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The Star of Islam

(A CULTURAL WEEKLY)
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Musings Of A Pensioner-XVIII

Legal Aspects Of The Dowry Question

A Law To Be Effectual Must Provide The Machinery For Its Practical Enforcement

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

THE thoughtful leading article which appeared in this paper about a fortnight ago has deflected my mind from the empyrean heights of *Tanhood* to more mundane matters. As this question vexed me a great deal recently when the committee now revising the Muslim Marriages Ordinance (of which I am a member) considered the same proposition, it will be of interest to my readers if I discuss the difficulties confronting the problem. A legal problem is quite distinct from the corresponding moral one. It is impossible to make the members of a society moral, merely by introducing a law penalising a certain conduct. You cannot have a policeman at each person's elbow. This principle is well illustrated by the many statutes and ordinances which encumber the statute-book of any country and which are absolutely ineffectual as law.

A law to be effective must be certain and the machinery must be there to provide for the supervision of particular breaches of that law and for the prompt punishment of the offenders against that law; otherwise it is mere mockery, for a confession of defeatism means a greater unsettlement of the corresponding moral or religious law.

A law proper is different from a moral or religious law. The state promptly punishes the offenders of a law, e.g. murder or the breach of a rule under the motor-car ordinance; but in the case of a moral law, the only sanction is the condemnation of public opinion. For instance intoxication, so long as it does not reach such a degree as to be a public nuisance is only a breach of the Islamic religious or moral law; similarly the laws relating to fasting or daily prayers. The only sanction against the breach of these religious or moral laws is the disapprobation or condemnation by the whole body of the offender's co-religionists. In our statute-book that white elephant of the late Honourable Mr. Moonemalle, which still cumbers our statute-book, is a well-known example of an ineffectual state-law. It was designed to punish youths (of both sexes) under 16 years who smoke. This Ordinance 21 of 1909 penalises traders and shopkeepers who sell tobacco, cigarettes, cigars, &c. to such juveniles and it gives powers to policemen, headmen, &c. to seize cigars, &c. in the possession of juveniles, however exalted in rank the latter may be. But what do we find now? Do we see every day impudent and actually puffing the smoke of the woods into the very

faces of policemen, including the Inspector-General of Police? I am sure some of my readers must have seen policemen actually lighting cigarettes from the lighted cigarettes of young urchins. A law to be effectual must therefore provide the machinery for its smooth and certain enforcement, and this cannot be done unless there is practical provision for the proof of a violation; and further every precaution must be taken to see that it cannot be evaded or abused. Otherwise the suggested cure will be a million times worse than the disease.

The Dowry Hunter

Now take the question of dowries. We are all convinced that a man, who marries a woman for the wealth that she brings him, is so despicable that he must be regarded as belonging to a stage lower than the lowest of animals, for the latter mates by an instinct which is based on the highest of emotions, namely sexual love. But a man who prostitutes this emotion, which is really divine in origin, for the base calculating motive of pelf, really sells his soul to the devil. All this was fully realised by the Committee and its Chairman, the present genial and sympathetic Registrar-General. It is easy to draft a rule penalising the taking or the demanding of dowries; one can even provide a sentence of imprisonment for a breach. But how is one to prove such a breach? The principal witness will be the giver of the dowry, that is the person who broke the law knowingly when he gave the bribe, or in other words the

(Continued on page 8)

Anti-Aggression Idea In Turkey

Istanbul Paper's Plea

A leading article published by the "Jumhuriyet," Istanbul, which enjoys the largest circulation in Turkey, epitomises the anxieties entertained by minor, but patriotic countries, and recommends determined co-operation as the only means of resistance to aggression.

"If war continues as it does now with its character threatening the life and future of nations, the phase which we have just described," states the paper, "will be followed by another that will witness the union of all threatened nations for common defence. It is inconceivable that all Powers, great or small, should await their turn."

"We are sure that, if necessary, all Balkan Powers will act in such a manner, and a mere decision in that sense would be enough to guarantee the Peninsula against any aggression."

AFGHANISTAN

Crown Prince Attends School

Al-Istah, Kabul, reports that Prince Mohd. Akbar Khan, the six-year old son of H. M. King Zahir Shah, has joined a school at Kabul. Sweets and fruits were distributed among all schools in Kabul on the occasion.

It is noteworthy that although best private educational facilities were available, His Majesty preferred that his son should be educated along with the other Afghan children.

JAWATTE MUSLIM BURIAL GROUND & MOSQUE.

Mass Meeting

A MASS MEETING OF MUSLIMS will be held on Sunday, 10th December, 1939, at 9 a.m. at the Wakande Jumma Mosque Premises to appoint Trustees in place of those who have ceased to be Trustees and to devise ways and means for the future management of the above Burial Ground and Mosque.

MR. T. B. JAYAU, B.A., M.S.C., will preside and the following will also address the meeting:—
 Mr. M. T. AKBAR, K.C. Retd. Senior Puisne Justice, MR. MAAS J. MAJID, (Editor-in-Chief Star of Islam) MR. Z. D. MUSAFER, Proctor, S.C., MR. S. S. MADAR, KATEER M. T. AMEER.

All are cordially invited to be present.

M. B. UDUMAN, M. S. A. NOORDEEN, Trustees
 By Order, T. Y. AMATH, Secretary.

Yemen Preparing For All Emergencies

AN INTERVIEW WITH PRINCE SAIFUL ISLAM

Saiful Islam Al-Housni, the second son of the Imam of Yemen, has arrived in Sana, the capital of Yemen, from London. In an interview he declared that he returned from London after signing an agreement with the British armament factories for supplying considerable consignments of ammunitions to Yemen.

"Yemen has already joined the Arabian Pact signed with Saudi and Iraqi Governments," says Saiful Islam "and the protection and the defence of the Red Sea Arabian Coasts are the shoulders of these three Governments, and I may declare here that there is every possibility that Egypt may also join this Pact."

Saiful Islam continued: "Yemen has now 50,000 regular soldiers trained and well-equipped besides one hundred thousand irregular Bedouins now stationed at strategic points of Yemen Coast and this huge number has been kept for the last four months under Iraqi and Turkish officers."

"We are digging trenches day and night, preparing barbed wire defences along the Yemen Sea Coasts, establishing A. R. F. in the principal cities in Yemen, kept in touch with Iraq, Saudi and Egyptian Government to cope with the latest developments in the situation in Europe, and now we are ready to face any possible attack over Yemen from sea and air."

"Yemen has refused to grant the Nazi Government any concession and I may declare here that two months before the British Government declared war against Germany a valuable presentation was sent to my father the Imam by Herr Hitler, and in the meantime negotiations were started through German agencies with us for signing a commercial treaty and granting a concession to Germany in certain area in Yemen, but Yemen has refused."

THE GRAND MUSLIM MISSION

An Acknowledgment

The following gentlemen have been good enough to contribute towards the printing charges of "The Life of the Holy Prophet" in 500 pages on best antique paper. A copy or copies of the book will be sent complimentary to those who donate beforehand to the Mission. When will your name appear in this Golden List?

M.S. Mohkri, Esq., Bangalore Rs. 10-
 Syed Hadi Ali, Esq., Hyderabad Rs. 50-
 Sir Abdul Halim Ghuznavi, M. L. A., Rs. 11-
 Seth Abdullah Alladin, Secunderabad Rs. 5-
 Send your donation to:— the President, The Grand Muslim Mission, 1st Floor, B-Block, Alibab Mamajil, Patton Road, Fort, Bombay.

Fatima--The Lady Of The Light-- And Her Miracles

Dr. Salmin's Book About This Blessed Lady

BY MISS LUBNA KHALEEL

THE CHRISTIANS try to make much of the miracles performed by Jesus. I pointed out in one of my previous articles that to us Muslims miracles are very ordinary things, and that reason, not miracle, is the test of truth. Let me, however, give here a few of the numerous miracles performed by Lady Fatima, the beloved daughter of our Holy Prophet.

