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# The Star of Islam

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## Musings Of A Pensioner-XXI

### Futility Of Useless Religious Knowledge

#### Dogs and Music in Islam- Prohibited Food

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

IF I may judge from your correspondence columns there seems to be many problems worrying your Muslim readers, for instance how far the rearing of dogs is forbidden, the addiction to music, etc. One writer went even to the extent of saying that I had written in one of my latest articles that Islam forbids music. I wrote nothing of the sort, which shows that this estimable writer has not taken the trouble to read my articles. So far as I can remember, in article XV, I quoted from Mr. Dar's book his opinion, with which I, as a matter of fact, agree, that the later degenerate so-called Sufis instead of observing the compulsory religious ordinances "legalized music-vocal and instrumental," as an aid to religious meditation and even to take

#### Haroun Al-Rashid and the Seven Sisters.

There can be no doubt that Mr. Dar's words, for the most part, are based on Iqbal's Poetry the "sponsoring views of the Poet. This is very far from stating that Islam entirely discountenances the use of music. But all these grave problems which seem to exercise the mind of your readers so intensely, including the question of merger with God—remind me of a story which was taught to me by one of my many religious teachers, which I will state here briefly for the edification of your readers. The Caliph Haroun Al-Rashid was out one moonlit night with his Vizier, Jafer, as was his custom, for the purpose of seeing for himself how his officers administered the law, when he came across a family of seven virgin sisters seated in the compound of their miserable hut in the moonlight, because they were so deplorably poor that they had not the wherewithal to light a lamp that night. The Caliph and his companion hid themselves so as to overhear what the sisters were talking about. The eldest girl said: "Oh! I am so hungry, so are we all tonight. I wish I was the wife of our Caliph's butcher. I could have given you all, mutton chops, pies made of fowl, fried kidneys. It makes my mouth water only to think of the lovely dishes we would have regaled ourselves on tonight." The girl next to the speaker then said: "Suppose I was the wife of the Caliph's baker; I would give you cakes, biscuits, and confectionery of all kind." She was followed by the third girl who said she preferred to be the wife of the Caliph's head gardener, for she could then give them apples, grapes, dates, peaches, etc. from the Emperor's garden.

Each of the other girls referred to one or other of the Caliph's personal

attendants till it came to the turn of the one but the youngest sister.

This girl then, who had just announced that if she were the wife of the Caliph's Vizier, Jafer, she would have provided a more sumptuous banquet in the proper surroundings.

Hurdly had this girl ended, when the listeners heard the youngest girl shrieking out that if she was the queen consort of the Caliph himself, she would have commanded all the resources of her sisters' husbands. Next day the Caliph summoned the unfortunate sisters to the Royal Palace I need not expatiate on the trembling fear which seized the hearts of the young maidens when they got the Royal command and how they nearly swooned with terror when they heard that the Caliph and Jafer had been listening in their idle chatter. But their fright was turned to joy when the Caliph decreed that the wish of each girl was to be fulfilled; Haroun Al-Rashid married the youngest girl, and Jafer the next girl and so on. The moral of this tale, my erstwhile guru told me was this—

If a Muslim will only follow the example of the youngest girl and will only learn to yearn for attachment to God and God alone, such a Muslim will command all the resources of the whole universe. My old guru then asked me not to cumber my mind with useless knowledge or to worry myself by trying to answer all the myriad questions which confront mankind in this world, for instance the question that was posed to me long ago by one of my professed admirers in your correspondence column, as to the exact reason why the Almighty God fixed the number of rakats in each of the five obligatory prayers at the numbers specified in the Islamic Code. I suppose this writer has got in his mind

(Continued on page 8)

## Nuwara Eliya Muslim League

### Special General Meeting

A special general meeting of the Nuwara Eliya Muslim League was held on Sunday, the 24th instant, at the Mohideen Mixed Free School Hall, presided Mr. M. J. Dain.

The hall was crowded and a long discussion took place regarding the Nuwara Eliya Mosque and it was unanimously resolved for four residents of the League to meet Mr. K. Seyed Ibram Saibo to arrive at an understanding about the Mosque and to report the matter to the Committee on the 28th instant, so that the League may be able to take necessary steps in the interest of the Muslims and the Mosque, if Mr. Ibram Saibo's idea is detrimental to the Muslim Community who reside in Nuwara Eliya.

Mr. N. S. S. Abbas proposed to celebrate Janab Jinnah's day and to send him a wire congratulating him for his unflinching energy in delivering Muslims and the Minorities of India from the partial Congress Government.

A. Pathiraja was elected as the Chairman to finance the energy in Mr. Jinnah to enable him to emerge victorious in his political dealings. With a vote of thanks the meeting terminated.

## New Arabic School At Wellawatte

### Opened By Moor Ladies' Union

As there have been no facilities in the Wellawatte area for teaching the Holy Quran and imparting religious instructions to poor Muslim girls and boys, the Ceylon Moor Ladies' Union appealed to the Director of Education through Mr. A. R. A. Razik to permit the use of the Havelock Town S. M. S. School Hall for the purpose of holding Arabic and religious classes after the close of the school session. As the Director of Education has kindly complied with the appeal of the Union to use the School Hall between the hours of 2 p.m. and 5 p.m., Arabic and Quranic classes were held for the first time under the auspices of the Union on Monday the 11th instant at 3-30 p.m. in the presence of the members. More than sixty children sought admission to the Arabic and Quranic classes.

The Union contemplates the purchase of a plot of land in the Wellawatte area for the purpose of erecting its own buildings to house these children and to impart to them Islamic and other instructions. The Union has appealed to the Muslim public for funds to achieve its objects and Mrs. Wappuss Marikar Habeeba Umma of Ratnapura has very generously promised a first donation of Rs. 500. The Union expects the other Muslim ladies to follow the noble gesture of Mrs. Habeeba Umma.

## The Youth And Manhood of Our Holy Prophet.

By M. A. Rahman  
 (Formerly known as A. W. L. Van Kuylenburg)

Our Holy Prophet's character was lovable from his childhood. His charming manners, refined speech and willingness to help everybody who asked his help made him friends with all who came into contact with him. He was always humble and meek, but manly and truthful. He was courteous to everybody. These virtues made him loved by all his relations and those who know him, and also his uncle Abu Talib loved him. Indeed, Abu Talib was so fond of his nephew, that he always kept him near himself. He made him sleep by him and eat with him, and walk with him whenever he went out. Like other Meccans, Abu Talib was also a merchant. Muhammad (peace be upon him) was twelve years old when his uncle wanted to go to Syria for business. He wanted to go alone. He could not take his nephew with him because the journey was long and he was too young. But our prophet would not let him go. He came to him and wanted to go with him. So the fond uncle had to take him and took him along to Syria. This was his first journey, to a distant country. Afterwards; when he grew up to manhood he became a merchant himself, he made many more journeys. He visited Yemen as well as Bahrain on the shores of the Persian Gulf. The latter country he knew intimately. He was a keen observer of man and their manners, and nothing escaped his eyes. In these journeys, he learnt how people in different countries lived, what things they made, and what were their manners and customs and also what they sold and purchased. When the Holy Prophet grew up to be a young man of twenty years or so, he began to take part in the affairs of the city. Since the death of Abdull Muttalib Mecca had become an unruly town. There was no one to protect the weak and the helpless, and travelers well sometimes robbed in the street in broad day light. The Prophet hated oppression, cruelty and injustice and wished that no wrong should be done to the travellers. Accordingly a meeting was held in which the descendants of Hashim that is the Prophet's relations, the relations of the prophets mother and another family took part they formed a league among themselves and took an oath that they would defend every man, whether Meccan or outsider or slaves, from every wrong and injustice in Mecca, that if any one was robbed in the city, they would have his property restored to him or make up the loss out of their own pocket. Our Prophet was present at the meeting and took the oath. He used to say that to protect the weak and fight against injustice he would enter into such an alliance with anybody. In the

(Continued on page 6)



## Women's Section

## ANECDOTES OF THE SAINTS

Hassan-Al-Basri

By MISS LUBNA KHALEEL

HASAN was a very handsome man. It is said that when he was a few days old, his mother took him to Khalif Omar, who on seeing the child, exclaimed: "What a handsome child he is, name him Hassan."

