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# The Star of Islam

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## Musings Of A Pensioner-XXX

Islamic Laws Relating to Economics,—Personal Expenditure—The Golden Mean Between Hoarding and Extravagance—Ostentatious Extravagance at Weddings, Funerals and Mowloods—Road to Ruin.

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

THE rules relating to economics, personal expenditure and money generally in the Holy Quran are as perfect as one can wish them to be. They are bound to be so, for they are divine in origin and right throughout the ages, especially in modern times, where there is so much unsettlement of human and moral values, we have before our eyes thousands of examples of what a violation of any one of these divine rules entails.

### Wasteful Expenditure

In the United States of America there is a well-known saying that it takes only three generations from shirt sleeves to shirt sleeves. This means of course that where a person accumulates wealth by leading a simple but laborious life, the next generation of *parvenus* will squander the wealth so hoarded and the third generation having nothing but debts to inherit will perforce be compelled to a life of shirt-sleeves. How many interesting examples have we not had of this rule among the small Muslim community of Ceylon? I think it was the famous alienist Dr. Savage who wrote that all human beings are really mad on some subject or other. This seems to be the truth, for are not all of us unbalanced in our thoughts and actions on some subject or other? Whenever any one gets excited in his talk touching any matter, whether it be religion, politics or the defects of another human being, a trained alienist would see in this unrestrained talk signs of a defect of mental balance, which are in essence signs of incipient insanity. So when a young heir gets into easy possession of wealth not earned by him, the natural tendency is for him to exhibit signs of lunacy by trying to get rid of this undeserved wealth in the shortest possible time. These signs are most marked in women, and will break out and manifest themselves in flamboyant clothes and extravagant jewellery.

#### All Property is National

Now, let us see how Islam, a religion which has been designed by God to meet the practical sides of life and to elevate man by a sublimation of his natural defects into the highest flights of the spirit, deals with these prob-

lems. In chapter IV, verses 5 and 6 Allah says—

5. "To those weak of understanding Make not over your property Which God hath made A means of support for you, But feed and clothe them Therewith, and speak to them Words of kindness and justice.
6. Make trial of orphans Until they reach the age Of marriage; if then ye find Sound judgment in them, Release their property to them; But consume it not wastefully, Nor in haste agains: their growing up."

Here Allah clearly stresses the point that all wealth and property are in reality the assets of the nation although individuals may own them. All property is referred to and described as "your property" and as a means of support of you *i.e.* the nation or community. Hence individual ownership can only mean that property is held by the individual under a sacred trust for the support of the whole community. Thus any squandering or wasteful expenditure is absolutely forbidden in the Quran as being a violation of his trust. It is for this reason that the above verses lay down the rule by the use of the word "Sufaha," that when the owner is weak of understanding or unsound in his intellect and may recklessly squander his property, it is the duty of the State to manage his property for him and place him under tutelage. He is to be given charge of his property only when he has been tried and tested and found to be sound in his judgment and it is only then that the

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## All-Ceylon Malay Association

### Report For The Year

The following report was read by the Hon'y Secretary at the general meeting of the Association held on Sunday, the 25th February last:—

"The Association had a chequered career during the period under review as a result of the outbreak of War. The pavilion was used by the Military authorities as a recruiting centre. "We have been holding four Council Meetings.

"Consequent on the ceaseless agitation we maintained on the question of expediting the Wakf Ordinance the Public Trustee convened a meeting at his office to which a representative of the Association was invited. Mr. B. D. Akbar, who has taken a keen interest in the subject, represented us at this meeting. There is every prospect that the Wakf Ordinance will be passed as quickly as possible.

"The Muslims owe a deep debt of gratitude to the President for the active interest he has displayed in this matter.

"The Association has taken a deep and abiding interest in the fate of the Ambalantota Colony. The colonists, unaccustomed as they are in matters agricultural, are gradually making headway. Our agitation for the betterment of the conditions and the relaxation of certain irksome regulations had borne fruit. A colonization board had been appointed of which our President and Mr. T. K. Burah, our Vice-President, are members. In this connection we must record our deep appreciation of the efforts of Father Wickremasinghe of Hambantota to ameliorate the conditions of the colonists.

"Mr. M. C. S. Mohamed placed before the Association a very laudable scheme to give facilities to the large number of Muslim children, who through economic pressure, are roaming the streets of Colombo. His suggestion to found industrial schools where homecrafts could be taught especially to girls was approved by the Council. A meeting of the Muslims was to be convened for the purpose of soliciting support and for devising measures to give effect to the scheme.

"The Association viewed with great alarm apprehension and the determined efforts of a coterie of influential landowners living in the neighbourhood of Jawatte to close this age-old cemetery with its hallowed associations. We gave our full and unstinted support at a public meeting where Mr. M. T. Akbar initiated a scheme to safeguard the interests of the Jawatte cemetery.

"We take this opportunity to testify our deep and abiding loyalty to His Majesty the King. We still maintain the traditions of our ancestors, whose courage and loyalty to

(Continued on page 2)

## Turkey And Great Britain

### Germans Cannot Separate Them

BY ABIDIN DAVER

(Translated from Ikdana)

Mons. Daver wonders what methods the Germans are going to employ in order to put an end to Turko British friendship.

"We have no commercial relations with the Reich," says Mons. Daver, "so the Nazis will not be able to avert economic pressure on us in order to attain their ends.

If Germany reckons on working through our neighbour in order to separate us from the English, she is sadly deceiving herself because we are allied with our neighbours with whom we have the most friendly relations.

"According to the Germans, two countries, Bulgaria and the U. S. S. R. might lend themselves for this purpose. Now Bulgaria has only yesterday assured us that she will continue to live in friendship with us. As for the U. S. S. R., it is hardly conceivable that she could neglect the friendship uniting us which is as valuable to us as her, merely in order to satisfy the wishes of the Reich."

Mons. Daver says that the Turkish nation is not disposed to put up with violence.

