

The

Star of Islam

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

Read
"The
Star of Islam"
the Most Popular
Muslim
Paper in Ceylon

Advertise in
"The
Star of Islam"
the shop window
for
only high-class
goods

VOL. I. No. 28.

COLOMBO: SATURDAY, FEBRUARY 3, 1940.

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

MAN AND RELIGION.—II

The Different Stages In Life

By Q. A. RAB

"O MEN! Serve your Lord Who created you and those before you so that you may be abstinely pious, Who made the earth a resting-place for you and the heaven a canopy and sends down rain from the cloud then brings forth with it subsistence for you of fruits; therefore do not set up rivals to Allah while you know. And if you are in doubt as to that which We have revealed to Our servant (the Prophet), then produce a chapter like it and call on your helpers besides Allah if you are truthful. But if you do it not and never shall you do it, then fear the Fire whose fuel shall be men and stones, it is prepared for the unbelievers." 2:21-24.

IV—Carelessness to Regulate Conduct in Time Brings Misfortunes in Life

The sole intention of parent's appointing teachers for the education of their children is that they may be properly educated in suitable age and time and then enter the world and succeed in life and live happily. Now the boy who does not care to understand the good intention of his parent and does not obey the teacher and is unmindful of their warnings and admonitions and passes his valuable time without any care for his own future welfare, is sure to remain uneducated, fall in life and live miserably. This is a fact of facts and none can deny the truth of it. Such is exactly the case with all human beings in relation to Allah, the Creator and the Prophet, the teacher. "Whoever does good, it is for his own soul, and whoever does evil, it is against it; and your Lord is not in the least unjust to the servants." 41:46. If a man does not care to understand the intention of the Creator and obey Him and His Prophet but passes his life according to his whims, he is sure to meet misfortune in the long run.

V—Mission of all the Prophets Fundamentally Same

Allah is infinitely Merciful to man. He has made him the best of His all creations. It has therefore been always His intention to see that he may be guided in the right way. It is for this reason that He raised prophets from amongst all nations of the world from age to age. These prophets were His appointed teachers to mankind. Some of them were sent to particular tribes and were to guide them to the path of Allah. But the mission of all the prophets was fundamentally the same. They taught the people of their respective ages the Unity of Allah, what was right, what was wrong, what was to be shunned and what was to be acted upon and the like so that they might live with peace in this world and hope for salvation in the world to come. This is the real basis of Islam. It is not a new religion preached in Arabia in the sixth century, but it is as old as the human race on the earth. It was the religion of all the prophets from Adam

down to Jesus and Muhammad (May the Mercy and Blessings of Allah be on them). And it is for this reason that the Holy Quran emphatically declares:—"Surely the religion with Allah is Islam." 3:18; "Whoever desires a religion other than Islam, it shall not be accepted from him, and in the Hereafter he shall be one of the losers." 3:84 and "Surely We have sent you with the Truth as a bearer of good news and a warner and there is not a people but a warner has gone among them." 35:24.

VI—The Advent of the Final Prophet and His Mission

Human race developed and the right time came for the advent of the Last Prophet. "Muhammad, the master-prophet, the last or perfecting teacher of divine truth, the only guide to humanity, has the mission and authority to invite all mankind to his right path, has finished general religious education, his part is to unite all in one, to lead the human beings to their destination to the end of earthly journey. Therefore to follow him is salvation, bliss and perfection; those who submit to him will never be unhappy. He is the universal apostle of God, proclaiming His religion to all; his voice reached far and wide. He has arrived just in time to speak them who are capable of listening to him and of understanding him; their general intelligence and education being high enough, and his teachings were final and perfect."

"Belief in One God and the Prophethood of Muhammad is perfectly simple and reasonable. The life of Muhammad, his teachings, his character, his success against overwhelming odds, the good he did to his people and to the world at large, all demonstrate his divine mission." Those who know the history of the world before the advent of the Prophet can very easily understand that it was He Who created the modern world and the advancement in every walk of human life was the result of his teaching.

"Muhammad is no more than a Prophet." 3:143: "We have not sent

(Continued on page 7)

NOTICE

To Readers and Subscribers

We regret we are compelled, owing to the outbreak of war and the consequent rise in the prices of materials used in printing, to give notice to our readers that from 1st March, 1940, the price per copy of the paper will be raised from 5 cents to 10 cents for future subscribers and for weekly sales. As regards subscribers who have already subscribed to this paper for their yearly copies, the price will be the same as before—i.e. 5 cents per copy.

We hope to announce shortly, a scheme under which the management and printing of the paper will be placed, on a better footing, to enable the management to issue the copy twice a week and to include matters of interest to the local Muslims on subjects other than religion, Islamic culture, etc.

"Jamiat Shubban Al-Muslimeen"

offers Jamiat's Silver Medal to any person who writes the best essay on any one of the following:—

1. The greatest man of the Muslim world.
2. How to achieve communal peace.
3. The best way of propagating Islam.
4. The greatest movement of the Muslim world.
5. The greatest need of the Muslim.

The essay must be in English. It must be either typed or in clear handwriting. It must not be more than six foolscap pages. It must be addressed to the Editor, "Shubban's Voice," 138, Nagdevi Street, Bombay 3. The Editor reserves the right of publishing one or all the essays received. The essay must reach the Editor on or before the 15th of February, and the result will be announced on 29th of February, 1940. The Editor's judgment will be final.

WHAT IS ISLAM?

By M. A. RAHMAN

(Formerly Known As A. W. L. Vankulenburg)

Islam The Religion of Peace: The word Islam literally means: (1) Peace; (2) they way to achieve peace; (3) submission, as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

Object of the Religion.—Islam provides its followers with the perfect code, whereby they may work out what is notable and good in man, and thus maintain peace between man and man.

The Prophet of Islam.—Muhammad, commonly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, i.e. the followers of Islam, accept all such of the world Prophets, including Abraham, Moses, and Jesus, as revealed the Will of God for the guidance of humanity.

The Quran.—The Gospel of the Muslim is the Quran. Muslims believe in Divine origin of every other sacred book, inasmuch as all such previous revelations have become corrupted through human interpolation, the Quran the last Book of God, came as a recapitulation of the former Gospels.

Articles of Faith in Islam.—These are 7 in number. Belief in, (1) Allah; (2) Angels, (3) Books, from God, (4) Messengers from God, (5) The Hereafter, (6) The Preameasurement of God and evil, (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in Heaven. State after death is an image of the spiritual state in this life.

The sixth article of Faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Preameasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

Pillars of Islam.—These are 5 in numbers.—

- (1) Declaration of Faith in the Oneness of God, and in the Divine Messengership of Muhammad, (2) Prayer, (3) Fasting, (4) Almsgiving, (5) Pilgrimage to the Holy Shrine at Mecca.

(Continued on page 3)

Women's Section

Some Stories From The Masnavi Retold

Hidden Spiritual Truths

By MISS LUBNA KHALEEL

MAULANA Jalaludin Rumi, the author of "The Masnavi," was one of the most famous Persian mystics. He was born in 1207 A.D. at Balk, and the high position he has occupied among Sufis is indicated in the following lines written of him by his son Valad.

"Wot ye well, Movlana is of saints the Pole;
Whatsoever thing he sayeth, do in whole.

All his words are mercies from the Heavenly King;
Such that blind folks' eyes were opened, did they sing".

"He died," to use the words of Mr. F. Hadland Davis, "at Quonia in 1273 A.D. praising God and leaving to the world a vast store of spiritual knowledge and many wise instructions to his son, Bahauddin Valad. It is gratifying to note that at the death of Jalal his mourners were of all creeds. A Christian was asked why he wept over a Muslim grave, and he replied: "We esteem him as the Moses, the David, the Jesus of our time; and we are his disciples, his adherents." This was indeed a splendid and worthy tribute to the memory of so great a man.

In "The Masnavi" the author teaches great spiritual truths in the form of tales and disquisitions. It is a poetic work said to have been composed under the effect of inspiration. The reader often encounters difficulties in the work, the principal of which is the subtlety of the author's thoughts and the obscurity of his expression. Here are four of the tales divested of their lyrical and philosophic trappings and told in a simple, understandable manner.