As a jeweller he visited many countries including Constantinople, where he had dealings with the Amirs and nobles. On one occasion, the Grand Minister of Constantinople took the Saint out of the city to show him a strange sight. He saw a large tent furnished with silk curtains, and set up with silk cords tied to gold pegs. Presently a body of armed soldiers marched round the tent uttering some words in a low voice. Then came some venerable old men, followed by the Councillors of the State, and lastly beautiful damsels carrying golden trays laden with jewels. They too performed the same ceremony. When all had gone the King entered the tent and after some time left the place with tears in his eyes.

This scene so aroused the curiosity of the Saint that he questioned the Minister concerning it. The Minister said that the tent contains the tomb of a handsome young prince who succumbed to his illness in spite of all efforts to save his life, and what the Saint saw, was an annual ceremony performed in memory of the young prince.

A body of armed soldiers commenced the ceremony by marching round the tent uttering these words: "If our strength of arms could have averted what befell thee, O Prince, our service was ready for thee. But strength of arms avail not against Him Who is the Master of our Fates." This is followed by venerable old men uttering: "Our intercessions were ready for thee, but they are of no avail against Him Whose decrees are final." Then comes the Councillors repeating: "If our craft and cunning could have averted thy death, we would surely have exerted them in thy favour, but craft and cunning are of little value against the All-Knowing." Lastly the damsels take their turn uttering; "If our charms could have averted this calamity, we were ready to serve thee, but they are of no avail, O Prince, against Him Who is not affected by beauty's wiles or beauty's tears."

The King enters the tent and says "O my beloved son, I would have sold my whole kingdom to save thy life, but we are as helpless against Death as the poorest of our subjects."

This scene weighed so heavily in the mind of the Saint that he set himself to prepare for Death. He settled at Bussra and led a pious life, he spent his time in service to humanity.

By nature the Saint was meek and humble. On one occasion while passing the bank of the Tigris he saw a negro with a woman and a bottle of wine. This made him to think himself better than that negro, for he was not a drunkard and

not an immoral man. Suddenly he saw a boat capsized. The negro immediately jumped into the river and saved six out of the seven crews, and turning round to Hasan said: "Go and save the seventh life. You think yourself better than myself. I am not a drunkard for the bottle contains water and the woman is my mother." From that time onwards Hasan never thought himself better than others.

The following story shows the Saint's love for the lower animals. One day he saw a maimed horse of one of his acquaintances which aroused his pity. He immediately arranged to buy the horse. That night the acquaintance saw in his dream a plot of land in heaven and a beautiful horse grazing in it. On inquiring he learnt that the land belong to Hasan who was a lover of animals. The acquaintance immediately went to cancel the bargain, but Hasan would not agree for he too saw the same dream. Next night the Saint in his dream saw a beautiful mansion in heaven and on inquiring learnt that it belonged to the person who was lenient in his dealings. The Saint thereupon went and cancelled the bargain.

The Saint took to heart over a lesson on the responsibility of a leader. He saw a drunkard reeling in one of the streets of Bussra and told him to keep steady otherwise he would fall into the mud. The drunkard immediately replied that he could easily get rid of the dirt but "O Imam of Muslims, if you or your followers tripped, you would not be able to clear yourselves of the dirt for ages."

Even trifles would give the Saint food for thought. On one occasion he saw a child carrying a candle, and he asked him from where the light of the candle comes. The child was embarrassed for some time, but suddenly the wind blew out the light and the child cried out in

## Children's Corner

## The Followers In Islam Increase Rapidly

DEAR GIRLS AND BOYS,

After the conversion of Omar he became one of the bulwarks of Islam.

Islam need no more hide its head in byways and corners, go about in concealment, or offer its prayers to God in secret and trepidation. Besides a large following taken from the humbler walks of life there were now gathered round the Prophet a chosen band of apostles, consisting, not of ignorant folk, but of men of energy, talent, and worth, like Hamza, Abu Bakr, and Omar and though Ali was in his youth, he was fast rising into prominence.

These important adhesions gave heart to the Muslims, and they now ventured to perform their devotions in public. The Koraiish who were at first thunderstruck at the conversion of Omar, saw the gravity of the situation. And yet they waited to strike the decisive blow.

The return of the deputies, from Abyssinia, and the announcement of their unsuccessful mission, roused them to frenzy. They determined a last extermination with one stroke the entire clan of Hashim and Mut'alib. With that purpose they, in the 7th year of the Mission, towards the end of 616 A.C. formed a league against the descendants of Hashim and Mut'alib. They bound themselves by a solemn document, which was deposited in the Kaaba, not to enter into any contract of marriage with the Hashimites or to buy and sell with them. The Hashimites and Mut'alibites, Mussulmans as well as idolaters, were struck with dismay, and fearful that this might be the prelude to some other attack, judged it safer to abandon their houses dispersed in the city, and concentrate themselves at one point. They betook themselves accordingly to the Shi'b (or quarter) of Abu Talib,—a long, narrow mountain defile on the Eastern Skirts of Mecca, cut off by rocks or walls from the city, except for one narrow gateway. Abu Lahab alone remained aloof, and ranged himself on the side of the enemy.

They lived in this defensive position with Mohammed in their midst for nearly three years beleaguered by the Koraiish, and subjected to every privation. The provisions which they had carried with them were soon exhausted, and the cries of the starving children could be heard outside. Probably they would have entirely perished but for the occasional help they received surreptitiously from less bigoted compatriots. Some of the chiefs, however, were beginning to be ashamed of their injustice. Towards the tenth year of the Mission (619 A.C.), Hashim, son of Omar, who took a lively interest in the Hashimites, tried to bring about a reconciliation between the Koraiishites and the two families of Hashim and Mut'alib. He succeeded in winning over Zubair, son of Abu Ommeyya, to his side, and seconded by him and others, the pact was annulled, and the two families were taken back to the enjoyment of the communal rights, and were allowed to return to Mecca.

Your friend.

THE EDITOR.

triumph, "Sir, tell me where the light has gone and I will tell you from where it came."

On another occasion a woman with bare hands and head came running to the Saint and complained of her husband's conduct. The Saint told her to go and cover herself properly first. Thereupon the woman said, "O Imam, in love for my husband I have lost all my senses, and I am not conscious of even my own self, but you, if in love of your Creator, would not have noticed my bare arms and head."

## 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).

(7 & 8) Assuming the standing position (*Tidal*) and pausing in that state.

(9 & 10) Performance of the First *sujood* and pausing in that state.

(11 & 12) Sitting down in reverential posture (*juloos*) between the two *sujoods* and pausing in that state.

(13 & 14) Performance of the second *sujood* and pausing in that state.

(15) The last *qu-ood* state.

(16) Recital of *thashah-hukh*.

(17) Recital of *salawat* for the Holy Prophet.

(18) The first *sa'uum*.

(19) Observance of the different performances in the order mentioned.

4. Q. What are Main Optionals in prayer?

A. The Main Optionals in Prayer are—

(1) Recital of *Niyat*.

(2) Raising both hands *with palms facing each other* and reciting *Ach-ah-ah-bar*.

(3) Recital of *Waj-jah-tu* immediately after the First *Thakbir*.

(4) Recital of *Arzu-blahi min-ash-shaitan-nir-rajeem*, before the recital of *Surat-al-fatihah*.

(5) Recital of *A-men* at the end of *Surat-al-fatihah*.

(6) Recital of any small complete chapter or at least three consecutive sentences from the Holy Quran in each of the first two *ruk'ats* of a Prayer.

(7) Recital of *Allah-u-ah-bar* whenever the worshipper passes from one posture to another during the course of the prayer, excepting when he assumes the *Tidal* state, the recital then being *Sami-Allah u iman hami-dah*.

To be continued)



**Letters To The Editor**

The Editor,  
"Star of Islam",  
Colombo.

**The Performance of Prayer  
At Jummah Time**

Sir,—With reference to the recent letter of Mr. A. G. C. Hassen appearing in your issue of the 9th instant, on the above controversial topic I deem it my duty to place before the Muslim public the diverse opinions of the Imams on the subject.