"It is possible to laugh at us and to take away our liberty. It is, however, impossible to hit us over the head in order to rob us of our independence. We would like to remind the Nazi leaders that Turkey, which after 1914 was subjected to unjust oppression, resuscitated itself from the month of May, 1919, when as the Reich bowed to the yoke of the Treaty of Versailles up to the month of March 1935."

Our revolution took place seven months after the Armistice. Germany's only took place after a lapse of 17 years."

Mons. Daver stresses the value which the Turks place on the "Entente" concluded with the Allies.

"Turkey" writes Mr. Daver, "has met the Allies, who respect her independence and are not seeking to drag her into the war."

Turkey has allied herself to Finland and France in order to contribute to the maintenance of peace in this region.

All diplomatic or political offenses which the Reich may attempt in order to force us to give up our friendship with the Allies are doomed to failure.

Turkey is not one of those countries who change their policy every day, who do not honour their pledged word and attack the states to whom they are bound by pacts of non-aggression. Turkey remains faithful to her policy which is also a policy of friendship towards the Reich. Turkey has no wish to go back on her decision. —Deccan Times.

## Women's Section

## The Highest Form Of Prayer Is Human Service.

### LOVE FOR MANKIND

BY MISS LAYLA HUSSAIN

"WHEN the human rest in love upon the human, all grief is light;

But who lends one kind glance to illumine our life long night?

The air around is ringing with their laughter—God has only made the rich to smile.

But we in our rags, and want, and woe,—we follow after weeping the while."

This is the moan of the sorrow-stricken and the poor. With the life of love, sympathy and selflessness of our Holy Prophet to guide us and the compulsory Zakat must the poor the sorrowful be neglected thus to moan. Why are we so heartless, so callous in our actions? Why are we neglectful in our joys and comfort of another's pain and sorrow? Is not the love taught by the Holy Prophet that binds all Muslims in love to help, succour and soothe our brother and sister Muslims in their weal and woe, pain and anguish and sorrow and suffering. To be of assistance to render service is the highest form of prayer, as Imam Saadi Says: "There is no prayer better than human service, and it does not consist in counting the rosary, on prostrating on the carpet or wearing the gaberdine."

The Arabs from their brutish lives of heartlessness, cruelty and wickedness rose to the eminence of Godliness by their love. If the decadence of the present Muslims can be traced it is to that lack of love, sympathy and selflessness. Love for self, comfort, pleasure and aggrandisement have made

them lose that love taught by the Holy Prophet. Selfishness is destructive. Party and faction, jealousy and hatred and differences between man and man arise by the love for self. Wordly pleasures are short lived though so much love and importance is attached to it.

It is upon all Muslims, the rich and poor, that human service becomes a duty. If the rich can be of assistance in their own way the poor can render human service in some other. Let those people who will help no one remember, that by the immutable law of God if pain and sorrow and misery be another's day, tomorrow it is theirs. And let those who tightly shut their purses, who hug all their resources to themselves, who take pride and find security in their riches remember the fate of Turkey. Turkey was a proud nation when the Great Powers sought her allegiance. And in that pride and security there was no hint that she would accept any assistance from an insignificant place like Ceylon. But God's hand was set against her when she least expected and now she is prepared to accept assistance from any country.

#### All-Ceylon Malay Association

(Continued from page 1)

the Throne are writ large in the annals of history.

"Though our endeavours to form a regiment on the lines of the Malay Regiment could not be consummated, many members of the community are now serving in the Military Forces in Ceylon. When the bugle call for service overseas is sounded we shall in the martial spirit of our ancestors rally round the British Flag.

"We appeal to all members of the community to join us and work for the welfare of the community. We live today in an age of transition and of rapidly changing values. We have a duty to perform by our poor brethren. Economic pressure has reduced many families to poverty. We must make social service one of our main objects. In order to achieve the aims and ideals which actuated the founders of this

Association we require the ungrudging support of all.

"This Association could be a greater source of strength to the community if the older members would emerge from their retirement and give us the necessary stimulus and inspiration to perform our duties and obligations to the community. We therefore appeal to all members to rally round us and help us both by their advice and financially to keep burning the torch of service to the community."

#### READ

### "The Star Of Islam"

EVERY SATURDAY

The only regular English publication in Ceylon exclusively devoted to Muslim interests.

## Children's Corner

## A MURDERER EMBRACES ISLAM

DEAR GIRLS AND BOYS,

Here is an incident which took place on the occasion of "The Battle of Meals" to our Holy Prophet. He very nearly lost his life, but the indomitable faith of his on God saved him from being murdered. It happened thus.

One day, alone under the shade of a tree, a distance away from the camp the Holy Prophet was asleep. An enemy, by the name of Durthur, silently approached him with the intention of murder. But the smallest noise the enemy made was sufficient to rouse the Holy Prophet. But it was too late for the enemy was standing over him with sword drawn and eyes flashing with wrath, hatred, and murder. "O Muhammad," cried Durthur, "who is to save thee now?" "God," was the spontaneous reply of the Holy Prophet. An instant before the enemy armed with sword, confident in his power and determined to murder the Prophet now quaked like an aspen leaf. The mention of God had unnerved him. He dropped his sword immediately on which the Prophet picking it up challenged: "O Durthur who is there to save thee?" "My life is at thy mercy" replied Durthur. "Then thou shalt have mercy. Take this lesson from me to be merciful." So saying the Prophet returned him his sword. The warrior's heart was overcome. He embraced Islam and proved himself to be one of the staunchest supporters of the Holy Prophet.

Your friend,  
THE EDITOR.

### Simple Lessons In Islam

BY

HIS HOLINESS MAULANA MOHAMED  
ABDUL ALEEM SIDDIQUI

and

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

Fasting in the month of  
Ramadan

1. Q. What is the fourth principle of Islam?

A. The Fourth Principle of Islam is Fasting during the month of *Ramadan*, for 29 or 30 days as the case may be, according to the visibility of the crescent moon.