Blind Child Cured

On one occasion, a woman brought a blind child to Lady Fatima. The poor child had been born blind and the woman begged Lady Fatima to pray to God to restore the child's sight, as he was all that was left to her after the battle of Uhud. Lady Fatima consoled the woman and told her not to grieve and the child would soon be alright. She then gently touched the child's eyes with her thumbs and when she removed her hands from his face, his eyes were wide open and his sight had been restored. The woman was besides herself with joy, and being the widow of a very wealthy man, sent costly presents to Lady Fatima in token of the service done to her. Lady Fatima, in order not to disappoint the woman, accepted the presents, but she did not keep them for herself. She gave them away to be used for the relief of other families who had been suffering losses in the battle.

Healing of a Leper

There was a very rich Jew in Medina who was suffering from leprosy. He was once the leader of the Jews in Medina and head of a very important Jewish clan. All that money could do was done. The very best of physicians were called at considerable expense from all parts of the world. Physicians with their individual and united efforts were of no avail, and the malady of the Jew remained as persistent as before. The Jew and his relatives were in despair and did not know what to do. Some one then told him to go to Lady Fatima and that her prayers will cure him. The Jew listened to what was said, but at first he was almost adamant and refused to go to a person whose father he said preached a religion so different from his own. Instead he sent for another very learned physician from a very great distance. He did his best, but his treatment too was of no avail. When all efforts had failed, he at last turned to Fatima for help. Seeing him she at once knew who he was and told him that having once felt repugnant to come to her, he could not have done so now, but seeing him in such distress she said she would cure him, on condition that he promised he would stop usury. The Jew promised, whereupon Lady Fatima gave him a pot of water and asked him to go home and bathe in it. The Jew did as he was told, and immediately afterwards found himself

completely cured. He was so greatly affected by this, that he at once gathered together the clan whose head he was and told them of the great miracle performed by Lady Fatima. They too were greatly affected by it and all agreed with him to become Muslims. They then all went together to Fatima and told her of their intention to join the Faith. Lady Fatima sent for Sayedna Ali who performed the conversion ceremony. The cured Jew not only became a good and faithful Muslim, but he gave away all his wealth for the use of the Muslims in need.

The Healing of a Cripple

One day when Lady Fatima was on her way to the market, she met a lame boy. She stopped and spoke to him, thus: "How is that you are in this sad condition, my boy?" and the boy replied: "It is the will of God that I am thus." Then Lady Fatima said: "Do you not wish to be like other boys instead of having to use crutches? and the boy replied: "It is the will of God that I am thus; who am I that I should grumble?" Lady Fatima was surprised to hear such words coming from a little boy. She then asked him to come with her to the mosque. For some time they prayed side by side; then Lady Fatima told the boy to lay aside the crutches and walk. The boy first hesitated, but at Lady Fatima's second bidding, he did as he was told and to his immense joy he was able to walk quite well. So overjoyed was he that he threw himself at Lady Fatima's feet and begged her to make him her slave, but she told him to go home and if he wished to please her he should worship God always. The boy became a great man, but that did not make him break his promise to Lady Fatima. He was always a very faithful follower of Islam and did much good in his time.

I am sorry space does not permit me to go further. I, however, wish to refer the numerous readers of this paper to Dr. Salmin's book for further information this blessed Lady. It could be obtained from the author, "Mahbub Manzil," B. Block, Top Floor, Palton Road, Bombay 1, at the price of Rs. 5 - per copy.

JAMA-ATHUS SALIHIYA BURDHA MAJLIS

Lecture on "The Doctrine of Thawheed in Islam"

At the weekly meeting of the above Majlis, El-Haj S. P. Sultan Mohideen Alim Sahib (Nooree) will deliver a lecture on "The Doctrine of Thawheed (Oneness of Allah) in Islam," at the Salih Thakya, 132, New Moor Street, Colombo, at 8-30 a.m. on Sunday, the 40th inst. Mr. S. L. Mahmood Hadjar, J.P., will preside.

Children's Corner

The Holy Prophet Stands Bravely At His Post

Dear Girls and Boys,

While the disciples of our Holy Prophet were seeking safety in other lands, he himself stood at his post bravely. The enemy tortured him, abused him, and subjected him to all forms of cruelty and indignity. But undaunted he continued to preach the Message of God. At length some of the leaders of the enemy came to him *again* and promised him riches and honour. His reply was in the same strain as before. He said, "I am neither desirous of riches nor ambitious of dignity nor of domination; I am sent by God, who has ordained me to announce glad tidings to you. I give you the words of my Lord; I admonish you. If you accept the message I bring you, God will be favourable to you both in this world and in the next; if you reject my admonitions, I shall be patient, and leave God to judge between you and me." This enraged them more than ever before, and they resumed their persecution with greater fury.

But the Holy Prophet was supported by a firm conviction in divine assistance. He was upheld by the admonitions of the heavenly voice within, and continued his preaching undeterred by the injuries inflicted upon him. In spite of the opposition of the enemy, his new teachings gained ground every day. A *wahabi* historian says: "The wild Arab of the desert, the trading citizen of distant townships who came to the national fair, heard the words of the strange man whom his enemies thought possessed, listened to the admonitions in which he poured forth his soul-listened with awe and wonder to his denunciations of their divinities and of their superstitions, of their unrighteousness, of their evil ways, and carried back to their far-off homes new light and new life, even unconsciously to themselves. And the satires, and the ill-names his enemies heaped upon Mohammed, only tended to make his words more extensively known."

Dear Children, next week I shall tell you how the enemy induced the Holy Prophet's uncle Abu Talib to intervene in the matter and to stop his nephew from preaching the new religion.

Your friend,
THE EDITOR

PALESTINE

Relief To Suffering Arabs

EGYPTIAN GOVERNMENT DONATE £25,000

Ali Meher Pasha has officially declared that the Government of Egypt has donated £25,000 to the Relief Committee which is looking after the Arabs in Palestine. Beside this handsome donation large quantities of clothes, blankets and other necessities have also been sent. In his statement he declared that his Government had acquainted itself with the terrible and wretched conditions of the Arabs in Palestine before taking this step.

Simple Lessons In Islam

BY
His Holiness Maulana Mohamed Abdul Aleem Siddiqui

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

1. Q. What are the main Factors in Prayer?
 - A. The main Factors in Prayer are four in number:
 - (1) *Qiyam* i.e. the standing posture; the right hand is placed upon the left on the breast, while the standing position is maintained.
 - (2) *Ruku'* i.e. bowing down in such a way as to touch the knees with the hands, keeping the rest of the body still.
 - (3) *Sujood* i.e. prostrating in such a way that the palms, the forehead, the nosebone, the knees and the toes touch the ground; the arms must be separated from the chest and the stomach from the legs.
 - (4) *Qu'ood* i.e. sitting down in reverential posture.

Note: The combination of the first three factors i.e. *Qiyam*, *Ruku'* and *Sujood* with their respective recitals form one *Rak'at*.

2. Q. How is one *Rak'at* of Prayer performed?
 - A. One *Rak'at* of Prayer is performed in the following manner:—
 - (1) The worshipper raises both hands up to the ears in a standing position with the face towards *Ka'ba* and with the intention (*Niyat*) of offering prayer utter the words *Allahu-akbar*
 - (2) The worshipper then places his right hand upon the left on the breast, while the standing position is maintained (*Qiyam*) and recites *Wajjahtu*
 - (3) The worshipper then recites *Auzu billahi min-ash-shaitan nir-rajem* i.e. I seek refuge with ALLAH from Satan, the accursed devil, then *Surat-al-fatihah* and and at the close of it says *Amin* i.e. 'so be it'.
 - (4) The worshipper then recites at least three consecutive sentences from the Holy *Quran* or one of the small chapters (*Surat*).

