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Muslims Remember Rome!

A Plea For Abolition of Un-Islamic Dowry System

By C. VAITYLINGHAM

[Headmaster, Bakeyathul Hasanath Free English School and Formerly Detective Inspector of Police, C.I.D., Colombo].

[THESE reflections are primarily the outcome of a thought-provoking article by a "Female Reader" under the caption "Un-Islamic Dowry System" published in the "Star of Islam" dated 18th November, 1939.]

The most unique feature of Islam from among its incomparable characteristics consists in its presentation to us with a complete code of laws—moral, social, and political.

The Holy Quran lays bare a detailed and absolutely authentic account of each, and every incident of the Prophet's life in the Hadis.

The Holy Book retains its pristine purity, without the slightest alteration whatsoever to this day after the lapse of over thirteen hundreds of years.

There is no phase of human life, no imaginable sphere of activity, no walk of life, no matter how complex or banal, important or common place, big or small, in which the perfect code of Islamic Laws cannot be depended upon to furnish us with explicit directions for its governance.

And everyone is doubtless aware of how the laws made by human legislators, even the most enlightened and proficient ones, or the fashions introduced by adepts and experts in their line, are found to be erroneous and defective, and how if they have the rare fortune to survive their own times, they are invariably supplanted by new ones at the hands of succeeding generations.

But there is no such apprehension of error or possibility of defect in the Immutable Laws of the Quranic Shariyat for the simple reason that they are not the outcome of any human brain, but have been framed by the Almighty Allah Himself, who is omniscient of the past, the present and the future.

And that was the reason, history tells us, that on account of their implicit obedience to the Divine Laws, the Arabs attained the pinnacle of practically every branch of human knowledge and rose to the very zenith of civilisation from the lowest depths of ignorance and human degradation.

But what do we find among the Muslims of the twentieth century? They have lost all their pristine glory of culture and learning, religious prin-

ciples and have been enslaved to the snare and traps of wily priests, gross superstition, pagan traditions, regenerate tendencies and pernicious customs.

One such pernicious custom is the much vaunted "dowry system" which has ruined many a domestic life and has stigmatised the "holy bonds of matrimony".

Those endowed with foresight and wisdom are alarmed at the present state of affairs for it is obvious that if this tide of growing laxity of all moral principles is not effectively stemmed in by the educated Muslims by means of propaganda through the Radio, the press and platform, then the road will be paved with the institution of trial marriages, the cult of the nudists, methods of birth control and an inevitable precipitation of moral, spiritual, social and economic disaster.

There is nothing so loathsome and repellent, in these days of enlightenment, as the solemnisation of holy matrimony for a consideration of perishable wealth implemented by notarial sanction.

The harrowing tales of deserted wives, unclaimed children and appeals for alimony that are told in Courts of Kathes, or reported in the columns of newspapers have indelibly tarnished the pages of Muslim history both in India and in Ceylon today.

In every young Muslim girls' or as a matter of fact, in the mind of every girl irrespective of nationality, is concealed an ideal picture of the man she wishes to marry. There is a natural impulse to confine her noble activities to the management of domestic problems in the peaceful atmosphere of the "Home, Sweet Home" of which she is the indisputable mistress.

And if in pursuance of the Principle of Division and Labour of the Home, she is compelled to bring gold and silver to the altar of matrimony, then according to the working of the Natural Law of Averages it is bound to

(Continued on page 8)

Why I Became A Muslim

Islam's Irresistible Appeal

By A. W. L. VAN KUYLENBURG
 (Now known as M. A. RAHMAN)

The purity and simplicity of the Mohammadan religion, its freedom from dogma and sacerdotalism, and obvious truth of it made a special appeal to me. The honesty and the sincerity of Mohammadans too are greater, than any thing I have seen in the Christians. The ordinary Christian puts on religion on Sunday as a respectable habit. When Sunday is over his religion is discarded for the rest of the week. With the Mohammadans on the contrary there is no distinction between Sunday and other days. He is always thinking of what he can do for God's service. Another beauty of Islam is its equality. It is only Islam that has no caste and no other religion has such a thing. The faith of Islam lies in unity and I myself saw the people praying. They follow the only one Imam, when he bows down, they also follow, and when the Imam goes down to the ground, to kiss the dust of the earth every one follows. That is why I have embraced Islam. One thing more. Islam recognises no distinction of rank. Even a king prays next to a fakir. Islam religion is cleaned religion in the world because Muslims have to wash the exposed parts of the body five times a day which is not found in any other religion but Islam.

BOARD OF KATHIS

Appeal Decided on December, 16, 1939.

Hambantota 43—Ummu Hajer Beebee, daughter of Sheik Hussain vs. Mohammado Cassim Mohammado Shihabudeen.—Appeal dismissed.

BOARD OF KATHIS

Appeal List—22nd December, 1939.

Colombo (Maradana) 853—Ummu Saïda daughter of A. K. Hasheem vs. Thalip Crayin Ahlip.

Batticaloa (Eravur Koralai and Bintenno) 397—Umarukuththa Kalendar Beebee vs. Aboobucker Lebbe Dawood Lebbe.

Batticaloa (Sammanturai and Wewgam) 276—Pakkeerlebbe Kalendar Lebbe vs. Segu Ismail Adambawa.

Palestine Problems.

Negotiation Between Egyptian and British Governments

Ali Maher Pasha, the Prime Minister of Egypt, in an interview with the foreign journalists in Cairo in connection with the Palestine problem declared that the negotiations between the Egyptian Government and the British Government were still going on through the Ambassador at London and Sir Miles Lampson, the British Ambassador at Cairo.

The Egyptian Government had already agreed in certain points but the question that a general amnesty should be declared for all Arab prisoners and extermes and politicians, their number about 20 thousand, was still under the consideration of both the Governments.

The Egyptian Government were keeping in close touch with the Arab diplomatic circles, said Ali Maher Pasha, in order to enlighten them with the latest developments of the negotiations and they would not leave unturned any stone till they reached amicable settlement.

A Buddhist Priest Embraces Islam

Reverend K. Sri Somananda Thero was a Buddhist priest for over 20 years in Ceylon, Burma, Siam, Indo-China and Malaya. He is a Pali and Sinhalese scholar having completed the course at the Buddhist College. "The Vidy-ananda Pirivena" and was ordained a Priest at Ganihigama Sujanakanta Rama, Ceylon, in 1918. He had been in charge of several Buddhist temples in all parts of the above-named countries, and speaks English, Siamese, Malay and Tamil in addition to Pali and Sinhalese. Being dissatisfied with Buddhism, this research-scholar made a study of comparative religion and examined the teachings of Christianity, Hinduism, and Islam. After eight years of strenuous study, he became convinced that Islam was the true religion. He embraced Islam on the 1st January, 1939 at the Headquarters of the All Malaya Muslim Missionary Society, Singapore. His present Muslim name is Mohammad Sulaiman.

Women's Section

Are Western Marriages Happier?

A Contrast Between The Eastern And Western Systems

By Mrs. Hassana Kareem

TO a Westerner a marriage unprecedented by a period of courtship is ludicrous. To an Easterner such a marriage is a happy reality. The Orientals regard marriage in the first instance as a mercenary transaction, the two individuals really concerned having hardly any voice in it whatever. On the completion of the preliminary arrangements by the elders, they meet for the first time on the wedding day, the maiden coy and shy, the young man no less timid and bashful. No romance has been theirs, no glamour of pre-marriage courtship. Nevertheless a happy and contented wedded life is their portion. Wherein his the secret?