2. Q. What is Fasting?

A. Fasting is the act of abstaining from eating, drinking, voluntary vomiting, allowing anything whatever to enter what is understood by the interior of the body, onanism or emission of semen, from break of the dawn till sunset.

3. Q. On whom is Fasting obligatory?

A. Fasting is obligatory on all Muslims, excepting the Infants, the Insane, the Invalid etc.

Note:—It may be noted that persons who suffer from constant sickness, men and women too old to bear the hardship and women who are in the family way and those who give suck, are excused; but they should give away a poor man's food every day, if this is within their means. They should, however, fast whenever they are relieved of their respective disabilities even after the month of *Ramadan*.

4. Q. Why is Fasting obligatory during the month of *Ramadan* alone?

A. Fasting is obligatory during the month of *Ramadan* alone, because it is the blessed month of the year in which the Holy *Quran* was revealed.

5. Q. Can we not fast once in a week for 29 or 30 days in a year?

A. No; the Holy *Quran* lays down the rule that all Muslims should fast continually during the month of *Ramadan* alone. We should not fast once a week because such a practice would minimise the sacrifice we are required to make. A continual stretch makes us realize the pangs of hunger suffered by the poor for months and years.

6. Q. What is the real significance of Fasting?

A. Fasting is an act of godliness, for it is an attribute of ALLAH Himself. By Fasting a faithful approaches nearer and nearer the Kingdom of ALLAH and will be specially rewarded by Him on the Day of Judgment.

(To be continued)

## Board Of Kathis

### Appeal Case Decision

Appeal Case No. 118 (Kalutara (Beruwala) Case No. 38, Maintenance.

Ahamed Ismail Ummal Hazeen of Main Street, Pottuwawatta, Kalutara, Petitioner-respondent. vs. Wappu Marikar Habeeb Mohamed of Long Street, Kalutara Respondent-appellant.

Present:—Messrs. M. I. M. Haniffa, M. C. Abdul Cader, A. H. M. Ismail, and M. M. J. Kariapper.

Counsel:—Mr. G. P. J. Kurukulasuriya Advocate, instructed by Mr. D. C. Paranagama, Proctor, for respondent-appellant, and Mr. M. U. W. Saleem, Proctor, for petitioner-respondent.

Argued on March 9, 1940. Order delivered on March 16, 1940. The following is the order:—

This is an appeal from an order of the learned Kathi directing the appellant to pay maintenance for his wife, the petitioner-respondent, and for his son named Mohamed Ziard. The petitioner-respondent and the appellant were married on March 29, 1937, and lived together in petitioner-respondent's parent's home for about four years, during which period the petitioner-respondent gave birth to two sons. Thereafter the parties lived together in a separate home for about three months when the petitioner-respondent suddenly left for her parent's home. She had been living in her parent's home alone for about 3½ years prior to her application for maintenance. Of her two children, the elder, Mohamed Ziard, alone is living with her, the other child being with the appellant.

"The petitioner-respondent is a dumb woman and her first complaint made to the learned Kathi by signs and gestures was to the effect that the appellant having means has wilfully and unlawfully failed and neglected to maintain her and her son, Mohamed Ziard, for the last 3½ years. At the inquiry the petitioner-respondent by signs and gestures made the learned Kathi understand as follows: "My husband did not maintain me. I beg that all particulars be obtained from my brother Ahamed Ismail Abdul Wadood". The petitioner-respondent's brother, A. I. A. Wadood, stated in his evidence that he heard from his sister, the petitioner-respondent, that the appellant had misconducted himself with a servant girl named Alpy while he was living in the petitioner-respondent's parent's home and that he heard from his mother that when the appellant and his sister were living separately in their own home, the appellant had misconducted himself with the same servant girl Alpy and that his sister's refusal to live separately with her husband in his own home was due to such misconduct.

"The petitioner-respondent's other witness was one U. L. M. Saribu, a servant working in the petitioner-respondent's parents' home who stated that the petitioner-respondent suddenly returned one night from her husband's home and that he heard from the petitioner-respondent's mother that the reason for her return was misconduct on the part of the appellant with the servant girl Alpy. Both the petitioner-respondent's witnesses stated that one Muslim Nachchiya, a female cousin of the petitioner-respondent tried to reconcile the spouses by taking the petitioner-respondent to the home of the appellant soon after petitioner-respondent's return from the appellant's home, but the attempt proved abortive as the petitioner-respondent refused to stay in her husband's home for a moment as long as the servant girl Alpy was in that house. It is also in evidence that the appellant had married a second wife during the time the petitioner-respondent was living alone with her parents.

"The appellant in his evidence denied the alleged misconduct on his part with the servant girl Alpy and stated that

he was always willing to maintain his wife, the petitioner-respondent, and the children in his own home, but the petitioner-respondent is unreasonably refusing to live with him in his own home.

"It is clear from the evidence led in this case that the petitioner-respondent has not made out a case for demanding maintenance for herself from the appellant. She has not adduced reasonable cause for refusing to live with her husband. The learned Kathi in his order states "It is clear that the appellant was willing to be reconciled to the respondent and to live with him but the respondent wilfully rejected her". There is no evidence to support this finding of the learned Kathi. On the contrary the evidence is that the appellant was willing to maintain his wife provided she lived with him in his house. The evidence relating to the misconduct of the appellant with the servant girl is wholly inadmissible on the ground of hearsay. The most important persons to speak to this point are the mother of the petitioner-respondent and Muslima Nachchiya and they were not called as witnesses.

"Ameer Ali, in his Mahanimedan Law (Volume II, page 419, 5th Edition) says that "when the woman abandons the conjugal domicile without a valid

reason she is not entitled to maintenance." At page 422 he says "the Mahammedan Law lays down distinctly that a wife is bound to live with her husband and to follow him wherever he desires her to go and that on her refusing to do so without sufficient or valid reason the Courts of Justice, on a suit for restitution of conjugal rights by the husband, would order her to live with her husband".