Allama Sheik Zainudeen of Ponani in his "Fathul Mueen" P143 states as follows with regard to the performance of prayer at Jummah time:

"It is forbidden (Haram) to pray after the Imam's ascent to the pulpit, even if the sermon is inaudible by the congregation. Such prayer is not accepted. Let it be compulsory, optional, Kala, or a prayer that should be necessarily performed." Further he states, "If one perceives that the Imam has commenced the sermon while praying it is ones duty to complete his prayer heartily."

Let us turn our eyes to the words of Imam Nuh-Ibnu-Abdul Quadirul Kahiri of his "Fathul Majeed" (Part 2, P38). He says, "Some pray while the Imam sermonises. Such prayers are not heard. They should attend to the Imam." What Imam Sayad Muhammad-Ibnu-Ahamed (known as Mappillai Alim) says in his "Fathul Magany" P125 is "It is not advisable to perform any prayer even for those on whom the Jummah Prayer is not obligatory when the Imam is delivering the sermon. If one comprehends that the Imam has started the sermon while praying it is important (wajib) that one should complete the prayer as soon as possible. Thahiyathul Masjid is optional, but it is momentous to finish it quickly." Further it is said, "If a person arrives at the Jummah Mosque in the course of the conclusion of the sermon he should not pray Thahiyathul Masjid but wait till the Imam terminates the sermon and join in the obligatory congregational prayer. But if one starts to pray the optional prayer at the conclusion of the sermon and if the Imam is aware of the fact he should lengthen the discourse."

From the foregoing Hadith it is understood that the views held by the theologians in connection with this subject are different and varied. It is obvious that the sermon is delivered for the good of the congregation. Of what use is the sermon if some brethren begin to pray. It is said that the sermon could be lengthened. But seeing that the present day Imam at any rate in Ceylon does not take any serious notice of members of the congregation who perform the optional prayers at the time of his oration and thus does not lengthen the sermon it is advisable for our brethren to start praying at the time of deliverance of the sermon. It is a matter of common knowledge that it is impossible for the Imam to lengthen the sermon always. Thus it goes without saying if the worshipper is to reap the full harvest of the Imam's sermon he should pay full attention to the Imam by performing the optional prayer before the commencement of the sermon.

Thanking you for the lengthy space allowed.

Your-brother-in-Islam,

A. M. SHAFI.

"Moonlight"  
Alutgama.

**Ruh-ul-Qudus or Holy Spirit**

Sir,—Here is another straight question that need be answered. Mr. A. C. A. Wadood requests that the doubt as to Christian conception of Holy Spirit and Sufi thought of Holy Spirit be cleared. I shall thank your readers and Mr. Wadood to understand the following clearly.

The Great Powerful Cause (Dhatullah) in Its state of Itself showed out at the beginning. This was known as "Ruh-ul-Qudusi",—Aqul Awwal. Ruh-ul-Alam and so on. From the first point of all creation—Reality of Muhammad (Nur)—spread all other souls (arwahu). Because Ruh-ul-Qudus is the vitality or main point of all souls, it is known as "Ruh-ul-Alam" or "the world of souls".

The element earth is the producer or cause of all material objects and its power is Gabriel. Therefore, the essence of Gabriel is Nur (Ruh-ul-Qudus). As the power that works the body is life, it is known as Gabriel. What was blown into Adam, "A clod of saturated Earth", is the power of earth Gabriel—life.

The Spirit in connection to knowledge is a common essence and, as stated, is known as "Ruh-ul-Qudus"

and "Aqul-Awwal." Therefore, to indicate this clearly, it is termed "Holy Spirit" and the words omnipotent, omnipresent, omniscient are used. It takes no Christian conception, if such Christian conception is contrary to Islamic conception as stated above.

As for the quotations of Mr. Wadood from the Holy Quran, it is strange that he overlooked 2:87 and went down to 2:97. I shall be pleased if he refers to the notes of Moulana Muhammad Ali on 2:87 in which he says—"Therefore the Ruh-ul-Qudus is either the Divine revelation or the Holy Spirit which brings down that revelation to the prophets of God." Further, right through, in his notes on the word "spirit", Moulana says, "ruh".

Holy Quran is a repetition in its minutest details and any Quranic injunction must be followed to its end and digested before venturing on questions based on those injunctions. If this be the practice of the learners, there need not be unnecessary questions and they would really study more than they would by questions through the press. I am of opinion that questions should be asked through the press when the individual

fails to find an answer to his question by research.

I trust that our readers shall not ask questions for the sake of questions but for the sake of study.—Yours etc.

H. M. SALEEM,  
Secretary.

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

**KARBALA**

Is a rare work in the History of Islam. It is the Martyrdom of Imam Husain (may Allah be pleased with him!) in the Muharram Days in English verse

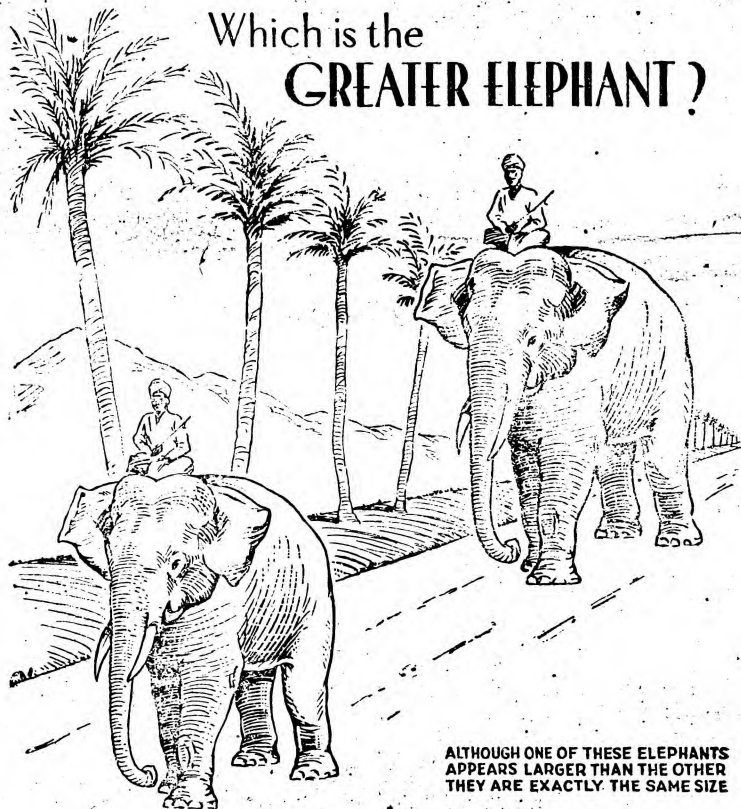
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Which is the  
**GREATER ELEPHANT?**

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

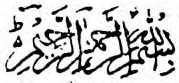
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A CULTURAL WEEKLY

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Dhikr Allah

BESIDES the five compulsory prayers daily, the Holy Quran frequently refers to the Dhikr Allah or remembrance of God.

"Has not the time arrived For the Believers that Their hearts in an inability should engage in the remembrance Of God (Dhikr) and of the Truth Which has been revealed (to them)." (57-16)

God being Transcendant and Incomprehensible, all attempts to keep him in mind are in vain, for He is beyond the grasp of all minds (6-104). The Holy Book has indicated how man can succeed in his attempt to keep God always in mind.

Chapter 7 verse 180 is as follows.

"The most beautiful names Belong to God; So call on Him by them; But shun such men as Violate the sanctity of His names; What they do will soon Be requited."

It is significant that Pickthall too translates this verse as containing a command by God "to invoke Him" by these names.

Notwithstanding note 963 of Muhammad Ali to this verse, there seems to be no doubt regarding the meaning of this verse.

For verse 110 of Chapter 17 is as follows:—

"Say; "Call upon God or Call upon Rahman; By whatever name ye call Upon Him, (it is well); For to Him belong The most beautiful names. Neither speak thy Prayer aloud, Nor speak it in a low tone, But seek a middle course Between."

The Quran in several places enjoins Muslims to remember God frequently and to practise the Dhikr morning and evening (7-205; 7-55 and 56; 33-41 and 42, &c.) and they are assured that the Dhikr will set their hearts at rest and give them self assurance and self possession. (8-2; 29-45; 13-28).