The Story of Shaikh Ahmad

Shaikh Ahmad, was reputed for his generosity. And by his generosity he was always in debt. He borrowed from the rich and gave to the poor. With borrowed money he built a monastery. And God invariably settled his debts through unexpected quarters, for he was a great and holy man—a Sufi saint.

Shaikh Ahmad at length lay on the point of death. Several of his creditors were round him. They were embittered at the thought of losing their money. And the Shaikh said to himself: "How suspicious these people are! Surely God has four hundred gold dinars!"

Just then on the street outside a boy was crying his "halva" for sale. The Shaikh directed his servant to purchase the boy's entire stock. The boy demanded half a dinar and a few odd coins. But the purchase was agreed upon for half a dinar. Whereupon the Shaikh signified to his creditors to eat and enjoy the delicacies. And they did.

Now the boy wished to have the money. But the Shaikh answered that he was a debtor and had no money. The boy then threw the tray on the ground and wept bitterly and long. He cursed all Sufis for the trick played on him. And his outcry drew many people to the spot. The boy drew nearer to the Shaikh and said "O wicked Shaikh, know for certain that when I return empty handed, my master will beat me to death."

The creditors said "You have taken our money, and you are taking our grievances with you to the next world. Why then add to your wrongs?" And till the after-noon prayer time the boy wept. The creditors watched the Shaikh with ungenerous thoughts. The Shaikh was unmoved and covering his face awaited his end.

Just at the prayer-time a servant arrived with a tray in his hands bearing a gift to the Shaikh from a wealthy man. He first paid his respects to the Shaikh and then handed the tray.

When the tray was uncovered, there were four hundred dinars on one side and half a dinar on the other.

The people were amazed at this. "O Chief of Shaikhs and Kings of the Path, what miracle is this. Pardon us for our foolish words. We did not know. We failed to profit by the example of Moses who was shamed by unbelief in Khizr."

The Shaikh forgave them and explained that he petitioned God and He answered. "Although the money involved was little, yet it required the cries and tears of the boy before Allah showed his Mercy. Likewise if one wishes to have the privilege of divine knowledge, he must first fit himself for it by purifying himself with tears."

2. The Story of the Quest After the Tree of Life

A learned sage once declared that in India was a wonderful tree. Whoever ate its fruit would not grow old or die. A certain king learnt of this from a credible person. And he longed to discover the tree. From his court, therefore, he sent a trustworthy courier to India in search of this tree.

The courier scoured every nook and corner in India. No place did he leave unsearched. But his efforts were of no avail. Some people laughed at his folly. Others sportively slapped him. Still others extolled his intellect in derision. At last, wearied and disappointed buffeted and scorned at, he made to return to the king.

But at this stage of his quest, there was in that place a learned Shaikh, who was a reputed Sufi. The courier in his despair decided to go to the Shaikh and seek his advice and blessings. With tearful eyes he approached the Shaikh. "What is the cause of your sorrow, my son?" asked the holy man.

"O Sire," answered the courier, "there is a tree in the world, the fruit of which possesses the same qualities as those of the water of Life. The King sent me in search of it. I have

(Continued on page 3)

Children's Corner

The Enemy Attempt To Kill The Holy Prophet

Dear Girls and Boys,

The Meccan spy had already spread the news of this conference through the city. Astounded at the temerity of the Prophet and his followers, the Korash proceeded in a body to the Caravan of the Yathribites to demand the men who had entered into the pledge with him. Finding no clue, however, as to the persons who had taken part at the meeting, they allowed the caravan to depart unmolested. But this apparent moderation on the part of the Korash formed only a prelude to a furious persecution of the Prophet and his disciples. The position of the latter became every day more and more perilous. The Prophet fearing a general massacre, advised his followers to seek immediate safety at Yathrib; whereupon about one hundred families silently disappeared by twos and threes from Mecca and proceeded to Yathrib, where they were received with enthusiasm. Entire quarters of the city thus became deserted; and Otba, the son of Rabia, at the sight of these vacant abodes, once so full of life, "sighed heavily," and recited the old verse: "every dwelling-place, even if it has been blessed ever so long, will one day become a prey to unapproaching and bitter grief." The son of the Prophet added: "O Allah! in the name of the Son of Mary, who was crucified for our sins, and of the Holy Spirit, who descended upon the Virgin Mary, and of our Lord, who is the Most Gracious and Most Merciful, I beseech Thee to send down upon me the Holy Spirit, as Thou didst send it down upon the Prophet of Thy Mercy, Jesus, the Son of Mary."

Throughout this period, when the storm was at its height and might at any moment have burst over his head, the Prophet never quailed. All his disciples had left for Yathrib, alone he remained bravely in his post with the devoted Abu Bakr and the venerable Aun Bakr.

Meanwhile the clouds were gathering fast. Fearful of the escape of the Prophet an assembly of the Korash met in all despatch in the town-hall, Darun-Nadwa, and some chiefs of other clans were invited to attend. The matter had become one of life and death. Stormy was the meeting, for fear had entered their hearts. Imprisonment for life, expulsion from the city, each was debated in turn. Assassination was then proposed; but assassination by one man would have exposed him and his family to the vengeance of blood. The difficulty was at last solved by Abu Talib who suggested that a number of courageous men, chosen from different families, should sheath their swords simultaneously in the Prophet's bosom, in order that the responsibility of the deed might rest upon all, and the relation of Muhammad might consequently be unable to avenge it. This proposal was accepted, and a number of noble youths were selected for the sanguinary deed. As the night advanced, the assassins posted themselves round the Prophet's dwelling. Thus they watched all night long, waiting to murder him when he should leave his house in the early dawn, peeping now and then through a hole in the door to make sure that he still lay on his bed. But, meanwhile, the instinct of self-preservation, the instinct which had often led the great Prophet of Nazareth to evade his enemies, had warned Muhammad of the danger. In order to keep the attention of the assassins fixed upon the bed, he put his own green garment upon the devoted and faithful Ali, bade him lie on his bed, "and escaped, as David had escaped through the windows." He repaired to the house of Abu Bakr, and they fled together unobserved from the inhospitable city of his birth. They lay hid for several days in a cavern of Mount Hour, a hill to the south of Mecca.—Your friend, THE EDITOR.

in the name of ALLAH
for this dead person
'Allah-u-akbar.'

(To be continued)

Simple Lessons In Islam

BY

HIS HOLINESS MAULANA MOHAMED
ABDUL ALEEM SIDDIQUI

and

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

Performance of Prayer

8. Q. How many rak'ats are obligatory in Salat-ul-Juma'?

A. Two rak'ats are obligatory in Salat-ul-Juma'.

9. Q. When is Salat-ul-Juma' offered?

A. Salat-ul-Juma' is offered in congregation only on Fridays, in place of Salat-ul-Zuhr.

10. Q. How is Salat-ul-Juma' offered?

A. The priest at first delivers two *Khutba* or Sermons to the congregation. Immediately afterwards led either by the priest or any other person who has been appointed, as *Imam* or leader, the congregation offers two rak'ats of Prayers.

11. Q. What should a worshipper do if he fails to attend the congregational Salat-ul-Juma'?

A. If a worshipper fails to attend the congregational Salat-ul-Juma' he should offer the usual Salat-ul-Zuhr instead.

Fard Al-Kifaya Prayer.

12. Q. What is a Fard-al-Kifaya Prayer?

A. A Fard-al-Kifaya Prayer is one which is obligatory on the general body of Muslims. The obligatory character is removed when any Muslim of the place concerned offers it.

