shubban's Voice"

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## SOVIET AGGRESSIVE MOTIVES

### Turkey Still Anxious

In spite of ostensible Turko-Russian friendship and neutrality, vigorous advice is given at Ankara this week in the Turkish Press advising all neutrals to sink their differences with a view to form a common bloc against aggressors.

The suggestion now made openly is based on the belief that Rumania may be transformed into a Balkan Finland and that it can only be saved by "a determined Balkan Bloc."

Evidently in spite of Soviet proclamations, Turkey still fears that Russia will one day make a bid for Bessarabia, now held by Rumania, and it does not trust Moscow's assurances made recently which are considered to have been due to Soviet difficulties in Finland. Now that the Finnish question is for the time being settled, Turkey is adopting a cautious policy and trying to form a common Balkan Front against any Soviet moves.

### Iraqi-Arabian Dispute

A memorandum is understood to have been sent to the Iraq Government by Saudi-Arabia protesting against certain clauses in the treaty signed some years ago, but which, it is alleged, have not been fulfilled by the Iraq Government.

The memorandum declares that unless the Iraq Government undertakes to honour all the clauses in the treaty, Saudi Arabia may be forced to denounce it.

### Mowlood-un-Nabi

Tomorrow commencing at 10-30 a.m. there will be Mowlood-un-Nabi at the Jainudeen Memorial Hall, Rifle Green, Slave Island. All Muslims are cordially invited.

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## Seek Ye Greatness-III

(Continued from page 1)

ices into a highly organised and morally great civilizing power. How he accomplished this single-handed with the meagre material resources at his disposal is the wonder of mankind. Was it his magnetic personality that achieved such a phenomenal success? Was it the mighty force of his will over the people that made men out of savages? Was it the poor resisting power of the Arabs against a greater influence? These questions have been asked and answered in different ways by different people. But the fact is the message he brought was the simplest, the purest and the most perfect form of Truth ever presented to man by any Prophet.

### Brotherhood—The Core of Islamic Polity.

He preached the religion of God in the most unambiguous terms, and translated into action to the minutest detail the spirit of his teachings. For the first time in the history of mankind he insisted on the Unity of Allah, the Unity of the human race and addressed his message not to the Arabs alone but to all the world. As Allah declares in the Holy Quaran, Lord Muhammad was not sent but "as a Mercy unto Nations." And his message of Islam is enshrined in the Holy Quaran, the spirit of which may be expressed in one beautiful word—Brotherhood.

The message of Islam is Brotherhood. Unity between man and man, Unity between God and man. Today the greatest problem menacing world peace is the problem of race.

### The Cancer of Racialism.

Turn wherever we may we cannot see but he pitiful gestures of nationalist Leaders rousing in no unmistakable terms the racial feelings of the people. So far has this pernicious cry of racialism gone that it has even captured the minds of a section of the misguided Muslims in the middle East, India and even in Ceylon. The belief is rife that the progress of a nation must inevitably be based on the pride of glory of its racial leaders. It has been urged by a wrong analogy that no nation has become a civilizing power that had not been conscious of its racial superiority. What a false conception of progress and civilization! A superior race may impose its tribal culture on a subject nation for a time, but whether racialism constitutes civilization is a matter worth considering. On the face of it the analogy is false, History proves it. Islamic civilization gives the lie to those who aver that racialism precedes religion in securing civilization. The Muslims were able to maintain an Empire for eight hundred years without in any way developing the pride of racial greatness. It was the higher and nobler instincts of human nature that made them conscious of their message to the world which they spread with justice and tolerance. The downfall only came when in later periods racial leaders took up the reins of government and appealed to the primitive instinct of race and family. Dr. Iqbal gives a warning to those who crow that pride of race and stock will make them great. It amounts, if anything, to idol worship.

'Tis a folly to take pride in race,  
Race pervades the body which is mortal.

Why to search for the essence of community in the land of birth?  
Why to worship the elements of air, water and earth?