This seems to be the foundation and authority for the practice of Sufis to invoke God by His names, as given in the Quran, especially by a repetition of the *Kalimah*. Those who do so frequently will then understand what is meant by mystic consciousness and why Allah refers to the "Fasad" or *Qabb* as being capable of perceiving (32-6 and 8).

They will also understand what Ghazzali meant by the two stages of "Journey to God" and "Journey in God."

The Holy Quran at the same time refers to the reading of the Quran and reflecting on its verses by night and before the break of dawn, (which latter is said to be twice witnessed) as an aid to meditation. The Shaikh Ibnu Al Arabi remarks that at *Fajr*, both the angels of day and night are present in the breast of the Muslim man or woman reciting the Quran.

It is by dint of assiduous practice of this kind that a man can attain to a love of God, the bliss of which cannot be described, according to Sufis, and must be experienced before it can be understood.

Is the modern civilised man or woman capable of this sustained effort?

Allah bids man to strive hard until he meets Him.

According to Islam mere faith alone cannot make a man successful. Like all other human efforts, but magnified infinitely, an effort to climb the dizzy heights of spirituality can only be obtained by dint of steady, persistent, sustained an unflagging pursuit; and then the reward is incommensurable when compared with the effort and beyond all the dreams of man.

Similarly the penalty for a forgetfulness of God is too terrible to contemplate.

For God says that any remissness will be punished by the association of evil forces which will drag the delinquent further and further from the straight path (43-36). And on the dread day of judgment Allah will forget and forsake them forever and leave them to the consequences of their evil deeds (7-51; 32-14).

But right through the Quran there is a message of hope in the emphasis laid on the infinite mercy of God. "Do not despair of the mercy of Allah" says the Quran in one place, and in another "God has power to forgive all sins altogether, except that of associating his creatures with Him." (4-48; 39-53).

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.

(Continued from previous issue)

BEFORE the advent of the Quran scientific thought classified the world into four divisions: (1) Rational animals, *i. e.*, mankind, who possessed sex-distinction and were endowed with the faculties of reason and articulate speech and a spiritual consciousness; (2) Irrational animals, who, though possessing life and having sex-distinction had neither any spiritual consciousness nor enjoyed the gifts of reason and articulate speech; (3) Plants, who, though possessing the quality of growth and decay, were totally devoid of consciousness, reason, articulate speech and sex-life; (4) The rest of the world was constituted of "inanimate" objects totally lifeless and completely devoid of the qualities of growth and decay, consciousness, reason, language and sex-life.

Then came the Quran and revolutionised the whole scientific outlook.

It proclaimed that the tiniest particle and the frailest leaf possessed consciousness peculiar to their own types of life. It asserted that the gift of language was not confined to mankind alone but extended to the worlds of irrational animals, plants and even what are called "inanimate" objects. Nay, it went further and taught that this gift was employed by them to hymn the praises of their Creator of whose existence and of their relationship with Him they were thoroughly conscious:—

"And Solomon was David's heir. And he said, O mankind, Lo! We have been taught the language of birds, and have been given abundance of all things. This surely is a manifest Grace." (XXVII: 16).

"..... and there is not a thing but hymneth His praise; but ye understand not their praise." (XVII: 44).

"Hast thou not seen that Allah, 'e it is Whom all who are in the heavens and the earth praise, and the birds in their flight? Of each 'e knoweth verily the worship and the praise: and Allah is Aware of what they do." (XXIV: 41).

The Holy Quran taught that sex distinction was not restricted to the animal world alone but existed in the world of plants and even minerals:

"And all things We have created by pairs (male and female) that haply ye may reflect." (LI: 9).

"Glory be to Him who created (wedded) pairs of all things of that which the earth groweth and of themselves, and of that which they know not!" (XXXVI: 35).

"..... and of all fruits He placed therein two spouses (male and female)..... Lo! herein verily are signs for people who reflect." (XIII: 3).

The Holy Quran invited our attention to the social life of animals. How remarkable are the words:

"There is not an animal in the earth, nor a bird that flieth with its two wings but they are communities like unto you. We have neglected nothing in the Book. Then unto their Lord will they be gathered." (VI: 38).

Let me now quote a few verses which invite our attention to the fundamental problems of chemistry, the properties of substances and the principles governing their combination and action one upon another:

"And whatsoever He hath created for you in the earth of diverse hues, lo! therein is indeed a portent for people who take heed." (XVI: 13).

"And he it is who hath given independence to the two seas; one palatable sweet, and the other saltish, bitter; and hath set a bar and a forbidding bar between them." (XXV: 53).

Geological and geographical and Meteorological studies have received due consideration in the pages of the Quran. The mineral constitution of the globe with special reference to the strata of which it is composed, the phenomena of night and day and of rain and snow-fall, the classification of land into plains and mountains, the diversity of peoples and fauna and flora have been beautifully mentioned to arouse our scientific interest. Thus says the Quran:

"Hast thou not seen that Allah causeth water to fall from the sky, and We produce therewith fruits of diverse hues; and among the hills are streaks white and red, of diverse hues and (others) ravenblack;

"And of men and beasts and cattle, in like manner of diverse hues? The erudite among His bondmen fear Allah alone. Lo! Allah is Mighty, forgiving." (XXXV: 27-28).

"Hast thou not seen how Allah wafeth the clouds, then gathereth them, then maketh them layers, and thou seest the rain come forth from between them: He sendeth down from the heaven mountains wherein is hail, .....

"Allah causeth the revolution of the day and the night. Lo! herein is indeed a lesson for those who see." (XXIV: 53-44).

"And of His signs is the creation of heavens and the earth, and the diversity of your languages and colours. Lo! herein indeed are portents for the learned." (XXX: 22).

"Allah sendeth down water from the sky and therewith reviveth the earth after her death. Lo! herein is indeed a portent for a folk who listen." (XVI: 65).

"A sign unto them is the dead earth; We revive it, and We bring forth from it grain so that ye eat thereof."

"And We have placed therein gardens of the date-palm and grapes, ....."

(Continued on page 7)



# 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].

(Continued from previous issue)

To come back to the main issue—that the “good dowry” system is pernicious, the intelligent and the cultured will be the first to recognise the futility of and the grave dangers lurking in the external brilliance and splendour of the western civilisation and its modern institutions which have closed the eyes of the “English educated Muslims” to the invaluable heritage, and the treasure left to them in the legacy of their forefathers in the shape of the incomparable beautiful Gems, the Precepts and the Teachings of Islam.

One of the pitfalls of the “good dowry” system is the menace of moral vampires—the marriage brokers—common in the city, well dressed, of courteous manners, of oily tongue and of good address who will not stoop to break a girl’s heart blast her reputation and ruin her future for a consideration of “thirty pieces of silver.”

And the “glory that was Rome” began to fade when the purity of her homes began to decline, that destroyed the capital of the world—ROME! Will History repeat itself? My dear “English Educated Muslims”...remember...ROME!

And how many “English Educated Muslims” in India and in Ceylon will acknowledge with tender gratitude the supreme efforts made by propaganda through the Press and the Platform by the late Sir Surendranath Bannerjee to organise a drive against this Social cancerous blight—the “good dowry” system—when All—India was stunned at the staggering news that a Hindu unmarried girl committed suicide, just because owing to poverty, her father was unable to provide her with a suitable “good dowry” to her beloved? Sir Surendranath succeeded, because he was determined, in reducing his social evil to a minimum in spite of the displeasure he earned among his colleagues and co-religionists. He had already laid the foundation for his succeeding generations to complete the work he had so ably and nobly begun.

But who is the “English educated Muslim” who will give this a finishing touch to perpetuate his memory?

Alas! have the leaders of the Muslim Community given a little bit of time and leisure to weigh and consider ways and means to exterminate this grave Social menace?

The only thoughtful “English Educated Muslim” who had the progress of his Community at heart is Mr. M. T. Akbar, K.C., Bar-at-Law formerly Puisne Justice of Ceylon. Time and again he had warned the leaders of the Muslim Community to band themselves together and to sweep off this “Social Cancer” with one blow from the face of this Island “Where every prospect pleases but only MAN is VILE.”

But his warnings fell on deaf ears for the Muslims believed that to take such a step would be committing sacrilege to the worship of their “MONEY-GOD”—the God of the moderns.