Marriage is in the nature of business—a life-long partnership between a man and woman. The factor most productive of its success is a sound capital consisting of cash assets and certain intellectual, moral, and physical qualities. An Eastern marriage fulfils these requirements.

"Love in a cottage" is an idle phrase, hollow and unsubstantial, unless the requisite "capital" is there. The quest of a love, that goes through fire and water, over brambles and briars, and survives the clash of temperaments and child penury, is certainly exhilarating. But it belongs to the world of fiction.

When the novelty of married-life soon comes to an end—and it does come to a speedy end—happiness calls for not romance but business methods and materials. Where these are wanting, love walks with but halting steps and soon becomes insolvent.

Parents' Choice

The wisdom that allots to the parents the choice of a life-partner for their child is only too patent. With their mature experience, with their knowledge of the ways of the world, with their well-balanced mind, the equilibrium of which is in no danger of being upset by an attractive face or figure, they are amply qualified to choose a husband or wife for their child. And the result more than justifies the choice. No necessity arises for that outrageous thing called "companionate marriages."

All this may sound plausible, but what happiness can there be without love? a Westerner may object. The element of love does exist in an Eastern marriage as much as in a Western, with this difference. In the latter love precedes marriage, in the former it follows. In the one case love is the inevitable result of daily association, compatibility of disposition, and financial security, which are the sequel to a marriage not precipitated by youthful impulsiveness but

arranged by sober, practical, wisdom. In the other case it often comes as a flash of lightning when the eyes behold a particular individual. This may turn out to be a fleeting fancy which marriage soon disillusions.

The Ethical Aspect

The ethical aspect is not lost sight of in an Eastern marriage. Their customs, though unintelligible to the superficial observer have much moral and spiritual value. And wedlock they approach not in a spirit of adventure but with the greatest reverence and care. The materialistic West may delight in experimenting until the right match is struck, but the mystic East will have none of it. Matrimony is too sacred to permit of experiment or adventurous exploration.

It must, however, be acknowledged that Western education has made the East ape the West in many ways. There are eastern girls who bob their hair, drink the cock-tail, and dance the fox-trot; there are Romeos and Juliets whose numbers are on the increase. But this is no criterion of the superiority of the Western marriages. In fact, it convinces the Oriental all the more that the old order of things is still the best.

The Katherine Mayo mentality, looking through coloured glasses and drawing conclusions from false or incomplete premises, may find much to deride in the East. They may also at the same time point out to many things praiseworthy in the West. But the truth emerges that there is much that is plausible both in the East and West, and much that is undesirable. And above all, those who have the rare privilege of admission into the privacy of an Eastern home and are therefore able to see the exquisite love, harmony, and happiness that prevail therein, cannot help but question—"can western marriages be happier"?

Children's Corner

How A Bitter Enemy Of Islam Became A Muslim

DEAR GIRLS AND BOYS,

I promised to tell you the story of how Omar became a Muslim. He was a distinguished member of the family of Aadi ibn-Kaab, and the son of the Khattab who was notorious for the persecution of the Muslims. He was a violent opponent of Islam, and the bitterest adversary of our Holy Prophet. His conversion is said to have been worked by the magic effect on his mind of a chapter of the Koran which he heard recited in his sister's house where he had gone in a furious rage and with murderous intent.

Professor Jamshid Ali Rathor in his splendid little book "Lay of the Hedjaz" gives in the following verses the translation of the Quranic passage which Omar heard his sister reading:—

She now began to read before

Her brother dear this holy lore :—

"What'er is in the earth and sky
Prays for the sacred name
Of God who is the strong and High,
The wise of living fame.

His kingdom is of earth and sky,
He doth to life so call;
He maketh also each to die
He power hath o'er all.

He is the first, He is the Last,
No's soon and ever found,
Yet is He hidden from the past,
He knoweth all around.

Created He the earth and skies
Within six days alone,
With glory, which for Him ne'er dies
Ascended then His throne.

What entereth the earth now here,
He knoweth excepting
What issues forth, though far and near,
He knoweth how they spring.

What doth descend from the heaven high,
He knoweth all in all,
What'er doth go toward the sky,
He knoweth great or small.

O people wheresoe'er ye be,
He present is with you,

For God the Merciful doth see
Whatever you may do

He hath the kingdom of this earth
And skies, full to the brim.
He ever brings all things to birth,
All things return to Him.

He maketh now night to succeed
The day which man doth need:
The night from day, how doth it speed,
He all these minds doth read.

Believe in God the Ever High,
In His Aposile too—[Al Quran

—Iron.]
When she did reach this holy verse,
To him it did appeal as terse.

So he in wonder gave a cry,
Its echo sounded to the sky:—

"God is but One. I witness
bear;

Beside Him, there is none!
I myself this belief do share
Muhammad's sent by One."

Who went to kill that man-Behold!
He himself fell a victim bold.

Then with naked sword in his hand
with which he had meant to kill our
Holy Prophet, he went to him, kissed
the Prophet's hand, and requested to
be taken into the field of Islam.

Your friend,

THE EDITOR.

Simple Lessons In Islam

By
His Holiness Maulana Moham-
med Abdul Aleem Siddiqui
and
M. I. M. Haniffa, B. A. (Lond.) Advocate.

Performance of Prayer

(Answer to Question 2 in previous
issue continued).

2. A. (10) If the prayer consists of two rak'ats the worshipper rises after the second *sujood* and assumes a standing position for the second rak'at which is finished in the same manner as the first, but instead of assuming a standing posture after the second rak'at he sits in a reverential position (*qu-ood*) and recites *thashahud* for the glorification of ALLAH and combines with it *salawat* (prayers) for the Holy Prophet.

(11) If the worshipper intends to say more than two rak'ats he stands at this stage and continues as before, but if he has to say only two rak'ats he recites also *sabats* for the family and the followers of the Holy Prophet and *du'a* (prayers) for his own self and others.

(12) The worshipper then turns his face first to the right and then to the left, saying each time *As-salamu-alaikum wa rahmatullah* i.e. 'Peace be with you and may ALLAH be merciful to you'. This finishes the Service.

3. Q. What are the Main Essentials for the performance of Prayer?

A. The Main Essentials for the performance of Prayers are nineteen in number:—

(1) *Niyat* i.e. 'intention' while reciting First *Thakbir* as to the particular Prayer which the worshipper is about to offer.

(2) First *Thakbir* i.e. the worshipper utters *Allahu akbar*.

(3) Standing erect (excepting the Disabled) i.e. the *qiyam* state.

(4) Recital of *Surat-al-fathihah*.

(5 & 6) Performance of *ruku'* and pausing in that state.

(To be continued)

Letters To The Editor

The Editor,
"Star of Islam",
Colombo.

The Ultimate Reality and its Reflection

Sir,—There were two letters appearing in your issues of 2nd and 9th instant respectively under the above captions. Your Correspondent, "S.O.S." dealing with the former, wants to know whether the "sages" are Muslims and its Arabic equivalent. If he had taken little trouble to find this for himself he would have saved my time and valuable space in your Journal. He would have also gained much more knowledge.

However, the Sages referred to in the article, indicate Mystics or Sufis—Arifin—such as Hazarath Hasanul Basari, Hazarath Abu Masim, Hazarath Abu Ishhak Ibrahim, Sultan Ibrahim Bin Adham, Hazarath Dunaanul Misry, Hazarath Abu Yasadul Bistami, Lunam Junaidul Bagdadi and many others, whose names to mention here, these columns would not suffice.