13. Q. What is the Fard-al-Kifaya Prayer that you know?

A. The Fard-al-Kifaya Prayer I know is Salat-ul-janazah or Prayer for the repose of the Dead. Salat-ul-Janazah.

14. Q. How may Salat-ul-Janazah be offered?

A. Salat-ul-janazah may be offered alone or in congregation. It is offered in congregation as follows:—

(1) The body of the deceased is placed in a coffin with his face turned towards *Ka'ba* and the *Imam* standing by its side with the intention (*niyyat*) of offering Salat-ul-janazah for that particular dead person says *Allah-u-akbar*. The congregation follows his lead. The usual *niyyat* for Salat-ul-janazah is i.e. I pray four *thakbirs* of Salat-ul-janazah with the *Imam*

Letters To The Editor

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

How To Check Mosque Disputes

Sir,—It was not very long ago that I read of a mosque dispute somewhere in Ceylon. I find these mosque disputes arise as a result of the ignorance of the laws of Islam. Most of these mosques are in charge of the so-called "lebbais" who are only able to read the Quran and who are unable to understand the actual meaning of what is written in it. Such people trying to preach something is just like the blind leading the blind. They do not know what their fate is. It would be far more better if all these mosques appoint well qualified 'alims' as the heads of the mosques: then and only then will the number of such mosque disputes and irregularities dwindle and then alone can there be a peaceful atmosphere. To bring this into execution the Muslim leaders of Ceylon should form a committee wherein they should discuss various matters and try to improve the conditions of the people. This committee should manage the mosques with a local trustee or two to manage affairs locally. The above committee should appoint well qualified alims to all mosques. If this is done, all will be well and the Islamic laws adhered to. The alims thus appointed should not be paid a petty sum of about Rs. 10/- or 15/-. They are human beings. They must live, and the "brute must be fed." Such being the case, a familled alim should be paid well, even if he is single, he deserves a very good salary instead of a paltry sum. In this connection the other communities are better. They respect and honour their religious heads and the heads of churches, etc. On the other hand, what do some Muslims in certain towns do? They scandalize an alim and say that he is a thief, come to grab money from the people. The ulema should be revered and respected, for the Prophet himself has said: "Al ulema ummathi ka anbiase bani Israel." Such being the hadis, what do we see or hear?—Everything happening quite contrary to what was preached, centuries ago, by the Prophets for the benefit of mankind.

Religion among certain Muslims has gone to the nearest gutters and their only religion is "Leadership" and their God is "Money." Thus the tables have turned. This is entirely due to the religious apathy as a result of which the ulema are not cared for today. Today a poor alim is a nonentity in social life. Even the madrasas, today, breed would-be paupers for when the students come out from the madrasas, they are not cared for and are consequently forced to go a begging in order to earn their livelihood.

Some of the troubles in most of these mosques are entirely due to the ignorant but rich "Leaders" who give religion only a secondary thought. Such leaders should be cast-away, and I am afraid if such troubles as the recent one occur repeatedly the government might have the control of the mosques concerned: What a shame or what a disgrace it will be to the community. The whole blame lies upon these leaders who have not even tried to give the alims a good place in social life. As a result, the alim is uncared for and the Prophet's commands are not obeyed. Consequently Mauseebath befalls.

I do hope that Mr. Akbar will take up the whip of Omar and be more "vehement" in forcing the Ismaeels and the like to obey the religious injunctions as preached by the Prophet (O. W. B. P.).

Yours, etc,
M. M. SALEEM.

Uva. 30-1-40.

Some Stories From The Masnavi Retold

(Continued from page 2)

sought for it for many years without avail. Only the derision of people greeted me everywhere in the course of my quest.

The Shaikh was amused and said "O simple man, that tree is the tree of knowledge which is in the garden of the soul of the sage."

3. The Story of a Fool

A certain man was once accompanying Jesus, and on passing a deep hollow beheld some bones therein. He wished to do a kindness by restoring life to these bones and requested Jesus to teach him that Word by the utterance of which he raised the dead to life.

But Jesus would not. Such a thing was beyond the man. It required the absolute purity and perfect spiritual knowledge of the Prophet or the Saint. So Jesus answered: "If you had the rod of Moses, could you change it into a serpent?"

Whereupon the man said that if he was not fit to utter that sacred word, would Jesus do so and restore the bones to life. And Jesus was puzzled. Why is this fool, he mused, so anxious about those bones instead of employing a holy guide to bring his own dead spiritual self back to life.

And God provided the answer. He whose original nature was bad and alien to God's grace, is bad in this world too and finds shame and adversity. A man reaps what he sows. If he sows seeds of thorny brambles in this world, you will not find him in a rose-garden: "A rose in his hand becomes a thorn, a friend becomes a serpent. He transforms the good into bad, unlike the pious man who changes the bad into good.

The young man was persistent. So Jesus uttered the Word, over the bones, and up sprang a black lion. The ferocious beast forthwith destroyed the man with a stroke, tore his head, and scattered the contents.

Jesus asked the lion why he struck the man so hastily "Because he disturbed you" was the reply. "Why did you not drink his blood," he questioned again, and the beast answered that there was no further allowance of food in what God had apportioned to him. He destroyed the man only as a warning to people.

4. The Story of Luqman

Luqman was a slave. But he was so faithful, good and pious, that his master liked him better than his own son. His master also knew that though Luqman was a slave in the ordinary sense of the term, he was in truth a master, master of himself and worldly desires. But Luqman desired to continue in his service so that none might know his secret.

The master's reverence and affection for the slave were very great. He would never partake of any food brought to him until Luqman had first tasted thereof. He used to revel in eating Luqman's leavings. If the latter did not eat the food, he would throw it away. And so things went on thus for a long time.

One day a water-lemon was brought to the master. He immediately sent for Luqman. On his arrival the master cut a slice and gave it to Luqman who ate it with such that the master continued giving him seventeen slices in succession. When only the eighteenth and last slice remained the master said he would eat it himself and know how sweet the lemon was. But on eating it the bitterness of it blistered his tongue and burnt his throat. And he was stupefied for while, he was surprised that Luqman had eaten the seventeen slices so joyfully and asked for an explanation. And the slave answered: "I have eaten so much from your bountiful

hand that I am bent double with shame. When suddenly I received one bitter thing from your hand, I was ashamed to make you acquainted with it. Since all the parts of my body have grown through your bounties, if I cry out and complain on account of one thing which is bitter.

May the dust of a hundred roads be on all parts of my body! It has received of your sugar-giving hand; how could that sweetness allow any bitterness in the lemon.

"Shubban's Voice"

J'miat's Monthly Organ

Has been revived and will be published on the 15th of every English month. The first issue of the year is already published and widely distributed. The future issues are going to be much better than the previous ones.

The subscription is Rs. 2 - for members.

Non-Muslims public institutions, students and deserving cases

Re. 1 - only.

No V. P. P. system. Specimen copy gratis on application.

Write to:—The Manager, "Shubban's" Voice, 133, Naglevi Street, Bombay 3.

What Is Islam ?

(Continued from page 1)

Attributes of God.—The Muslims worships one God The Almighty, The All-knowing The All-Just, The Cherisher of All the Worlds The Friend The Guide, the Helper. There is none like him. He has no partner. He was neither begotten nor has He begotten any son or daughter. He is indivisible in Person. He is the Light of the Heavens, and the Earth, The Merciful, The Compassionate, The Glorious, The Magnificent, The Beautiful, The Eternal, The Infinite, The First and the Last.

Faith and Action.—Faith without action is a dead-letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden and none can expiate for another's sin.

Ethic of Islam.—"Imbue yourself with Divine Attributes says the noble Prophet. God in the prototype of man, and His Attributes from the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

Capabilities of Man in Islam.—The Muslim believes in the inherent silliness of man's nature, which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

"Three Lions" is a first-rate Swadeshi product.

A. R. A. RAZIK, M.S.C., M.M.C.

Read the opinion of Ceylon Celebrities about "Three Lions".

"Hajara-Villa,"

Fareed Place,

Bambalapitiya South.

22nd May, 1939.

I will always appeal to all those who smoke or sell cigarettes to pay special attention to "Three Lions" as a first-rate Swadeshi product produced by 100% Ceylonese Labour.

Messrs. Rothmans must have the support of Ceylon for their admirable ideals.

(Sgd.) A. R. A. RAZIK

Rothmans hold similar recommendations from Sir Solomon Dias Bandaranaike, K.C.M.G., Sir J. C. Ratwatte, Chief Adigar, The Hon. Mr. S. W. R. D. Bandaranaike, Mr. D. S. de Fonseka, Deputy Speaker, etc., etc.



