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

VOL. I. No. 3.

COLOMBO: SATURDAY, 12TH AUGUST, 1939.

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

Muhammad's View Of Life

Relationship Between Mind And Matter

Scientific Studies A Means To God-Realization

By HAFIZ M. FAZLUR RAHMAN ANSARI, B.A., B.Th. (Aligarh).

WHAT is the character of the Universe which we inhabit and how are we related to it? These are the two fundamental questions which have confronted all religions and philosophies of the world, and each religious and philosophical system has tried to answer them in its own way.

Closely connected with these questions is the problem of the nature of relationship between mind and matter. Between the "spiritual" and the "bodily" aspects of life, and a solution to this problem alone can form the basis of our world-view and our life-programme.

There are three distinct answers offered to our inquiry in this connection, i.e., (1) by the pre-Islamic religions; (2) by the modern empirical thought of the West; and (3) by Islam.

Pre-Islamic Religions

(1) The pre-Islamic religions were deeply impressed by the notion of an acute conflict between man's moral and physical existence, or in other words, between "the biological within" and "the mathematical without". This dualistic idea led them ultimately to find a way for the affirmation of the spiritual self in man in the rejection of the physical reality as either meaningless or dangerous. Hinduism regarded the world of matter as Maya, i.e., illusion, and prescribed a life of renunciation for the spiritual development of its devotees. Buddhism considered the physical world as an obstruction in the onward march of the soul and pointed to the annihilation of the individual self and the severance of its emotional links with the material world as the way to achieve Nirvana. Christianity too recognised the antagonism between the physical and spiritual aspects of life and conceived the world of spirit as alone godly and good and the world of matter, or to use a more appropriate term, "the world of the flesh", as essentially the playground of Satan. Consequently it standardised human perfection in the type of the ascetic saint.

Such a despising attitude towards the material aspect of life affects humanity in two ways. Firstly, it shuts the door to all material progress, not to speak of scientific inquiry, because our indulgence in material pursuits is considered as detrimental to the ideal of spiritual self-realisation. Secondly, it gives rise to a perpetual conflict within us, because on one side is the religious call to shun the world, while on the other side is the natural urge to enjoy it. Such a state of affairs can only cul-

minate in creating a continuous feeling of bad conscience and thus defeat the very purpose of our idealistic attitude.

Empirical Thought Of The West

(2) The post-Islamic empirical thought of the West adopts an attitude which is radically different from the idealism of the three great religions of the world just mentioned, in spite of the fact that the dualistic interpretation of life still persists, consciously or sub-consciously. It asserts that the world of matter alone is real and worthy of our attention and the realisation of human destiny lies in the conquest of nature with the ultimate aim of achieving the highest amount of physical pleasure. It has calmly ignored all transcendental conceptions and has quietly set aside all spiritual considerations, simply because they do not fall within the scope of empirical sciences. There is only one criterion of ethics which it recognises and that is the criterion of practical utility for the enhancement of the earthly or "carnal" pleasures of man.

Now, the physical world being essentially a battlefield of conflicting appearances, an exclusively materialistic interpretation of Reality, even though it may be concealed behind the otherwise fascinating mask of scientific spirit, is bound to unbalance the human life. And this is what the West is experiencing today. Nations are running at the throats of each other and individuals are indulging in the pleasures of the flesh in a way which precludes all possibilities of life's spiritual expression. Peace and piety both have been left far behind.

Message Of Muhammad

(3) What then is the message of Islam's Apostle Muhammad (peace be with him!), who stands between the ancient world which stressed the ex-

(Continued on page 8.)

ALL-CEYLON KATHIS' CONFERENCE.

All-Ceylon Kathis' 2nd Annual Conference will be held at Zahira College Hall, Colombo, on Sunday the 13th August at 10 a.m.

Very important matters pertaining to the future welfare of the Kathis will be discussed at this Conference.

The following are the programme:—

10 a.m.:—Group Photo of Kathis.

1. Address by Mr. C. E. de Pinto, Registrar General.

2. Address by Mr T. B. ...

3. Address by Mr. M. T. ...

12-30 p.m.—Lunch.

2 p.m.—Business meeting.

Home Life Of The Holy Prophet Muhammad

BY

M. A. Al-Haj Salmin, B. Litt. (London)

The Prophet's private life—his dealings with his friends, relatives, and family, was in perfect accord with his public activity, being the same truthful, merciful, just and loving man.

He had a deep affection for his daughter, Fatima, and also for his grand-children. He married Khadija, who was senior to him by fifteen years, and till her death he did not marry another woman. Then he had other marriages. That he practised polygamy and allowed his followers to do the same, is a charge levelled against him. This must be examined.

The fact that he had these marriages, due to political circumstances and with a higher humanitarian consideration in view, to save the honour of the women of those followers who laid their lives in sacrifice in the Cause of Islam, that the motive of sensuality had nothing to do with

An Unprecedented

Second Number
 Star of Islam
 Out in A Few Hours

The Publishers Thank The
 Muslim Public

As the demand for the second number of "The Star of Islam" far exceeded our expectations, we wish to tender our apologies to the large number of Muslims who were disappointed last Saturday. Although we issued the same number of copies as in the previous week, they were all sold out in a short time. This is an unprecedented record, and while thanking the Muslim Public for this generous support we wish to state that in order to save them disappointment we have doubled our output this week. But to be sure of their copies all are advised to book them in advance.



The Writer

these marriages, will be clear enough to any who studies his private life dispassionately.

This great man whose name was in the mouth of everybody led the simplest life, a sensual man cannot be of this type and there was practically no furniture of any kind in the house. His family had a hard mouth existence, often almost starving, and his wives could not expect even a bit of comfort at the height of his prosperity. Yet all of them had nothing but praises for the Prophet, and they behaved towards each other with perfect amity and love. This could not but be so, for, the Prophet was the model of a husband and was courteous, kind and just to all of them, often helping them in their household duties. He acted up to the Quran

(Continued on page 7.)

Men's Section

Women Of The Prophet's Household

Our Lady Of Light

BY MISA SUBNA KHIALEEL

The late Syed Ameer Ali, the learned author of the "The Spirit of Islam" has stated that "the ladies of the Prophet's family were noted for their learning, their virtue, and their strength of character." Hazrat Fatima, the only daughter of the Holy Prophet through his wife Khadija, was a very talented lady. She won a name for her intellectual attainments and was one of the most influential women of Medina. She was called "Our Lady of Light" on account of her virtues. She was called Az Zahra on account of her beauty. She had a wonderful memory and often partook in political discussions. She was married to Hazrat Ali.

Hazrat Zainab, who was the sister of Hussain, the martyr of Karbala, was a very brave woman. After the massacre at Karbala, she protected her youthful nephew. Her daring and courage awed the ferocious Obaidullah ibn Ziyad and the heartless Yezid. Another famous woman was Syeda Sukaina the daughter of Hussain. She was famous for her learning. Ameer Ali says that she was "the first among the women of her time by birth, beauty, wit, and virtue." She was a great poetess and her home was visited by people of great piety and learning. While referring to the women of the Prophet's family, we cannot omit the name of Hazrat Ayesha who led the army of the Prophet in the Battle of Uhud.

the Camp. She was well-known for her scholarship and talents. She occupies an honoured place among the learned women of her age. Ummat-ul-Aziz was another great woman whose fame spread all over the country.