### Brotherhood—a Theory?

There is another school of thought that maintains that Islamic Brotherhood is a Spiritual conception and cannot be realised in practice. This is a false impression. Material brother-

hood must necessarily proceed from spiritual brotherhood. The one cannot be achieved without the help of the other. Man must be united in his daily activities if he is to gather together in a spiritual unity also. The Moor idea is prevalent in Ceylon that the community, who are believed to be descendants of the Hashimites, are backward because they do not recognise the greatness of their race, and a movement is on foot to make to make them more race conscious that they are. Wrong diagnosis again. *The mass of Muslims in Ceylon are backward because they are not literate.* They do not know of the treasures that are in Islam. However if the racial leaders persist in preaching race rather than religion let it be said that they are committing the same disastrous mistake that the Europeans have committed, the result of which is seen in the present chaotic conditions of the western powers. It is inconsistent with Islamic Ideas and Ideals, if not quite unislamic.

### The Enemies of Islam.

The Prophet has time and again stressed that the fundamental principle of Islamic Brotherhood is the absolute negation of Race. Colour is an accident of birth and place. Intelligence is the Grace of Allah. He bestows His Bounty and Love on whomsoever He pleases. But neither the European nor the Asiatic can claim superiority over each other, nor has the Moor any score over the Malay. How can they when mankind is created of one nation? Can we to a Muslims and still love our race more than Islam. And what pride of race do we Muslims require more than that of belonging to the Human Race? What feelings of greatness should we aspire to other than that of being accredited members of the Islamic Brotherhood, the Ummat of our Beloved Prophet?

Allah declares in the Holy Quaran: "As for those who divide their religion

and break up into sects, they have no part in them in the least. Their affair is with God." Allama Yusuf Ali commented, "those who make distinction between one part of Islam and another and take what suits their purpose best, those who practice religion only one day in the week and the world the rest of the six days, those who believe that religion does not claim to govern the entire Life of man, those who make a sharp distinction between secular and religious life or show sectarian or racial inclination" are the enemies of Islam. They should be guarded against.

There is not a shred of evidence either in the Hadith or even in the Holy Quaran that the Prophet ever called upon the Arabs to be proud of their racial superiority to make more conscious of their duties to the Brotherhood which is Islam. Witness his oft-quoted declaration to the Arabs that they are in no way superior to the Non-Arabs, and his treatment of the foreigners, especially of Bilal, the Abyssinian.

### Significance of First Revelation.

The significance of the first revelation in the cave of Hira is that man should seek knowledge in silent converse with the Divine source of all knowledge and strive after the ideal of super-consciousness which alone can give mastery over all the elemental forces of nature. The flight of the Prophet from Mecca to Medina initiated the teachings of the Brotherhood of man and symbolised the secret of the necessity of allying intellect with love for the furtherance of the knowledge of self. The Unity of the Ansars and the Muhajireens signified the Unity of the Human Race and of Mind and Heart to obtain a glimpse of the One Glorious God. Towards the furtherance of this ideal of Islamic Brotherhood the magnificent principle of inter-marriage between the different races within the people of the Book

has been widely encouraged. But the most fundamental institutions Allah has ordained upon man are belief in the Divine origin of all revealed religions, belief in all Prophets, observation of the daily prayers, fasting, poor rates and the annual pilgrimage to Mecca. The Holy Quaran is emphatic on this point. "Verily this Brotherhood" of yours is a single Brotherhood. In his last pilgrimage the Holy Prophet addressed the Muslims near Mount Arafat "Ye Men!" he said, "Listen to my speech and be sure that you understand it. You are taught that each Muslim is a brother of every other Muslim and Muslims for one Brotherhood." In the words of Abdullah Yusuf Ali the time has come once again "When the voice of Unity should speak and declare to the people without the need of priest or priest-craft, without mystery save those that happen now and always in the spiritual world, without mystery save those mysteries which unfold themselves in the growing inner experience of man and his vision of God to declare with unfaltering voice the Unity of God, the Brotherhood of Man and His Grace and Mercy and Bounty and Love will pour out in unstinted measure ever and ever."