Further, he wants a simplification of: "Even those, who attain absorption in the Divine, will not see or know God as at that stage there will be no duality to see and to be seen." This in itself is simple enough. Any further explanation on that would need a better understanding capacity than that is necessary for the above as it is.

May I also say that those, who can—on the ground that attributes of Dhatullah are lent to man—realize that they have no power of their own selves and practise such exercises as to attain absorption (Fana) and when they have known that the stage of "Baqi" is dawned to them, shall understand "Fark" and "Jam-u".

"If they see the Glory (Jalal) of Dhatullah, through fear they shall be intoxicated; and if they see His Beauty (Jamal) they shall become absorbed in 'Wahadat'."—Sufi Hasanul Basari.

H. M. SALEEM
Secretary.

The Sufi Movement of Ceylon
Kandy, 12-12-39.

The Jawatta Burial Ground And The Mosques of Slave Island

Sir,—The Muslims of Slave Island will be interested to know its ancient history as recorded in the Title Deeds.

The Wekande Mosque and Burial Ground (Deed of Gift) Translation from the Dutch Record in the Government Archives.—I, the undersigned Pandan Bali, free Java, an inhabitant of this place acknowledge and declare hereby that I have given away out of free will to an universal church yard or burial place and mosque of the Mohametans my garden lying to the west of Slave Island of the lake and the chart marked with La. F. No. 34 surveyed containing in extent one moroen 38 1/2 square rood and 48 square feet the which I under the date of the 27th July, 1786 purchased from the Moor, Jayenadeen Marikar Sinne Kassim for Rs. 120 and hitherto possessed with express desire that from the date hereof nobody, whoever he may be shall or may sustain any pretence whatever against this liberal enjoyment and by this benevolent gift nobody shall be disadvantaged and according to our religion each one to the welfare of his soul's security. This done to show all such benevolence requests over such the protection of the law of this land to the free use of this liberal enjoyment. Whereupon I enforce this with my signature in the presence of the witnesses. Signature: PANDAN BALI. Witness: M. Fernando, Malay Priest, Sabo Latiff accepted this gift on December, 23, 1786.

The Masjidul Jamiah (Title Deed).—On the 3rd day of June, 1874, the

trustees of the Pensioners and General Fund for building a Mohammedan mosque to be called Masjidul Jamiah have offered to purchase the property for Rs. 2,500 and whereas we, Meydeen Nachia and Neyna Marikar relinquishing a part of the purchase money as a contribution to the building fund of this mosque. (Trustees—Katib Abdul Bahar (Baro), Subedar Adjutant Jumat, Baba Deen Borham, Baba Oonoos Saldin and Ahmat Sabar together with Subedar Adjutant Sumoon Miskin Soonoce, Subedar Oosman Oodin).

The Jawatta Burial Ground (Title Deed).—On the 11th December, 1876 it was agreed that Coomaragey Siyan Appu to sell and convey to Subedar Amit Veera a part of the garden called Jawawatta in consideration of Rs. 2,500. The said Subdar Amit Veera being one of the trustees of the Pensioners and General Fund for building a Mohammedan mosque.

The Kew Road Mosque.—From the Portuguese period (1505) this was the only mosque of the Muslims of Slave Island. The Buddhist Ashrama (rest) now built side by side with the mosque. The mosque is the sealed Title Deed of Priest M. U. Raheem, as a private property.

The Masjidul Akbar.—It was in 1860 there was a dispute between the Wekande and the Kew road mosque

congregation and Mr. Talep Akbar by public subscription bought the Akbar mosque premises and built the mosque. In the Title Deed it is stated that there should be five trustees and one among the, Akbar family. This Title Deed is a sealed document and not published to the Muslims.

The general burial ground for the Muslims was the Wekande mosque premises and when it was closed for burial the Maradana premises now occupied by the Zahira College was used and when it was closed the Jawatta Burial Ground northern portion was bought by the Wekande, Akbar, and Indian Muslim Congregations and the southern portion by the Masjidul Jamiah Congregation for Rs. 2,500 on June 3, 1876.

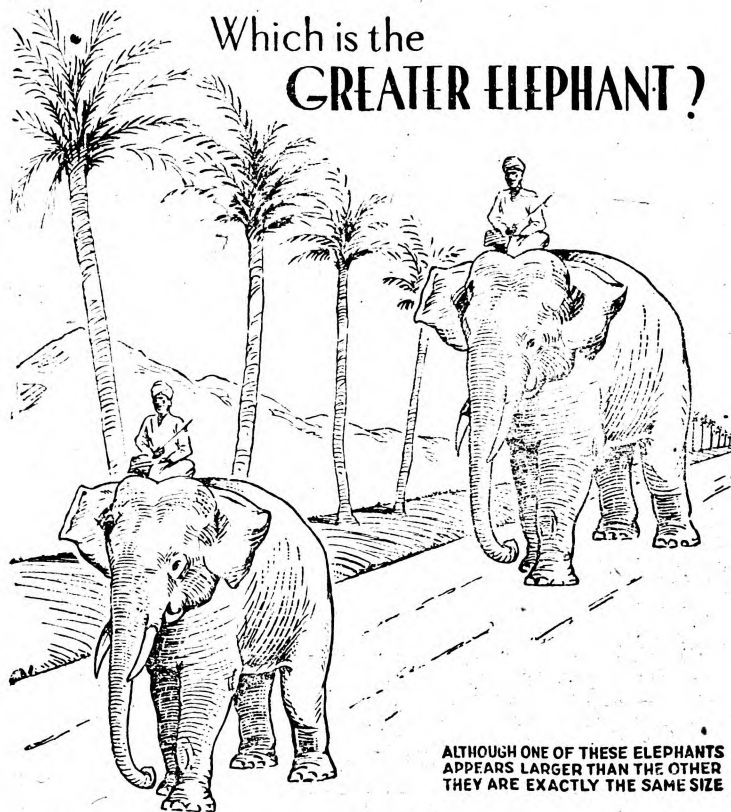
The Masjidul Akbar (Title Deed).—Mr. Talep Akbar of revered memory in the year 1859 or 80 years ago gifted the land in extent nearly three quarter acre for the purpose of erecting a mosque by public subscription and for a burial ground for the use of the Muhammedan community of Slave Island. The trustees created by that deed were: Messrs. Talep Akbar, M. M. Gunawijaya, M. R. Muthalip, Vayon Pallie, and Noorie Tamby. In the year 1923 or 16 years ago a Committee of Management was appointed consisting of Messrs. Aziz A. Haniff,

Mass Thajudeen, O. L. Ibrahim, M. Sabir Kitchilan, N. Adam Saib, Jamidar Shaik Cassim, H. A. Kareem, M. Warish, T. Y. Amit, N. Seyad, Mohammado, Jalal Noorie, S. M. Katchie, A. A. Deane, C. B. Meedin, M. A. R. Doray, Rahman Allie, T. U. Bawa, S. M. Johar, M. D. Hannan, O. L. Jbdul Hameed, M. P. Miskin, H. M. Bawa and Mr. T. A. A. Raheem (Secretary). This meeting was followed by two other meetings and ceased to function as they have no status in law. For the last 35 years Mr. Akbar is managing the affairs of the mosque.

The Title Deed stipulate "That when and as often as any of the said trustees shall die or desire to be discharged from the said trust or be permanently absent from Colombo or become otherwise incapable of acting in the said trust it shall be lawful for the remaining trustees by a writing under their hand to nominate and appoint another or others in the place of the Trustees so dying desiring to be discharged or being absent or becoming incapable as aforesaid so as that the number of the trustees shall always be five and such succeeding trustee and trustees shall hold the said premises subject to the same trusts and conditions herein contained."