Hafsa, one of the wives of the Prophet, was famous for her abilities. The Prophet trusted her with the chest containing the most valuable documents from which the Holy Quran was afterwards compiled.

I am giving these examples to show that in the early days of Islam Muslim women occupied an equal position with the men in learning, courage, and piety. In those days mothers always trained their sons and daughters before they were sent to schools. We women of today even with all the facilities now available, are shy of performing rightly our womanly duties. May these examples from the past rouse us up from our long slumber.

The Silent Power Of Love.

By Mrs. Hassana Kareem.

It has been truly said that "the mightiest force in the world is the silent power of love". The sweet-tempered, patient, and loving woman wields greater power over her home than the scolding, nagging, fault-finding one.

A woman may be plain-looking. But if she has sweet self-possession and self-control she makes a more desirable wife than a beautiful woman with a badly tempered. A bad-tempered girl or woman has ruined not only many a home but also an entire neighbourhood. A young man marrying such a girl takes upon himself a life-long pestilence.

Value of Sweet Temper.

An amiable disposition is a harmony everywhere. It is a blessing and in society. And harmony is the source of health, longevity and happiness. A doctor will tell us that ill-temper and annoyance shorten one's life by many years, and that the best way to get into a stern, hard, and repulsive one. Many women of the Prophet's family were noted for their sweet temper. They were never jealous, fault-finding or quarrelling. They were gentle, in tell-tale muscles.

Let us realize that what a man does with everything else is harmony—physical and mental comfort. For the average man the best home is where there is permanent peace. A bad temper is as dangerous to the safety of the home as the presence of gunpowder. Therefore we women must acquire the faculty of turning everything we touch into honey, not into vinegar.

The Greatest Investment.

It is related that a great philanthropist said that he had saved only what he had given away and that the rest of his fortune seemed lost. What we give has a wonderful power of doubling and quadrupling itself on the return found. It is the greatest investment. What is true of the gifts of money, is true of our love. The more of love that we give, the more we receive.

An American writer says, "we all know those poor dwarfed souls who never give, who chose the petals of their helpfulness, withhold the fragrance of their love and sympathy, and in the end lose all they tried to hoard for themselves. They are cold, lifeless, apathetic; all their sympathies have dried up; they cannot enter into the higher and nobler emotions of human life. They have rendered themselves incapable of radiating sunshine or happiness, and, by the working of an immutable law, they receive none."

Angels of Mercy.

Let us women cultivate the habit of

Children's Corner

Childhood of The Holy Prophet

DEAR GIRLS AND BOYS,

Last week I told you of the birth of the Holy Prophet. His birth was attended with signs and portents from which the nations of the earth could know that the Deliverer had appeared.

According to the Arab custom, the child in his early infancy was given to a Bedouin woman of the tribe of Bani-Saad to be nursed by her. After he was returned to his mother, Amina, she brought him up with the tenderest care. But she also died when he was six years of age. And now the poor boy was without both his father and mother. This great loss made an abiding impression on his mind.

Abdul Muthalib, the grandfather of this orphan child, now took care of him. He loved the little boy with a great deal and looked after him with the utmost tenderness. But three or four years later he also died. On his deathbed, the old man confided the care of the boy to his uncle, Abu Talib. Between the uncle and the little nephew there existed always the warmest attachment.

This boy was of a sweet and gentle disposition. His heart was deeply touched when he saw human suffering. He had deep, wistful eyes, earnest and thoughtful, as if he were looking into the future. He loved to go often into the desert and gaze at the scenes around him. It is said that "the angels of God had opened out his heart, and filled it with light." His early life was not free from the burden of labour. He had often to go into the desert to watch the flocks of his uncle.

During his childhood, war broke out at Okaz between the Korish and the Bani-Kanana on one side, and the Kais-Avian on the other. This went on for a number of years with terrible loss of human life to both sides. Okaz was a city that lay between Tayef and Nakhla, three short journeys from Mecca. It was a famous place where a great annual fair was held in the month of Zil-Kaada. During this time, Okaz presented a gay scene of pleasure and excitement. Dancing girls, with their songs and dances, excited the men, who drank, gambled and quarrelled. All this caused great sorrow to the orphan child of Amina.

After this war, there was an interval & another war broke out. These wars were called "the sacrilegious wars," because they began in the month of Zil-Kaada,—a month in which it was forbidden to wage war or shed human blood. During the interval between the two wars, Muhammad went with his uncle to Syria on one of his business journeys. Here the lad saw before him scenes of misery and social filth, which he could never forget. Silently and humbly, with many thoughts in his mind, the lonely orphan boy grew from childhood to youth and from youth to manhood.

Dear children, next week I shall continue this interesting story. When you know the sorrows and hardships Our Holy Prophet underwent from his childhood, and how he proved to be the greatest man who ever lived, you will then realise why at the very mention of his name all Muslims ask Allah* to shower His choicest blessings on him.

Your friend,
THE EDITOR.

diffusing sunshine wherever we go. A smile and a kind word cost nothing. Everybody is looking for brightness, trying to get away from shadows into the sunshine. It is in our power to give that brightness. We can, if we wish, be angels of mercy, heralds of joy. Let us by our sweet-temper, poise, and love make our homes a Heaven on Earth.

Simple Lessons in Islam

BY
His Holiness Maulana Mohamed
Abdul Aleem Siddiqui

M. I. M. Bauliffa, B. A. (Lond.) Advocate,
and

1. Q. What is the First Article of Faith in Islam?
 - A. The First Article of Faith in Islam is belief in the Oneness of ALLAH.
2. Q. What do you mean by the belief in the Oneness of ALLAH?
 - A. By belief in the Oneness of ALLAH I mean that ALLAH is one, that there is none like HIM; HE has no partner; HE neither begets nor is HE begotten; HE is indivisible in person; HE is the Eternal; HE is the Infinite; HE has neither beginning nor end; HE is the Almighty, the All-knowing, the All-just; the Cherisher, of all worlds, the Friend, the Guide, the Helper, the Merciful and the Compassionate.
3. Q. Where is ALLAH?
 - A. ALLAH is everywhere.
4. Q. Does ALLAH know all the actions you do on earth?
 - A. Yes; ALLAH knows all the actions I do on earth, both good and bad. HE even knows my secret thoughts.
5. Q. What has ALLAH done for you?
 - A. ALLAH has made me and all the worlds. HE loves and cherishes me. HE will reward me in heaven for all my good actions and punish me in hell for all my wrongs.
6. Q. How can you win the love of ALLAH?
 - A. I can win the love of ALLAH by complete submission to HIS Will and by obedience to HIS Commands.
7. Q. How can you know the Will and Commands of ALLAH?
 - A. I can know the Will and Commands of ALLAH from the Holy Quran and from the teachings of my Prophet, Rasool MUHAMMAD.