"In *Pathuma vs. Seeni Mohamadu*, 25 New Law Reports, 277 it was held that a Mohammedan wife who refuses to live with her husband on the ground that he is living with another wife is not entitled to claim maintenance, as he is not guilty of adultery by so doing.

"There is no admissible evidence in this case that the appellant has misconducted himself with his servant girl Alpy. The petitioner-respondent has not put forward any other reason for refusing to live with the appellant. In this circumstance the order of the learned Kathi directing the appellant to pay the sum of Rs. 20 - monthly to the petitioner-respondent as maintenance for herself cannot be supported and the appeal on that point must be allowed. As regards the order of the learned Kathi directing payment of the sum of Rs. 10 - monthly to the petitioner-respondent as maintenance

for her son Mohamed Ziard, counsel for the appellant quite rightly admitted at the hearing of this appeal that he could not attack it because the said child is under 7 years of age and in the custody of the petitioner-respondent, the mother.

"We therefore affirm that portion of the learned Kathi's order directing the payment of Rs. 10 - monthly to the petitioner-respondent as maintenance for her son Mohamed Ziard and delete that portion of the order relating to the payment of maintenance for the petitioner-respondent."

11.—Colombo (Married) 25 — Mahila Umma, daughter of Ibrahim Lebbe vs. Audumay, son of Abdul Rahman. Appeal rejected.

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## The Star of Islam

A CULTURAL WEEKLY

COLOMBO: MARCH 23, 1940.



### Educational Institution For Muslim Girls.

**I**MPORTANT schemes of progress fizzle out and run to sand through the inadequacy of the media for influencing public opinion and for public opinion influencing those responsible for evolution of institutions relative to the community's progress. Time and again the leaders had evoked a fair measure of public interest in the need of education for girls but the interest had proved itself short lived. The subsequent disillusionment would be most amusing were it not so pathetic. On the one hand the leaders seem to be taking delight in the mere formulation of wild goat schemes, on the other the community seems to show that it is still alive by shaking its head and clearing its throat prefatory to another spell of prolonged slumber. The oration given by Mr. YUSUF ALI and the violent gestures of the community in its approval of a Ladies' College for the community seemed the prelude for definite action. His departure led to the ringing down of the curtain on a scene that has for its parallel the episodes of ALICE in LEWIS CARROLL'S amusing stories. The leaders do not have the training to hold public opinion at fever pitch for the enactment of beneficent institutions or the public is so concerned in the narrow interests of individual life that the necessity for such institutions elude their grasp. Education to many is only a training for employment. The Hadith are unequivocal in their insistence upon the place knowledge fills in any scheme of values. Familiarity, long familiarity with a doctrine tends to cloud the mind and blind it to the appreciation of the other doctrines. The business and the necessity for getting on in life have been,

the warp and woof of the adults thought relative to education and any scheme that tends to upset his beliefs draws from him a curse or unfair criticism. But education in the broadest aspect is the training of the mind to discover its vast potentialities. The Quran refers to the clouds and the rain, the grass and the date palms. "Verily in these is a sign for those that understand." The world is a storehouse of beauty, of colour and form, and it is the purpose of education to train the mind to essay beauty in all its manifold aspects, for what ALLAH made cannot but be beautiful, and is meant for the self-realisation of men and women. Culture can be so distinguished from the needs of everyday practical life that it can serve no useful purpose. Islamic culture can, on the other hand, be the hand, maiden for the completest enjoyment of life in the light of the fundamental beliefs of Islam. Those who can offer but deny education to Muslim girls on Islamic lines are guilty of giving stones when their children ask for bread. Muslim education for the girls is a crying necessity for it is in the home that character is formed. In the home it is, that habits are formed and the bias in thought developed that lasts throughout life. There it is, that the mother educated on Islamic principles is of the greatest service to the community. Knowing the needs of their children, discovering their potentialities she directs them towards the faculties of studies for which their minds crave. She it is, living in a free home, in a free land that instills into the minds of their young that supreme quality of independence of thought, not of slovenly obedience but of magnificent courage and strength of mind to discover the value of obedience in the march of life. She it is, in a word, who reared the children of Islam who planted the crescent and the sublimest truths of Religion in the free hearts of the people. In the present age the plea of poverty does not hold good. The matrons of Rome, when Rome was in danger, gave their jewellery and their wealth for Rome. It is no great sacrifice that the Muslims are called upon to make in the cause of the future of Islam,

To Scorn delights  
And live laborious days.

From The Mimbar

## To Observe Your Duties Unto Allah Is The Best Of Provisions

Translation of Sermon Delivered at The Welankde Jumma, Mosque  
Slave Island, on 1st March, 1940.

BY KATHEEB M. T. AMEER

PRaise be to Allah who created all beings with His power, subdued them with His might, made them to be different to teach other through His doom, and caused them to be proofs of His Oneness.

His knowledge comprehends them, His hearing surrounds them, His sight encompasses them and they are all dependent on Him, while He is perfect and Self-subsistent and is free from being in need of a partner, or councillor, or helper, or informer or adviser. Glorified be the Omnipotent God, perfect in His might and power, unique in benevolence. He forgives all sins in spite of His being able to punish, and gives bounteously while His anger may not reduce even an atom out of it (His bounty). I praise Him over His universal blessings and thank Him for His repeated helps.

I bear witness that there is no God worthy of being worshipped but Allah. He is alone and hath no partner to His names or attributes or His Lordhood, and I bear witness that Muhammad is His servant and messenger and the chosen one from all mankind. He sent him as a blessing to those who believed in him and accept His call, and as a proof against the excuses of those who turned away from him. Oh Allah! Bestow thy blessings and peace on Thy servant and messenger Muhammad and on his relatives, followers, descendants, and on those who accepted his laws.