Not only the “English Educated members of the Muslim Community have become victims of this pernicious

convention in an extreme manner,” but the educated members of the other communities also.”

Any thinking man cannot without justification, raise his finger and point out the grave dangers of this “pernicious convention” at a Mr. “Singho” the English educated member of another community or at a Mr. “Dungko—lainathan” of yet another community in Ceylon for the simple reason that they were not bequeathed with a previous and rare illuminating heritage like the “Holy Quran” which is a coveted possession of the Muslims only wherein they can find a guide to the solution of all religious, social, political and economic problems.

Should I, an infidel in the eyes of the Muslims, remind them that the Holy Quran teems with incidents on the Holy Prophet’s life when he refused to be bribed with worldly wealth and honour? In the words of the Holy Prophet to one of the Korish Chiefs, O hba, I might say “thou hath heard, now take the course which seemed best to thee.” And just as the westerners have taken thirteen hundreds of years to appreciate the truth of Islamic laws pertaining intoxicants, games of chance, etc, so also the truth of the necessity of ridding of this “pernicious convention” and of the necessity of the seclusion and privacy and education of our sisters, that have been duly provided for in the Holy Quran will at no distant date be comprehended by them in due course. Probably a renaissance in the west might bring about a change in the east for easterners one ideal imitators.

As head of a charitable educational institution in Colombo where English, Tamil and Arabic are taught free to poor Islamic children—and this is the only school of its kind in the Island—I know that this school turns out annually over a dozen girls, all Muslims and all very poor. And all these children leave school at a time when their intellectual faculties just begin to unfold and develop. The reason being that these girls cannot be kept in a mixed school when they come of age. Consequently, they are kept behind closed doors and grow up without any privileges of maintaining

further higher studies in the absence of a school exclusively for Muslim girls. They are thus handicapped in life without intellectual attainments or financial assistance to get married owing to this vexed question of a “good dowry.” Cannibalistic convention has chained them.

There is no other course left than to raise an accusing finger towards the “English educated” Muslim leaders who have not given serious thought to establish educational centres for the benefit of their less fortunate sisters, but instead their full leisure is devoted to burn incense at the altar of their Money God; at the altar of the Turf; at the altar of palatial buildings with electrically lit facades, and at the altar of Rolls Royce cars which, alas! could not be put on the road if petrol costing a rupee and few cents a gallon, is suddenly cut off from them.

I am afraid that even this charitable school will not stand longer. No doubt a genuine wave of sincere feeling actuated one of the “English Educated Muslim leaders” to start this institution energetically and nobly.

And very strangely he succumbed to a waning enthusiasm in not having asked the Government for the last 6 years to recognise it and place it in the registers of the Education Department for purpose of financial grant.

Stranger still, that philanthropic leader is a member of the State Council besides being the representative of one of the wards in Colombo where this Charitable School is situated, and one who “could do something” for his fellowmen.

To impartial observers, the springing up of charitable institutions or other organisations, without the driving power behind them to make them grove and bear fruit smacks of “political strategy” to camouflage a group of electors in return for their services rendered in sending their representatives to the Legislature or Municipal Councils. The “political pills” administered are so deftly sugar-coated that the electors swallow them up without demur and dispute and there the matter ends when their object is achieved. But when the time comes for the next election this “political strategy” will not always do anybody any good for the reason that man, or a group of men, and hence a community as it grows in stature and in wisdom, day by day, in its inevitable progress onward, view these evanescent “tactics” with great concern and suspicion and even they doubt the sincerity of the actions of their leaders who when their turn comes again for election are bound to receive more “kicks than hapsence” from the very electors who adored them as their tin-god and sent them to the councils.

And one of these “English educated Muslim leaders” has been suitably “dealt with” already by a thorough whipping by “The Whip” in the “Times of Ceylon” dated 1st December, 1939. Here is an extract from the paper “Times of Ceylon” 1-12-39 is known to entertain his colleagues in the Executive Committee to feasts at frequent intervals.

“He was invited last night was different. He invited 16 members of Council. There were Ministers in the party also.

Some members were intrigued to know he purpose of this feast. “How were the 16 picked?” asked one.

Surely it must be left to man to choose those whom he wishes to entertain.

Perhaps he will get another 16 next week. It can go on like that on an instalment plan.”

Note the words “feasts” and “banquets” while his poor fellowmen and their children could not boast of a square inch of ground to comfortably live in with their children who attend this charitable institution cannot boast of a single square mid-day meal or even sufficient money to provide themselves with an Exercise Book.

I mention these concrete facts just to prove the truth of the dictum that “things done by halves are never done right” however well intentioned they may be.

And these reflections are made not to spite the sincerity of well intentioned “English educated Muslims leaders” but to warn the public especially the Muslim Community, that there are pseudo-leaders who have trained themselves as super tub-thumpers and have acquired the technique of lip-service to curry favour with the down trodden, ignorant and less fortunate members of the community to which they belong.

At the same time I take my hat off to others who have remarkable powers of self-sacrifice and service to their fellowmen but who consider it impolite and un-Islamic to be a barrier to the aspirations of these expert super tub-thumpers! And then they remain in the background, shy and modest and unassuming that their fine latent materials are led to waste so much so that a gradual retrogression in all aspects of their communal life takes place.

If it were to be the attitude of these leaders who remain in the background concealing their God-given latent powers, then it is obvious that they have grappled with the wrong end of the Islamic Principle.

And the natural outcome of this phenomena is that the succeeding generations will point an accusing finger at them and invoke the Heavens to rain curses over their graves.

There are “English Educated Muslims” of both sexes in this Island of ours who if they were to genuinely feel for the uplift of their community will realise that their places in this universe are the front ranks of Muslim Social Workers rather than in the 73 man-made Sectarian club rooms which spring up like mushrooms as fore-shadowed and warned by the Holy Prophet (May His Soul Rest in Peace) in his teachings to his followers.

We know we have in our midst notable persons like Mrs. M. A. C. Mohamed of Colombo, Mr. M. T. Akbar, K.C., and several educated Kathes all over the Provinces with immense ability, undaunted moral courage, of conviction, of grit and guano, to once again reinforce their reserved energies and join forces with Dr. A. P. de Soysa, M.S.C. to launch another frontal attack against the “good dowry” system and upset the applicant so dexterously piloted through the State Council by Mr. Susanta de Fonseka when he gave the casting vote against the Anti-Dowry motion debated recently in the Ceylon Legislature.

Though the motion was defeated yet Dr. A. P. de Soysa has earned unreservedly the magnanimous gratitude, not only of the several unmarried girls of the Sinhalese and Tamil Communities but also of the Muslims of Ceylon.

And experience has shown that the curse of an unmarried woman, Muslim or not, when deprived of the man she loves is so potentially psychical that it is bound to react with such added momentum on the mind of the person accused that he will never be able to completely recover his normal mental equilibrium unless he compensates her by suitable amends materially or spiritually.

What is needed, therefore, is sound wisdom, a sane philosophy, mutual sympathy, and adequate consideration and a genuine feeling of sacrifice and service for another. Then and only then one would learn what word or action is in tune; what speech is not in tune; what action is harmonious and what is not in harmony; what feeling is false; what feeling is true and in tune; what thought is harmonious and discordant. We must be able then to give that harmony for which the soul yearns and longs for every moment.