Comment is superfluous.

14-12-39. A MALAY.



Which is the
GREATER ELEPHANT?

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 23, 1939



The Fear of God or Thakva

The calamity which seems to have gripped the whole world at the present moment is due to the fact that—barring a very few—the modern civilized man and woman have completely failed to realise the sublimity and Power of God and that each person is responsible and must account for every one of his actions, however small and trivial they may be. Modern science, although it points dimly to the existence of a Stupendous Ultimate Reality, refuses to enter into the question of the purpose of life, especially human life. Religions of the type of Hinduism and Buddhism, whilst they too point to a Ultimate Reality, merely add out retreat as the penalty or an unimpaired mythical life and refuse to regard all life, including human life, as anything more than an accidental by-product of Nature. It is only in the theistic religions, in varying degrees, that God is regarded as a personal, living God, and man, as having been created by God for a definite purpose. It is only in these religions—Judaism, Christianity and Islam—that God is recognised as having the power to punish and reward man, for a breach or observance of His laws respectively.

But it is only in Islam that both the Transcendent Power and His Infinite Grace are stressed with equal emphasis—see almost every line of the Holy Quran. In one place it is stated that there is nothing even like a likeness of Him and in another that God does whatever He pleases and that He can never be questioned on any point. On the other hand man is accountable for even an atom's weight of his actions. That is the reason why a Muslim is expected to live a life balanced by the fear of God (owing to His Power) and the love of God (owing to His Infi-

nite Mercy and Grace). Our Holy Prophet (may Allah and His angels shower their blessings on Him for all eternity) was never tired of saying that the whole world was asleep, and that he alone was awake. According to Islam Jesus Christ (O. W. B. P.) was one of the greatest Prophets of Allah and in spite of the fact that modern biblical criticism has clearly demonstrated that the Bible has been written at different periods, contradicts itself and bears marks of interpolations and additions, there are indications that Jesus Christ himself tried to emphasize the seriousness of life and the exclusiveness and difficulty of "Salvation."

Professor Ouspensky in his latest book (A New Model of the Universe) after quoting from Matthew 3, 10 and 12 writes as follows:—

"The idea of the exclusiveness and difficulty of "salvation" is so definite and so often emphasised in the Gospels, that all the lies and hypocrisy of modern Christianity are indeed necessary in order to forget it and to attribute to Christ the sentimental idea of general salvation. These ideas are as far from true Christianity as the role of social reformer, which also is sometimes attributed to Christ, is from Christ."

"Still further from Christianity is of course the religion of Hindu and Sikh, which is a narrow sectarianism of a particular kind who have at one time or another appeared in all branches of Christianity, but most of all in Protestantism."

Our Holy Prophet never read the sublime words of verse 67 of the Surah Zumar without breaking down completely:—

"And they have not honoured Allah with the honour that is due to Him: and the whole earth shall be in his grip on the day of resurrection and the heavens rolled up in His right hand; glory be to Him, and may He be exalted above what they associate with Him."

* Shaikh al-Arabi stated that only those who recognize the Transcendent Unbounded Omnipotence and Power of Allah know the true meaning of *Thakva* or piety.

How many of us fear God as He deserves to be? How many of us yearn for His mercy, love and grace as we ought to, with every breath?

Each new invention of science is being used to increase the sources of obtaining pleasure for man and to distract his mind more and more from the thought and remembrance of God, and also to destroy and mutilate man in war. This being the predicament in which the world finds itself now, is it surprising to find nothing but hopeless misery and untold suffering confronting mankind?

The Cultivation of Science By Muslims

Text of A Lecture Delivered at the Karuizawa Session of the Oriental Culture Summer College of Tokyo, Japan

By His Holiness Moulana Muhammad Abdul Aleem Siddiqui

WHILE speaking before the Royal Asiatic Society of Shanghai I expounded the view that to regard science and religion as opposed to each other was based on a misconception of facts and it gave me great pleasure to note that my view was highly appreciated. In fact, those who hold the view of conflict between religion and science labour under a wrong notion of religion. Those notions and ideas to which they give the name of religion are not really religion but mythology and superstition. The fact is that religion is itself a science. It carries its investigation into the realms of spiritual and moral values while physical science concerns itself with material entities. The main difference lies in the methods employed in physical science and the science of religion. The criterion of reason, however, works in the domain of religion as much as in the field of physical science.

Islam has been defined by its holy book, the Quran, as a code of the laws of nature. Concerning the relation of man with the rest of the universe,—spiritual and material:—A perfect union in the actions of man and the actions of nature. Now just as in the case of investigation of the "physical laws," there have been men in all ages who have devoted their lives to the study of material bodies and physical phenomena, there have similarly been persons whose lives were devoted to the study of religion—who knocked at the gates of religious knowledge and having received it, delivered it to others. These persons are called "Prophets" and "Messengers" in Islamic terminology.

It will be a long digression from my subject if I enter into a theological discussion of the ways and means for obtaining a right knowledge of religious verities which the prophets employ. At the present moment I have only to point out that the Holy Prophet Muhammad (peace and blessings of Allah be upon him) is a most important figure amongst this class of men and the philosophy of life which he gave to the world is termed as the Religion of Islam.

The basic principle of Islam, or in other words, the goal of a Muslim is the gnosis of the Creator of the universe. The philosophical speculation and the principles of harmony and design working in nature plainly point to the fact that there is a Creator of the universe and that this whole universe is His creation and a manifestation of His attributes. Guided by this belief, a Muslim ponders over every phenomenon which he comes across and strives to attain to its reality, so that he may be able to arrive at a knowledge of the Absolute Reality and that the study of the manifestations of the Creator's attributes may lead him to the knowledge of the Creator Himself.

A Muslim consequently probes into the realm of physical science with the aim of grasping the reality and does not stop at the surface view of things. In the Holy Quran the mission of the Holy Prophet Muhammad (peace be upon him) has been described in these words:

"He (i.e., Allah) it is Who hath sent among the unlettered ones a messenger of their own, to recite unto them His revelations and to purify them, and to teach the Book and the Wisdom though heretofore they were indeed in error manifest."—(Al-Quran, LXII: 2).

It is evident from the above statement that it was the Holy Prophet Muhammad's mission to awaken humanity to the importance of the cultivation

of learning and that the Holy Quran was revealed by the Almighty to open the gates of knowledge for mankind and guide them towards scientific research. The Holy Quran does not only propound laws relating to worship and religious ceremonies; its broader mission and main thesis is to teach us laws pertaining to every walk of life and to act as a perfect guide for humanity.

Just listen to what certain non-Muslims have to say regarding the Quran and what conclusions they have arrived at after casting only a cursory glance at its teachings:

"If it is not poetry," write Johnson, "and it is hard to say whether it be or not—it is more than poetry. It is not history, nor biography. It is not anthology like the Sermon on the Mount, nor metaphysical dialectics like the Buddhist Sutras; nor sublime homilies like Plato's conference of wise and foolish teachers. It is a Prophet's cry Semitic to the core yet of a meaning so universal and so timely that all the voices of the age take it up willing or unwilling and it echoes over palaces and deserts, over cities and empires, first kindling its chosen hearts to world's conquest, then gathering itself up into a reconstructive force that all the creative light of Greece and Asia might penetrate the heavy gloom of Christian Europe when Christianity was but the queen of night."