O mankind! Fear Allah and observe your duties unto Him. Almighty Allah (glorified be He) hath created you for His worship, and made it incumbent on you to obey Him and to unify Him. He invites you to His Heaven and its happinesses and warns you of His Hell and its punishments. He forbids you to associate anything to Him and hath made the meanness of it clear to you. He who associates anything to Him goes astray and his loss shall be great. He has made known to you that Satan is an open enemy of you so that you may not be misguided by him.

The evil results of following worldly passions and the great losses suffered, in this world and the next, by doing so, are sufficient to warn you off them. Suffer not yourselves to be beguiled by the vanities of this world. Allah hath provided to you sufficient lawful things so that you may not resort to the forbidden things and thereby become sinners. He hath blessed you with reason so that you may know the truth and its virtues, and falsehood and its ill-effects; and that you may

differentiate between what is beneficial and what is detrimental to you. He hath sent to you messengers who explained to mankind, with the clearest of proofs, their differences; and Books which showed to you the true path and obliterated falsehoods. The hopes of those who think they can succeed with false excuses are frustrated. Whoever does good, it will be for his benefit, and whoever acts badly, it will be against his own soul.

O mankind! Observe your duties unto Allah and obey Him. Make provisions for the next world and to observe your duties unto Allah is the best of provisions.

Know ye that the most truthful of words are those contained in the Book of Allah and the best guidance is the guidance of Muhammad (Peace and blessings be on Him). The worst of things are those invented by man against the true guidance and all such inventors are misguided. Be ye united and the grace of Allah is with those who are united. Whoever is satisfied to be away from his Muslim brethren, will be also away in Hell. Know that tomorrow you will stand in array before Allah to answer for your deeds in this world your deeds in this world will be accounted for, and rewarded or punished accordingly. You will then regret very painfully your unmindfulness. "And those who do wrong will come to know by what a (great) reverse they will be overturned."

Almighty Allah Says:  
"Whoso doeth right it is for his soul, and whoso doeth wrong it is against it. And thy Lord is not at all a tyrant to his slaves." Sura 41. verse 46

"Lo! Allah enjoineeth justice and kindness, and giving to kins-folk, and forbiddeth lewdness and abomination and wickedness. He exhorteth you in order that ye may take heed. Fulfil the covenant, of Allah when he have covenanted and break not your oaths after the asseveration of them, and after ye have made Allah surety over you. Lo! Allah knoweth what ye do."

Sura 16. Verse 90 and 91.  
May Allah bless us all by the Mighty Quran and benefit us by the wise revelations. Verily Allah is the most Generous, Forgiving, Kind and Merciful King. Ameen  
(Translated by Moulvi M. A. Loftr)

## MUSLIMS OFFER HAND TO CONGRESS

### But Refuse To Co-Operate With Sinhala Sabha

MR. T. B. JAYAH, the Ceylon Muslim League's new President, speaking at the annual general meeting held at the G. O. H. on Saturday the 16th March, envisaged the possibility of their joining hands with the Ceylon National Congress, provided the Congress's actions were calculated to inspire confidence.

Mr. Jayah, however, emphatically ruled out the possibility of similar gesture on their part towards the Sinhala Maha Sabha, whose objective, he said, was to create a Ceylon for a particular community—and what was more—for a particular section of that community.

Mr. Jayah spoke of the efforts made during the year to make the League a real live body, working not only in the interests of the influential and educated sections of the community, but also for the community as a whole, by interesting Muslims scattered in different parts of the Island in the work of the League.

That was definitely a great idea, which could only have been conceived by men with vision, and the work had been undertaken in real earnest, not with the selfish idea of looking after the interests of the Muslims alone, but of helping the general administration of the affairs of the country and in its general improvement, so that no single community would act as a drag on the rest.

They had got definitely in touch with the masses and the importance of that work would be realised perhaps after a few years.

Mr. Jayah next referred to the manner in which the League had endeavoured to ascertain the viewpoints of the different political leaders



MR. T. B. JAYAH.

of other bodies, such as the Sinhala Maha Sabha and the Sama Samaja Party, and he hoped before long they would be able to invite Sir Baron Jayatilaka and others of his political persuasion to address them.

### No Prejudices.

"We want to show that the Muslims as a body, are very anxious to work together with men of all communities," declared Mr. Jayah, who added: "We have no personal prejudices; we have no sectional prejudices.

"In fact, if we understand our religion aright, our brotherhood is not confined to Muslims alone; our brotherhood is an all-embracing one, and if we can claim all the people of this country as our brothers, I think that will be a consummation at which we will most rejoice."

Dr. M. C. M. Kaleel, retiring President, made an appeal to the younger members of the community to come forward and take a more lively and practical interest in promoting the aims and objects of the League.

Dr. Kaleel announced that the League Council had elected Mr. T. B. Jayah to the Presidency of the League for next year and they were grateful to Mr. Jayah for consenting to resume an office which he had held for many years in the past.

The election of the following office-bearers then took place:—Vice-Presidents:—Messrs. S. A. Marikar and A. R. M. Razeen; Hony. General Secretaries:—Messrs. O. L. M. Samudeen and M. L. Mohamed Hussain; Hony. Political Secretary:—Mr. M. A. C. M. Saleh; Hony. Social Secretary:—Mr. M. Frazy Ghany; Hony. Propaganda Secretary:—Mr. A. R. Sinne Lebbe; Hony. Religious Secretary:—Moulavi A. R. A. Careem; Hony. Educational Secretary:—Mr. S. Abdul Cader; Hony. Treasurers:—Messrs. L. M. Hasheem and S. Khathir.

### Resolutions.

The following resolutions were passed:—

The Ceylon Muslim League deploras the present political condition of the Muslims under the Donoughmore Constitution and expresses dissatisfaction at the failure of the Government to evolve a constitution suited to the needs of the country.

This meeting of the Ceylon Muslim League expresses its dissatisfaction at the arbitrary manner in which the properties within the Colombo Municipality are being assessed and considers imperative the immediate establishment of a Board of Review to hear appeals against assessment made by the Municipal officers.