All the tragedy in this universe, in the individual and in the multitude

(Continued on page 6)



## The Youth And Manhood of Our Holy Prophet

(Continued from page 1)

meantime the excellence of Muhammad's character was becoming known to the citizens of Mecca. He lived a very pure life. The wealthy citizen of Mecca had many vices ever came near him. He lived in the midst of them like an angel. He was honest, he never broke, his words and never told an untruth, there lived at Mecca a Lady of the name of Khadija she was a distant relation of Our Holy Prophet. She was a widow, she was wealthy. She was handsome and she belonged to a noble family. She was a very good woman, and the people called her Sahira, which means "The Pure." Several leading men of Mecca desired to marry her, but she refused. She wanted to live by herself. And she also did business. She employed agents to work for her, and every year a string of camels laden with her merchandise went to Syria and Yemen, when the fame of Muhammad and his virtues reached her ears, she took him into her employment and sent him as her agent to Syria to trade on her behalf. She promised to pay him twice as much for his service as she paid others. A servant of hers went with him. Muhammad (peace be upon him) went, and sold her goods, purchased what Khadija had asked him to bring and returned to Mecca. It was a very successful journey. The profits were much larger than they used to be before, and Khadija was pleased. Afterwards, he made some more journeys for her. I have said above that our Prophet was a very lovable man and everybody who came to know him began to love him. The same thing happened with the Lady, Khadija. As she came to know him more and more she found that he was not an ordinary man. He was quite different from others. His manners were charming. His speech was exceedingly sweet and polite. His heart was pure and his ways above reproach. Although she was much older than he (she was forty while he was only twenty-five) she began to love him and desired to marry him. He agreed and they were married. It was a happy marriage their hearts were united. Both were virtuous. Both had noble minds and pure hearts, both delighted in doing deeds of charity and helping the poor. Khadija was a saintly woman and Muhammad was like an angel of God on earth. They loved each other and respected each other deeply. As you know, our Prophet had become an orphan before he was born. His father had not left him much property and he was poor. Lady Khadija placed all her wealth at his disposal, and he became rich, by this marriage the Prophet had five children. The first was a son Qassim by name. After the birth of Qassim our Holy Prophet was called Abul Qassim (the father of Qassim) the other four were daughters Zainab, Ruqayya, Umi, Kulsoom, and Fatima. The boy died early, but the daughters lived and married, and we shall read of them again. After his marriage the Prophet continued to do business. His fame for his fair dealing and truthfulness grew from day to day. People called him Al-Amin, the trusty. By this title he was known throughout Mecca and the adjacent territories. Everybody trusted him as his banker. They began to use him as their banker and respected him. They deposited their property with him for safe keeping and got them back, when they wanted. Our Prophet was thirty-five years old when he was able to avert a bloody fund. The Kaaba was destroyed in a flood. It had no roof in those days. The Quraish decided to rebuild the Kaaba and put a roof on it. Everybody took part in the work and so did our Prophet. But when it came to putting the black stone in its place, a dispute arose. The black stone is very sacred and everybody claimed that he should have the honour of putting

it in place. In matters of honour the Arabs were a very obstinate. No body was willing to yield. So they began to prepare for war in order to decide the question by sword. At last some one suggested a way out of the difficulty. He proposed that the man who should enter the place first should decide the dispute or put the stone in its place with his own hands. They all agreed and began to wait. Our Holy Prophet was the first to enter. On seeing him they all cried out, "Here comes Al-Amin; we shall accept his decision." They explained the matter to him. Instead of taking the stone and setting it in its place with his own hands, he did a wonderful thing. He took off his mantle from his shoulders, spread it on the ground, put the stone in its centre and asked the four leading men of Mecca, who were quarrelling about this matter, to lift the mantle by its four corners. They did it. When the stone reached the level of its setting place, he pushed it into position with his own hands. War was then averted and everybody praised his wisdom and justice. At this time our Prophet did two acts of kindness which must be mentioned. His uncle Abu Talib had become very poor. He had a large family and found it hard to feed them all. There was famine in the land. Seeing his distress the Prophet went to another uncle of his, Abbas by name, and said to him, "Uncle your brother Abu Talib is poor and has a large family. He is in distress. You are rich and so am I. Let us release him of some of his burden. You take one boy and I will take the other. This will lighten his burden somewhat." Abbas agreed. He took Jafar, our Prophet took Ali. From this time on Ali lived in his house. The other kindness was to a stranger. His name was Zaid. He was born in Syria. When quite a child he fell into the hands of a robber band of Arabs, who sold him into slavery. He was brought to Mecca. After living with one master after another for many years, he came into possession of Lady Khadija. She made a present of him to her husband and Muhammad (peace be upon him) set him free. But Zaid continued to live with him and they became fast friends. Zaid's father Harisa had been searching for him all these years. At last he found out that Zaid was at Mecca. He came and asked Muhammad to let him go with him. The Prophet said "Let Zaid choose for himself. If he wants to go he can go; if he wants to stay he can stay." But the Prophet's kindness had so won his heart that Zaid preferred to stay with Muhammad and his father had to go without him.

### Muslims Remember Rome!

(Continued from page 6)

comes from indeterminate lack of harmony, and that is best given by producing harmony in one's own life itself.

Oh, Ye Muslims, arise! awake! and rest not till ye conduct yourselves in strict accordance with the Laws framed by the Almighty Allah, our sole genuine Patron, and follow in the footsteps of the Bearer of His Book—the Holy Prophet Muhammad (May His Soul Rest on Peace).

One word more! Muslims,.... Remember.....Rome.....and

"Cheer one Sad heart! thy loving deed will be,

More than a thousand temples raised by thee

One Freeman whom thy kindness have enslaved

Outweighs by far a thousand slaves, set free"

—Omar Khayyam.

## TURKEY

### Remarkable Development in Recent years

Turkey today holds one of the key positions of the modern world. Close attention to her remarkable development will be amply repaid.

Unemployment is non-existent. The products consumed in the country have increased almost nine fold since 1914, and the economic and financial position continues, steadily on the up grade, according to a report of economic and commercial conditions in Turkey.

It is compiled by S. R. Jordan commercial secretary to the British Embassy in Ankara, and issued by the British Department of Overseas Trade.

Favoured by good crops and high prices for the greater part of her products, the country is relatively rich.

Because of the fact that the people are preponderantly an agricultural community there is a shortage of labourers and industrial production is considerably handicapped.

The workers accordingly alternate employment in the mines and factories which work on the land, returning to industry after the sowing and harvesting. Steps are being taken by the Government to improve agri-

cultural production, both by a better selection of seeds and mechanisation.

The industrial development of the country is sponsored by the Government and assisted by foreign credits mainly from the U. S. S. R. and Britain, is making very rapid headway.

The first five-year plan came into operation in 1934, and since that date 11 factories have been completed, whilst six others are in course of construction. The factories completed are producing textiles, sulphur, glass, anthracite, including briquettes, attar of roses and cardboard.

Those in the course of construction will produce textiles, paper and cardboard cellulose, iron and steel, cement and chloride.

Mining has received a tremendous impetus, due to the rearmaments programme and the grant of a credit of £10,000,000 under the Anglo-Turkish Guarantee Agreement. State railways and road transport facilities are also making considerable progress with the United States are good is not true, for the Americans have protested against the seizure of the steamer 'City of Flint,' and the American Government has insisted on Berlin and Moscow explaining this act. Thus as soon as Herr Ribbentrop finished his speech he heard statements contradicting him.

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# The Cultivation of Science By Muslims

(Continued from page 1)

We have caused springs of water to gush forth therein that they may eat of the fruit thereof, and their hands made it not. Will they not, then, give thanks? (XXXVI: 33-34).

Repeated appeals have been made in the Quran to study the celestial phenomena, with special reference to the revolutions of the planets in their orbits and their measurements, the alternation of day and night, and so on. So says the Quran:

"And among His signs are the night and the day and the Sun and the Moon." (XLI: 37).

"He, it is Who appointed the Sun a splendour and the Moon a light, and measured for her stages, that ye might know the number of years; and the reckoning. Allah created not all that save in truth. He detaileth the revelation for people who have knowledge." (X: 6).

"He is the Cleaver of the day-break, and He hath appointed the night for stillness, and the Sun and the Moon for reckoning. That is the ordinance of the Mighty, the Wise." (VI: 97).

"And the Sun runneth on to a term appointed for it (or, the termination of its course). That is the ordinance of the Mighty, the Wise." (XXXVI: 37).

(It was discovered in the 19th century that the Sun with the whole solar system is running with a very high velocity towards the Dog star to a term appointed for it).

"And for the Moon We have ordained stages till it becomes again as an shrivelled palm-leaf.

It is not for the Sun to overtake the Moon, nor doth the night outstrip the day; and all float on in a sphere." (XXXVI: 34-39).

This signifies the movement of our solar system in space.

Several references to the problems of physics have already occurred in passages quoted in connection with other subjects. Here I might quote only two particularly beautiful passages relating to the phenomenon of light and heat.