Emmanuel Deutsch, another eminent European orientalist, remarks:

"A book by the aid of which the Arabs conquered a world greater than that of Alexander the Great, greater than that of Rome and in as many tens of years as the latter had wanted hundreds to accomplish her conquests; by the aid of which they alone of all the Semites came to Europe as kings whither the Phœnicians had come as traders and the Jews as fugitives or captives,—came to Europe to hold up together with these fugitives the light to humanity: they alone while darkness lay around to raise up the wisdom and knowledge of Hellas from the dead, to teach Philosophy, Medicine, Astronomy and the golden art of song to the East as to the West, to stand at the cradle of modern science and to cause us late epigoni for ever to weep over the day when Grenada fell."

It requires a lengthy discourse to discuss in detail how beautifully the

(Continued on page 6)

Musings Of A Pensioner-XX

Rival Theories

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

Professor Ahmad continues as follows:—

"PROBABLY all these developments of the theory were not anticipated by writers like Ibnul-'Arabi, otherwise they would have shrunk from it in great horror. In all probability they intended to make it only a working hypothesis for the solution of cosmogonical and cosmological problems. The problems which it purported to solve were borrowed from Greek philosophers on the one hand and from Indian systems of philosophy on the other.

Unity of Existence

The Greeks conceived the question purely from the point of view of scientific interest and stated it thus, "How was the world created? Of what stuff was it made? How was it sustained and whither was it going?" Such cosmological problems were the first to engage the attention of the ancient Greek philosophers.

"After sometime we find that the current of Greek thought was turned inwards. With the advent of Sophists and after them with Socrates and Plato, man became the chief object of philosophic enquiry. Henceforward among the Greeks, the philosophic problems circle round humanity and human activity rather than round the world and its creation. Man became the measure of everything.

"It was at this stage that Islam took up the problem. It had raised humanity above the rest of the creation. It had announced that God had created the rest of the creatures to serve human beings, who were the vicars of God on earth. Therefore, the question before the Muslims was: What is the relation between God, the Creator and man, the creature? Hallaj had cried out that he was the Truth, meaning thereby that a human being could advance to such an extent that there remained no difference between God and man, that one became inseparably intermingled with the other. It was in this sense that many after him understood the phrase Merger in God or *Fana-fi'llah*, or the *Hulul* as it is more technically called by Sufis. But as it was completely against the spirit of Islam, Hallaj was decreed to death by the orthodox theologians. Islam had given a sort of dualistic explanation of the problem of creation. It had laid down that no creature, however high it might rise in progress, could ever become at one with the Creator. According to Islam the Creator and the creatures remained eternally different realities. Even the apostles, though the most perfect of creatures, ever remained humble slaves to the Creator, content with the humble dignity of prophethood.

"But this dualistic hypothesis about the cosmological problem, did not very much appeal to the theoretical tendencies of the Aryans, though it had worked tolerably well with the Arabs. The gap was there, and the weakness of the explanation evident. If there be two realities, eternally different from each other, the question as to how the existence of the world in general and that of humanity in particular is to be connected with the more original and more fundamental reality, that of God, remains unanswered." How and why God created the world is briefly the crucial objection against this dualistic view. Either a dead matter should be posed as eternally co-existing side by side with God himself, which explanation was given by Vedanta philosophy

in India and the Peripatetic school in Greece, or the world was an emanation from God. The later alternative was accepted by Ibnul-'Arabi and others of his cast of mind, since the solution given by Vedanta philosophy placed the Unity of God in a doubtful position. For if matter existed eternally side by side with God then it must be deified as well, inasmuch as it possessed the attribute of eternity, an essential distinguishing characteristic of Divinity.

"The Sufis had learnt from Islam that there was no God, but one, and therefore the only way to explain the diversity of existence consistently with this Unity was to conceive the diversity as so many different forms of existence of one reality called God. They quote in support of their hypothesis a well-known verse of the Quran, "Every moment He is in a (different) state (of glory)." This solution of the cosmological problem saved them from falling into Polytheism while it satisfied the difficulties of the problem.

"It is not, therefore, quite correct to say that the principle of "Unity of Existence" or pantheism leads its believers to polytheism as it was really conceived to save the believers from this very pitfall. This doctrine claims to satisfy and make a sort of compromise between two diverse, and to some extent inconsistent, views that the existence of reality is really one or many. Whether the reality is one or more than one was the question whose definite solution finally decided either for or against the theory of the Unity of Existence. Islam had not passed any conclusive judgment upon the subject, and it was right in doing so, since any definite expression of opinion with regard to its solution, might have made it unacceptable for the believers in the opposite view. Islam had refrained from passing any definite judgment upon astronomical, cosmological and strictly philosophical controversies, that did not fall within the province of its moral, spiritual and social reformation. It was for a similar reason that Islam had not discussed the question of creation elaborately. It was this question which the theory of the Unity of Existence purported to answer."

On the theory of the Unity of Reflection Professor Ahmad wrote as follows:—

Ahmad Sirhindi

"It is evident, therefore, that this hypothesis was beset with certain weaknesses which could not be defended on any grounds. With a view to avoid them Mujaddid Ahmad Sirhindi advocated and expounded another principle which he called the "Unity of Reflection." This principle was more Islamic, more spiritual and indeed was less objectionable on the

grounds of the fundamental tenets of Islam.

"This theory like that of the "Unity of Existence" was intended to solve the cosmological problem of creation and of the relationship of the creator and creatures. Briefly stated the theory was this, that the creator and the created were both real though different in their essence. One was real in its essence while the other was real as the reflection of the other. The created things were real so far as they reflected the reality of the Infinite. They were real more or less in proportion to the clearness of the reflection of the reality of their creator. Thus reality itself was classified. The measure and grade of the reflection determined the reality of each created thing. The diversity existed and played an important part in the universe, but all the created things had a uniform nature so far as they all reflected the same ultimate reality of the Creator.

"When critically examined this theory appears to be more satisfactory for an orthodox Islamic mind than that of the Unity of Existence. It should be remembered that among the Muslim Sufis there were a number of persons of extremely orthodox view. Islam, as I have pointed out above, never conceived the idea of raising the creatures to the level of the Creator under any circumstances. This theory never thought of filling the chasm that Islam had created between God and human beings. Human soul might progress even so far as to talk with its Creator, but it ever remained a distinct entity. The vague notions of the merger of human soul into that of God that were borrowed from the Aryans, specially of the Indian stock, were totally unknown to the founder of Islam or to the early Muslims. This theory distinguished the Creator from creatures still more sharply. The reflection of the reality, was real, since it was associated with reality, but it was not a part of the Creator as one substance is a part another substance. The relation between the reflection and the real thing may be that of dependence of the one upon the other, but it was not the same relationship as between the part and whole in any sense.

"Apart from the fact that this theory was more satisfactory than that of Ibnul-'Arabi on orthodox grounds, it was more sound even philosophically. It satisfied the demands of both kinds of our experiences, of unity as well as of diversity, while the other theory sacrificed diversity in order to satisfy the demands of unity. This hypothesis, therefore, was more scientific, and of wider application. The supporters of the former theory had to explain certain phenomena on the basis of analogy, while this theory dispensed with such explanation, by giving a real character both to the Creator and the creatures.

"This theory was also more satisfactory from the cosmological standpoint. It gave an explanation for both the sides of the problem. It established a relationship between two real things. The former theory had lost sight of one side of the question while giving undue importance at least in name to the other. But this theory gave a relation between two realities, while in the case of the other, there arose no question of relationship, since but of the two concepts involved, one was arbitrarily taken as non-real. When we ask how the universe is created by God, it implies one fact very clearly that at least for the time being the Creator and the creatures exist as two different things. This theory paid due consideration to both the sides, while the other considered facts related on one side alone as real.