[To be continued]

Musings Of A Pensioner-II

Space And Time Are Forms Of Thought

Utilitarian Purpose of Life

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

THE shades of meaning of the ideas which I have now to expound, the nuances, are so delicate and evanescent, the lights and shades are so finely poised that, despairing of my ability to carry out my self-imposed task, I thought at first of merely giving extracts from the works of three exponents of the art of explanation and of leaving my readers to wrest the meaning of these extracts. But as this will not be fair to my readers, let me endeavour to explain what I have in my mind before giving these extracts.

We all know now that the world does not really exist as we see it in space, solid and permanent in a void. It is a continuous flow of events, a continuous flux of change which the intellect or thought cuts up into a collection of separate, solid and relatively static objects, extended in space. Our intellectual conceptions of space and time therefore are not real, but are mental concepts for a utilitarian purpose built up by our intellect, which is a gift to man from GOD and a part of the life which HE gave to us.

Human life means action in its widest sense, and it is obvious that if this life is to be lived in such a hard intractable environment as the habitable globe seems to be, only those impressions of the outside world which appear to be useful to us for the preservation of our lives will be selected by our intellect for use and that all other impressions which seem to be of no use to us will either be ignored by us or will become blurred and will finally disappear. Now our concepts of time and space are just such creations of our minds to enable us to live in this changing world. We ourselves, as part of nature, are in a continual state of flux of unceasing motion. The whole of creation is subject to change, to decay and death and our conscious inner experience is also changing its state from moment to moment, from grave to gay, from heat to cold, &c

Allah says in verses 26 & 27 of Chapter 55 of the Holy Quran that "Everything is going to decay except His Being". And in verse 29 that "Every moment He is a state of creation".

Again in Chapter 36 verses 77 to 82 and Chapter 46—33 Allah hints at His creative activity. The modern theory of relativity expounded by Einstein has "blown kite high" the old notion that "the world is very much as we see it and the assumption that external things are like what our minds picture them to be".

Einstein's Theory

Einstein's discovery of the four-dimensional space-time continuum is, I expect, familiar to my readers; but if it is not, the following short account by a master of literary expression will make the theory clear:—

"It was supposed that light is propagated by means of waves. As wave, imply something in which they occur the old scientists assumed the existence of an ether which would perform this function. Experiments were undertaken to find out the rate of the progress of our planet through this ether. They consisted in measuring the speed

of light in all directions. It was found that that speed is a constant quantity in every direction. It is the same whether we are approaching or leaving the source of the light. It is the same whether the source is leaving or approaching us. The ether was not found at all.

"Other experiments, this time with electrical aggregates, showed that the said aggregates shorten in the direction of a motion that has been imparted to them. Incidentally, the new view of the atom shows it to be an electrical aggregate, and also that the earth itself, being an aggregate of atoms, is such an aggregate.

"On combining the two results it was found that they satisfied and indeed necessitated an equation which revolutionises our ideas about human knowledge. It shows that what had hitherto been taken as the distance between two points is really a quantity dependent on time as well as space. For the speeds dealt with in ordinary life the intrusion of the time element is not ordinarily noticeable; but at speeds approaching the speed of light it is very marked. In the upshot the distance between two points in space has had to be replaced by what is termed the interval, which is dependent on time as well as space. Further, the proportions in which these two elements enter into a given interval depend on the speed of the observer. The interval between two points, or, in the new language point-events, will be the same for two observers who have different speeds relative to each other; but they will each reckon time and space differently. This result shows conclusively that space and time are forms of thought, and that they are not forms of things. Our minds produce space and time by some alchemy out of an underlying mystery called spacetime, in which they are both merged. The external world, therefore, has no form which can be attributed to it. Indeed form turns out to be a mode of existence which is a fiction of our minds. What the reality behind the fiction may be is unutterably mysterious.

[Continued on page 5]

BOARD OF KATHIS

Order in Case No. 131

Appeal case No. 131, Colombo (Slave Island Case No. 705. Maintenance).—Appeal Dismissed.

Noor Umma, daughter of Ibrahim Lebbe, of No. 43, Pichaud's Lane, Maradana, Applicant-respondent vs. Abdul Rahim Bhai, son of Mohamed Jam, of No. 163, Dharmadas Silk Store, Pettah.—Respondent-Appellant.

Present:—Mr. M. H. M. Shamsudeen, President. Mr. M. C. Abdul Cader. Mr. M. K. Saldin. Mr. M. I. M. Haniffa.

Counsel:—Mr. M. S. Akbar, Proctor, for the respondent-appellant, and Mr. A. M. Markar, Proctor, for the applicant-respondent.

Order delivered on August 5, 1939

The Order

The applicant, who is the legally married wife of the appellant, claimed maintenance from him on the ground that he had failed and neglected to maintain her. After recording the evidence of the applicant and that of the appellant, the learned Kathi had by his order dated the 28th day of May 1939, decreed the appellant to pay to the applicant a sum of Rs. 10- a month towards her maintenance. The appeal is from this order.

The appellant had contended before the learned Kathi that he was not bound in law to pay any maintenance to the applicant as he had unreasonably refused to live with him. The applicant on the other hand had given evidence to the effect that in a previous case the appellant was ordered to pay Rs. 10- a month towards her maintenance and that on appeal this Board sent the case back to the learned Kathi to effect an amicable settlement as both parties had expressed a desire to live together. The settlement had not in fact been effected, but the applicant had obtained a decree in her favour against the appellant for Rs. 300/- being *Mahr* due to her. It is in evidence that no part of this Rs. 300/- had so far been paid to the applicant but that since that *Mahr* case, feelings between the parties had become embittered. The evidence on record also shows that the appellant had admitted that he had not paid any portion of the *Mahr* because he had no means of paying.

Mr. Akbar, who appeared for the appellant on behalf of Mr. S. Akbar, contended that the law in this case is no doubt that where the marriage, as in this case had been consummated, but that is not the only ground on which the learned Kathi had decreed maintenance in favour of the applicant. A wife under Muslim Law has a right to refuse to live with her husband in a particular locality or in a particular house if there is reasonable apprehension on her part that harm would be caused to her (*Katpoohi* Volume IV: page 78).

On the set of facts placed before the learned Kathi, we are of the opinion that the appellant had not made a genuine offer which the applicant had unreasonably refused, but that the appellant had made a colourable offer which had no substance or reality behind it and which the applicant was not obliged to entertain.

In the circumstances we affirm the order for maintenance in favour of the applicant and dismiss the appeal.

GALLE MUSLIM ASSOCIATION

Deputy Mayor Congratulated

At a special general meeting of the Galle Muslim Association held at the Association Hall, presided over by Mr. M. Sheriff Cassim, a vote of congratulation was passed on Mr. A. I. H. Abdul Wahab's election to the office of Deputy Mayor, Galle.



MR. H. S. ISMAIL,
Proctor & Notary,
Vice-Chairman, U. D. C. Pattalam.
An indefatigable worker in the cause of Islam

Egypt's Problems

The recent deterioration in the international situation did not, this time produce so sharp a reaction here, and indeed, the war scare, accompanied as it was by "startling revelations" from England and France of Italy's plans to attack Egypt, aroused no appreciable alarm. Since last September the re-arming and increase of Egypt's forces have made great strides, and as the British troops which had been sent to Palestine have returned it is felt that Egypt is in a position to give a good account of herself.