### Indian Chief's Forthcoming Ceylon Tour

Mr. S. M. Fossil of the "Deccan Times"

Mr. S. M. Fossil, Editor-in-Chief of the "Deccan Times", is understood, will be visiting Ceylon to deliver a series of lectures at important centres on subjects of vital interest to Muslims. The subject selected for the first lecture to be delivered today at Kandy is "Prophet Muhammad—The Man and His Message". He will also speak on social, religious and cultural subjects at Nuwara Eliya, Colombo and Jaffna.

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From The Mimbar

## FOREMOST DUTY OF MANKIND

### Prayers : The Pillar And Support Of Islam Allah Forgives Those Who Pray

(Translation of sermon delivered at the Wekande Jumma Mosque, Slave Island, on 22nd March 1940).

By KATHEEB S. B. LATIFF

PRAISE be to Allah who caused prayers to be obligatory on all believing men and believing women, who ordained it the main pillar and support of Islam, the straight-forward religion, and decreed that pious deeds should be its roots. He commands us to pray at five appointed times in the day, and accepts no excuse from those who are unmindful of it. Whoever safeguards his trust by observing the prayers with perfect "Ruku, Sujud" and recitals, it shall bring to him the forgiveness of his sins. I praise Him and always pray for His manifold blessings.

I bear witness that there is no god worthy of being worshipped but Allah. He is alone and hath no partner; a witness that will save him that pronounceth it from all dangers. And I bear witness that Muhammad is His servant and messenger. O Allah! bestow Thy blessings and peace on our Lord Muhammad, the kind and generous prophet, the strong yet merciful messenger, and on his relatives and followers.

#### Prayer—The First Duty Of Man

O mankind! Fear Almighty Allah and obey Him by observing your duties unto Him. The foremost of your duties unto Him is prayer. Perform your prayers regularly, He will forgive your sins and shortcomings.

O servants of Allah! One who avoids prayers has no trust and is always full of deceit because honesty and straight-dealing come only through fear of Allah. There can be no fear in people who do not pray because those who pray do it only through fear of Allah and through respect for His commands. Those who do not perform their prayers will suffer severely when death comes to them. Their souls will be snatched from their bodies as soft silk is roughly dragged through a thick, thorny bush. The angels of chastisement with fiery rods will receive them and carry them through space to the skies while they emit a foul smell. The doors of the heavens will be shut against them. They will be returned to their bodies only to meet what is in store for them in their tombs. The earth will speak to them in very plain language and say, "Thou art not welcome here. Thou hast dishonoured the dues of the Lord of Creation. Thou hast been walking on my back so long and all the while thou hast avoided thy duty of

prayers. Thou hast forgotten it and stooped to thy worldly cravings. Let it be that today thou receivest from me a punishment which even the highest mountains will not withstand. Then it will press them tight so that their ribs shall protrude from the opposite sides."

#### Take Stock Of Yourself

Therefore, brethren! waste not your lives in vain affairs. Observe your duties unto Allah rightly and perform your five daily prayers. Almighty Allah has announced, through our Lord Muhammad, that He hath prepared very painful punishments for those who do not observe prayers in spite of having good health.

May Allah cover us all on the Day of Judgment with His shadow of mercy, guard us with His forts of protection, help us to be thankful to Him for His numerous blessings and bless us with the happiness of His Heaven.

Almighty Allah says:

"And how many a town to which I gave respite while it was unjust, then I overtook it, and unto Me is the return." "Say: O people! I am only a plain warner to you."

Sura-22 verses 48 &amp; 49.

O servants of Allah! Verily Allah enjoineeth justice and kindness, and forbiddeth lewdness and abomination and wickedness. He exhorteth you in order that ye may take heed.

I enjoin you and myself with what Allah hath commanded. Therefore obey Him. I forbid you and myself of what Allah hath forbidden. Therefore disobey Him not. I hopefully ask of His blessings for you and for me. Therefore ask him hopefully. I seek forgiveness from Allah the Almighty for you and for myself and all Muslims. Therefore seek forgiveness of Him verily He is Forgiving, Merciful.—Ameen.

(Translated by Moulvi M.A.Lafir)

## Letters to the Editor

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

#### A Wreath

Sir,—Allow me the space of column in your valuable journal to express this Movement's regret at the loss of your journal's late Editor-in-Chief, in whom we found the soul in true form to help the propagation of the teaching of Truth.