This meeting urges upon the Government the immediate need for introducing an amending Ordinance to the Wakf Ordinance No. 10 of 1931.

This League is of opinion that an Ordinance should be introduced early to enable the collection of Zakat and the establishment of Baithul-maal.

A garden party followed on the lawn of the Hotel.—*Times of Ceylon.*

### Love Conference

The third anniversary of the Anbu Marka Sangam of Colombo and Love Conference will be held under the auspices of the above Sangam on Sunday, the 24th March, at 4 p. m., at the Vivekananda Society Hall. Rev. Francis Kingsbury will preside.

Hon. Sir W. Du-aiswamy, Speaker of the State Council, has kindly consented to declare the conference open.

Mr. S. Rm. Valliappa Chettiar will welcome the gathering.

The following gentlemen will speak on the occasion:—Mr. V. Rm. Letchumanan Chettiar, President of the Ceylon Indian Congress, Mr. M. H. Abdurrahman (Zahid), Mr. H. Nelliah, B. A. (Editor, Virakesari), and Mr. A. Aziz (B. Com.)

### Turkey Buys Fleet Of Submarines

The Ankara Correspondent of the "Deccan Times" writes as follows:—

#### ANKARA (By AirMail)

Arrangements are being made by the Turkish Government to place large contract for a fleet of submarines to operate Dardanelles.

It is understood that part of the contract will go to Italy, and part of it to the United States, as neither the British nor the French can supply other than their own needs at present.

## NEWS FROM AFGHANISTAN

### M. Slauddin Saljooki's New Appointment

According to information reaching here from Kabul, Monsieur Slauddin Saljooki, the former Afghan Consul-General in India, has been appointed to the Ministry of Public Information with the Government of Afghanistan. He is in entire charge of State publicity, and also a certain portion of the Communication portfolio.

Mr. Saljooki's experience of over twelve years outside Afghanistan, including about seven years he spent in India, has given him excellent opportunity to study modern publicity work connected with an important State like Afghanistan. He has already introduced far-reaching changes in this direction and the State Broadcasting Station at Kabul is shortly to be equipped with all modern amenities. Additional plant and machinery have already arrived from Europe, mostly of German make, which besides being most efficient are the cheapest available.

### The "Islah"

In a couple of months Afghanistan will rank among the modern nations in the dissemination of news and it is understood the semi-official daily newspaper published from Kabul, the *Islah* will be improved to meet modern demands. Hitherto news from Kabul was coming out of the State in slow degrees, and in many instances it used to take weeks before adjacent countries like India learned of the happenings in Afghanistan.

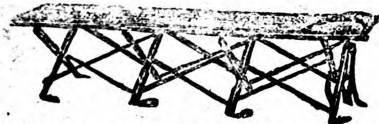
Details of a scheme by which news from Kabul can directly be conveyed to other parts of the world are now being worked out by Mr. Saljooki, and it is hoped this will considerably mitigate the existing delay in the receipt of State news from Afghanistan.

The European war has, no doubt, necessitated speeding up of State communication system; new roads are being constructed; a waterways system is being chalked out; and factories to make Afghanistan self-sufficient in all respects are being erected.

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## CLARION CALL OF ISLAM.

### Muslim Savant's Stirring Address

*Presidential address delivered by His Holiness Maulana Mohammed Abdul Aleem Siddiqui, Al-Quaderi, at the Conference of the Muslim Representatives from all over Natal on the 10th of January, 1935, At the Jumma Mosque, Durban.*

*(Continued from previous issue)*

**BETHINK yourselves, gentlemen, that when the help of human-made laws is required for the prosecution or defence of a law-suit in the courts of this world, one looks about for a certified lawyer of reputation, besides satisfying himself that he is regularly practising in Court, and is not one of those briefless barristers who con the dusty tomes in the Court Libraries or else warm their chairs at home, but it really passes one's comprehension, that in the case of the interpretation of civil and criminal laws of religion, ordinary men who cannot even distinguish between the implications of various religious terms are readily accepted as authorities, and their opinions which they are daring enough to foist upon a public in the form of fiat assume the sanctity of pontifical decrees in the eyes of the stupid and ignorant masses.**

In any case, my friends, it is high time for you to get prepared, on the one hand to discharge your duties in connection with the missionary work to the extent that has been enjoined upon you as Muslims, and on the other, to secure the type of A'lims who may serve the cause of our religion according to the requirements of the two latter categories.

I was painfully shocked and grieved, when some leaders of the African natives, both on public platforms and in private conversations, bluntly questioned me thus: "What has your community done for us in this country? It is understood, that the white people maltreat us, but even the Muslims shirk us as untouchables. The Christian missionaries, in spite of what one might have to say against them and their methods of propaganda, at least teach us something, profess to be interested in our activities whilst your brethren have not even cared to inform us that side by side with material wealth, they are the heirs to the most precious blessing from God, a perfect religion, the teachings of which tally with nature and satisfy the dictates of reason, inculcating the sublimest morals. They are as miserly in imparting the teachings of your religion, as they are stingy in parting with their money.

My friends I was really embarrassed for frankly speaking, I could not contradict them, and for the matter of that you will excuse me for asking you, but tell me honestly, can you refute their allegations?

One of their leaders went so far as to say on a Public platform, addressing me, of course, that the Christian missionaries and the people holding the above opinions will never allow a preacher of my type to stay in this land for long, for the way, he said, in which I preached was such, that I had already conquered the hearts of many, and if I were allowed to continue to preach in the manner a great number of natives would be soon converted to my views.

My friends, I leave it at that, and can only say, that I have been discharging my duty in accordance with my inadequate ability, and in pursuance of the commandment of the Holy Quran, I am delivering the message to you. May God make you realise and act upto your responsibilities!

Since then I have so far briefly discussed the pros and cons of the question of the propagation of Islam, and I

will now proceed to examine the problem of education which is closely connected with it.