The main trouble the country is experiencing in her re-arming programme is the difficulty in finding sufficient recruits fit enough for military service. Something like 85 per cent have to be rejected as unfit, and some people doubt whether any appreciable increase in the military strength is possible yet awhile.

Under-Nourishment

This sorry state of affairs is reflected almost throughout the nation, where under-nourishment, faulty nourishment and lazy and unhygienic habits are rife. In an attempt to counter under-nourishment the Government last year...

Death Duties

A difficult situation has arisen concerning the Inheritance tax, a form of Death Duties, which the Government intended to introduce along with the Income Tax and Stamp Tax—which, incidentally, is proving a most annoying measure. All three Bills were passed by the Chamber, where the Government have a good majority, but the Senate threw out the Inheritance Tax. As the Minister of Finance has made provision in the Budget for this tax, estimating receipts from all three taxes, at £3,000,000, it is vitally necessary, otherwise the Budget will be unbalanced.

In an attempt to force the measure through Parliament the Government have now incorporated it in the Budget Law, which enforces the Budget already approved in detail by both Houses. This will pass the Chamber, but may be thrown out by the Senate. In this case the Government, as it is the Budget Bill, can call a conclave meeting of both Houses to pass it. Unfortunately it has now been discovered that a clear majority of each House is necessary, and as the Wafdist Senators will undoubtedly refuse to attend, the Government will be in the same plight.

Matrimonial Announcement

HASSIM—AHLIP

The engagement is announced and the marriage will take place on the 26th August 1939 of

MR. T S HASSIM

(son of the late Mr. and Mrs. T. A. Hassim, and nephew of Mr. and Mrs. J. A. Cuttlan) of Messrs Gordon Fraser and Co., and

MISS MUZEENA AHLIP

(daughter of the late Mr. and Mrs. C. H. Ahlip and sister of Mr. B. C. Ahlip, Bar-at-Law.)

The Star of Islam

A CULTURAL WEEKLY

COLOMBO: 12TH AUGUST 1939.



THE DANGER SIGNAL

TO the average European—whether he be a Capitalist or Bolshevik, a Democrat or a Fascist—the only religion that matters is the worship of material progress. A well-known author has put it very aptly when he said, "the temples of this 'religion' are the gigantic factories, cinemas, chemical laboratories, dancing halls, hydro-electric works; and its priests are bankers, engineers, film-stars, industrial barons, record-aimen." Contrast this with the Islamic

sexual fidelity, and spiritual discipline—as is now done in the West and even sometimes in our midst—we must raise the danger signal.

Let us examine the picture that is before us now. What do we see in the world around us? The craving for pleasure and power has created hostile groups armed to the teeth and determined to destroy each other when their interests clash. This is so not only among nations but even among individuals. The finer feelings in man are trampled under foot. Love, charity, and brotherhood are thrown to the winds. Modesty and chastity are only things of the past. The brute in man asserts itself. And with what result? On the international arena we find dictators longing for power and more power. Nations are destroyed, homes ruined, outrages perpetrated to achieve their ends. Among individuals the position is even worse. Greed and avarice are but minor evils compared with the progressive

dissolution of the so-called "old sexual morality." Under various guises, men and women seek to satisfy the cravings of their lowest nature. Sex-appeal seems to be the basis of almost everything. Books, advertisements, costumes, cinema-stories and a host of other things are all generally made to have as much of this as possible. The evil that the craving for power does on the international field is surpassed by the effect of the lust for pleasure in society. And this does its fell work silently, almost imperceptibly. Drink, gambling, promiscuous intercourse of men and women appear to be the fashion of the day. Husbands holding other men's wives in their arms can be seen dancing night after night in hotels, ball-rooms, and even in some so-called fashionable private residences. It is rank hypocrisy, it is a travesty of truth, to say that this is not immoral. And the most hideous part of it all is that these degenerate people claim to be "progressive" and "civilized," and endeavour to mislead others into their ways.

Islam does not tolerate such things. In fact, it has condemned these evils in unequivocal language and has prescribed a safe and easy path for those who seek true progress in this world and in the next. History records that while Muslims faithfully followed the path indicated by the Holy Prophet, they produced intellectual and spiritual giants. Their material prosperity was as great as that of the richest nations today. But from the day when they began to stray from this path and sought to imitate the non-destroying materialism of the West, their progress has been arrested. Today Islam is threatened with extinction. They quickly return to the path prescribed by the Holy Prophet, the position will soon be lost.

A proper knowledge of Islam will prove beyond any measure of doubt that it is "superior to all other religious systems: because it embraces life in its totality. It takes World and Hereafter, soul and body, individual and society, equally into consideration. It takes into consideration not only the lofty possibilities of the human nature, but also its inherent limitations. It does not impose the impossible upon us, but directs us how to make best use of our possibilities and to reach a higher plane of reality, where there is no cleavage and antagonism between Idea and Action. It is not a way among others, but the way; and the Man who brought us this teaching is not a guide among others but the guide. To follow him in all he did and ordered is to follow Islam: to discard his Sunnah is to discard the reality of Islam."

From The Mimbar

Follow The Footsteps Of The Holy Prophet

Evil Forces Are At Work

Triumph Of Islam

Translation of Sermon Delivered On

Friday, the 21st July 1939

By Moulvi S. U. M. Hibathul Careem

(Katheeb of Colpetty Jummah Mosque)

PRAISE be to Allah, and peace and blessings on our Lord Muhammad, and on His honoured relatives, and on His truthful followers.

BRETHREN,

Fear Allah and always obey His injunctions. Reflect well and act as is expected in what Allah hath said in the Holy Quran: "Say (O Muhammad): O mankind! Now hath the Truth from your Lord come unto you. So whosoever is guided only for (the good of) his soul, and whosoever erreth erreth only against it. And I am not a warder over you."

O servants of Allah! It seems as though the Light of Islam with all its truths; of the Islam of firm foundation, of invincible power; of the Islam which is accepted and followed by almost all those who have foresight; has been extinguished and its foundations pulled off by its enemies—wickedness and infidelity. It seems as though the soldiers of wickedness have defeated those of the true Light: as though Allah's words, viz., "And say (O Muhammad): Truth hath come and falsehood hath vanished away. Lo! falsehood is ever bound to vanish," (sura 16, verse 81), has been forgotten.

May: Truth will always be firm and unshakable; it will prevail and falsehood shall vanish. Allah is sufficient for us to establish the truth and to destroy falsehood. Allah is our transcendent Patron

Brethren! wickedness has entered every town and village from all directions and has started to do its work of destruction. Its banner flutters everywhere; its music has allured people, high and low, to follow the wrong path shown them by it in street and lane. Pious and dutiful actions pertaining to the straight path to salvation are not even thought of: The five daily prayers are forgotten; the obligatory

poor rate (Zakath) is withheld; the people are submerged in worldly passion. The spouts of knowledge and intelligence, of right-thinking and understanding and realization, are temporarily stopped from flowing into the river of the mind. Wickedness, unchecked, prevails everywhere.