(To be continued)

Letters To The Editor

The Editor,
"Star of Islam",
Colombo.
Jawatte Burial Ground

Sir,
With reference to the letter appearing in your paper of the 2nd inst., on the above subject under the anonymous name of a "Malay," I totally agree with his dictum, the punishment inflicted on the trustee should be severe, because if the punishment had been more severe, then the interest of the Muslims would have been more keen towards the above burial ground. The mild punishment meted out to the trustee, which the writer sadly deploras, had caused the Muslim public to rise from their indifferent and lethargic inactivity, to come forward like true and bold Muslims to collect the necessary funds to erect the walls to appoint new trustees in place of the trustees, who had ceased to be trustees and also to decide ways and means for the future management of the Burial Ground. I can boldly say that I have not failed to do my duty as stipulated in the Trust Deed, although my co-trustees failed to do their duties connected with the sacred trust reposed in them.

I also admire the wisdom of a "Malay" for his boldness in giving vent to his pent-up feeling and misguided enthusiasm in your esteemed paper like a true Muslim, over this matter. But a real Malay, martial in spirit and temperament will not, I think, hide himself under a cloak of anonymity, unless a "Malay" is obliged to sign his real Malay name. I leave it at that.

The Muslim public would be much lightened, if the "Malay" who bears to be the mouth-piece of a unct trustee, should tell them what type of punishment ought to be meted out to the Malay Trustees, who shirked their responsibilities and abandoned the true Islamic spirit and martial valor of their fore-fathers, when they decided "to cease to be trustees," after the Municipal prosecution. Are they trustees in deed (created by a Notary) or in need (created by their cowardice to face the Court and pay the fine)?

If the income of the Jawatte Muslim Burial Ground had been equivalent to the incomes derived from the Akbar Mosque grounds or the Wekande Mosque grounds, the trustees and their legal advisers, I presume, would conceivably hold the reins of trusteeship, until death compels them to cease to be trustees. May the conscience of such trustees and their legal advisers Rest-In-Peace. Ameen. Yours etc.,
M. B. UDUMAN,
Trustee, Jawatte Muslim Burial Ground

Are Dogs Unclean, And Music Prohibited In Islam?

Sir,
While appreciating your Children's Column in which I find interesting but tiny letters on different subjects on Islam, I shall thank you to kindly explain why dogs as well as music have been prohibited in accordance with the teachings of Islamic theology; as I find in your last issue according to the views of Mr. M. T. Akbar, K. C., music cannot be tolerated by Muslims. Although the usefulness and gratefulness of this animal—the dog—is being recognised by Muslims, I am at a loss to understand why our "Ulemas" and Muslim Theologians do not tolerate Muslims to rear dogs at Muslim homes or quarters and the Muslim children to play about with this grateful animal, as long as it is found to be free from hydrophobia. Some Muslims explain that meddling with dogs will cause uncleanness and consequently their prayers will not be accepted by God. I hope that any of your numerous readers will explain to me through the medium of your popular journal, so that we Muslims

may be advised on a subject of immediate importance—especially in these blackout days, and thus prevent "difference in opinions multiplying troubles."
Yours etc.,
Inquisitive

Ruh-ul-Qudus Or Holy Spirit

Sir,
In the article entitled "The creator and the Created" appearing in your issue of the 2nd inst., it is stated: "The Vitality of the creation—Ruhul Qudsi"—is known among the Sufis as 'Ruhul Aalam, Holy Spirit, The Origin and The First Object. The Ruh is present in every form and therefore is present in every form and therefore is omnipotent, omnipresent and omniscient.'
One fails to understand this conception of the Holy Spirit when according to the verses of the Holy Qur'an "The Holy Spirit has revealed it from your Lord" (16: 102)... "Gabriel...revealed it to your heart by God's command" (2: 97) which speak of the revelation of the Holy Qur'an to the Holy Prophet, the Holy Spirit is obviously Angel abriel.

Besides, the said conception reminds one of the Christian doctrine of Trinity whereby the Holy Spirit is believed to be God Himself, the Life-giver and Sanctifier omnipotent, omnipresent and omniscient.)

"Under these circumstances will the Sufi Movement of Ceylon be pleased to clear this point through the columns of your valuable journal for the benefit of your numerous readers.
Thanking you, Sir, for the space,
Yours faithfully,
A. C. A. WADOOD

The Performance Of Prayer At Jumah Time

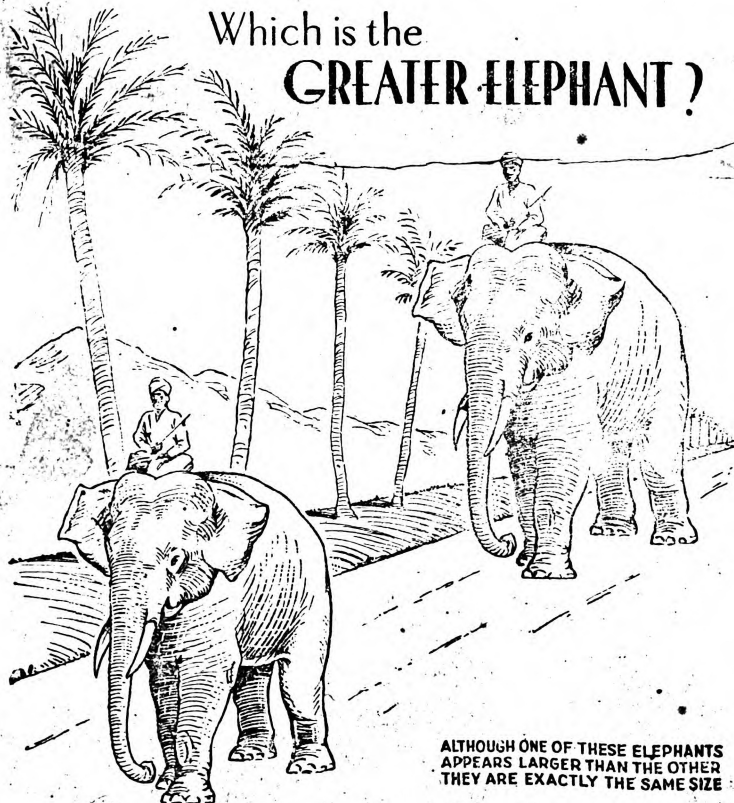
Sir,
Mr. A. M. Shafi whose letter on the above subject appears in your issue of the 2nd inst. seems to be labouring under some misapprehension in regard to the passage relative to the subject in the "Fathul Ma'een" (page 125) where it is clearly stated that if a person has time to perform the two raka'aths optional prayer (Sunnah) which is known as 'Thahiyathul Masjid', he may pray these two raka'aths before the Imam concludes the Sermon. But if he fears that he will miss the ('Thakbeeru-thahreem') first raka'ath of the Obligatory Congregational prayer, then it is prohibited (Makrooh) to perform the optional prayer.

May I draw the attention of your correspondent and the other Muslim brethren to the following Hadeeth which Imam Baajoory quotes on page 232, Part I, of his "Haashiyathul Baajoory", from Saheeh-ul-Muslim: Once

when the Holy Prophet Muhammad (P. O. H.) was delivering a Friday Sermon, one of the companions (Ashabi), Sulaikul Ghithfaani, having entered the mosque, sat down without performing the two raka'aths Sunnah, i.e. "Thahiyathul Masjid". The Prophet (P. O. H.) while Sermonising, spoke to him thus: "Oh Sulaikul Ghithfaani get up and pray (the) two raka'aths". Then the Prophet (P. O. H.) said, "If any one you enter (a mosque) on a Friday when the Imam is delivering the Sermon (even then) pray the two raka'aths. Hazrath Baajoory even goes still further to state that even the Imam may, if he notices a person performing these two raka'aths, lengthen the sermon to enable such a person to conclude his prayer before the Obligatory Congregational Prayer is commenced.