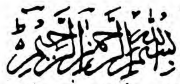
THREE LIONS

For Quality, Purity and Flavour!

The Star of Islam

A CULTURAL WEEKLY

COLOMBO: FEBRUARY 3, 1940.



The Kathi's Court

THE Muslims of Ceylon have secured in the Muslim Marriage & Divorce Ordinance a privilege and a right which we believe are unique in the history of those Muslims who are under foreign rule. By this Ordinance they were given the right of administering their own personal law by means of courts composed exclusively of Muslims.

Even the Muslims of India, with all their superior learning and other advantages, have not succeeded in wringing this concession.

This Ordinance is of such supreme importance for the Muslims of Ceylon that we can safely predict that it will either make or mar the Islamic community in Ceylon. When a law of this kind is introduced for the first time there is bound to be instances of its abuse and even of maladministration. There are all sorts of stories afloat of acts of injustice, of racial prejudice and even of bribery and other forms of corruption. Some of these rumours may be true. If so and if these instances continue and grow in number, as sure as the night follows the day, the Ceylon Muslims as a community are doomed. One of the greatest attributes of God is that of dealing justice and therefore a judge or Kathi is really representing GOD when he is administering justice. God says in Chapter 7, verses 180 and 181 as follows:—

"And Allah's are the best names, therefore call on Him thereby, and leave alone those who violate the sanctity of His names; they shall be recompensed for what they did.

"And of those whom We have created are a people who guide with the truth and thereby do they do justice."

One of ALLAH'S beautiful names is *Hakim* or the Judge and *Adl* or the Just. If the Kathi were to pervert and

pollute the streams of justice by allowing his prejudices, his hatred, his envy or other corrupt practice to sway his judicial decisions, can there be a graver violation of the sanctity of GOD'S names? It is for this reason that Our Holy Prophet in a Hadith stated that a Muslim kingdom, in which there was no justice, would soon crash, but a non-Muslim kingdom, in which there was the reign of law, would last for ever. It is inevitable that every court of law will attract and be infested by all the undesirable characters that this world can produce; touts the fabricators of false evidence, bullies to threaten witnesses and even to injure them. So it is nothing unusual if such characters are said to haunt the courts of some Kathis, but the most discouraging feature is that some of the rumours go so far as to state that one or two of the Kathis actually encourage them and even impress them into their service for purposes of their own. Other Kathis are said to give private audience to one or other of the litigants out of Court hours and even to give legal advice to them. There are also rumours that a few Kathis are swayed by the personality of the legal practitioners who appear before them and that the poor Muslim litigants are not given the justice which the Ordinance meant to give to all Muslims. These are the rumours that are current and there can be no doubt that many of them are probably false and have been spread by those who have been unsuccessful in their law suits. At the same time the volume of these tales is increasing and a timely warning to our Kathis that they are public officers and that their conduct is being watched very critically may not be out of place.

In Chapter 4, verse 58 ALLAH commands Muslims when they Judge between people, to judge with justice. In verse 105 Muslims are commanded to judge with truth, and in verse 135, we have this fine sentence:

"O you who believe! be maintainers of justice, bearers of witness for ALLAH'S sake, though it may be against your own selves or your parents or near relatives; if he be rich or poor ALLAH is most competent to deal with them both."

Reference may also be made to 7-29; 16-90; 67-25 and page 251 of Book IV of the *Mishkat-ul-Masbih*, edited by MAULANA FAZLUL-KARIM. Every Friday the Imam in every mosque in which service is held quotes from 16-90:—

"Surely, Allah enjoins the doing of Justice, and the doing of good to others and the giving of charity to the kindred and He forbids indecency, and evil and rebellion; He admonishes you that you maybe mindful."

From The Mimbar

REMEMBER DEATH COMETH TO ALL

Seek Allah's Forgiveness

Translation of Sermon, Delivered at The Masjidul Jamiah,

on the 22nd December, 1939.

By KHATEEB B. B. BAHAR

PRAISE be to Allah the Almighty. He is above all human praise. Glory be to Him. To Him all creatures turn obedient and prostrate.

I bear witness that there is no god worthy of being worshipped but Allah. He is Alone and hath no partner. And I bear witness that Muhammad is His Servant and Messenger, sent with the true religion with which He prevented humanity from going on the road to destruction, and opened for them the way of prosperity. Perfect was the Kalimah under which nations joined hands united and peaceful. May Allah bestow His blessings and peace on Muhammad and on his followers for ever.

O mankind! The dawn of old age has appeared in, beards and heads by which those of sound brains understood that their powers are vanishing and their lives coming to an inevitable end.

That is a dawn after which no night of rest shall be expected; a sign of decay from which there is no safeguard; a guest come against the wish of the host; a sword that cuts the connections of life; a rising light that causes the breaths to set; and a waving flag that leads its bearer to the grave.

O servants of Allah! Scorch not the brightness of your old age by the fire of your sins. See well into the changing circumstances with the eyes of your minds. Your defects that have been hidden from you, hitherto, will then become clear to you. As greyness came to you against your wishes so will death come to you unawares. Will ye not then desist from sins?

Lo! greyness indicates the fall of this life, from which man cannot escape and a breaking of its bridge which he cannot repair.

O veterans! Is there, after the plantations ripens, anything but harvesting? O those of middle age! The fruits which are half ripe are being prepared for plucking. O youths! How many are the fields, fertile and blooming, that are being destroyed by locusts and other insects.

Nay, these are nought but indications of a certain decay. The healthy in this world are subject to his ailments and its happiness is vanishing. The recurring days gradually exhaust the blessings which man thinks are his for ever. Strange it is to see man being so heedless as not to gather provisions while the Angel of Death is waiting beside him.

Happy shall be the man who is careful enough to store provisions for the future and is dutiful to Allah.

O travellers on the path! Turn unto Allah and pray for His forgiveness and answer His call before there cometh unto you from Allah a Day which there is no averting. Ye have no refuge on that Day; nor have ye any power of refusal.

Almighty Allah says:

"He it is Who created you from dust, then from a drop (of seed) then from a clot, then bringeth you forth a child, then (ordaineth) that he attain full strength and afterward that ye become old men—though some among you die before—and that ye reach an appointed term; that haply ye may understand." Sura 40, Verse 67.

May Allah cause us all to be of those who took heed to His admonishments and were of the dutiful. Allah is Generous, Forgiving and Merciful.—*Ameen.*

(Translated by Moulvi M. A. Lafir)

Musings Of A Pensioner-XXVI

Value Of The Hibbert Journal— Hinduism—Buddhism, &c.

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

Formerly Senior Puisné Justice of Ceylon

IF the first qualification for entry into the good life of the hereafter is to be, as Islam teaches, the total eradication of all evil from a man's soul, what happens to the evil and the spirits of evil which God created with the beginning of Creation? I wish to give my readers the benefit of the discovery which I have made from a suggestion in the Hibbert Journal.

The Hibbert Trust

I have been making long quotations from this Journal as a hint to my Muslim readers that the best religious and philosophical thought in modern times is to be found in this Journal and all Muslim libraries and philosophical students should read this quarterly and also the Journal of the Philosophical Society of Great Britain. The subscription is only 10 shillings a year, now reduced to 5 shillings, and though it is true that most of the writers to it completely ignore the teachings of Islam or only refer to it in abusive or disparaging terms it is diverting to see how each of the other religions in most polite language reads the others and incidentally its own self, and at the same time expresses beliefs which are remarkably similar to those in the Holy Quran. The Hibbert Journal is not an anti-Christian Journal; on the other hand it is pro-Christian, and the efforts made by some writers to prop up some of the discarded principles of that religion are not only pathetic but also amusing. Many Christian Ministers and Church Dignitaries write to it, for instance Canon Simpson, Reverend Bevenot, S.J., the Bishop of Goulborn, and a whole host of other most Reverend fathers including that prolific writer Dean Inge, who confessed in an article in a morning paper that his knowledge of Islam was derived from the Arabian nights and stories of the Armenian atrocities, which incidentally shows the extensive nature of the reading of this gloomy Dean.