"Moreover, this theory left the fundamental distinction between good and evil quite intact. The good was an attribute of the real. It belonged to the creatures so far as they were images of the real. In short, according to this theory, good proceeded from God, and evil from the creatures, so

far as they were different from sources of all good, the highest realities. Evil was due to the limitations of our nature.

"This theory also helped to explain a principle of orthodox Islam that creatures were good in proportion to the depth of relationship which existed between them and their Creator. The better a creature represented and reflected the reality, the more of good it possessed. The Quran had laid down that belief was the essential of being able to perform good deeds. According to it, the deeds of those who performed them without being believers... were like sowing seeds in the scanty soil of rock, which was in danger of being swept off by a slight shower of rain (2-264). Belief was the necessary foundation on which character could be built, and belief alone could clean the heart of a man and prepare it to receive the light or revelation of God. In this way this theory explained those verses that enjoined the believers to approach God with a clean and upright heart (26-89 and 37-84). Rumi meant this when he said, "Even if thy heart is opaque like iron, (the only way to purify it is to) cleanse it over and over again."

Unity of Reflection

I have given these long extracts from the Professor's book to induce my readers to read the book for themselves, for in my opinion it is the best exposition of these theories that I have found so far. The Professor is the Professor of Logic and Philosophy at the Ismail College, Andheri (Bombay) and was a lecturer at Aligarh, Islamia College, Calcutta and Bombay University.

Professor Ahmad ends his discussion on these theories as follows:—

"The Logos or Kalimah of Islam has emphasised this attribute of Allah because it is through this attribute (*Lah*), that a relationship can be established between Him and His creatures, particularly human beings. The Quran says "And I have not created the jinn and the men except they should worship Me." The question may still be asked about the reality and nature of God as a person. The two theories of the Unity of Existence and Unity of Reflection, which we have discussed above, particularly the first, purport to give an answer to this question by proposing to establish a Unity in the nature of God. In this Unity they include the whole diversity of the visible and perceptible world. Maulana Jami in the introduction to his famous book *Nafahatu-Uns* has mentioned four kinds of Unity: the unity of faith, the unity of knowledge, the unity of Ecstasy and the unity of His Existence. By the first he means that unity which is the essential foundation of faith, that is unity of God, as the only object of worship, which I have shown above is implied in the Muslim Logos and is the only kind of unity conceived and established by Islam. By the second he understands that kind of belief in the mind of the believer by which he should feel and regard Allah alone as the real and absolute cause of all movements, changes, actions and existences. The third kind indicates that the believer should begin to realise within him the presence of the light whose source he should regard to be Allah only, even as the moon and the stars are deemed to reflect the light of the sun, the only source of visible light. At this stage the believer begins not only to have faith in the first stage, and not only knowledge in the second stage, but also to feel within himself the light and the reflection of the attributes of Allah. This form represents the theory of Unity as presented by Mujaddid Ahmad Sirhindi which we have already discussed in detail. Finally comes the true unity of nature and person of Allah, the Unity of Existence as presented by Ibnul-'Arabi and others. This also we have discussed above in detail, and found it wanting in many

(Continued on page 6)

The Cultivation of Science By Muslims

(Continued from page 4)

Quran has hinted at and described important problems of various sciences in its own inimitable style and how wisely it infused the spirit of learning in a race which besides being illiterate and steeped in ignorance went so far in its indifference to learning as to despise even the art of reading and writing.

The stress which the Holy Quran has laid on the scientific study of the universe is a phenomenon unique in the religious literature of the world. Repeatedly it calls our attention to the multifarious phenomena of nature occurring around us. Repeatedly it exhorts the Muslims that the pursuit of scientific knowledge is one of their religious duties. Repeatedly it emphasizes the great truth unknown to the pre-Quranic world that everything in nature is for the service of man and should be harnessed by him for his use. It exhorts us to study the structure and functions of human organism, the structure, functions and distribution of animals, the form, structure, functions, classification and distribution of plants, and these are the problems of modern *Biology*. It exhorts us to study the order of nature and the general properties of matter as effected by energy, which is the problem of modern *Physics*. It exhorts us to study the properties of substances both elementary and compound and the laws of their combination and action one upon another, which is the problem of modern *Chemistry*. It exhorts us to study the structure and mineral constitution of the globe, the different strata of which it is composed, the changes that take place in its organic and inorganic matter, etc, etc, which are the problems of modern *Geology*. It exhorts us to study the general description of the earth, its physical divisions into seas, rivers, mountains, plains, etc., and the minerals, plants and animals in each, and its political divisions, which are the problems of modern *Geography*. It exhorts us to study the causes which bring about the alternation of day and night and the variation of seasons, the movements of the planets and other celestial phenomena, which are the problems of modern *Astronomy*.

It exhorts us to study the movements of winds, the formation and evolution of clouds and the production of rain, and other similar phenomena, which are the problems of modern *Meteorology*.

Allow me now to quote a few verses from the Holy Quran which explain wisdom as synonymous with science and which refer to the whole universe as the field for scientific enquiry and investigation, thus making a comprehensive appeal for the cultivation of every conceivable branch of science. The holy book says:

"Lo! in the creation of the heavens and the earth, and the alternation of night and day, and the ships which run upon the sea with that which is of use to man, and water which Allah (i. e., God) sendeth down from the sky, thereby reviving the earth after its death, and dispersing all kinds of beasts therein, and (in) the ordinance of the winds, and the clouds obedient between heaven and earth: are signs for people who have sense."—(Chap. II: Verse, 164).

Lo! in the creation of the heavens and the earth and (in) the difference of night and day are signs for the wise."—(Chap. III: Verse, 190).

Lo! in the difference of day and night and all that Allah hath created in the heavens and the earth are portents, verily, for people who ward off (evil)."—(X: 7).

And in the earth are portents for those whose faith is sure."— LI: 20).

"Will they not regard the camels, how they are created? "And the heaven, how it is reared aloft?"

And the mountains how they are set up?"

"And the earth, how it is made a vast expanse?"—(LXXXVIII: 17-20).

As regards the formation of the universe with all the multifarious forms of life existing in it, the Quran clearly teaches the process of evolution. The very first attribute of Allah given in the first chapter of the Quran is *Rabbul-Alameen, i. e.,* one who has created the universe by a process of evolution, which process is still in progress in various forms.

Now listen to the beautiful scientific passages of the Quran relating to human organism and life:

"What aileth you that ye hope not toward Allah for dignity."

"When he created you by (divers) stages?....."—(LXXI: 13-14).

"Verily We created man from a product of wet-earth: then placed him as a drop (of seed) in a safe lodging; then fashioned We the drop a clot; then fashioned We the clot a little lump; then fashioned We the little lump bones; then clothed the bones with flesh: and then produced it as another creation. So blessed be Allah the best of creators."—(XXIII: 12-13-11).

"He created you in the wombs of your mothers, creation after creation, in a threefold gloom."—(XXXIX: 6).

As regards the physical ailments of human organism, the Quran refers to natural products as the remedy in such pregnant words as these:

"And thy Lord inspired the bee saying: choose thou, habitations in the hills and in the trees and in that which they thatch: then eat of all fruits, and follow the ways of thy Lord, made smooth (for thee). There cometh forth from their bellies a drink diverse of hues, wherein is healing for mankind. Lo! herein is indeed a portent for people who reflect."—(XVI: 68-69).