Therefore it is quite obvious that every Muslim entering a mosque even at the time of 'Khuthba' must perform these two raka'aths of optional prayer provided he has time to join the Obligatory prayer in time. But no other than the two raka'aths of "Thahiyathul Masjid" can be performed when the 'Khatheeb' delivers the Sermon.

Thanking you for the valuable space allowed,
Yours faithfully,
A. G. C. HASSAN
244 45, Colombo St.,
Kandy.



ALTHOUGH ONE OF THESE ELEPHANTS APPEARS LARGER THAN THE OTHER THEY ARE EXACTLY THE SAME SIZE

There is never the slightest variation in the well known quality of

Bears
ELEPHANT
CIGARETTES

THE GREATEST OF THEM ALL!

The Star of Islam

A CULTURAL WEEKLY

COLOMBO: DECEMBER 9, 1939.



The Taking of Prohibited Food

A well-known author says: "Islam is the burning fire which consumes all low desires and, setting fire to the false gods, offers our life, property and honour as a sacrifice before God. Entering into this fountain we drink the water of a new life. The spiritual powers within us are united together as strongly as the links of a chain. A fire resembling that of lightning flashes out of us, and a fire descends from above. These two flames, coming into contact with each other, consume all low motives and carnal desires, and the love of others than God. A sort of death comes over the first life, and this state is signified by the word *Islam*. *Islam* brings about death over the passions of the flesh, and gives new life to us. This is the true regeneration."

But if we are to have this true regeneration, we have to follow implicitly the injunctions of the Holy Quran. Once a man has accepted the fact that the Holy Quran is the word of God, he cannot say that only these injunctions are important and must be followed, and those injunctions are unimportant and may be ignored. No such distinction cannot be made. If he does so, he is questioning the wisdom of God. But to our sorrow and shame we find some Muslims in Ceylon who do not scruple to say that some of the Quranic injunctions need not be obeyed. Take for instance the Quranic prohibition of the eating of the flesh of certain animals, or the flesh of animals not slaughtered in the Islamic way. God in His infinite wisdom thought this prohibition necessary for the well-being of humanity. But there are westernised Muslims to whom, this prohibition of God means nothing. At a recent dinner in Colombo some Muslim Police Officers are said to have taken forbidden food. *Facilis descensus Averno*—easy is the descent to hell.

It is not possible for us in this short space to deal fully with

the question of forbidden food. But we venture to make a few observations. Matter in every stage of its evolution lives, for its further growth, chiefly on that form of its development which stands immediately previous to it. As the vegetable kingdom is the chief food for animals, they in their turn appear in various forms on the human table to provide the best nutrition. Every kingdom thus supplies the groundwork for the production of the coming one, especially in matter which conspicuously differentiates the former from the one standing previous to it. In other words, what makes the difference between two forms of growth immediately lower or superior to each other, works as a seed-bed to carry out further growth. The new element in the coming order is to be evolved from what differentiates its immediate lower order from the previous thereto. Vegetation, in its most evolved shape, exhibits locomotion, which is developed to its utmost in the animal kingdom; but consciousness is the distinctive feature in animal life. Consciousness consists of several emotions and impulses which are commonly possessed by man and lower animals. These impulses are the offspring of the animal organism: they stand as differentiations between the vegetable and animal kingdoms, and act as constructing material for further progress in the human frame. These passions are most evident in certain animals, but they are to be refined and balanced within moderate bounds, to make man of the brute. A goat is "poor in spirit", but it not through morality, it is by a natural impulse, which needs balancing to make it a true morality. The carnivorous animals show ferocity and courage, while the herbivorous generally exhibit humility and timidity. If the camel exhibits anger at its height, the cow fully possesses that impulse, which, when exercised within moderate bounds, becomes true meekness and modesty. The pig is only an incarnation of lust, and an exhibition of a dirt-loving nature. These animals are different complexes of the same material. But the difference in shape and passions follows the difference of the measure and proportion in which their original ingredients have been specialized. Thus every different combination of elements in animal life creates different passions and will carry them along with it wherever it goes. Therefore the flesh of such animals as exhibit passions in their worst form, should not make an article of human diet. The morals of the animals we eat, must affect our morality. This explains the reason for placing certain animals in the category of prohibited food.

From the Mimbar

Give Up Nafs And Lust

Be Like A Clod of Earth In The Presence of Saints

A Free Translation Of A Sermon Delivered By Seyedena Shaikh Abdul Cader Jilani (O. W. B. P.)

(Continued from previous issue)

[Note: We reproduce this splendid sermon from Saiyed-Abdus-Salik's book on the life of *Saiyedena Hazrat Ghous-ul-Azam*. We commend this book to our numerous readers for it is so inspiring and informative that it must be in the possession of every Muslim. It is published by Saiyed Matlub Murshed, B. A., 30, European Asylum Lane, Calcutta. It could be obtained from Messrs Thacker, Spink & Co., Ltd., 3, Esplanade East, Calcutta, at the very low price of Rs. 2.—Ed.]

You, who ask for things from any one other than God, are fools. Is there anything which is not in the store-room of God? God the Majestic and the Great has said "There is nothing but a store of which is not with Me."

O servants of God, sleep beneath the course of Taqdir resting on patience and wearing the garland of satisfaction with God's decrees and expecting plenty. When you adopt this course then on account of God's favour and beneficence, strange things will come to you which you do not properly have asked, nor desired for.

You people are satisfied with Taqdir and refuse to me, to accept the same. My satisfaction with Taqdir has led me to God. You people come forward: let us suffer in dignities for the sake of God, the Almighty, and His decrees and action and for us bend down our visible and invisible heads. Let us be in agreement with Taqdir and march with it, because it is the messenger of the King. When we act like this, we shall be lifted up to the Almighty on account of our submission to Taqdir. In this place is the kingdom of God alone. Your drinking from the sea of His knowledge, your eating on the table of His favours; your enjoying His love and your being covered with His mercy may be auspicious to you. This rank is for those friends whose number in every tribe and race is one out of a lac.

O! servant of God, take piety obligatory on yourself. It is necessary for you to observe the religious laws and to fight against the Nafs, evil desires, the Satan and bad companions. In the battle against these things, a Momin never takes off his helmet from his head, nor his sword from his girdle, nor his saddle from the back of his horse. His horse always remains saddled. Like the Walis, he sleeps only when overpowered by sleep, his food is fasting; and his speech is governed by necessity and his method is dumbness. When He desires, He gives him the inclination to speak and makes his tongue eloquent in this world just in the same way as He would make the hands and feet speak in the day of resurrection. The same Almighty God who gives rational creatures the power of speech would make him speak out. God would make him speak in the same manner by which He provides means for inanimate things to speak. When He requires him for any particular work, He makes him fit for it. When God desired to give sufficient opportunity to His creatures and not to leave any loophole for excuses, He made the prophets and apostles eloquent to persuade the people to avoid "shirk." When He recalled the prophets and

apostles to Himself, he made the learned men (who acted according to their learning) the representatives of the prophets and apostles and made them eloquent for the good of the people. The Holy Prophet has said, "The learned men are the heirs of the Prophet."

O! people be thankful to God for the good things possessed by you and consider the things which come from the world as gifts from God. The good things which you are free from. You people who derive pleasure from the good things possesser, where is thankfulness? You possess His good things to God, from others; sometimes you look at others; sometimes you talk of steady fastness but remain in expectation of things which are not with you; and sometimes you do sinful things with your wealth. You gentlemen, in your seclusion you are in need of such piety which may save you from sins and you also require such contemplation which will remind you of the merciful look of God. The ruin of wisdom is in going astray, that of pious men is in lust and that of the *Abas* (a high order of saints) is in doubts in seclusion. But the task of Siddiqs (the Truthful) is accompanied by the safety of their hearts. They sleep at the gate of the Badshah. They are standing at the station of invitation. They call people to the gnosis of God the Great; they constantly appeal to the heart. They say, "O! hearts, O! souls, O! jinn, O! jinn, and O! Seekers of the Badshah, come to the gate of the Badshah, run towards him with the feet of piety, toward and gnosis and run to him with abstinence of high order and run with abstinence of this world and the next and of everything besides God. This is the business of the saints. Their most important business is to better the condition of the people. Their activity extends from the Arsh (throne of God) to the centre of the earth.