The educated Muslim youth should sharpen his brain on the whetstones of the latest discoveries of modern science and philosophy and then he will find that I stated nothing but the truth when I wrote in the very first article of this paper that the tendrils of all human knowledge are to be found in that truly remarkable book—the Holy Quran. I dare say my non-Muslim readers must have grinned, or at least laughed in their sleeves when they read this sentence of mine. I

hope they will change their minds when they have read through this series of articles. They should, first of all read Briffault's Making of Man-kind and Dr Gustave Le Bon's *La Civilisation des Arabes*, which I first read in the dimly lit room of Cambridge University Library. Then they should read and re-read Iqbal's Lectures on the Reconstruction of Religious Thought in Islam (Oxford University). It is useless for young Muslims to write and lecture on the past glories of Islam or to dish up thoughts borrowed from books on Islam and disguised by them in their own language. That is why I have taken great care to give extracts from the books and magazines which set me thinking. If the object of such writers is to instruct and edify other Muslims, it is like carrying coals to Newcastle; if it is to enlighten the followers of other religions on what Islam means, this cannot be done by dull, fulsome, uncritical praise of everything Islamic. We are not so perfect as all that; we have committed and are committing serious errors in many respects, so serious that we are face to face with the greatest disaster. What future Muslims should endeavour to prove is that there is no hope in Eastern Pantheism, with its dead god, thoughtless, will-less and with no care for the welfare and the good of man.

Hinduism

Let me quote from an article of Sir Radakrishnan in an article on the Hibbert Journal:

"The main points of the teaching of the Upanisads, at any rate, the admittedly pre-Buddhistic ones, are the following—

- (1) The world we know, whether outward or inward, does not possess intrinsic reality. It is an appearance which is bound to pass away.
- (2) Intrinsic reality belongs to the knower, *Atman*, the self of all selves.
- (3) *Brahman* and *Atman* are one.
- (4)

Knowledge of this supreme truth brings salvation. *Moksa* or salvation is a state of being, not a place of resort, a quality of life to be acquired spiritual and full of illumination. (5) Until we reach it, we are subject to the law of *karma* and rebirth.

"While these are the fundamental doctrines of the Upanisads, they are mixed up with much that is inconsistent with them. While they affirmed the reality of a supreme being, one with the inmost self of man, they also compromised with Vedic polytheism by accepting the Vedic gods as varied expressions of the one Absolute. Ritual, complicated and magical in character, grew up. The man in the street imagined that the highest goal could be attained by the due discharge of prescribed rites. When the priests got control, inner life became mechanical and thwarted spiritual impulses found outlet in fantastic beliefs and crude and often cruel practices. Asceticism and self-mortification were practised not only for purifying the mind, but for attaining super-natural powers. The religion, however, exalted in its ideals, was in practice formal and mechanical. It was empty of faith and grace, fervour and magnanimity.

"In the confusion caused by the co-existence of sublime idealism and gross superstition, many wandering preachers proclaimed the boldest paradoxes and sometimes professed atheism. Buddha addressed himself to all the free and critical minds, who were not only confused by the conflicting opinions, but felt that they had no need of religion, men to whom God was no more than a word and religion an anachronism. He tried to guide all such minds by placing before them the absoluteness of the ethical obligation. Through leading a life of self-control, sympathy and love, we effect a self-transformation which takes us to our goal. This path is open to all, men and women, high and low.

"Buddha's effort to set humanity on a higher plane and raise the ethical life of the people who were given to confused thinking and unethical life, found ready to hand the Upanisads, which frequently referred to the way of morality.

The Earlier Gospel Of

Lord Buddha

As regards Buddhism, let me refer to the articles of Mrs. Rhys David in the Hibbert Journal and her books.

I wonder whether the representative from Ceylon still remembers her reply to him when he gave his address at the World Conference of religions held in London in 1935 or 1936.

Let me quote two short extracts from her article in the Hibbert Journal—"So much has the evolved gospel for the benefit of the monk overshadowed the earlier message, which was for 'the man' that it is pathetic to hear to-day as I have twice heard this year the cultured lay Buddhist uttering the former as great enough

for the outlook and conduct of the man or woman

"But the ideal set before India by Goutama of the Sakyans, as an expansion of the ideal set before India by the nameless predecessor of Upanishad teachers, is something for ever true and worth cherishing, whatever came in afterwards to obscure, to distort."

Both Radakrishnan and Mrs. Rhys Davids have written extensively to show that the great Lord Buddha believed in an Ultimate Reality or in Pantheism. Such belief leads to polytheism as we can see for ourselves, and as Dr. Urquhart has pointed out in the article, from which I have already quoted. The only truth is to be found in the Semitic religions in its undefiled form, where the teaching is of a Personal God, both Transcendent and Immanent and where the dignity and responsibility of man are stressed and where the deep purpose of the creation of the universe is emphasized.

Man can only attain the goal by an integration of all his qualities, emotion, feeling as well as reason. Man cannot attain his end by a one-sided use of his reason at all, as all the philosophers have found, for it is only by an integration of all his faculties that he can open the sluice-gates of the highest reason of all, namely intuition.

As regards the Semitic religions according to Islam it is a degradation of the extreme Transcendence of God to clothe Him with anthropomorphic qualities, such as parent-hood, etc. Unless the ideal is set as high as possible in the correct direction there is room for mischief by the powerful spirit of evil whom God created to test man and put him on his mettle. That is why Islam insists on the Unity of God, on His Extreme Transcendence, and why *Shirk* or polytheism of any kind is condemned by the Quran in the severest terms.

Paul Brunton

It is truly amusing; were it not for the pathos, to see the antics of Paul Brunton, who is still in search of truth. In the A Search in Secret Egypt he got into touch with the departed spirits frolicking in the heart of the pyramids, and then in Secret India he attained the highest bliss by getting into real touch with a living *guru* who taught him breathing exercises and mental gymnastics on mountain summits; then he issued several books on yoga, which commanded very extensive sales and incidentally gave him, I suppose, the wherewithal to indulge in his hobby. And now in the Inner Reality he has come back to Christianity not as understood by Christians, but as interpreted by himself, in which he tries to introduce the yogic principles of pantheism and a dead god into Christianity which preaches the creation of man by a Living Personal God who loved mankind so much that He sacrificed His only begotten son on the Cross to save mankind from its innate sin.

I have just seen a letter of his to a prominent young Buddhist of the modern school, who is making an attempt to capture him for Buddhism and I am almost certain that he will soon enlighten the world with a learned and erudite dissertation and homily on Atheistic Buddhism. I can only hope that he will never in the course of his meanderings turn his attention towards our Holy Religion, for may the Lord save us from such friends!

A SHAVIAN AND A THEOLOGIAN

An Illuminating Conversation

BETWEEN

GEORGE BERNARD SHAW
(*The Sceptic*)

AND

MAULANA M. A. A. SIDDIQUI
(*The Spiritualist*)

HIS Holiness Maulana Mohammed Abdul Aleem Siddiqui, the eminent Muslim divine, who was on a visit to Mombasa, interviewed George Bernard Shaw, the world renowned Irish savant who was passing through there on his way to South Africa on a holiday, The Union Castle Liner, Linlithgow by which he was travelling stopped for three days at the Island, and George Bernard Shaw was a guest of the Resident Magistrate of Mombasa, a distant relative whom he had never met before. When the Maulana Saheb arrived at the Bungalow of Mr. Shaw, the Magistrate, on Wednesday morning, the 17th of April, George Bernard Shaw, at once came out to receive him.

George Bernard Shaw, a well-built, medium-statured, erect, and imposing figure, a gentleman of noble mien, was smiling, not the smile of the sceptic, that flickers round the corners of the lips, but one of real welcome suffused his face, and there was nothing Shavian about him, if the phonetic pun be permissible, for even his chin was not shaved, and a long, flowing beard, on the contrary, imparted a serene dignity to, his falsely represented Freudian features. Full of vim and vigour, his eyes were not for the grey colour of his hair, beard, and eye-brows, he could scarcely be credited with the four score years, which, strange to say, he carries with almost youthful buoyancy.