Through the medium of these columns, many great writers have preached unto the Muslims and Non-Muslims the Truth of Islam. Mr. Maas J. Majid had been the axis.

May his soul enjoy all the freedom that a bird just out of a cage would! To a Muslim death is ever-existence.

This movement extends its sympathy to the bereaved family and to the public in general.—Yours etc.

S. H. M. SALEEM,  
Secretary,

The Sufi Movement of Ceylon.  
(This letter had to be held up last week for want of space.—Editor).

#### "Industrialism and Islam"

Sir,—I have read with great pleasure the editorial in your issue of the 13th instant. You have said, "A new orientation in Muslim business enterprise is necessary....." and that is "an industrial scheme," which will solve the unemployment problem and increase material goods to satisfy the needs of man.

This has been advocated from time to time by Associations and Leagues, and nothing has been done by them or by those who should have given the lead.

But I should like to announce to the Muslim public of Ceylon that the Muslim Youth League (formerly the Hussein School Old Boys' Association—1938 to 1940), has organised on 31st ultimo, an Industry and Commerce Branch to solve the problem of unemployment. They are unable to find the finances needed to put the scheme into operation at once, but they are energetic youths who are determined to save whatever they can and work the scheme even after two years.

You have said "Industrialism has to be created at sometime, so why not evolve it now? Tomorrow, as the writer pertinently maintains, will be too late. The pioneers will get the plums and the Muslims who have been

pioneers in so many spheres of activity should not follow in the wake of others." So it is now the duty of those able Muslims to help this League to bring this Industry and Commerce Branch to success and to put it into operation at once. Let those who help think not of profit, but mutual co-operation for the progress of our community. Thanking you.—Yours etc.,

B. Z. LANTRA.

Maradana, Colombo, 16th April.

#### Election of Kathib

Sir,—A number of letters have appeared in the columns of your valuable journal re appointment of a priest for the Masjid-ul-Akbar, popularly, but erroneously, styled the Akbar mosque. The claims of Mr. M. Y. Rahim have been advanced but the violence of his temper should preclude him from election. There is a case of his having quarrelled with a man in the mosque at Jumma prayers when the latter had questioned him about an ayat he had missed.

On the other hand Young Rahim, the son of the present Kathib, is quite experienced in his way. He had officiated at Taravith prayers and the regular service for several years acting for his father. He had been called to officiate at functions both in Colombo and in the provinces in place of his father and as complaint had been raised on the score of his ability to lead at prayers, it is passing strange that the writers should have waited all these years to discover Young Rahim's incapacity. And, pray, have the sons of A. Rahim whose cause is so violently advocated led at prayers or shown their capacity in any way? The press serves a useful function but no good can accrue to a community if the Press is made use of to serve purely personal ends.

Yours,

RAHMAN A. T. SAMSUDEEN

Union Place,  
Slave Island

[This correspondence is now closed  
—Ed.]

#### READ

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## Musings Of A Pensioner- XXXIV

(Continued from page 1)

An explanation will be found. Consciousness appears to be an epiphenomenon, a by-product of the blind forces which made the universe. Finally, as all things are the result of the operation of the laws of nature on dead matter, the chain of causation remains unbroken as much in living things as in dead. It follows that man is mistaken in supposing himself to be a free agent. Such in brief is the account given by the materialist of the universe in which we live, and of our own being.

"It came to its full development in the last century as a result of the great increase of knowledge which that century witnessed. Under its influence, which is still widespread, religion has been widely discredited. Private and public morality has at the same time degenerated under the influence of a teaching which denies to every system of morals any supernatural value. The existence of a God, who created the universe has either been denied outright, as in Russia, or else regarded as an unimportant, because unmeaning, factor in a universe which is wholly mechanical.

### Ideals Honestly Entertained, of Tremendous Force

"The scientists under whose influence this view arose were honest seekers after truth. They observed a high standard of integrity in their work, and may be said to have substituted the worship of scientific truth for religion. Their ideal was a high one; and, as all high ideals which are honestly entertained have enormous power, their doctrines spread over the world until they found their final flowering in social theories like those of Karl Marx, and in a professedly atheistic government like that of Russia.