You, servant of God, give up Nafs and lust and be the dust of the feet of the saints and be like a clod of earth in their presence. God the Almighty and Great has said "He brings forth the living from the dead and the dead from the living." He produced Hazrat Ibrahim from his head (i.e., Kafir) parents. Momin is alive and Kafir is dead. A unitarian is alive, a Moshrek is dead. For this reason God has said in Hadith Qudsi, "Of my creatures, the first being who died is Satan, because he disobeyed Me, and hence died of Sin."

In these later times hypocrisy and lies are rampant. Do not associate with the hypocrites, the liars and the imposters. Alas your Nafs is untruth-

(Continued on page 6)

MUSLIM DECADENCE (V)

DRINKING, GAMBLING AND IMMORALITY

By "SHEIKH"

THEY ask thee (Muhammad)
Concerning wine and gambling
Say : in them is great sin,
and some profit, for men;
But the sin is greater
Than the Profit (Al Quran-ii-219)
Oh Ye who believe !
Intoxicants and gambling
(Dedication of) stones,
And (divination by) arrows,
Are an abomination,—
Of Satan's handiwork :
Eschew such (abomination)
That ye may prosper (v-93)
Satan's plan is (but)
To excite enmity and hatred
Between you, with intoxicants
And gambling and hinder you
From the remembrance
Of God, and from Prayer :
Will ye not then abstain ? (v-94)

"The Muhammadans have no taverns, gambling houses, or brothels, nor have they any idea of legalising prostitution; and as regards their general conversation it is infinitely more decent as a rule, than that of most Europeans, I have seen young Muhammadan fellows at school and college and their conduct and talk are far better than is the case among English young men indeed, the talk of the latter is often such as would incur punishment in a Muhammadan Land."
G. W. Leitner in "Essay on Muhammadanism".

"Muslim Society may compare very favourably with European. Taken in mass, the polygamous Moslem is every whit as moral—more so in fact—than his English, French or German contemporary. In a great measure polygamy is much more a theoretical than a practical institution. Drunkenness and prostitution are practically non-existent. In towns where Europeans have made a necessity, they are always worse. Abstinence and sobriety are not only professed but practised. In these standards the young Muslim certainly stands above his contemporary in Europe. Marrying early as he does he knows nothing of the 'wild acts' that are so promiscuously and so religiously sown by the youths of Europe. He sows no rank or noisome weeds for his children's children to reap a gruesome harvest. As far therefore as the male sex is concerned the social system of Islam is certainly more moral and wholesome than that of Christendom"

A. G. Leonard in "Islam her Moral and Spiritual value".

The foregoing extracts give in a nutshell a description of Muslim society as it was a few decades ago; but what is the position to-day? It is true that Muslims have no taverns, it is also

to retrace their steps from this evil path the community is doomed to disaster.

Gambling

Thanks to the "sport of Kings" or is it "King of sports"—horse racing—which is to-day synonymous with high class gambling, the gambling spirit has taken a very firm root. Moralists and Methodist ministers are in season and out of season incessantly preaching against this evil. But alas! theirs is a cry in the wilderness. In spite of the imposition of a betting tax the gambling spirit is increasing day by day by leaps and bounds. After all, so the story goes, who is there who does not like to make some money by any one of those so called get-rich-quick methods. I have yet to find the man who prospered in this world with his ill-gotten gains-gambling. Do those who gamble realise that their temporary gains are evils in disguise? Do they not realise that those who gambled have not materially prospered in this world? Have we not before us the living examples—concrete instances—of persons who lost their all in gambling? But what grieves one most is to find Muslims—Mowlavies, Alims, Lebbais and so called pious worshippers—discussing on Friday evening within the sacred precincts of the mosque after their prayers, the doubles and trebles of the next day's races. I have seen these things and heard the discussions. To them the Quranic injunctions against gambling are non-existent.

Take the other form of gambling which Muslims indulge in under the guise of a religious observance. Every Muslim house in which the circumcision ceremony takes place, be it the house of the richest or the poorest man, is a potential gambling den. The excuse is that just to pass away the time those assembled indulge in an innocent game of cards for stakes. Very often a street urchin belonging perhaps to no faith is promised a few rupees if he would consent to be circumcised and is made to undergo the operation. Gambling goes on in the house from morning till evening and if the house is raided by the Police and the inmates charged, the plea of disturbance by the Police of a religious observance is raised by the defence. Even Muslim lawyers have adduced such ludicrous arguments. Time was when in such houses men read or recited in groups the puranas containing Islamic lore. The gambling evil one thought had a good hold on men only, but strange to say, it has for its votaries Muslim women too. To test the truth of my statement one has only to take his stand at Torrington Place on a race day and take count of the Muslim women who enter the various enclosures—with the hope of emerging therefrom heavily laden with their ill-gotten gains. Do these gamblers realise that the money pooled to pay the winners comes from the poorest as well as from the richest more from the former—their bread and butter. The poor, the chakkiliyya,

the basket women the gram seller or rickshaw wallah who can ill afford to lose their money are drawn into the snares in the hope of making more and when at the end of the day they realise their folly they heave heavy sighs and curse the winners with all the vehemence they can command. Such is the blessing the winners get.

What grieves a Muslim most is to find leaders of the Muslim community owning race horses and thereby aiding and abetting gambling. I have seen many Muslims held high in the esteem of the Muslim community parading the grand stand with binoculars and frequently visiting the various bookies. I can only draw their attention to the verses of the Quran quoted earlier.

"The sin is greater than the profit".

Immorality

The morality of the present day Muslim is at a low ebb. Muslim men and women have been brought up before the courts and charged with running houses of ill fame. Ayahs and servant maids in many Muslim houses are dignified expressions for mistresses. Some parents connive at, in fact tolerate, the licentiousness of their sons with Ayahs and servant women, to prevent, so they say, their sons sowing wild oats. The youngsters of the high and middle classes spend their evenings and week ends with Doras of Dematagoda and the M. of the Mount.

Time was when the Muslims held sway in the field of commerce. The sons of those stalwarts have dissipated the wealth of their parents, not by coming proctors and doctors and drivers as Mr. W. M. Hassim war us to believe in his interview to a reporter, but by indulging in drink and gambling and immorality.

The Muslim community is going to the Dogs and our leaders are fighting for seats in the State Council where there is a bigger battle to be fought for the amelioration of the Muslim community. They must begin at the alpha of things.

The Muslims had high hopes of the products of Zahira College. Alas! it was only the other day that I witnessed at a social gathering at which the principal himself was present, a few young hopefuls gyroscoping under the influence of liquor.

This is not a solitary instance. In fact I have found that many of those young Muslims turned out of Zahira College, are to borrow a phrase from Mowlavi Abdul Karim "Walking libels on the good name of Islam."

The Muslim of Ceylon are fast deteriorating. They, both men and women have imbibed the worst aspects of the present so called civilisation; they have been simply swept off their feet by the dazzling glamour of things, modes and methods Western.

In fact they are living an artificial life devoid of things Islamic. A close scrutiny of their lives reveals a very sorry spectacle, everything un-Islamic finds a place in their body politic today. They have amongst them many platform orators and theoretical essayists but very few practical demonstrators of what they preach. It behoves you Mr. Editor to wield your pen incessantly to bring home to your readers the sad spectacle of the impending disaster. The downward march is gaining momentum with each step and at every second. Unless steps are taken to arrest the evils now prevalent and to re-form the society on Islamic principles there seems to be no salvation.