Now let me quote a few verses relating to the scientific study of plant life. How irresistible is the appeal contained in these words:

"He (i. e., Allah) it is who sendeth down water from the sky, and therewith We (i. e., Allah) bring forth buds of every kind: We bring forth the green blade from which We bring forth the thick-lustered grain; and from the date-palm, from the pollen thereof, spring pendent bunches; and (We bring forth) gardens of grapes and the olive, and the pomegranate, alike and unlike. Look upon the fruit thereof, when they bear fruit, and upon its ripening. Lo! herein verily are signs for a people who believe."—(VI: 100).

The animal world is no less important according to the teachings of the Quran. It says:

"And lo! in the cattle there is a lesson for you. We give you to drink of that which is in their bellies, from betwixt the refuse and the blood, pure milk palatable to the drinkers."—(XVI: 66).

"And Allah hath created every animal of water. Of them there is (a kind) that goeth upon its belly and (a kind) that goeth upon two legs and (a kind) that goeth upon four. Allah createth what He will. Lo! Allah is able to do all things."

"Verily We have revealed clear communications....." (XXIV: 45-46).

But the Quran does not stop at merely calling our attention to the study of the worlds of minerals, plants and animals. It teaches some great fundamental truths unknown before and of which modern scientists have only recently caught but a faint glimpse.

Musings Of A Pensioner-XX

(Continued from page 5)

ways both from the philosophical and theological points of view. Jami seems to have thought that these are the different stages of belief in Unity through which a seeker has to pass during his progress. According to this order, the Unity of God as an object of worship is the lowest stage and is just the starting threshold of spiritual progress; while as already pointed out, Islam really established and emphasised only the first kind of Unity and discussed the second only as far as it was necessary to prove and establish the first. The third kind may be said to be not quite subversive of the fundamental Islamic principles, so far as it can be inferred and deduced from the first two. Islam is quite silent about the fourth kind and there is no indication or sign in the Quran or genuine traditions which may suggest; that it was ever conceived much less preached by the founder of Islam. This kind of theory, therefore, was a pure innovation and, as I have suggested above, was the result of Persian, Indian, and Greek influences".

I think these quotations ought to convince any person that my views are not original, but have been based on the writings of famous Muslim scholars and saints, who, alarmed at the extreme length to which the theory of the Unity of existence had been pushed, began to study the question a fresh from the point of view of the Quran. Thus there is no reason why, as I have heard, some educated Muslims in Ceylon should abuse and criticise me, just as if I had originated these views for the first time. I wish to disclaim any credit, for I am not the possessor of such original ingenuity. But two things are clear, the colossal ignorance of these critics of the elements of Islamic philosophy and the inveterate bigotry and foolish envy which one always associates with blind ignorance and superstition.

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Chilaw No. 1. Mosque Dispute

Mr. M. T. AKBAR'S AWARD

In accordance with the order of reference to arbitration dated 6th May-1939 as amended later by orders of Court and consented to by the parties, to the action and in pursuance of the powers vested in me by such orders to amend and alter till the end of December, 1939, my award dated 3rd April, 1939 filed and approved by this Court I make my further award as follows:—

1. As the Chief Priest K. Mohammad Neina Lebbe has repeatedly broken the conditions of service imposed on him by my award and as he himself expressed at one time a desire to retire from his post of Priest (which I at the time refused to accept) and as his continued residence in Keeriyankalliya Durgba causes considerable inconvenience to the Trustees and congregation, I direct that he cease to officiate as priest of this Mosque and that the appointment of another priest to act in his stead should be left to the Trustees and congregation, but the Rs. 5 - per month awarded by me under paragraph 2 (a) of my award of 3rd April, 1939 will be paid to him up till the end of December, 1939 only by the Trustees and he will not be entitled after this award to take any part in any religious service, connected with the Mosque or the members of the congregation or be entitled to any payments in respect thereof, either by the Trustees or the members of the congregation.

2. I confirm my order that Musthaffa Lebbe shall cease to officiate as Priest of this Mosque or to conduct any religious service in respect of the Mosque or the members of the congregation or to receive any payment in respect thereof. I repeat this part of the order as I have failed to effect reconciliation between him and the great majority of the congregation.

3. The appointment of priests to the Mosque will therefore be left to the Trustees and the congregation and the scheme of management filed in this case and approved by Court will be amended as follows:—

(as approved by the majority of the congregation)

(1) By the addition of the following new rules.

(a) That the two Lebbes appointed as Priests in the Mosque shall perform their duties equally without one priest having to do more than the other.

(b) That a dismissed priest shall not be appointed as a priest.

(c) That the Board of Trustees shall have power to reprimand, fine and dismiss a priest in office, provided that the Board has obtained the prior consent of the majority of the congregation with regard to only the dismissal of the priest.

(d) That the chief Trustee shall duly notify the District Court every

appointment and dismissal of the priest within seven days from the date of such appointment and dismissal.

(e) That the Board of Trustees shall have power to appoint a priest or priests should such vacancies occur, provided that the Board has obtained the prior consent of the majority of the congregation.

(f) That the appointment, control and dismissal of Muezzin shall be in the hands of the Board of Trustees.

(g) That the Secretary-Treasurer shall be possessed of properties worth not less than Rs. 500 -.

(h) That the Secretary-Treasurer shall not spend any sum exceeding Rs. 5 - without the approval of the Board of Trustees.

(i) That in the event of a member of the congregation getting an outside priest to perform his religious services instead of the duly appointed priest of the Mosque the Chief Trustee shall claim damages from such member of the congregation and the outside priest in question by taking action against them in the District Court.

2. By the substitution of the following rule 17 for 17 of the scheme of management.

(17) (1) A register of voters shall be compiled by the Board of Trustees once in three years and filed in the District Court at least 3 calendar months prior to the triennial election of the Trustees and the Mudaliyar shall make use of this register for the election of Trustees.

(2) Any person aggrieved by the non-inclusion of his name in the register may apply to the Board for inclusion and if the Board refuses to include his name he shall have the right to appeal to the District Court and the District Court shall refer the question for final decision by the Mudaliyar conditional on the person aggrieved depositing in the District Court Rs. 10 - to cover the expenses incurred by the Mudaliyar.

ARAB COUNTRIES AND INDIA

Since September last India has a good chance to export to Arabia a large quantity of commodities and Indian articles. The exports of foodstuffs and other commodities from Bombay and Karachi to Hedjaz during the last three months have been remarkably greater than the annual exports from these ports to Hedjaz during any of the past ten years.

Syria, Iraq, Transjordan, Kuwait, Bahrein, Muscat and other Arabian States at Persian Gulf and Yemen, Aden and Hazramouth have been keeping in good contact since British Government declared war against Germany, with the Indian merchant's in order to comply with whatever they need, specially articles made in India. The Iraq Government, it is understood, have imported from Bombay during the past few weeks a considerable quantity of paper.

EGYPT

New Press Censor

By Ministerial Order, Dr. Mahmoud Azmy, Director of the Legislative Section at the Revenue Department, took over the duties of Director of the Publicity Section of the Press Censorship Department, in succession to Mohamed Sheir Bey.

Dr. Azmy started his career as a Barrister-at-law but was early attracted by journalism making free lance contributions to newspapers and magazines.

He later became a reporter on *Al Syassa* which was at that time considered to be the best written Arabic daily. His Parliamentary reports and character sketches made him very popular.