There are two aspects of education, religious and secular. I do not conceive of them as separate from one another, for Islam has made them reciprocal. It has established such intimate and interdependent relationship between the physical or material and the religious or spiritual phases of life, that what pertains to one concerns the other as well. Hence, as long as we were true to our religion, we prospered in the world, practically ruled it. No sooner did we detach ourselves from its path, than our material and moral decline set in, and still continues on its downward course.

However, it is neither the one nor the other that seems to have engaged your attention in this country. The state in which one finds the arrangements for religious education is simply ridiculous. What it pleases you to call a school does not approximate the standard of a mere primary class of the institutions that impart religious instruction in our country. When one visits a so-called Muslim School in South Africa, he is told that it provides for the education of Muslims in Arabic, Urdu, Gujrati, etc. But on investigation, one discovers, that teaching of the Alphabet, and a parrot-wise recitation of a few chapters of the Holy Quran are interpreted as education in Arabic. But, alas! even this rudimentary instruction is marred by wrong phonetics and incorrect pronunciation. If a pupil endowed with a good voice is taught some in different variation of alto and basso, and chants a few verses in the presence of the trustees of the school and the parents or guardians of the students, they complacently presume that their children are becoming adepts in the art of Quranic elocution. But it requires one who can differentiate between mere melody of voice and the accurate accent and rhythm of Quranic recitation to know how remote these children actually are from the elementary acquisition of a Muslim student of Arabic.

Urdu equally shares the same fate, for the children learn to read like parrots, but have no idea of the meaning and are utter strangers to syntax and composition. I visited some schools in Natal and Transvaal, and found the same state of affairs prevailing everywhere.

This gentlemen, is the condition of religious education, and I am afraid, you fare no better in respect of secular education as well. An impartial survey of the situation will indicate to you scarcely avail yourselves of the mediocre type of education that the schools impart here according to the English curriculum framed by Government educationists in pursuance of their Asiatic policy. Let alone the Secondary and High Schools, the number of Muslim boys that attend the primary schools is so small, that in discussing the topic with anyone, one has to bow down his head in shame.

When a High School by the name of Shastri college was established during Mr. Shastri's tenure of office of the Agent General for the Government of India, you lavishly subscribed to its funds, but, for God's sake, will you, please, tell me, or, if you prefer, ask yourselves as to what extent, your community has derived advantage from your munificent contribution. How many of your boys go to that school? Do you give them any encouragement? No far from doing anything of the kind, you positively hinder them, for I learnt from some of the young men that their parents compelled them to leave off the school, although they were keen on prosecuting their studies further. It appears that if a boy happens to study up to the sixth standard, the parents think that he has had more than enough of education, and forthwith harness him to the shop, for it saves them the salary of a salesman or an assistant amounting at most to ten pounds, or they perhaps think that higher studies would only make him unfit for the occupation of trade and commerce.

Again some of the youths at Shastri College were complaining to me that their fathers prevented them from studying their lessons, as they insisted on their attending the shops after their return from college, and kept them there till after dusk to do odd jobs, when the shops were closed.

My friends, I appeal to you to comprehend thoroughly the benefits of education. If you wish your sons to expand the trade that you are carrying on now in the present state of your ignorance with the help of clerks, if you want them to be enterprising if you desire to make them capable of exploring new avenues and tap fresh resources, if you aspire to see them as merchant princes and industrial magnates, I would commend you to afford them opportunities for acquiring higher education; for only thus would they be able to compete with the people of other nationalities and stand shoulder to shoulder with them.

Remember that the times are changed, and if you do not shake off your lethargy even now, and make determined efforts to promote rapid and efficient education in your community, your existing condition which is doubtless precarious will become altogether hopeless and you will be supplanted by the sister communities that are wide-awake, and have accomplished and are accomplishing an all round speedy progress. For Heaven's sake, bestir yourselves, awake arise, and avert the on-rushing calamitous day, when our dear brethren might be constrained to approach our rivals for jobs, and might in all probability be disdainfully turned out by them. Just imagine what would happen in the future, not very far off. I am afraid, if this state of affairs continues longer, when we witness in our own times the disturbing spectacle of hundreds of such untrained and ignorant Muslim youths loafing about without any employment. Hali, the famous patriotic poet of India, vividly depicts the time which is fast approaching, nay, which is already on us, when he says rather in an ironical vein, that in this age of enlightenment, even the cooks and menial servants will have to be educated to secure their jobs.

Consequently, my friends, if you want to survive in this land and

maintain your position, not very envious though, keep abreast of times, and reinstate your prestige. Education and propagation of Islam are the two subjects to which you should apply your minds energetically.

Now it is obvious that for the success of my undertaking, organisation is indispensable, and organisation to be effective needs unity of action.

But the question is: Is there any kind of unity amidst you? No, gentlemen, there is everwiding division in your camp, you people are rent as under you are not only unaware of and indifferent to each other's interests, but you have chosen to adopt the suicidal motto of "each one for himself and none for all." Of all the places that I visited during my tour of Natal and Transvaal, I did not find even one, where I could see harmony and unity among the Muslims. Notwithstanding the paucity of Muslim population, the number of parties and factions is so numerous in every town and village, and mutual envy and jealousy, so rampant, that even members of the same family are set up one against the other. They cannot bear to see their brethren flourishing, and at the slightest pretext, real or imaginary a brother has no hesitation to sue his brother in court, and squander away the wealth of the family by filling the pockets of barristers and lawyers.

Gentlemen, these internecine quarrels, and fratricidal fights have made a laughing stock of our community and religion, and neither the honour of an A'lim, nor the reputation of a gentleman are safe under such circumstances.

Our sense of shame and self-respect have become so numbed, that we do not feel the slightest compunction at assailing the honour of any brother of ours, forgetting in our blind perversity that his disgrace would be as much ours, on the score of being members of the same community.