May Allah forgive us our acts of commission and omission and help us to live Islamic lives.

Give Up Nafs And Lust

(Continued from page 4)

ful, idolatrous, lustful and Moshrek. Hence how do you bear with it. Oppose it and do not obey it, confine it and do not let it loose. Deal with it as it deserves to be dealt with. Uproot it by asceticism. As for evil passions, conquer them and do not allow them to conquer you. Do not follow your natural inclination; it is a little thing, it has no discretion; how can you learn great things from a little thing and how can you follow it. Satan is an enemy of yourself as it was of your profector Hazrat Adam. How can you incline to him and obey him. There is old enmity between you and him. Do not be unmindful of him. He slaughtered your ancestors Adam and Eve. As soon as he overpowers you, he will slaughter you, as he had slaughtered them. Make piety your weapon, and make towhid (unification of God), contemplation, piety and sincerity in devotion and beseeching God's help your army. This weapon and this army can defeat and conquer him.

When his army is away, should you not fight him when he is with you? As a servant of God, unto this world and the next and bring them together by making your heart quite empty of all things, be solely attached to God. Do not approach Him without being devoid of all things besides God. Do not depend on creatures leaving the Creator. Give up these means and give up the gods. When you get the ability, assign the world to your Nafs, the next world to your heart and the next to your soul. You gentlemen do not have of your Nafs nor of lowliness nor of this world nor of the world, except God, do not obey anyone else. Then you will get such joys which never vanish. You will receive from God the Great guidance after which they will not appear misguidance. Repent for your sins and turn to God from them. Repentance is the life of precious things when it is sincere. For the sake of God put off the garment of sins with real and not plausible shame. After the purification of your limbs with lawful practices, the practices of the heart come in. Practices of the limbs are one thing and those of the heart another thing.

When the heart steps out of the desert of relation to means and creatures, then it comes to the sea of the knowledge of Trust in God and His goods and to the sea of giving up means and the search of the Maker of means. When he reaches the middle of the sea, he says, "The Being, who has created me, will give me guidance." At this time, he gets the route from one brink to another and from one place to another. At last he becomes aware of the straight path. When the servant of God contemplates Him then the path becomes distinct to him and he is not deceived. The heart then traverses the distance of the search of God, the Great and leaves it behind. When he is afraid of destruction in any path, his faith makes him bold. Then the fire of bewilderment and fear is extinguished and in their place affection and pleasure of proximity to God is experienced.

You servant of God when you are sick, be patient and wait till medicine comes. When medicine reaches you, take it with thanks. When you will be in this state you will feel much pleasure.

The fear of fire scorches the heart of the believer and makes his appearance pale and his mind grievous. When these feelings become overwhelming, the God, the Great, showers on his heart the rain of His mercy and bounties and opens the gate of the next world to him, whereupon he sees his resting place therein. When he enjoys quiet, safety and peace for a short time, God opens the gate of His majesty for him. This crushes his heart and inner self and he is afflicted with greater fear

than before. When this stage is completed then the gate of God's grace is opened for him. Now he attains quiet and safety and is awakened. He takes his position at a station, whence he progresses to higher and higher station.

You servant of God, your desire should not be food, drink, dress, marriage, house and property. These are the desires of your Nafs and lower self. Where is the desire of the inner self and heart? It is the quest of God, the Great and the Majestic. Your desires are for such things which lead you to trouble. Hence your desire should be for God, the Great and the Majestic, and the things that are with Him.

What is the result of giving up this world? It is the next world. What is the result of giving up the creatures? It is God, the Majestic. The more you give up this world; much greater and better things will be in store for you in the next world. Suppose today is the last day of your life. Now prepare yourself for the next world. Be ready to be a prey of the Angel of Death.

World is the kitchen of the Walis and the next world is their architect. When the jealousy of God, the Great and Majestic is excited, a veil intervenes between them and the world. Therefore God, the Benevolent and Gracious, directly becomes their object. Hence they no longer remain in need of this world or the next. This is true.

You liars, in the enjoyment of good things, you profess to be friend of God the Great and Majestic but when any calamity approaches, you run fast as if you never had any love of God. At the time of test a man is revealed. When calamities come from God and you remain steadfast, then you are a friend of God, but if you engage then your friendship is as a fox and your past deeds become fruitless.

A man approached the Holy Prophet and said "O! Prophet I bear love to you." The Prophet replied, "Then be ready to bear poverty." Another man appeared before the Apostle and stated, "I bear love to God the Great and Majestic." The reply was, "Be ready to suffer calamities." Love of God and the Prophet is mixed with poverty, starvation and calamity. Some saints have therefore said that calamity is inseparable from love of God and His Prophet, otherwise every one would have claimed it. Hence firmness in poverty and calamity has been made the sign of love of God and His Prophet.

"O our Lord grant us good things in this world and the next and save us from the torments of hell."

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The Prophet Muhammad

(O. W. B. P.)

By "DAR-ES-SALAM"

The sun shone fair and light on desert main
And showed the wonders of the world quite plain
To Araby the sun's bright ray revealed
The handsome faces of her beautiful 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 out the glorious light of day.
The gods of Araby, were they not wise and good,
Did they not strike the note the hearts of man
Had been accustomed to through countless ages
The note permitting each his own his servile plan,
His hearts desire was ever earthward turning
Increase of this fair earth's right bounteous store
Was all the thought that ever within him burning
Arabian gods gave power o'er the world
Thus stood Arabia in the days long flown
When light to her children child was sin
When children did their presence off atone
By death dealt out by hands of merciful kin
"O Lord do let me keep this infant child
By my heart's pain did I this angel bear!"
Came back the answer from the savage wild
"She's only fit for rubbish heap out there."
Yet not the murkiest gloom of earth's dark night
But must give way to god's one blinding light
And soon araby's gloom departed quite
And hearts of men were filled with soul's pure sight.
For there arose from out Arabias gloom
A being conscious of his personately A being sent of God, that from the living tomb
The lives of all mankind uprais'd might be
Muhammad, may the grace of God supreme
For ever be with thee thro' whom the light
Of knowledge, Love and faith each wondrous beam
Did come to lighten, sweeten lives once dark to sight
Read in the name of Him, Thy Lord Who from the germ created man,
Who fashioned the fair world that so you'll serve to work My Holy Plan.
That voice came strong and clear to him and true
And though Araby rose in arms Oh Prophet great, God's mercies, be with you,
You spread abroad the Holy Quran's charms.
And soon came men a flocking as in dream
To learn the Holy Quran's wondrous theme
From lip to lip and heart to heart went round
The story of Creation's glorious scheme

STAR OF ISLAM

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Islam—A Universal Religion of Peace And Progress

Toleration In Islam

By Maulavi Abdul Karim, B. A., M. L. C.

(Continued from the issue of the 25th November, 1939.)

IT is nothing but a travesty of truth to say that Islam is an intolerant religion. Islam teaches that every person is answerable only to God for his religious beliefs, and no one has a right to question, far less to persecute, another for his faith. In an age of extreme religious intolerance and absence of broad-mindedness in religious matters when persecution for beliefs was regarded as a religious duty, it was the Prophet of Islam who, for the first time in the history of the world, not only enunciated and preached the principle of "no compulsion in religion," but also always practised it himself and insisted upon his followers to do the same.

He strictly prohibited forcible conversion, proclaiming "La ikraha fid-din," "there be no compulsion in religion." The Quranic injunction enjoining the Muslims to say to non-Muslims, "And unto you your religion and unto me my religion," unmistakably demonstrates the tolerance of Islam. "If your Lord had pleased surely all those who are in the earth would have believed, all of them. Will you then force men till they become believers?" (Al-Quran). It is on record that the Prophet once accumulated in his own mosque a Christian deputation from Najran and permitted them to offer their prayers with the ringing of bells within the mosque.