We Muslims have indulged ourselves in reckless and unforeseeing actions, by which reason we have become weak in all directions and helpless before our merciless enemies.

Seek Refuge In Islam

My Muslim brethren! therefore, fortify yourselves and strengthen your defences. Act according to the precepts of Islam and take refuge in it and make it your stronghold. Concentrate well on the verses of the Holy Quran which has been sent down to you as a guidance and help in this world and hereafter. Follow the footsteps of the Holy Prophet—always the pleader before Allah for your welfare—by taking examples from His traditions (Hadiths). Love him, for he taught and demonstrated to you the glorious existence of the Almighty Allah, and revere him so that you may be successful in this world and hereafter. Know that we are the chosen servants of Allah and that we must all return unto Him. Beware of the day of dangers and fears, of distress and humiliation; the day when even the thinnest covering found between the flesh and the stone of a date will be asked for accounts; a day when each of you shall find before him the result of which he has done in his worldly life; when one soul will not be of assistance to another, a day which Allah hath reserved exclusively for Himself to deal with His slaves as He wished.

O Allah! O Owner of all responsibilities! guide us in the right path of Islam and protect us from the path of destruction.

AMEN.

(Translated by Moulvi M. A. Lafir)

Musings Of A Pensioner

[Continued from page 3]

Attributes of a Shadow World

"Once more, if reality has no form it can have no motion. We have already seen in speaking of the atom that it has no substance. On this showing what becomes of the laws of Nature? The cause and effect that we observe in our daily lives must be attributes of a shadow world created by our minds. The real world which casts the shadow exists, but its mode of existence in space-time is unthinkable. Cause and effect as we know them cannot exist in it; because cause and effect cannot exist apart from space and time and reality does not recognise space and time as independent entities.

"Clearly our ideas as to the laws of nature had to be recast in a form which would not involve conceptions like those of force, or even permanence. These were so recast by Einstein and others after a drastic pruning which involved the abandonment of Newton's law of gravity, and the recasting of our ideas as to the conservation of mass, the conservation of energy, and allied conceptions.

"The theory of relativity was expanded by the genius of Einstein to explain the motions of the planets as being the result of curvatures in space-time, caused by material masses, which are themselves higher curvatures. The explanation, of course, did not explain; but it did what was required of it, in that it enabled us to predict the motions of the heavenly bodies more accurately than the Newtonian theory. This, then, is what the laws of nature now amount to. They are descriptions of what happens in the form of equations generally of space-time equations, that is to say, equations involving four dimensions, of which three relate to space and one to time. The virtue of this method of stating a law of nature is that it works out equally for the man on this planet and for his opposite number on some runaway star. I must add that though the equations seem to correspond to special curvatures it does not appear that it is necessary to suppose that space-time is actually curved. We cannot make any concrete suppositions about a thing of which the mind can make no picture. We have seen that matter is a form of energy operating in a relatively vast void. Light is also a form of energy which is allied to that displayed in the atom, in that it obeys the law of gravity. In dealing with conceptions such as those which we have been discussing, we must expect to find that our minds are occasionally bewildered. We may think we know that whatever radiation is it is not corpuscular. We would be wrong. Radiation is also a corpuscular activity. Similarly if we assume that matter cannot be radiation, whatever else it is, we would be equally wrong. It acts at times as a radiation. These contradictions are due to the fact that we are not, in dealing with ultimate things; dealing with time and space but with space-time.

"Space-time is the seat of a mysterious cosmic form of energy which has received the name of action. Action is energy as we know it multiplied by time. Energy in this form appears to be cut up into universally equal parcels called quanta. The conception is infinitely mysterious; but it must correspond to some deep-seated truth because it works. It explains facts that would otherwise be inexplicable."

A Personal Discovery

What I have endeavoured to make clear in the foregoing portion of this article are the following two facts: (1)

Trinity College of Music

EXAMINATION RESULTS

Muslim Students Successes

The following Muslim students have passed in the Local Practical Examinations of the Trinity College of Music, London:

HIGHER LOCAL	
PIANO.	
Kumala Chunchie	88 Hons.
INTERMEDIATE	
PIANO.	
C. Chunchie	85 Hons.
R. Chunchie	77 Merit.
JUNIOR.	
PIANO.	
Ayesha Ishak	68
ADVANCE PREPARATORY	
PIANO.	
M. Chunchie	82 Merit.
Camilla Chunchie	80 Merit.
Tarabai Davoodbhoy	78 Merit.
Azeema Salahuddeen	70
Sithy Rabia Mohideen	69
Mumtaz Hussein	65
FIRST STEP	
PIANO.	
Sylvia Hassim	85 Hons.
Nuzha Macan Markar	76 Merit.
Sannyn Hanum Salahuddeen	73 Pass.
INITIAL	
PIANO.	
Nufos Macan Markar	89 Hons.
Muzeema Akbar	85 Hons.
Haleema Macan Markar	80 Hons.
Aine Fatima Saleem	80 Hons.

that life as lived by almost all of us is based on certain selected portions of Reality; and (2) that this selection is made by all of us invariably for a purely utilitarian or selfish purpose. So almost all actions of all human beings are dictated by selfish and interested motives, and it is therefore possible ordinarily to get to the bottom of a person's real individuality or personality by the ordinary methods of social intercourse with him. Keeping this explanation in mind, I discovered after my retirement that this was the real reason for the change in the pressure of the environment on me; I discovered that I had in the past lived an outward life which was mostly dictated by selfish and interested motives, a life which had been based on a military background. I also discovered that the change in the attitude of most of the persons with whom I had come into contact in the past was also due to this reason. This was a strange discovery to make late in life, namely, to see the truth of the lines quoted by me at the end of my last article:—

".....in the sea of life enfolded
With echoing straits between us
thrown
Dotting the shoreless watery wild,
We mortal millions live alone."

As another writer says "No self or subject can enter directly into the experience or the vision of another self, however subtle may be the resource of language or the bonds of instinctive sympathy by which they are linked together. And if this separateness is apparent in the field of knowledge it is yet more obvious in that of will."

Naturally this change of attitude of others was the first thing noticed by me and caused some resentment in my mind, until I discovered that I, too, in common with others, had acted in the same manner. My readers will now realise how difficult it is to carry out the injunction of Our Holy Prophet conveyed by the Hadith referred to in my last article, as interpreted by me.

If each of us lives really alone in this world, is there a way out of this enforced segregation or is human life to end in despair? There is of course a way of escape, and that is to dive deep into what Iqbal calls a man's appreciative self, as interpreted by Henri Bergson, the great French Philosopher.

[To be continued next Saturday]

His Holiness Sheikh Ibrahim Al-Fasi

Leaves Ceylon Tomorrow

Message TO Ceylon Muslims

His Holiness Sheikh Muhammed Ibraheem Alfasi, a Muslim dignitary from Mecca, who has spent the last eight months in Ceylon, leaves for India tomorrow. In a special message to the Muslims of Ceylon, he stresses the great value of performing the Pilgrimage to Mecca, "the fifth pillar of Islam" "Whoever is blessed with the facilities to perform the Hadj," states His Holiness, "let him answer the call of the Almighty Allah and his Apostle and avail himself of the first opportunity, and reap the rich harvest accruing therefrom.