As the Maulana Saheb, a venerable figure in his dignified Arabic robes, comparatively very young, for he is only forty-three although his grey hair due to chronic catarrh, and unceasingly intense mental strain, made him look much older, stepped out of the car, there was a hearty exchange of greetings, after which the Maulana Saheb expressed his great pleasure at meeting him. The Grand Old Man immediately rejoined, that having heard about his missionary exploits and his novel way of preaching Islam, he himself was very eager to know him, and it was, indeed, a very happy coincidence, that they had met there that day.

The conversation which followed was very interesting, though devoid of Shavian shafts and sarcasms, perhaps, because, the usual roles of George Bernard Shaw interviews were reversed in this case, for it was George Bernard Shaw who asked the questions of the interviewer, and listened attentively to the prompt, lucid, and informative replies of the Maulana.

As an indirect account of lively the discussion might rob it of its personal touch, it is preferable that the stalwarts are now made to speak for themselves.

George Bernard Shaw: I regret, I was not able, on account of a previous engagement, to attend your lecture last night, although I was very keen on doing so. You spoke on the Philosophy of Peace, but as a Muslim, it would have been more appropriate, if you had delivered a lecture on the Philosophy of War, for Islam, doubtless, has spread at the point of sword.

Moulana: This is a common misunderstanding regarding Islam. I was dealing with this problem only last night, and I am really surprised that this myth, which has been thoroughly exploded by now, should receive any notice from a research scholar of your calibre. However, I may briefly tell you, now, that the literal meaning of the very word "Islam" is peace. An authentic record of the Teachings

of Islam in the pristine purity has been preserved intact in the Koran and the Traditions. They go to establish, beyond the shadow of a doubt, that Islam permits the use of sword, only when want only attacked, and compelled to defend itself. Besides there is an explicit injunction in the Holy Qouran, that "There is no coercion in Religion." Ch. II, Verse 42, thus clearly forbidding the use of force or compulsion in matters of religion. As a matter of fact, I entertain the same conviction regarding the teaching of genuine Christianity, for the use of reasoning tells us that the revelations, and the scriptures, and the tradition be consequently inhuman, and they cannot but emphatically veto any manner in respect of belief, and enjoin its inculcation by means of arguments and rational discourses. As far as Islam is concerned the Qouran distinctly says:—"So that who he perisheth hereafter may perish after demonstrative evidence, and that he who liveth may live by the same evidence." Ch. III, Verse 42.

The method that Islam teaches for its propagation, and to which its acceptance by all reasonable men and its spread to all the corners of the world in the past and the present is due, consists of the Qouranic dictum, "Invite people in the way of your Lord with wisdom and mild exhortations, and dispute with them in the most conciliating manner." Ch. XVI, Verse 125.

History bears testimony to the fact that "Christ was declared consubstantial with the Father," by the Council of Nice, convened by Constantine in Bithynia in the year 325 A.C., and to enforce the belief in the Divinity of Christ, there followed that horrid inhuman slaughter of thousands of innocent people who refused to accept the Divinity of Christ, not only in Europe, but in the sacred city of Jerusalem, as well; but, in spite of it all, I can never hold the real Christianity responsible for it. Of course, those representatives of the Church who wanted to impress the hearts of the people with their power and greatness, and perpetuate their priestly authority, ensuring the people's submission to their will, can be rightly saddled with all the blame. Similarly, the sanguinary wars, known as Crusades, were the outcome of the Machiavellian machinations of such interested ecclesiastical groups of men, who, realising, that the uncompromising preaching of the oneness of God by Islam, was a great obstacle in their path, and their self-fabricated Divine authority was at stake, launched an unscrupulous campaign against Islam and Muslims. They instigated the credulous medieval Europe to wage the so called "Holy wars" against Islam

(Continued on page 7)

SCHOOL BOOKS!

TEXT BOOKS FOR 1940

Do not lose an opportunity, you would be sorry if you lost this one. Because we have

Greatly Reduced Our Prices of Books owing to Our Large Stocks.

Take this Chance and Order Your Books at once.

Second-hand books at less than half the new prices and new books at lowest rates

A VALUABLE FOUNTAIN PEN IS GIVEN **FREE**

TO EVERYONE WHO BUYS BOOKS TO THE VALUE OF RS. 10/- OR MORE.

WE BUY SECOND-HAND BOOKS ALSO.

For more details see our advertisement

G. A. PERERA & Co.,

Second-hand and New Book Sellers and Stationers,

No. 438, Second Division,
MARADANA, COLOMBO.

(The storeyed building situated between the Maradana Police Station and New City Stores facing the Dematagoda Junction.)

'Phone 9028

P. O. Box 411

THE "GENUINE ISLAM"

The only monthly Illustrated Islamic Journal in the English language devoted to the dissemination of the teachings of Islam on orthodox lines; dealing with Islamic Problems of To-day, Islamic Theology, Culture, and Philosophy; with-section for Comparative Religion and Contemporary Thought; Reports of Islamic Activities from different Countries; etc.

Founder Patron:

H. E. E. MOULANA MOHAMMED ABDUL ALEEM SIDDIQUI.

Editor:

HAFIZ MOHAMMED FAZLUR RAHMAN ANSARI, B.A., B.T.H. JR. (Alig.)

Annual Subscription: Rs. 3½ (India & Ceylon); and 7sh. (Foreign).

Apply to:—THE MANAGER,
Malacca Street, SINGAPORE.

Man and Religion-II

(Continued from page 1)

you but as a Mercy to all nations." 21: 107: "Muhammad is not the father of any one of your men but the Prophet of Allah and the Seal of all prophets." 33: 40. "Blessed is He Who sent down the Quran upon His servant, that he may be a warner to nations." 25: 1. Thus we can very easily see that the Last Prophet, Muhammad (May the Mercy and Blessings of Allah be on him) was not sent to a particular nation but to all nations of the world and has been very rightly called "A Mercy to all nations." He was tutored by the Almighty hence, he could reach the highest pinnacle of glory in human life and was most successful in his Mission: Islam reached perfection in his hand. It is for this reason that the Creator informs the people of the world, "To day I have perfected for you your religion and completed My Favour on you and chosen for you the religion of Islam." 5: 3.

Our Creator has perfected His Religion Islam for us through His Final Prophet, completed His Favour on us with it and chosen it as our Religion. Therefore we should accept His Favour and Choice for us and act according to the dictates given in it so that we may thereby live with peace and make Him pleased with us. If we do not do so we would commit the greatest blunder in this life and meet the worst misfortunes in the next.

VII—Nature of Islamic Faith

When a person believes in Allah, he is to believe in all other fundamental doctrines in order to become a believer. He is to act and live according to the dictates given in the Holy Quran and Hadis. He must show by practice in every walk of life what he believes. Mere lip-profession has no place in Islam. Those who think that verbal confession or open declaration is sufficient are sadly mistaken. The Prophet used to say, "Believing is to know by heart and to say in tongue and to act accordingly." Thus we see that Faith in Islam has two sides—one in theory and the other in practice. The theory and the practice must go side by side.

VIII—Good Work Presupposes Faith

All kinds of good work have been pointed out to the believer in the Holy Quran and Hadis and he is to try to his ability to bring them into practice. As he has evil passions and Satan is always trying to get him deviated from the path of Allah, so he is asked to be very careful not to follow the inklings of evil passions and promptings of Satan but to adhere to the path outlined for him by his Creator and Prophet in the Holy Quran and Hadis. As he is a human being, so he has weakness. If he fail to guard himself against Satan and evil passions and commit sin, he is asked to repent and evoke the Mercy of Allah for pardon with a sincere heart. Thus a believer can claim Allah's Mercy and Forgiveness on the ground of his belief in Him while a non-believer cannot do so on account of his disbelief in Him.