The Prophet of Islam declared that people would not be punished in this world for their disbelief or erroneous belief and he strongly disapproved of all sorts of religious persecution. Heresy was condemned, but even apostasy was not punished. Islam goes so far as to permit a Muslim not only to dine with a non-Muslim but even to have as his wife a non-Muslim, such as a Jew or a Christian, and to allow her to continue to follow her own faith if she cannot be persuaded to accept Islam. No other religion tolerates such close association of its followers with the followers of a different faith.

There is absolutely no foundation for the allegation that Islam was propagated with "the Quran in one hand and the sword in the other." The prophets and patriarchs of old had sanctioned the use of arms for the sake of religion. Their followers felt no hesitation in unsheathing the sword for indiscriminate slaughter of their religious opponents. The terrible massacre of and by the Jews and the Christians in European countries are too well-known to need detailed description. It was the Prophet of Islam who for the first time in the history of the world, put a check on such abuse of arms by strictly restricting their use to defensive purposes, absolutely forbidding its use for the conversion of non-Muslims. It is true that he had to fight, but all the wars that he fought were defensive wars, for self-preservation, for the protection of the lives and properties of Muslims, and for warding off the constant onslaught of Arab idolators on Islam.

The defensive, and not offensive, purpose for which the Muslims were permitted to have recourse to arms, was based on three grounds: (1) To oppose and expel those who attack the Muslims without any just cause. The right of self-defence is allowed by all nations and all laws. (2) For establishing freedom of conscience, it being the duty

of a Muslim to fight for protecting a person, even if he be a non-Muslim, persecuted for the sake of his faith. (3) For the protection and preservation of all places intended for the worship of God, be they Christian cloisters or churches, or Jewish synagogues or Muslim mosques. In fact conversion was not the aim of any Muslim war. It could not have been otherwise, as the Quran repeatedly proclaims perfect freedom in the matter of conscience "And say: the truth is from Your Lord, so let him then who will, believe; let him, who please disbelieve." (Al-Quran).

The universal toleration which Islam preached was put into actual practice by protecting the life and property of the followers of other religions in the same manner as was done in the case of Muslims. In all Muslim countries non-Muslims have all along been safe and secure. It was stated by the Prophet in a proclamation, "To the Christians of Najran and the surrounding territories the security of God and the pledge of his Prophet are extended for their lives, their religion and their property; there shall be no interference with the practice of their faith or their observances; nor any change in their rights and privileges; no bishop shall be removed from his bishopric, nor any monk from his monastery, nor any priest from his priesthood, and they shall continue to enjoy everything great and small, as heretofore, no image or cross shall be destroyed." The Zoroastrians in Arabia were granted similar concessions; they were entirely free in the possession of their fire-temples as well as the properties attached to them. The existence of many sects of Christians in countries that were for centuries under Muslim rule, is an abiding testimony to the great toleration they enjoyed. The powerful Muslim rulers could have swept away Christianity from their dominions, as Ferdinand and Isabella drove Islam out of Spain, or Louis XIV made Protestantism penal in France or the Jews were kept out of England for over three centuries. The history of Islam does not record any instance of cruel persecution such as that of Hypati a or Bruno or Galileo, and its pages have not been soiled by anything like the records of horrible inquisitions instituted by the Popes and potentates of Europe. In fact, the early Muslims set an example of tolerance towards the Jews and the Christians, who enjoyed a measure of toleration the like of which was not to be found anywhere in the world until quite modern times. In the eyes of Islamic Law, the Muslim and non-Muslim subjects are equal. The first Khalifa, Hazrat Abu Bakr,

issued a proclamation guaranteeing the lives, liberties and properties of Christians, who were not prevented from ringing their bells and taking out their crosses. The next Khalifa, Hazrat Omar, after the conquest of Egypt, scrupulously preserved intact the properties dedicated to the Christians and continued the allowance granted by the former Government for the support of priests. The fourth Khalifa, Hazrat Ali, particularly enjoined the protection of the rights of the "Zimmes" (non-Muslim citizens) in his testament to his son, Hazrat Hossain, the martyr of Kerbala, in the following words: "Their life is my life, their blood is my blood and their honour is my honour. See that none ill-treats them, for they are your "Zimma," responsibility from God."

It will be a surprise to those who have been prejudiced by malicious critics of Islam, to learn that Muslim rulers often had churches built for the Christian races under their rule. Khalid-al-Qaori, the Governor of Arabia and Persian Iraq, built a church for his mother, who was a Christian, to worship in. In the reign of Al-Mahdi, a church was erected at Baghdad for the use of the Christian prisoners who had been taken captive, during the numerous campaigns against the Byzantine Empire. In the reign of Harun-el-Rashid, a church was built at Baghdad for a similar purpose, and a magnificent church was built at Babylon in which the bodies of Prophets Daniel and Ezekiel were enshrined. Al-Mamun gave general permission to erect churches and in his empire there were eleven thousand Christian churches, besides hundreds of Synagogues and first-temples. If in the face of these solid historical facts Islam is characterised as an intolerant religion, it will be nothing but a malicious lie. "The treatment of their Christian subjects," writes Arnold, "by the Ottoman emperors—at least for two centuries after their conquest of Greece—exhibits a toleration such as was at that time quite unknown in the rest of Europe." Macarius, Patriarch of Antioch in the seventeenth century, used to say, "God perpetuate the empire of the Turks for ever and ever for they take their impost and enter into no account of religion. be their subjects Christians, Nazarenes, Jews or Samaritans." The Nestorian Patriarch, Isha Yab III, also bore witness to Islam's toleration. He wrote, "The Arabs to whom God has given at this time the Government of the world do not persecute the Christian religion; on the contrary, they favour it, honour our priests and the Saints of the Lord, and confer benefits on churches and monasteries."

The allegation of persecution of their non-Muslim subjects by the Muslim rulers of India has no foundation in fact. As a rule even the most powerful Muslim rulers of India entrusted to non-Muslims the most responsible offices, both civil and military, and granted subsidies and estates for the upkeep of Hindu temples. It may not be known to many that the Biswanath Mandir at Benares and the Bishnupad Mandir at Gaya, among many other Hindu places of worship, are still maintained out of the income of properties granted by the Muslim rulers. The existence of a Vaishnavite temple at Seringapatam, opposite the grand palace of Tipu Sultan, who was known as an orthodox Muslim, shows the extent of toleration granted to the non-Muslims by the Muslim rulers of India.

That force played no part in the conversion of the Hindus in India is evident from the preponderance of Hindu population at the centres of Muslim Government. With very few exceptions the Muslim rulers of India displayed no zeal for proselytism. Individual non-Muslims might have occasionally suffered persecution at the hands of individual fanatical Muslims, but no Muslim state officially sanctioned such intolerance even when Muslims had power of life and death

over millions of non-Muslim subjects. It was not in the Punjab nor in the U. P. or in Bihar, where the Muslim power was at its height, but in Eastern Bengal and Southern India that peaceful Muslim missionaries achieved their greatest success, their effective teaching, forceful persuasion and ideal lives being the only influence at work. Had Islam been propagated in India by the sword there would have been left hardly any non-Muslim in the neighbourhood of the seats of Muslim Government. But where do Muslims preponderate in India? Not in Delhi nor in Agra or in Lucknow, where an overwhelming majority of the population continue to be Hindu in spite of seven hundred years of Muslim rule, but in Sylhet, in Chittagong, in Noakhali, far away from the capital cities, where saints and sages, like Shah Jalal and Bayazid Bistami, spread Islam by the use of the tongue and not by the use of the sword, by preaching and persuasion, not by force and compulsion.