"Today we Muslims are greatly indebted to His Gracious Majesty Ibnu Saud and his Government who are in every way providing much-needed comfort and convenience to the pilgrims who gather there.

"Special journeys by motor cars, aeroplanes and camels are organized from Jeddah to Mecca and thence to Medina by the Saudi Government. Apart from this the Saudi Government has also established hotels, restaurants and hospitals for the convenience of the pilgrims. Hands and feet are washed and

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Tamil Translation of Omar Khayyam

Messrs. V. M. Shamsuddin Sahib and V. S. Arulanandam have done a great service to the Tamil-reading public by translating into Tamil Fitzgerald's Omar Khayyam. Although a translation, however perfect it may be, cannot reproduce the beauty of the original, yet it serves to give some idea of it to those who are unable to read it in the original. This Tamil translation can be obtained from the authors at No. 10, Maliban Street, Colombo.

An Appeal

To All Lovers Of The Prophet Of Islam — Muslims And Non-Muslims.

The Grand Muslim Mission appeals for help to publish one of the following Books:—

(1) "The Challenge of the Holy Koran".

(2) "Imam Hassan's Holy Life".

(3) "The Holy Prophet Mohammed". (in poetry)

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By no means shall you attain to righteousness until you spend benevolently out of what you have; and whatever thing you spend, Allah surely knows it.

The Holy Quran.

There is a polish for everything, and the polish for the heart is the remembrance of Allah.

What is Islam? Abstinence and obedience. What is the best faith? An amiable disposition. What is the best emigration? Abandoning what God disapproveth. What is religion? Purity of speech and thought.

The best of God's obedient elect are; those who, when seen, remind of God and the worst of the people are the tale-bearers; those who do mischief and separate friends, and seek for the defects of the good.

When a Muslim hides the faults of another Muslim, then Allah will hide his; and when a Muslim spreads the faults of another Muslim, then Allah will spread his, so much so that he will become an object of distrust in his own house.

Prophet Muhammad (God bless him)

There are three sections of people. The first resembles food; that is, no one can live without their co-operation. The second resembles medicine; that is, their occasional co-operation is quite sufficient in life, and thirdly there are people who resemble disease; that is, they are injurious and infectious and should be shunned.

Imam Hasan,

The Orphan Boy of Arabia

A brave lonely man stood a-preaching
On Arabia's desert soil,
A brave lonely man stood a-preaching
Of heaven's priceless spoils,
And the glad day dawned when he made
His childhood's dream come true,
And over his desert land did span
A sky of smiling blue.

The Orphan boy became Arabia's king
And Arabia's Prophet too.
But humble and lowly he remained,
And loving, kind and true,
Throughout the wide, vast world today
Millions bless his name,
The goodly seeds he sowed on earth
Have won him deathless fame.

Jama-Athus-Salihiya Burdah Majliss

TALK ON "KNOW THYSELF"

The usual weekly recital of *The Burdah* will take place on Sunday, the 13th instant, at 8-30 a.m. at the Salih Thakya, New Moor Street, Colombo, under the chairmanship of Mr. S. L. Mahamood Hadjar, J.P. This will be followed by a talk on "Know Thyself" by J. M. H. Shaik Abdul Rahman Alim Ariffbilla. All Muslims are cordially invited.

IMPORTANT DEVELOPMENTS IN TURKEY

Agreement With Russia

Without announcing the fact to the world or feeding public opinion with endless items about negotiations, Russia and Turkey have completed a full agreement for co-operation in case of a war in Europe.

Russia will supply Turkey with tanks, aeroplanes and other war-material. Thus the Turkish army in the Balkan peninsula becomes not only the strongest in numbers but also in modern equipment.

The Russians have also promised technical advisers, pilots and motor drivers. The Soviet fleet will hold the Black Sea and if necessary blockade the estuary of the Danube against German destroyers and submarines coming down the river.

Russia's fleet will cover a landing at any given point of the Bulgarian army if Tsar Boris's country attempts to join the Germans.

In return for Russian aid the Turkish Government has undertaken not to take any steps regarding the Dardanelles and the Bosphorus without Moscow's consent. This applies to warships and transports.

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War-Time Ethics In Islam

The Prophet's Contribution To The Science Of War

By M. A. Al-Haj Salmin, B. Litt. (Lond.)

[Continued from previous issue]

The Prophet was mainly for peace to avoid wars as far as possible, and as pointed out, he used the sword only for a righteous cause. This is proved beyond doubt from the fact that all his wars were purely defensive, never aggressive. The treaty of Hudaibiyya only too clearly shows how he stood for avoiding unnecessary warfare, how he was ready for a compromise even at a dear cost, faithfully following his principle and the Quranic injunction that says as follows: "And if they (the enemy) incline towards peace, thou shalt also incline towards it". (8: 61)

Introduction of Reform

The Prophet introduced in his military system certain practical reforms, reforms that were calculated to raise the general moral standard of the army.

1. He made the soldiers lead a simple and hard life, inducing them to save their money and energy, preserving the same for good causes. Squandering money and frittering away energy are the inherent bad habits of soldiers who are always of a don't-care nature.

2. He engendered among the Muslims a truly national and republican spirit, making them realise that they were a part and parcel of the state. They completely identified themselves with the interests of the state, keenly feeling for its loss and largely contributing to its glory and gain. One can't expect this sort of spirit from mercenaries.

3. The Prophet created a liking for the true military life and directly inspired his men with courage and bravery by himself taking an active part in all their military and physical exercises. His personality and personal example were a perennial fountain of unflinching inspiration.

4. He had a regular military organization: the whole army was divided into so many units, each unit being under the direct supervision of a chief who was responsible to him for that unit. His army was not a mere motley group of men. It was well-disciplined and well-organised. This practical man had those natural and true military instincts, and he ennobled the whole system with his high ideals or morality.

5. He had proper arrangements for looking after the sick and wounded in battle. There were women nurses for this purpose, and this gave them also a chance to contribute their quota of help in the struggle.

6. He had an organised and regular way of meeting the diverse expenses of his army. All Muslims, the rich and the poor alike, had to contribute proportionately and according to his means to the Bait-ul-Mal. He did not put the burden of army expense on the poor alone. It was an equitable and just arrangement. The soldiers were fighting for the cause of the whole country, and it was only meet that all should contribute justly for their upkeep. Through this system the Prophet made proper provisions for the relatives and dependants of those killed in wars.

He made the state mainly responsible for the proper maintenance of its army throughout, whether the soldiers were engaged in fighting or not, for food was at any rate essential at all times to maintain health and strength.

To study minutely and carefully the wonderful military organization of the Prophet is to understand the life and career of a born leader of men, a born commander who was born to evolve a thoroughly practical military system. His war-time ethics is a glorious chapter by itself from which the modern nations have to study many valuable lessons, regarding an ideal military

Home Life of the Holy Prophet Muhammad

(Continued from page 1)

which says: ".....then marry such woman as seem good to you, two or three or four; but if you fear that you will not do justice (between them) then (marry) only one....."