When the then Wafdist review *Rose Al Youssief* issued a daily newspaper having the same name. Dr. Azmy was appointed Editor-in-Chief, but he incurred the displeasure of certain Wafdist leaders, and resigned his post.

Two years ago he was appointed by the Iraqi Government as Dean of the Faculty of Law at Baghdad, and as will be recalled, was the victim of an attempt on his life on June 20, 1938, his assailant, a failed student, shooting Professor Seif dead and then committing suicide.

When the Revenue Department was formed this year, he was chosen to fill the important post of Director of the Legislative department where he has done valuable work.

In his new capacity, he will certainly be the right man in the right place, as he combines perfect knowledge of newspaper work with tact and great personal charm, which will help him in the difficult task which he is about to perform.

Dismissal Of A Senator From Wafd

It was officially announced that the Wafd at a meeting had decided to dismiss from the ranks of the party Mr. Louis Fanous, a member of the Senate.

The decision is understood to be the sequel to the telegram, Senator Fanous recently sent to Aly Maher Pasha, in which he said that he supported the national programme of the Premier.

When it was pointed out to him that such a message would be tantamount to resignation from the political party to which he belonged, he stated that while a member of a certain political body, he was entitled to express his personal approval of a policy which he considered to be in the best interests of the country. He further contended that as the Wafd had not taken any resolution against the present Premier, he was entitled to congratulate him by wire of his national programme.

Mr. Fanous has been a member of the Wafd Party since it was formed. He is a fluent speaker on all subjects.

A New Minister To Kabul

Following the decision to raise the Egyptian Legation at Ankara to an Embassy it is reported that the Afghan Government is anxious to see an Egyptian Minister in residence at Kabul.

Sayed Mohammed Sadekel Mogadedi, the Afghan Minister in Egypt, called on the Prime Minister, Aly Maher Pasha, and, it is believed, discussed the matter with him. Egypt is represented in Afghanistan by the Egyptian Minister for Iraq and the Hedjaz Abdur Rahman Hakki Bey, who resides at Baghdad.

It is further reported that the Egyptian Legation at Bucarest will be in charge of a Minister Plenipotentiary in future, as the Rumanian Government have appointed a Minister in Egypt to succeed the former Charge d' Affaires.

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Muslims Remember Rome!

(Continued from page 1)

bring disaster and pain to an otherwise happy home.

The Law of Natural Selection presupposes a discernment that leads a man through the mazes of women, to the one woman in particular—to the woman who has been waiting for him and who recognises him when he comes. This was exactly what the Holy Prophet meant when he said "Woman is the Queen of her home."

At a time when the westerners were doubting if women were human beings at all, the Christian Conference that met in 586 A.D. at NICE came to the conclusion that an woman was not only a human being but also she was man's servant. Shame! And she was treated as such.

But with Islam came her rescue. It has raised woman to the pedestal of a Queen from the position of a mere chattel and had given her privileges which she does not possess under any other religious or social system even in this present century.

In Islam Muslim women have the most excellent examples for their guidance in the exalting lives of the wives of the Prophet and Muslim men have in the personality of our Holy Prophet (May His Soul rest in Peace) the best model to emulate.

Being a novice in the teaching and principles of Islam, I have not come anywhere in the Holy Quran where a sacred sanction is given to the endowment of dowry prior to marriage or even after.

Love, birth, death. These comprise the asiger of life, and to many, money extracted as an exclusive condition of matrimony from the bride constitutes the Alpha and Omega of existence in this Solar System. But to some the snatching of an hour or two from the worship of the Great God of the moderns—BUSINESS—is the be-all and end-all of existence to enjoy the tender touch of a loved hand.

And Love has a liquid, labial sound vibrating along the dreary pathway of life, and like ripples vanish out of sight.

Love is the primeval light and shine of life that makes more history than HATE that is produced out of love for riches.

Happy is the woman whose ears ring with the sounds "I love you still" but Hell knows no fury like an woman's who is scorned by her husband because he could not get his promised dowry.

All the world loves a lover and there is nothing more inspiring than the sight of two lovers. Even old hearts re-ignite at the sight of the happy pair and they wait hand in hand to meet the young couple at the church door. Distance lends enchantment; absence makes the hearts grow fonder; and a denial of these is an obsession that produces emotion past all explanation.

But if that love is not reciprocated then "it's a different story". It is the story of that DOWRY that is legalised in principle by man-made legislation that acts as a cancer in the social scheme of a Muslim's life ensnared by bonds of hereditary tradition; by bonds of cannibalistic custom; by bonds of cancerous convention; and above all by bonds of priestly craft.

If any Muslim who has an iota of Love for that Holy Prophet (May His Soul Rest in Peace) of thirteen hundred years ago and for His Holy Book

will note that sacred golden thread of matrimony that runs in the verses of the Holy Quran thus:

"O, ye wives of the Prophet! Ye are not like any other women. If you keep your duty (to Allah) then be not soft of speech, lest he in whose heart is a disease aspire (to you) but utter customary speech. And stay in your houses. Bedizen not yourselves with the bedizement of the Time of Ignorance. Be regular in prayers, and pay the poor due and obey Allah and His Messenger. Allah's wish is but to remove uncleanness far from you, O Folk of the Household, and cleanse you with a thorough cleaning"—Ch xxxiii, 32:33.

These were not words, idle words—easily spoken and soon forgotten. But words that impel deeds to spring up voluntarily to please the loved ones. They are irrefutable evidence of the existence of tender passion.

Wealth can never produce love. The devil that haunts marriage is MONEY. It is wedlock's yellow sickness. It whispers separation every minute. History reveals that battles have been fought, that rulers have been dethroned, that the fate of empires has been thwarted that sacred justice has been miscarried—yea, all at the dictates of money.

Fifty years ago an unmarried woman was regarded with certain contempt that drove every young woman into matrimony.

And in the West then, the probability of an income for a woman was rare unless there was a private income or a latent talent for dress-making or school teaching. Hence a fat cheque from the bride's father enabled the couple to start life with a clean sheet.

Among the Orientals about the same period "child marriage" and the prospects of a "good dowry" facilitated a couple to run a home.

But today in Europe, in the Continent and in other countries where modern civilisation had penetrated, the chances of earning a livelihood are many for both sexes that they don't care to marry.

In the Eastern Countries under similar conditions girls are not anxious to marry for the simple reason that they cannot afford to present with a "good dowry" to men who cannot earn a good living or to men who have a swell bank balance and who refuse to marry unless "that property at Wellawatte is brought and endowed" by the bride's father or mother.

And in both these instances the girls grow to middle age. Then a great wave of passion sweeps over them with a devastating force. They begin to think of a companion for their declining days. They unexpectedly run on the broader road built by the affection of a MAN of middle age. Here they make or mar a home.

And of the unhappy marriages that mar a home, ninety-nine out of a hundred would have been happier, had the husband brought into the marriage contract as pure a sentiment and as high a moral code as were brought by the woman.

As a Corollary it follows that it is of the utmost importance to bear in mind the hideous wrong which a Divorce Court proceedings would inevitably inflict upon the child born to these married couples.

(To be continued.)

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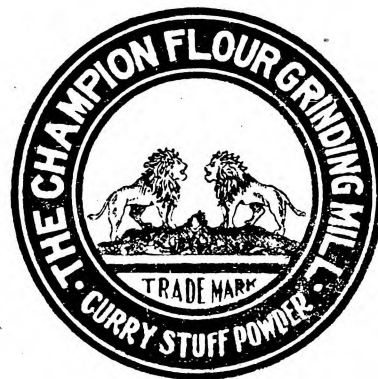
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