Conclusion

Such is Islam, a religion so simple, so natural, so practical, and at the same time, so sublime. All its teachings are workable in our daily life; they are not mere sentimental exhortations which cannot be set into practice. It is but natural that such an ideal religion should inspire its followers with a fervour and firmness unparalleled in the annals of religions. The cultivators quitting their ploughs and prostrating themselves in the face of the labourers throwing down their burdens and squatting on the road when the time for prayer comes, are unique sights, unknown anywhere in any country other than those with a Muslim population. Besides, history has no instance to be found of such glorious ideals of equality, toleration, equality and fraternity which Islam has set before the world. It is these noble virtues of Islam that enable it to stand so short a time to travel the addition created by the religious wars of centuries, and to establish itself in an incredibly short span of only about three decades as a strong power which shook the mighty empires of the Caesars and the Khosroes. Is not the wonderful progress that Islam later on made in different countries of the globe, among various peoples, numbering about one-third of the whole human race, an unmistakable proof of its inherent vitality, its excellence, its universality, its adaptability, its catholicity?

To judge Islam by the behaviour of many of its present-day followers would do it a great injustice. True Islam, which is life and light, is very different from what generally goes by its names to-day—a bundle of dead rituals and meaningless ceremonies. True Islam broadens the outlook and provides ample scope for honest differences of opinion. But the generality of the present-day Muslims, leaving aside the essentials of their faith, are engaged in acrimonious controversies over mere trifles. How a word should be pronounced and when a voice should be raised or suppressed in prayers are matters of no consequence. But even such trivialities sometimes cause terrible differences leading to bloodshed. Besides, unseemly wranglings among different schools of Muslims reflect regrettable discredit on their noble religion.

In Bengal, which has more Muslims than a similar area anywhere else in the world and which contains one-third of the Muslim population of the whole of India, two opposite forces seem to have formed, as it were, an unholy alliance against true Islam. On the one hand, narrow-minded theologians, commonly known as *Mullas*, who generally overlook the essentials of their noble religion and attach undue importance to its minor details, feel no hesitation in pronouncing *Fatwas of Kufr* on the slightest deviation from them, as if their mission is to make Muslims Kafirs. On the other hand, the products of a godless occidental education,

(Continued on page 3)

Musings of a Pensioner-XVIII

(Continued from page 1)

accomplice of the accused person. Further cannot such a law be easily evaded? A may demand Rs. 500- before his marriage is registered with B's daughter and he, if he is the unscrupulous man which he must be, will take good care to see that the money is paid at a secret rendez-vous on a dark night to a third party, in Government notes, and that it is expended before he appears at the wedding ceremony. Further such a law will be liable to be abused. An unscrupulous father-in-law who is displeased with the conduct of his son-in-law can easily cook up a false charge and support it by suborned evidence. But the greatest objection is that when the law is set in motion, it will be instrumental in breaking up the marriage or at any rate in the harassment of the bride by the accused bride-groom. I succeeded in drafting a law (which is given below) which will meet the difficulties created by the accomplice evidence of the father-in-law and by the fact that such a law must provide against the possibility of property being conveyed to a third party or even to the bride when it is really a gift to the bride-groom as a consideration for the marriage.

Law to Meet Difficulties

The section I drafted was as follows:—

"29A (1) Any agreement for the payment of any money or for the conveyance of any property to a Muslim bride-groom by any person as a consideration for the marriage (other than *kafuili* allowed by the Muslim law) made before the registration of the marriage is hereby declared to be illegal and shall be of no force or effect in law, and any payment or conveyance made in breach of this section shall be deemed to be illegal and the sum of money so paid or property so conveyed may be recovered by the person so paying or conveying or his legal representatives in any court of law provided an action for such recovery is brought within one year of the registration of the marriage.

(2) It shall be competent for the person bringing such action to prove that such payment or conveyance was in effect a colourable transaction in breach of this section, notwithstanding that he was a party to such transaction and notwithstanding that the payment or conveyance was made to a third party, provided always however that any conveyance of immovable property made by any person to a bride prior to the registration of marriage and confirmed by a deed within 3 months of the registration of the marriage shall be deemed to be valid and effectual in law as from the date of the deed of conveyance."

To Secure Rights of a Genuine Transaction

The last few lines of subsection (2) were meant to secure the rights of a genuine transaction in which a father *bona fide* desires to make a gift voluntarily to his daughter as a marriage-settlement. If this section becomes law, some of the major objections will not apply. For, if the bride-groom (on an action being brought) divorces his wife—a right which he always has—he will be liable to pay the *mahr* as well as the *iddat* expenses to his wife, and if the *mahr* is high enough this will be a sufficient deterrent. I could have also provided that the *mesne* profits from the property up till recovery of the property should be recovered and paid to such divorced wife instead of to the undeserving accomplice father-in-law—as an additional deterrent. If the bride-groom deserts his wife, on an action being filed by his father-in-law under the proposed section, the deserted wife can sue for maintenance and secure a maximum of Rs. 100- per month. But still the

danger and possibility of continual and refined harassment of the unfortunate bride by the bride-groom will be there, and it will always be there, unless the bride-groom in addition to his unscrupulousness to his father-in-law is also at the same time the milk of human kindness and love towards his wife—an impossible and unthinkable combination.

For this reason and the additional reason that the title to immovable property belonging to Muslims will be more complicated than it is at present and will make it less acceptable when it comes to a question of mortgaging it or selling it if the section became law, Mr. Razik (who was most insistent on the need of such a section and whose encouragement induced me to spend many anxious hours) and I agreed with the rest to drop the section.

Good News for Many Unfortunate Muslim Wives

There is always a silver lining to every cloud, and I think it is my duty to mention it here. By a judgment of the Full Court of the Supreme Court it has been held that any payment of money or delivery of *movable property* to the bride-groom at or before the marriage will be construed as *Kafuili* or as a transaction for the benefit of the bride and therefore any such money or movables will be recoverable by the bride at any time from the bride-groom; which is good news to the many unfortunate Muslim wives who have been cruelly deserted or divorced by their in-human husbands. As regards the giving of immovable property as dowry, the remedy is in the hands of the father-in-law. He can always transfer the house or land as *fidei-commissum* property or with a provision that it cannot be sold or mortgaged without his written consent.

A Rank Treason To Islam

I have written all this at length to invite the Muslim public to help us with further suggestions in the columns of this paper, which is doing such invaluable service to the cause of Islam. In my opinion it will be a rank treason to Islam if there be any Ceylon Muslim who will not sincerely help the Editor to make a further and a greater success of his paper—if such a consummation is possible.

This paper is, week after week, steadily pointing out to its Muslim readers their main defects and backslidings, which have contributed to their undoing and thus helping them to set their house in order, by the grace of God. I take it that the Editor-in-Chief will in due course touch on the subjects of fornication, adultery, intoxication, the use of dope, the eating of prohibited meat, gambling, the frequenting of music halls, cinemas and theatres even during Ramazan, the public participation in athletics by so-called Muslims during Ramazan and the philandering of some Muslim women with males on the Galle Face green on moon-lit nights and even at gatherings assembled at celebrations at the tombs of Muslim saints, &c.

Truly the list is formidable, and I do not envy the task of the Editor—but it will be found that the root cause is due to the general lamentable ignorance of Muslims of their own religion.

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Islam—A Universal Religion of Peace and Progress

(Continued from page 7)

ignorant of the sublime principles and lofty ideals of the faith they nominally profess to follow, and prejudiced by its calumny by malicious critics, are unable to assess its intrinsic merit and to appreciate its inestimable beauty.

Signs of renaissance are, however, visible all over the Muslim world. The revival of true Islam, as preached and practised by the Prophet, may not be long in coming. It is hoped that the enlightened people of Europe, America and Japan, who seem to be in search of a rational religion, will embrace Islam before long. George Bernard Shaw, perhaps the greatest intellect of the present age, thinks "Islam is the only religion that will satisfy all intelligent people who want a religion to guide them spiritually, morally and socially." May he be correct in his prediction that "a hundred years hence, and even before it, England in particular, and the rest of the Western world in general, are bound to embrace Islam." Amen!

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