"Hast thou not seen how thy Lord hath spread the shade—and if He willed He could have made it still—then We have made the Sun its pilot; Then We withdraw it unto Us a gradual withdrawal?" (XXV: 45-46).

Count Ramford describes heat—a form of energy that could be produced by mechanical work. How beautifully the Quran explain it long before:

"He hath made for you fire from the green trees, and behold: ye kindle from it." (XXXVI: 79).

Other particularly remarkable passage refers to the principles of rostatics:

"Have they not seen the birds obedient (to the Law of Allah) in mid-air? They holdeth themselves Allah. Lo! therein, verily are portents for a people who believe." (XVI: 79).

In short, the Glorious Prophet of Islam, spiritualised science by including its acquisition among the duties of a Muslim. He placed the study of science on a level higher than worship, thus pointing to the fact that pleasure obtained by worshipping the Creator is increased according as one's knowledge of His creation increases. I may cite here a few sayings of the Holy Prophet relating to this phase of his teaching. He said:

"One hour's meditation on the work of the Creator is better than seventy years' prayer." He said:

To listen to the instruction of science and learning for one hour is more meritorious than standing up in prayer for a thousand nights." He said:

"To listen to the words of the learned and to instil into the hearts the lessons of science is better than religious exercises."

Inspired by these exhortations of their Teacher, the Muslims focussed their attention on the cultivation of philosophy and science. But to talk of learning and wisdom before a savage and ignorant world and to present a rational religion which cuts at the very roots of credulity and superstition, was no easy task. Hence if on the one hand the Arabian Prophet had to count with the wild opposition of the savage hordes of Arabia which could be made to subside only after years of wise and patient handling, his followers had also to face similar situations wherever they went.

Europe, which is intoxicated to-day with material progress was then chained in the fetters of superstition and rendered meek submission to the idol of church authority. The dignitaries of the Church, whose very first basic doctrine was "beyond the most extended limit of human intellect fully to comprehend" and "a profound mystery" in the words of Dr. Robinson and thus beyond the reach of reason perceived in the intellectual movement of Islam and its rational religious spirit was a real danger to their dogmas and their personal prestige. The rational spirit of Islam and the dogmatic teachings of the church could not be reconciled. Consequently the whole Christendom rose like one man to thwart and throttle the Islamic civilization, not with the weapons of logic but with fire and sword, with the result that though the cultivation of learning had been one of the main factors in the scheme of Muslim society from the very first, the followers of Islam had to spend one full century in breaking up the forces of opposition before they could find a safe and cool atmosphere for their intellectual mission.

The first foreign intellectual current which Islam experience latter setting its foot beyond the territory of Hedjaz was Greek Philosophy and Science, which owing to lack of patronage and indifference, nay violent opposition of the Christian Church, was more dead than living and Muslims, who had been taught by their Glorious Teacher that "All knowledge was the lost property of the Believer, he should take hold of it wherever he finds it," devoted themselves with full enthusiasm to their study and soon mastered them. Draper, the reputed historian of Europe, in his remarkable book: "Conflict between Religion and Science" refers to this fact in these words:

"In less than a century after the death of Mohammed translations of the Chief Greek Philosophical authors had been made into Arabic."

And these were only the beginnings of a great movement. The scientific spirit of Islam manifested itself at its full when the Abbasids came to power in Baghdad, and the Muslim nation which had till then won laurels on the battle-fields busied herself heart and soul in intellectual pursuits. A modern Muslim historian, the *Re. Hon'ble Syed Ameer Ali, P. C.* in *The Spirit of Islam* (page 370) refers to this fact in these eloquent words:

"Each great nation of the world has had her golden age. Athens had her Periclean era; Rome her Augustan age; so too had the Islamic world its

epoch of glory; and we may with justice look upon the period which elapsed from the accession of Mansur to the death of Mutazid-billah, with only a brief intermission during the reign of Mutawakkil, as an epoch of equal, if not of superior greatness and magnificence. Under the first six Abbasid Caliphs, but especially under Mamun the Moslems formed the vanguard of civilization. The Saracenic race by its elastic genius as well as by its central position,—with the priceless treasures of dying Greece and Rome on one side, and of Persia on the other, and India and China far away sleeping the sleep of ages,—was pre-eminently fitted to become the teacher of mankind. Under the inspiring influences of the great Prophet, who gave them a code and a nationality, the Saracens caught up the lessons of wisdom from the East and the West, combined them with the teachings of the Master, and started from soldiers into scholars."

"The Arabs," says Humboldt, "were admirably situated to act the part of mediators, and to influence the nations from the Euphrates to the Guadalquivir and Mid-Africa. Their unexampled intellectual activity marks a distinct epoch in the history of the world."

Though there is not a branch of knowledge which is not indebted to the Muslims, I shall, owing to the shortness of time at my disposal, confine myself only to some important sciences by way of illustration and it shall reveal to you that they not only made a great advance in the realm of science but were proud originators of many of its branches.

## EGYPT

### Mufti Supports Democracies!

According to the "Times" Bagdad correspondent, although the ex-Mufti's visit aroused excitement among the small circles to whom it became known it appeared to cause hardly a ripple of emotion among the general inhabitants of the city.

The absence of excitement suggests that the Government have the internal political situation well in hand.

The correspondent adds that well informed opinion appears to expect from the Mufti a general pronouncement favouring the Democracies' war aims, but making it clear that the Arab claims in Palestine must not be postponed indefinitely.

"A declaration in the former sense," concludes the correspondent, would undoubtedly checkmate the German wireless propaganda which has been portraying in lurid colours the alleged ill-treatment of the Mufti during his exile in the Lebanon."

### Model School

It is reported that the scheme for the establishment of a model secondary school is now being reconsidered, and a decision will shortly be taken in the matter.

It was during Aly Maher Pasha's tenure of office in 1936 that the establishment of such a school was planned.

It should not be thought that the school will be reserved for the sons of rich families, for 25 per cent. of the students will be given free scholarships.

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Maradana  
Dematagoda Stores  
Dematagoda  
Sandira Vilas,  
5, Panchikawatte Road  
Sithy Stores,  
123 Deans Road, Maradana  
A. S. Sangarapillai & Bro.  
No. 6, Adamali Buildings, Colombo  
Huzaira Oilman Stores  
No. 3, Kuruwe Street, Colombo  
A. Sheik Abdul Cader  
208, Second Cross Street, Colombo  
S. K. Suppiah Pillai  
7, Sea Street, Colombo  
K. M. Haniffa  
69 Dam Street, Colombo  
Lourdes Stores  
272 Messenger Street, Colombo  
Jaffna Grocery Stores  
(Opposite Fort Railway Station)  
105 Norris Road, Colombo  
Kandiah Grocery Store  
47 Norris Road, Colombo  
M. B. M. Makeen  
Munsoor Buildings,  
Main Street Colombo  
M. J. Velhanayagam,  
107 Keyzer St. Colombo  
Lalitha Stores  
140 Prince St. Colombo.  
N. Pedru Pillai  
Norris Road, Colombo  
Mahthoom Stores  
261 Norris Road, Colombo  
S. Sanmugam Pillai  
311 Main Street, Pottah  
Muslim Library,  
Br. Age Street, Slave Island  
Or direct from The Manager,  
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# Musings Of Pensioner--XXI

(Continued from page 1)

what he thinks is the correct solution, and he has posed this question to see if I can ever rise to the mark that he has himself placed as the highest limit that men like myself can ever hope to reach. To this writer I would answer as follows: If any one were to ask me, how many stones there were in the wall round my garden, the best answer I would give would be to refer the questioner to the contractor or mason who built my wall. Various reasons have been given by ingenious persons for the number of these *rakats*; for instance, some say that the prayers offered five times during a day were made up of the prayers offered by the other Prophets who had only to offer one of these prayers, namely, Adam, Noah, Abraham, Moses and Jesus.

But of one thing this writer can be sure, namely, that whatever has been ordained by God is for the best of reasons. It is a curious fact that in the *Surathul-Fathia* as regards the word *Alhmd*, each letter can be taken as the root word in Allah, Gibreel, Hawwa, Muhammad (O.W.B.P.) and Adam and that the *Abjad* total of this word is 83.