A crime is committed by a loyal subject and a similar crime, by an anarchist. Their crime is not same in the eyes of the Government, though apparently it appears so to us. They shall not be treated equally and the mode of punishment shall not be equal but differ. The loyal subject is punished out of kindness and sympathy for reformation but the disloyal one, out of wrath and indignation for damping his disloyal spirit. If you want to have the kindness and privileges of the Government, first of all you will have to recognise its authority, then submit to, and obey it. If not, you shall be searched, arrested and punished according to the law.

(Continued on page 8)

A Shavian And A Theologian

(Continued from page 6)

and Muslims, by circulating blood-curdling tales of imaginary atrocities by Muslims on Christians, describing the Muslims, as infidels, inveterate enemies of their religion, property and persons. Obviously, therefore, these Church dignitaries alone can be held liable to account for those cruel, protracted, futile wars, and not the original teachings of Christianity or Islam and the Muslims.

Further, if we grant as a supposition, that some Muslim rulers and tribes, actuated by the lust of conquest, became aggressors, long after the advent of Islam, and let slip the dogs of war for self-aggrandisement, we can in fairness, condemn those individuals for the reprehensible acts, and surely not Islam. In this connection, I happen to have made certain remarks recently, in one of my speeches at Durban, and as they are very pertinent, I would like to repeat them to you. (So saying the Maulana Sahib read out the following passage from a booklet which he was carrying with him). "If the people immersed in paganism and superstition, ignorant of the real teachings of religion wage wars in its name, the responsibility is theirs, and no blame can be ascribed to religion. Were not millions of human beings killed during the Great War in the name of 'justice', and the 'right to self-determination'?"

G. B. S. There is no doubt that the Roman Church fanatics were, to a great extent, responsible for the sad events, and the pure teachings of Christianity have no concern with their occurrence. It may also be admitted, that a great many misunderstandings prevail regarding Islam, and that it is being widely misrepresented, but do the Muslim masses agree with your interpretation, and do they believe that Islam was not, and should not be spread by force?

Maulana. Every Muslim is bound to endorse it, for whatever I say is precisely what the Quran says, and my own views or conceptions have nothing to do with it. Many books have been written on this subject, and Syed Amir-ali, Sir Syed Ahmed Khan, Allama Shibli, and other learned Doctors of Islamic Theology have exhaustively dealt with all the aspects of this problem in their books.

G. B. S. I know that there is a considerable amount of concord between Islam and Christianity!

Maulana. The correspondence is not merely nominal or superficial, for the Quran expressly predicates, that when the ultimate source of origin of an inspired or revealed and Divine religion is the Being of God, unanimity in such revelations, is indispensable. Islam has been conceived as a new religion, but according to the Quran itself, the religion preached by it is the same that was promulgated by all the true Prophets, and from Abraham right up to Jesus, God deputed them, one and all, for the dissemination of much the same teachings. It was only because their original teachings were either tampered with, corrupted, and their authenticity became dubious, that the Almighty God sent the last Prophet, and the last Book, to restate, confirm, and complete, His original Message. The Holy Quran has made this quite clear by saying that, "We ordained you the religion which We commanded Noah, and which We have revealed unto Thee, (O Mohammed) and which We commanded Abraham, and Moses, and Jesus: saying, observe this religion, and be not divided therein." Cf. XLIII. Verse 18.

G. B. S. The translations of the Quran which I have read, certainly, go to substantiate statements. I very much prefer the translation made by one who has adopted a different variation of the arrangement of the verses to that which is generally followed by other translators. I had it always with me during my tour of Morocco and Algeria, and my occasional references to its contents proved to be a perennial source of diversion and curious amusement to the Muslims of those lands. It is one of the editions of "Every Man's Library," and I have commended its wider publicity to some of the publishers.

Maulana. The translation, you allude to, is that of Mr. Rodwell!

G. B. S. Yes. Maulana. There is no doubt that Mr. Rodwell has expended a great deal of energy and industry in translating the Chapters of the Quran in their chronological order, but as his knowledge of the Arabic literature and Islamic History was not sufficiently wide and profound, a considerable number of translated passages are so misleading and contain such flagrant mistakes, (which, I by no means, attribute to a deliberate intent on his part, but as I have already said, they may be the result of his limited knowledge in the said spheres) that they are creating, and are likely to create wrong impressions about Islam. As far as the translations of the Quran are concerned, I would recommend you to read "The Meaning of the Glorious Quran" by Mr. Muhammad Piekthall, London.

G. B. S. I am glad to hear that it is a perfect version of the Original, for you, yourself, can aptly judge, being an admittedly splendid writer, that in spite of the translator being the ablest, and the best, he can never transmit the force and brilliance of your original writings, into his translations.

G. B. S. It is quite true that the original spirit of the original cannot be transplanted into its translation in another language, and the same is the case with the translations of the Bible, but they have now achieved a very high standard, and the process of rising it still higher is being continued.

Moulana. Although the translations of the Bible may attain the highest stage of perfection from the standpoint of language, one cannot say, under any circumstances, that they contain the original message of Christianity, or are the genuine versions of the teachings of Jesus Christ, for the original message, as you know, in its unalloyed purity, as delivered by Jesus, is no more extant. The result of the numerous lections of the Bible, and the absence of the original manuscript, is confusion worse confounded, and a seeker after truth cannot quench his thirst at its hydroid font, whilst the Quran, in contrast has been preserved in such a manner, that there has not been the slightest change, not even to the extent of a letter or a dot. Hence if we want to know the real teachings of Christianity, we must look for them in the Quran.

G. B. S. Has there been really no alteration in the Quran, and is it absolutely preserved in its original form? Did prophet Mohammed know to write, and is his writing in existence?

Moulana. There is a complete and authentic record of each and every word, letter, and even the signs, and marks of punctuation of the Quran. The Prophet immediately following the revelation of a verse or verses to him, used to send for the special scribes appointed for the purpose, and dictate the same to them. When transcribed, he would ask them to recite what they had written, and after listening to and verifying it, would explain to them its meaning. The manuscripts in the handwriting of one of the most honoured and trusted

STAR OF ISLAM

NOTICE

Copies of "The Star of Islam" may be obtained from the following Agents:—

KANDY

The Yusuf's Corner Book Shop,
58, King Street, Kandy.

BADULLA

Messrs P. Pachir Saibo & Sons,
Badulla.

RATNAPURA

The Universal Stores,
205 & 211, Main Street,
Ratnapura.

DEMETTA

Hidayathul Islamia Union,
568, Kotawegoda, Matara.

PASSARA

Messrs S. S. Seyed Abdul Hameed & Bros,
Passara.

MORATUWA

A. R. A. Jamaldeen,
Main Street, Moratuwa.

GAMPOLA

Messrs M. Saban & Co.

P. M. SENARATNE

Fort, Colombo

M. W. Haniffa & Co.,
72, Chatham Street, Colombo

M. Cader Mohideen & Co.,
89, Chatham Street, Colombo

S. S. S. M. Mohideen & Co.,
74, York Street, Colombo

Medina Hotel,
(Opposite Maradana Railway Station),
Maradana

Dematagoda Stores,
Dematagoda.

Sandira Vilas,
5, Panchikawatte Road

Silly Stores,
123, Deans Road, Maradan

A. S. Sangarapillai & Bros.,
6, Adamly Buildings, Colombo

Hussaini Oilman Stores,
8, Kuruwe Street, Colombo

A. Sheik Abdul Cader,
308, 2nd Cross Street, Colombo

S. K. Suppliah Pillai,
7, Saba Street, Colombo

K. M. Haniffa,
69, Dam Street, Colombo

Lourdes Stores,
979, Messenger Street, Colombo

Jaffar Grocery Stores,
(Opposite Fort Railway Station),
105, Norris Road, Colombo

Kandiah Grocery Stores,
47 Norris Road, Colombo

M. S. M. Maken,
Munro's Buildings,
Main Street, Colombo

M. J. Vethanayagam,
107, Keyzer St, Colombo

Lalitha Stores,
140 Prince St, Colombo

N. Pedra Pillai,
Norris Road, Colombo

Mahthoon Stores,
251, Norris Road, Colombo

S. Samungam Pillai,
311 Main Street, Pettah

Mulliga Library,
Bridge Street, Slave Island

Or direct from The Manager,

"THE STAR OF ISLAM",

89 & 41, Galle Street,

Slave Island, Colombo.

among the scribes, by name, Zaid bin Sabit, are preserved intact in the archives of Constantinople and Medina, and all the editions of the Quran in the world are their exact copies, without, so to say, the difference of a comma or a dash.