Life of Simplicity

He voluntarily led a life of poverty and simplicity and spent whatever he got in charity. He gave himself up, body and soul, for humanity.

He spoke slowly and clearly, with firmness and deliberation: never broke into a laughter, but were always a genial smile. His eyes did not roam about unnecessarily. Above all, he never lost his temper.

His daily routine work was a very heavy one, and he went through the day's work without showing any fatigue. He was a man of indefatigable energy. He held daily his political and spiritual deliberations, dispensed justice and patched up quarrels, and amidst all these he found time to look after the needs of his family, helping his wives in diverse household works, and spending an hour or two with them. He slept only for a short time, again getting up for prayers and daily work.

He was a thoroughly practical man. The Prophet himself said once: "I am a practical man, for I have been sent to show to the people how I live as God wishes them to live". One extremely poverty-stricken man sought alms from him. The Prophet asked the poor man whether he had anything with him, any belongings. The man replied: "Belongings, forsooth, I have only a bowl and a cot, and that is all I possess". These things Muhammad auctioned for him for a small sum, and said to him: "Take half of this money to thy children and with the other half, buy a rope and an axe, go into the country and gather wood and sell it." He did so and he informed the Prophet of his earnings, then the latter said: "Verily, thou art blessed, for thou hast worked and earned by the sweat of thy brow; for Allah does not love beggars". A thoroughly practical lesson from a thoroughly practical man!

High Sense of Justice

The Prophet had a high sense of duty and justice. Once an aristocratic Arab woman was charged with theft and he said to her that he would punish his own daughter similarly if she were to commit the same crime.

Born an ordinary man like any other and living an ordinary life, Muhammad wrought a miracle in ten years. This shows what a tremendous potentiality lay behind his personality and message, stamped with his practical knowledge of the world, obtained through hard, practical struggle. And so, he could leave to humanity the following:—"The servants of the Merciful are they that walk upon the earth gently, and when the ignorant speak to them, they speak Peace! they that spend the night in worship.....they that spend neither profusely nor niggardly.....and slay not a soul that God hath forbidden.....and commit not fornication.....they that bear not witness to that which is false; and when they pass by vain sport, they pass it by unconcernedly....."

organization. He fought to win; he had always to face an overwhelmingly large army with a handful of men. The very number would have stunned anybody else. But he inspired his followers with unshakable faith in his righteous cause. His triumphal entry into Mecca without shedding a drop of blood, would have done credit to any military commander. It was the triumph of spiritual force over mere material, brutal force. He fled and fought for Allah, and His Cause eventually triumphed. The Prophet was His Great Commander, the Greatest Commander in World's history.

Malay Progressive Union

Sixth Annual General Meeting

The sixth annual general meeting of the Malay Progressive Union was held at the Union Hall on the 6th instant at 9 a.m. There was a large gathering present and the President, Dr. M. P. Drahan, presided.

The President regretted over his inability to attend to the affairs of the Union as his work prevented him from doing so. Commenting on the affairs of the Union he said that a bright feature of the work done by the Union for the past year was the part played by the students of the Union school at the 66th anniversary of the Malay Cricket Club without which the celebrations would have been a farce, and he said that the Club was aware of the fact.

He expressed the hope that the Union would have a better future than the past and in conducting its affairs, should try to be beyond criticism and at the same time should not be proud in accepting constructive criticism. There should also not be any loopholes in the accounts which must be open for examination by any member or well-wisher.

Regarding himself he wished the meeting to relieve him from his post of President for the ensuing year as he could not do justice to the Union as he was unable to do what was expected of him.

In conclusion he thanked the Secretary and the Treasurer without whose untiring efforts the Union would not have advanced so far as it had done in the past two years.

The report and the balance sheet were then read and the meeting terminated with a vote of thanks to the chair.

After the meeting light refreshments were served while Mr. I. M. Drahan gave some Malay songs which were very much appreciated.

ELECTION OF OFFICE-BEARERS.

The following were elected as office-bearers:

BOARD OF KATHIS.

Appeals Decided on August 5.

The following appeals were decided by the Board of Kathis on August 5:—

No. 91.—Colombo (Maradana) Sithy Raheema, daughter of Mina Marikar vs. Yooseof Dhen, son of Omerdeen Vidane.—Appeal withdrawn.

No. 131.—Colombo (Slave Island) Noor Umma, daughter of Ibrahim Lebbe vs. Abdul Rahim Bhai, son of Mohamed Jam.—Appeal dismissed.

No. 134.—Batticaloa (Akka-raipattu) Meera Saibo Amina Umma vs. Ibrahim Randu Seeni Mohamed.—Maintenance reduced and appeal dismissed.

No. 135.—Colombo (Slave Island) Buhari Umma, daughter of Mohamed Ismail vs. M. K. Kutty Mohamed.—Appeal dismissed.

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Muhammad's View Of Life

(Continued from page 1)

clusive validity of the spiritual aspect of life and the modern world which interprets all reality in terms of matter. Has he any solution to offer to reconcile this sharp antagonism; has he any teaching to give in the light of which we may develop evenly all our faculties and work out our destiny without prejudice against either our natural surroundings and the physical conditions of our life or our spiritual and idealistic yearnings, which are certainly not an illusion but a positive reality and are ingrained in our very nature? Yes he has offered us such a teaching and we can find it in the system of Islam which he has given to us as nothing less than a gift from our Creator.

To start with: Islam does not consider the universe as composed of two self-existing and conflicting entities. It conceives all life as a unity because it proceeds from the Divine Oneness, and mind and matter, though recognised distinct in their respective manifestations, or say in appearance, form one composite Whole according to Islam. In addition to this principle of harmony, it emphasises the purposive nature of all existence, whether spiritual or physical. Thus says God in the Quran:

"We have not created the Heavens and the earth and whatever is between them in sport: We have not created them but for a serious end: but the greater part of them understand not." (XI IV. 38, 39)

Realistic Attitude Of Islam

Thus our earthly surroundings are not a meaningless projection of the play of blind forces—a mere empty shell with no content. Nay, the tiniest particle of sand, the smallest drop of water, the frailest rose-leaf is full of meaning and music and functions under a definite and well-planned Divine scheme.

This being the character of the universe what is the nature of man? We conceive him as a being who

existence of man, it emphasises the co-existence of these two aspects as the natural basis of life. It maintains that our earthly sojourn is a positive factor in the Divine scheme of creation and a necessary stage in the evolution of our soul-life. Consequently, it seeks the affirmation of the spiritual self in man, not in renouncing the world of matter, but in the active endeavour to master it with a view to discover a basis for a realistic regulation of life. The attitude of Islam towards the problem under discussion has been summed up in one beautiful sentence by the renowned Indian Poet-Philosopher of Islam, Dr. Sir Muhammad Iqbal. He says: "The life of the ideal consists, not in a total breach with the real which would tend to shatter the organic wholeness of life into painful oppositions, but in the perpetual endeavour of the ideal to appropriate the real with a view eventually to absorb it, to convert it into itself and to illuminate its whole being." (Reconstruction of Religious Thought in Islam, p. 9). It is therefore impossible for Islam to despise our earthly existence and activities and here it differs radically with other religions of the world.