"In all countries which can claim to be civilised, materialism has exercised enormous influence. It teaches men that they are no better than the beasts of the field, and men are responding to that teaching by behaving as beasts to an extent which the scientists and philosophers of the last century hardly contemplated. In Russia the denial of religion has itself become a religion. In the United States, if Dr. Carrel is to be believed, the doctrines of materialism are responsible for widespread mental and moral deterioration and for the encouragement of a dogmatic attitude of mind, which is doing great harm in the biological, medical and social sciences.

### Triumph of Materialism Involves Loss of Courage, Imagination etc.

"As already indicated, it is not surprising that men who believe themselves to be no better than the beasts should act a-morally. In the realm of science of the types indicated the influence of materialism is seen (*inter alia*) in a reluctance to recognise man as a complex being, whose consciousness and mental activities are as important and as real as his body. Instead of treating him as a whole—a conscious whole—they find it more in accordance with doctrines which regard mental phenomena as less real than the physical, to treat him as an aggregate of separate organs. The procedure leads to specialisation by practitioners, who never acquire the knowledge needed to follow the operations of the organ in which they have specialised beyond its material frontiers. It leads to a neglect of the action of mind on body and of body on mind.

"The triumphs of medicine and hygiene, which have robbed many of the great diseases of their terrors, are largely offset by an increase of lunacy and mental and nervous disorders.

The improvement of the national physique, due to the new methods of education and upbringing, appears to be correlated with a lack of courage, imagination, and stamina.

"In short, methods of treating man which rest themselves on his worldly needs and physical make up have not justified themselves.

### Inadequacy of Materialistic Philosophy

"I have mentioned these matters as an introduction to a subject with which Dr. Carrel has not expressly dealt, but which constitutes an important indictment of materialism. I refer to the fact, now acknowledged by scientific men, that the science on which materialism is based is no longer recognised as true. Matter and the laws of nature, which were supposed to control it are not in the least what the materialist assumed them to be. Our modern view of the universe is based on mystical conceptions which he repudiates as savouring of superstition and charlatanism. Our reason is now known to be limited by the structure of our minds, and cannot deal effectively with more than a fraction of our experiences. The remainder is knowledge which is incommensurable, and therefore out of the reach of the method of science. Space and time are the factors which give form to our perceptions; but space and time are forms of thought, and not forms of things. *What things are in themselves is beyond all knowledge, and must be for ever beyond it.* Reality is a concept which has no meaning in the sense contemplated by the materialist. Nothing in this life is real except the passing show, the universal film in which we are actors, the scene which keeps changing as long as life endures, as the great Operator (whoever He may be) passes the roll of film before the light of our conscious life.

"It is strange but true that these facts—they are facts and not ravings—are never faced by the materialist. Materialism, or at any rate an outlook on life which assumes the truth of materialism, is the doctrine in which most of the youth of the present day are being brought up. Its teachings are supposed to be the necessary basis of the scientific outlook, and of scientific method. Their justification is supposed to be exhibited in the triumphs which science has achieved in every department of research, and in practically every activity of our lives.

"There is a truth in this contention; but it is only a part of the truth, and, as Dr. Carrel has indicated, it has its dangers. If the pursuit of science is regarded as the most important thing in life, and its results, in the form of health and comfort, as the be all and end all of existence, then an untrue

philosophy might be tolerated. But experience is showing that it is dangerous alike to the individual and to his civilisation to take this view. For the individual it spells degeneration. For the State it means—Russia. The degenerate individual is not happy; and there are few who will assert that happiness is an outstanding feature of life in the U.S.S.R."

### The New Immortality

J. W. Dunne (author of *An Experiment with Time*) begins his book *The New Immortality* as follows:—

"Up to about fifty years ago nobody minded admitting that life was a disappointing thing which opened with high hopes and sounding trumpets, moved on to frustration after frustration, and terminated in a disillusioned crawling to the grave. Nobody minded, because everybody supposed that all this was merely the prelude to another life in which they would be promoted to some kind of unimaginable bliss. But, fifty years ago, exponents of popular science began to hammer into these optimists that the notion of a hereafter in which everything would be put right was utter nonsense. There was, they pointed out, no future life for any of us; and our world, in sober truth, amounted to nothing more than an *execution chamber*—dealing as expeditiously as possible with a continuous procession of new victims. It would be foolish to revile God for this, because there was no God to revile.