Further we have to utter this Sura 17 times a day and the numbers 83 and 17 added together (not multiplied) total 100, which is the *Abjad* number corresponding to "Q" the root word of Quran, which letter occurs once in this sura in the sentence *Strathul-Mushakeen*.

### A Correct Conception of Tauheed is Essential to Remove Doubts

If the doctrine of *Tauheed* is correctly understood by my readers they will have no trouble in answering any such conundrum. There is our *Rasulullah's* announcement in the Hadith that a person's act must be judged by the *niyyah* or intention underlying the act. The doctrine of *Tauheed* requires each of a Muslim's acts to be dictated *illahi*. This is clearly brought out by the magnificent sermons of the great Kutub Syedina Abdul Cader Jilani which you have been recently publishing.

The Quran repeatedly emphasizes the fact that anything that distracts the mind from God is sinful and harmful to man. For instance, see the *Surathul-Jinnat*. Why is anything sinful or wrong according to Islam? Whatever God has forbidden is sinful and harmful, because He alone has the power to make laws and define their limits (see 21-23). God may have done this directly—as in the Quran; or indirectly—as in an authentic Hadith. There is the further corollary that whatever God directs man to do—he must do it; if he fails to do it, his breach is sinful and harmful.

In no other religion that I know of, has it been so clearly laid down that drinking or intoxication of any kind, fornication, adultery, gambling, Lotteries, usury, tale-bearing, eating of forbidden food, defamation, etc., are all gross sins. We can even now see how eternally true God's laws are; communism has become a world menace in opposition to usury-levying capitalist countries. A Muslim may be married to four wives according to Islam and yet you will very rarely see any slackening of his moral fibre, except that the cares of four families will soon knock the bottom out of all his romantic feelings. But let him commit adultery or fornication and you will notice increasing signs of degeneration day by day. Similarly with the laws relating to food. No human or animal life can be kept going without another life being sacrificed and deprived of its existence, for plant life is life in the full sense of the term.

Killing an animal or even a plant causes untold agony and physical pain to that animal or plant (see Dr. Ross's experiments). What right—moral or

otherwise—has a man or woman got to put to death a beautiful innocuous animal, to shed its blood in the cruellest manner possible, in order that he or she may gorge himself or herself on its flesh, and to lap its blood? Can anything be more loathsome and foul than the fact that we human beings, including the daintiest ladies, have to make cemeteries of ourselves and entomb the carcasses of animals in our stomachs in order that we may live! I wish beautiful, handsome ladies were made to see how oxen and sheep and goats and fowls are killed before they are daintily cooked to afford them delicious morsels to be masticated by their canine teeth covered over by their flower-like lips.

The same remarks apply to plants; God alone knows and the particular plant or fruit what pain and agony it has to suffer when it is dismembered or cut to enable it to be roasted, boiled, cooked or munched. All this talk of the sin of killing animals by the followers of some religions seems to me to be all moonshine, because these same people commit cruelty of the same category when they kill plant life in order to eat it. Each breath that we breathe kills myriads of tiny life organisms; similarly each sip of water kills thousands of life. The only right we have (if we have any right at all) to kill animals in order to eat them cannot be based on any moral or artificial ground. It can only be justified when it is allowed by the Creator who created all of us. Therefore we must observe the limits which He in His wisdom has set forth (9: 112). If we transgress them knowingly, we must pay the penalty by a loss of faith in Him or in other words by becoming non-Muslims.

If my words are doubted, I would ask my readers to observe the conduct of Muslim students who leave their homes to pursue their studies in Europe. They leave their native shores good Muslims, but most of them return with their Islamic faith destroyed and thorough unbelievers at heart.

What is the cause of this backsliding? What else is it due to, than the consumption of European food forbidden in Islam?

Thereafter if such a person ever comes back to the faith of Islam it can only be due to God's mercy and His Grace, sometimes administered through the agency of heartrending disasters and calamities.

I would boldly say that any so-called Muslim who consciously and knowingly eats meat, not slaughtered as Islam requires, will not have one spark of Islam in his soul. That is why I profoundly distrust Muslims who make a prolonged stay in non-Muslim countries.

### Rearing of Dogs And Use of Music.

If these principles are understood we can apply them to the rearing of dogs and the use of music.

The Quran speaks of hunting as allowed except during the pilgrimage. Now dogs can be trained to hunt or domesticated as watch-dogs to protect human beings from robbers and wild animals. On the other hand the Hadith refers to dogs as unclean and to the fact that angels shun houses occupied by dogs. If we keep these two injunctions in mind, we can easily judge the culpability or otherwise of Muslims who rear dogs from the intention underlying such domestication. If a Muslim were to keep dogs in his or her bed-room and living rooms and keep fondling them and petting them and kissing them forever as I have seen non-Muslims do, he or she would be doing a sinful act, by transgressing the legitimate limits set by God and no one will run the further risk of committing other and graver crimes which need not be particularised except to say that they are to be found

in the Penal Code. If you transgress the bounds set by God you may fall an easy victim to the onslaughts of Satan. Chapter V verse 4 of the Quran refers to hunting dogs.

Bukhari mention a Hadith (41-3) as follows:—"Sufyan Ibn Abi Zuhair reported as follows: "I heard the Messenger of Allah may peace and the blessings of Allah be upon him, saying: "Whoever keeps a dog which does not serve him in keeping watch over cultivated lands or goats, one *qirat* of his reward is diminished every day."

"The man who reported from him said—Hast thou heard this from the Messenger of Allah? He said, Yea, by the Lord of this Mosque."

Similarly with regard to music, on which point my readers may consult Chapter XII of Book II of *Mishkat-ul-Masabih*.

What will my readers' opinion be, of a Muslim who neglects all the ordinances of Islam and spends his time in listening to the erotic, salacious, dance songs one can always listen in to in modern times? What will their opinion be, on the other hand, of a Muslim who, to soothe his mind, after he has complied with Allah's rules regarding prayers listens to a song in praise, of Our Holy Prophet or even Schubert's *Serenade* or his *Ave Maria* or a nocturne of Chopin.

It requires real culture and education before one can appreciate what is known as classical music. On the real educative effect of music of the first rank I need not say much except perhaps to refer to one of Henrich Heine's descriptive prose poems which I read long ago.

To sum up, if only a Muslim will follow the example of the youngest of the seven sisters mentioned above and learn to yearn, to love and to care only for the Almighty Allah, he will find the whole world at his feet, including those who run after or are attached to this

world. Islam—a simple religion, but at the same time it is beset with the utmost difficulty for the goal can only be attained by reading a very sharp, narrow and slippery path, sharp as a sword's edge and of no more breadth than a hair split seven times, the *Strathul-Mushakeen*.

Let me take a simple example. Suppose each of us Muslims had a powerful friend with the wealth of Lord Nuffield and the political power of the great Mahatma Gandhi, to whom we can always run for assistance, comfort, solace and advice, and who will always be of service to us in our distress and calamities and poverty.

But God is infinitely more powerful than this combination with none of their defects, and high above the continued assaults of that powerful spirit of Evil, Iblis, to which Lord Nuffield and Gandhi are exposed.

Allah says in chapter 2 verse 186:

"And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me; so they should answer My call and believe in Me that they may walk in the rightway."

In verse 153 of the same chapter Allah says:

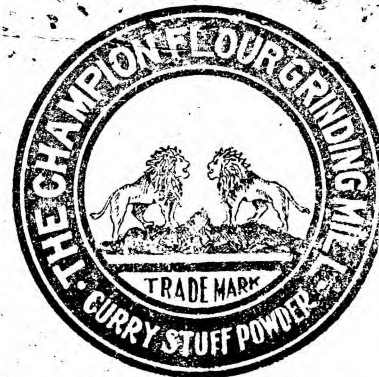
"O you who believe! seek assistance through patience and prayer; Surely Allah is with the patient."

As Allah is so Pure and Holy, He will not tolerate any hypocrisy which is the result of doubts or self-seeking or indulgence in "Low desires" and therefore God says in verse 135:

"And we will most certainly try you with somewhat of fear, and hunger and loss of property and lives and fruits; but give good news to the patient."

This is the foundation of the simple doctrine of *Tauheed* in Islam, which learned theologians and Mullas have invested with so much mysterious hair-splitting logic and verbiage.

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