Misconceptions Removed

This realistic attitude of Islam has given rise to a serious misconception in the minds of westernised Muslim youths which I feel it necessary to remove. They believe that the realism of Islam and the realism of modern West are similar. But they have lost sight of the vital fact that the modern West ignores our spiritual existence altogether and regards our earthly career as an end-in-itself, and that in a way which amounts to worship. On the other hand, Islam conceives it, not as an end, but as a means to a higher spiritual end.

And what is that higher end? It is the submission to and seeking the pleasure of Allah, as the Quran says:

"Say: Verily, my worship and my sacrifice and my living and my dying are for Allah, Lord of the Worlds, Who hath no partner." (IV: 163)

Viewed in this light, all our worldly actions, including the most insignificant ones, are transformed into religious acts, the moment we give them a spiritual orientation. At that moment we perform them with a consciousness that in the light of Allah's Islam conceives Islam as a life of for says God in

attitude towards the empirical sciences which is, however, the direct outcome of his realistic view of life.

The Quran's Valuable Gifts

The Holy Prophet Muhammad (peace be with him!) stands alone in the religious annals of the world as the advocate of scientific learning. The pages of the Quran abound with passages which invite our attention to an empirical study of the natural phenomena and emphasise the conquest of nature by man. In fact, the inductive method of inquiry, which is the basis of modern scientific and philosophical thought, is one of the most valuable gifts of the Quran to the world. I cite here just a few Quranic verses to substantiate my statement. It says:

"Assuredly, in the creation of the Heavens and of the earth; and in the alternation of night and day, and in the ships which pass through the sea with what is useful to man; and in the rain which God sendeth down from Heaven, giving life to the earth after its death, and scattering over it all kinds of cattle; and in the change of winds, and in the clouds that are made to do service between the Heavens and the earth — are signs for those who understand." (II: 159).

"Can they not look up to the clouds, how they are created; and to the Heavens how they are raised: and to the mountains how they are rooted; and to the earth how it is outspread?" (LXXXVIII: 17).

"And among His signs are the creation of the Heavens and of the earth, and your variety of tongues and colour. Herein truly are signs for all men." (XXX: 21).

It is no wonder therefore that, during the ages of Islam's glory, the followers of Muhammad became the pioneers of civilization and the inaugurators of the modern scientific era. It might sound strange to those who are accustomed to hear that Islam obstructs the way to progress and is an enemy of scientific learning, and that the Muslims are a race of barbarians. The truth, however, lies just the opposite way, and it can be honestly asserted that but for Islam there would have been no modern science. Let me quote Briffault, a great non-Muslim authority of the West. He says in his reputed work, "Making of Humanity":— "Neither Roger Bacon nor his later namesake has any title to be credited with having introduced the experimental method. Roger Bacon was no more

than one of the apostles of Muslim science and method to Christian Europe; Science is the most momentous contribution of Arab civilization to the modern world;.....(though) it was not science only which brought Europe back to life. Other and manifold influences from the civilization of Islam communicated its first glow to European life." (p. 202).

"The debt of our science to that of the Arabs does not consist in startling discoveries of revolutionary theories; science owes a great deal more to Arab culture; it owes its existence. The ancient world was, as we saw, pre-scientific. The Astronomy and Mathematics of the Greeks were a foreign importation never thoroughly acclimated in Greek culture. The Greeks systematized, generalized, and theorized, but the patient ways of investigation, the accumulation of positive knowledge, the minute methods of science, detailed and prolonged observation and experimental inquiry were altogether alien to Greek temperament..... What we call science arose in Europe as a result of a new spirit of inquiry, of new methods of investigation, of the method of experiment, observation, measurement, of the development of Mathematics in a form unknown to the Greeks. That spirit and those methods were introduced into the European world by the Arabs." (p. 190).

Spirit Of Islam

There is, however, a vital point of difference in this connection between the spirit of modern West and the spirit of Islam. While the modern West has employed science to the satisfaction of its craving after power and pleasure, Islam seeks in the scientific studies a means to God-realization. How beautifully has the Quran inculcated this idea in the following verse:

"Verily in the creation of the Heavens and of the earth, and in the succession of night and day, are signs for men of understanding; who, standing and sitting and reclining, bear God in mind and reflect on the creation of the Heavens and of the earth, and say: 'Oh, our Lord! Thou hast not created this in vain; Glory be to thee.'" (III: 188).

Thus Muhammad's view of life is fundamentally based on two eternal truths: 'Unity in Life' and 'Movement in Life', and it can be safely asserted that it is these two principles alone which, when followed faithfully, can ensure peace and prosperity in this life and in the life to come.

of transubstantiation, and some other religions go). Or, should we believe him to have been born in sin and therefore incapable of working out his destiny except through a mysterious Divine sacrifice? (This is the doctrine of Christianity.) To these questions Islam replies in the negative. It is emphatic in its assertion that man is born sinless and is the chosen of God, as we read in the Quran:

"Of goodliest fabric We (i.e., God) created man". (XCV: 4).

"Afterwards his Lord chose him (Adam) for Himself and was turned towards him and guided him." (XX:114)

"And it is He (i.e., God) who hath made you His vicegerents on the earth." (VI: 165).

Starting his life with a sinless birth, man is entitled, or I might say, destined, as an evolutionary being, to scale the loftiest heights of perfection and to surpass God's all creation, including the angels, in his uniqueness and purity. Thus we read in the Quran:

"It needs not that I swear by the sunset redness and by the night and its gatherings and by the moon when at her full, that from state to state shall ye be surely carried onward." (LXXXIV: 17-20)

What then should be our attitude towards our material environment? Should it consist in renouncing the world and repressing our physical desires? No:—Islam teaches nothing of the kind. Instead of recognising a conflict between the moral and physical

viewed the Jinn and human, but that they shall worship me." (LI: 56)

Thus the notion of worship in Islam is also radically different from that of other religions. The latter interpret worship in the form of purely devotional exercises. "Give God what belongs unto God, and give Caesar what belongs unto Caesar" is the characteristic attitude of these faiths. But Islam does not recognise any Caesar. There is only one Supreme Master, Allah, and consequently we must dedicate all our faculties, spiritual or physical, to His cause,—to the furtherance of His eternal scheme. Devotion to God in this sense constitutes the very meaning of our life in Islam.

This being the case, it was absolutely necessary that Islam should not confine itself to the explanation of the metaphysical relations between man and his Creator but should also define exactly the relations between the individual and the society. And this Islam has accomplished to its eternal glory by giving us an exhaustive code which does not leave even the most trivial actions of our life untouched.

I believe that the essential nature of Muhammad's view of life must have become clear now. But I have emphasised so far mostly principle of 'unity in life'. There is another fundamental principle, i.e., 'movement in life', which needs some elucidation and in this connection I shall confine myself to an examination of Muhammad's

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