"That picture, it seems now, was too grim for the human mind to face fairly and squarely. People in general believed it, but they turned their backs to it.

### The Citadel Is Undermined

"Then some one arose to point out that gilding the walls of the cell—making the room bright for the next batch of condemned prisoners—would be, in these circumstances, a truly unselfish occupation; and the intelligent jumped at this distraction. They concentrated upon decoration; and soon they were all shouting to one another: 'See what a beautiful place we shall be able to make of it some day.' *A handsome antechamber to eternal extinction!* That had become the highest hope in which humanity might indulge.

"Now, we all know the danger inherent in repressions, in refusing to face unpleasant facts. Freud has shown us the penalties which such moral cowardice exacts. But it does not seem to have occurred to any one that, in the whole history of the human race, there has been no repression which can compare in magnitude with the repression of the last three generations of mankind, building walls in their minds against recognition of their own complete futility,

and their own approaching ends. Those of you who can still recall that bad half-hour when first it dawned upon you that materialism might be true will remember that the thing which then was repressed had little in it that was personal or selfish. It was a *rage*—a fury with the universe at the futility of these needless flickerings of human existence. There was anger that could find no sentient object; there was pity that could only torture; and these had to be driven down out of sight, and thrust back whenever they tried to emerge. They were intolerable, and they were repressed into the hidden laboratories of the unconscious mind. The veriest neophyte in psychology could tell us what would happen then. The denied anger would find an object in the claimants of the pity. That, precisely, is what has occurred.

### The Citadel Falls

"The old-stagers among our materialists have been disturbed very greatly by the discovery that, beneath to-day's flood-tide of almost universal intolerance, there is running, as a more evil undercurrent, a definitely malicious contempt for all human life. They had assumed that the first step towards rendering any man good-tempered and companionable would be to convince him of his own complete insignificance in an entirely senseless world, and to promise him a rapidly approaching end. That the victims of this delightful teaching should, thereafter, start snapping at their fellows like any other lot of trapped animals has puzzled beyond measure these naively optimistic sociologists. Many of the latter, moreover, being themselves signally unadventurous, had taken it for granted that a creature with only one fleeting life to lose would regard this as too precious to be risked in any conflict, so that the triumph of materialism would herald universal peace. But man—Nature's arch-rebel—has taken a different line. He is sensible enough to realize that a life which is to be poisoned at every instant by the knowledge that it is a mere scurrying to extinction is a life which cannot be worth any one's preserving. He is consistent enough to perceive that the termination of all human existence in a general holocaust would be a happening of no great moment. As for the notion that such a catastrophe might spell disappointment to some selfish deity—that strikes him as nonsense which, if it were true, would be a matter for hilarity rather than for lamentation. In brief, he is Promethean Man—a creature in many ways more to be admired than is any dejected professor mistaking inert acquiescence for dauntless courage."

(To be continued.)



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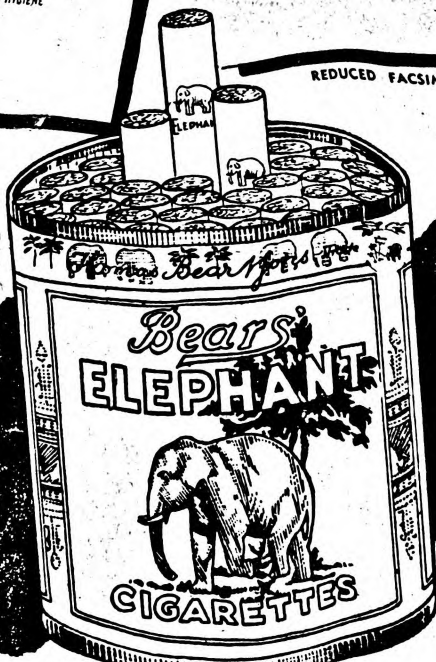
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