(To be continued)

Man and Religion-II

(Continued from page 7)

You have no right to claim its favour and sympathy and no amount of your good work will save you. Adequate punishment shall be meted out to you. Thus we see that the Creator may forgive the man who believes in Him, and hopes for His Mercy in case he fails to act according to His dictates and commit sin but He will never forgive the man who neither believes in Him nor cares for His Mercy but goes on committing sin according to his whims.

Now it is very easily seen that when a man disbelieves in the Creator, rejects His universal Sovereignty and His universal Prophet to mankind and does whatever he likes, He will surely punish him for his disbelief and rejection. No account of his good work will be taken into consideration and no amount of it will ever be able to save him from His punishment. Mr Gandhi is said to be the greatest Hindu political leader of India in this age. He does not recognise the sovereignty of the British Government over India, has absolutely no faith in it and acts against the laws for the country. Consequently the Government does not recognise him to be its subject, arrests him, holds him responsible for his actions and punishes him for damping his disloyal spirit, and no account of his good work is taken into consideration to slacken the punishment. When such is the case with Mr. Gandhi, can any disloyal subject say and hope that he would not be punished for his disloyalty and defiance of authority on the score of his good work? Certainly not. We should always remember that Allah has created us, He is our Absolute Lord and we live in His Kingdom, therefore, we should try our best to be His faithful servants by believing in Him and acting to His universal Code for mankind.

IX—Man's Attention Drawn to Feel and Observe the Existence of an Invisible Power Working Everywhere in Nature.

Allah is the Creator and sustainer of all. He has no need to depend upon any one for anything. He is Self-sufficient and exists by Himself. Neither had He a beginning nor has He an end. He is Eternal and Infinite. Neither had He any past nor has He any future. He lives in the Eternal Now. Every thing is in His comprehension. He is Omnipotent, Omniscient and Omnipresent. He is All-Powerful and can do whatever He wills. "He is Allah besides Whom there is no God. He is the Knower of the unseen and the seen. He is the Beneficent, the Merciful. He is Allah besides Whom there is no God. He is the King, the Holy, the Author of peace, the Granter of security, the Guardian over all, the Mighty, the Supreme, the Professor of all greatness. Glory be to Allah from what they set up with Him, He is Allah the Creator, the Maker, the Fashioner. His are the most excellent names. Whatever is in the heavens and the earth declares His Glory and He is the Mighty and the Judge." 59: 22-24.

"These are the verses of the Book and what is revealed to you from your Lord is the Truth, but most people do not believe. Allah is He Who raised the heavens without pillars that you see and He is firm in power and He made the sun and the moon subservient to you; each one pursues its course to an appointed time; He regulates the affair making clear the communications that you may be certain of meeting your Lord. And it is He Who spread the earth and made in it firm mountains and rivers, and of all fruits He has made in it two kinds; He makes the night cover the day; most surely there are signs in this for a people who reflect." And in the earth there are tracts side by side and gar-

dens of grapes and corn and palm-trees having one root and other having distinct roots—they are watered with one water and We make some of them excel others in fruit; most surely there are signs in this for a people who understand." 13: 1-4. "Blessed is He in Whose hands is the kingdom and He has power over all things, Who has created death and life that He may try you—which of you is best in deeds; and He is the Mighty and Forgiving Who has created the seven heavens one above another; you see no incongruity in the creation of the Beneficent Allah, then look again, can you see any disorder? Then turn back the eye again and again, your look shall come back to you confused while it is fatigued." 67: 1-4. "Every soul must taste of death; and We try you by evil and good by way of probation; and to Us you shall be brought back." 21: 35. "Oh people! if you are in doubt about the raising, then surely We created you from dust, then from a small life-germ, then from a clot, then from a lump of flesh complete in make and incomplete that We may make clear to you, and We cause what we please to stay in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity and of you is he who is caused to die and of you is he who is brought back to the worst part of life so that after having knowledge he does not know anything; and you see the sterile land, but when We send down on it the water, it stirs and swells and brings forth of every kind a beautiful herb." This is the power of Allah in His creation. He causes you to die to the lead and because of His power over all things. And because the Hour is coming, there is no doubt about it, and because Allah shall raise up those who are in the graves. And among men there is he who disputes about Allah without knowledge and without guidance and without an illuminating book." 22: 5-8.

A reed and a sugar-cane grow side by side in a place. They are nourished by the same soil and water, yet one is hollow and void of juice while the other is solid and full of sweet juice. Sweet water and saline water flow side by side in the same river. They do not intermingle and there is no visible barrier between them. Every one of the heavenly bodies has its own work to perform for which it has been destined and is uniformly doing it. Negligence or irregularity is unknown to them. Is there a man who has seen or heard that on a certain day the sun fled away suddenly from the sky while it was noon only or it appeared all at once in the horizon when it was midnight only? Such things are impossible in the work of Allah, the Most Perfect, and Wise. We are His created beings and He has made us the best of His creations. Should we not reflect and hang down our heads in submission to our Creator and be His obedient servants?

Innumerable examples of marvelous work of wisdom every where in natural phenomena can be cited. The more they are observed, the more astonishing they appear. How very truly Saadi, the Shakespeare of the East, has said, "Every leaf of a tree is a volume of the Creator in the sight of a careful observer." Certainly an intelligent eye can at once discover an Unseen Hand behind the hill out of which comes a current of water and the clouds that dwell over our head without a pillar! He is manifest both to the wise and the fool. The scientist finds Him in the elements; the philosopher, in his books; the doctor, in the make of a skeleton and the fool finds Him in his grey hair. Whenever I find a huge palace standing with its high head and defying the neighbouring huts about it, I at once hang down my head and say, "Certainly this is the work of a Wise Power." Whenever I see that here in this world one man is rolling in wealth and driving twenty carriages and another man is

begging his bread, I say 'We are all men but we have not the same luck and certainly this not the work of a nature nor a law but of a Power That has wisdom.' There will be no dispute about the Existence of that Super-natural Being Who feeds the birds behind the clouds and the child in the mother's womb where none can trespass. If King, Pharaoh had ever had a slight attack of head-ache during his long life, he would have certainly seen behind the snakes of Moses their Maker. In fact I wonder and wonder that the greatest physicians of the world die of slight attacks of fever and the wealthiest man of the world, Rothschild died of starvation." This is the work of the Absolute Lord of the worlds. "His is the kingdom; and those whom you call upon besides Him do not control a straw." 35: 13.

KARBALA

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

— BY —

Prof Muhammad Jamshid Ali Rafter, M.A., M.O.L. A tri-coloured frontispiece illuminates its get-up. Bound Copy. Price Re. 1 Inland; 1s. 6d. Foreign.

Postage Extra

Order from the Proprietors, "The Star of Islam," 39 & 41, Glennie Street, Slave Island, Colombo.

"The Star of Islam"

Notice to Readers

"The Star of Islam" has firmly established its position in the field of Journalism in an incredibly short time. Its rapidly increasing popularity in and outside Ceylon bears eloquent testimony to its high literary quality and the wealth of useful knowledge it contains. Therefore join the large circle of its readers comprising a great Intellectual and Spiritual Brotherhood by sending the following form, duly filled, together with a P.O. for Rs. 3-

To the Manager

ENROLMENT FORM.

The Manager,
"Star of Islam,"
39 & 41, Glennie St.,
Slave Island.

Dear Sir,

Please enroll me as a subscriber to "The Star of Islam." I enclose a P.O. for Rs. 3/- the annual subscription for the paper.

Who Wants A New Material?

It may be you Sir or Madam, who is tired of the same old styles and the same old stuffs.

It will please you and surprise you to see the wonderful array of

NEW MATERIALS

FROM WEEK TO WEEK

AT

MOULANA'S

COLOMBO, KANDY & GALLE.

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