This lamentable condition in which I find my brethren, lacerates my heart, and I virtually shed tears of blood. I have toured through Natal and Transvaal, and I notice that the mentality of people is so ruinously transformed that it is permeated by unredeemed selfishness, and patriotic or national sentiments, or human sympathy have no access, whatsoever to their hearts.

Take for instance, my own example. Can anyone, be he a Muslim or a non-Muslim, dare to point out a single act or word of mine which has served to inflict an injury, physical, mental, moral, or material, on anybody? Have I asked a farthing of anyone, or raised any subscriptions, or have I encroached upon anyone's hospitality? For God's sake, tell me, have I been the cause of inconvenience or trouble to anyone? No, and decidedly no, and yet in spite of it all, it reaches my ears and I witness it with my own eyes that in certain circles, my actions and speeches are deliberately misrepresented and subjected to hostile criticism, and I am made the target of ridicule. However, one could have afforded to connive at their contemptible conduct, had it been confined to their own cliques or even to the Muslim community, but the despicable part of it is that they have shamelessly given publicity to their malicious effusions in papers, regardless of the impressions they might create on other communities.

When this is the kind of treatment meted out to a visitor who has neither his own axe to grind, nor has he connected himself to any communal faction, nor fostered or aggravated differences of opinions you can imagine to what extent the seed of selfishness has taken root in the community, and how the harvest of honour and dignity is consumed in the fire of envy, hatred, and jealousy.

Gentlemen, I have ere now freely forgiven my detractors, and am now

*(Continued on page 7)*

## Clarion Call Of Islam

(Continued from page 6)

openly announcing in this public meeting that I harbour no ill-feeling or grudge against them, but on the contrary lovingly invite them to eradicate the canker of selfishness that is eating away at the vitals of the body communal, and join us in unitedly lifting up the banner of Islam and assemble on the same platform to help in organising the scattered forces of our community.

In conclusion, gentlemen. I appeal to you to form associations in various parts, with the main aim and object of exterminating disunity, and working for the uplift of all the members of the community. You can then have a Central Body with representatives from all these associations which without seeking for name or fame should devote its energies to practical and constructive work.

I now place before you a tentative programme of action under various heads which may be modified, if necessary. I hope, it will meet with your approval, and you will take immediate steps to materialise it, and working with complete unanimity, save the sinking ship of the community, while there is yet time for it.

### Scheme.

#### Central Body. Missionary Centre.

For the revival preservation, and propagation of Islam in these parts, there must be a Central Islamic Organisation under the name of "The Central Islamic Society," or any other suitable name, in the Capital of the territory.

#### Announcement of Its Location

Effective steps should be forthwith taken to announce the location of Head Quarters to all the towns, cities, and villages of the territory.

#### Branches.

The Branches of the said Central Body must be opened in all the chief towns and cities of the province.

#### Libraries.

Each Branch must have a small library of Islamic literature in English Urdu, and Gujarati attached to its office.

#### Translation of the Holy Quran and Other Islamic Books.

Each of the said libraries must stock at least three copies of Mr. Marmaduke Pickthall's "Meaning of the Glorious Koran," "Syed Amirali's "Spirit of Islam," "The History of Saracens," "Alla's Shibli's "Sirat-un-Nabi" and "Tafsir-i-Haqqani," etc. which could be lent out to all seekers after Truth for perusal and study, and may also provide a tolerably thorough grounding in the teachings of Islam for the Muslim youths.

#### Presence of Qualified Men at the Office at Stated Times.

The Central Body as well as its branch offices should each arrange for an intelligent, educated Muslim, who can satisfactorily enlighten any seeker after Truth, to be present at the respective office premises at stated times. If at some place, the Muslim in question does not know the local language, the officials of the said place should engage an interpreter to be there at the appointed time. Till the Organisation is sufficiently well established to warrant the engagement of a whole-time worker, the work should be carried on by the otherwise occupied or employed officials of the Society and the branches in an honorary capacity.

#### Propaganda and Pamphlets.

The Central Body should arrange with able and qualified Ulemas to write informative and interesting treatises on various aspects of Islamic teachings. These should be published at least once a month in English as well as in the native languages.

#### Free Distribution

The Branches and well-to-do individuals should purchase copies of these pamphlets from the Central Body, and distribute them gratis among their non-Muslim customers, friends, and acquaintances.

#### Shops in the Jungles.

The shops in the Jungles should also be furnished with these booklets in the African native vernaculars for free distribution among their customers.

#### Cost of Publication.

The best way for defraying the cost of printing such booklets would be to insert at reasonable charges a couple of pages of advertisements which could be easily secured from the merchants.

#### Education Committee

The Central Body should appoint a Special Committee from its members to look after matters relating to education.

#### Registration of Schools.

A list of all the existing schools in the province should be at once prepared and up-to-date.

#### Curriculum.

The Education Committee should draw up a curriculum which should be uniformly followed by all the schools on its Register, so as to enable all pupils to learn the same books, and to complete the course in a stated period of time.

#### Supervision.

The Education Committee should appoint a really capable and competent inspector of schools who should visit each school at least three times a year, and submit his report to the Committee.

#### Changes and Reforms in the Schools.

The Committee after scrutinising the reports of the Inspector, should, in consultation with him, instruct the trustees of the respective schools to introduce the suggested changes and reforms.

#### Increase of Teaching Staff

A teacher ought not have more than forty pupils at a time, and if the number exceed the limit, an additional teacher must be immediately engaged.

#### Subsidies.

Where the local people are not in a position to meet the expenses of the school the Central Body should extend suitable financial assistance to them.

#### School of Theology.

The Central Body should establish a School of Theology at its Head

Quarters, where promising pupils from different schools of the province, intending to prosecute their studies further in religion, might be given a thorough training in all the branches of theology through the medium of Arabic or Urdu.

#### Training of A'lims.

One of the aims of this Central School of Theology should be to produce a sufficient number of able A'lims who could take up the posts of teachers, so that after a time, there might be no need to recruit them from overseas.

#### Missionaries.

The second aim of the Central School of Theology should be to turn out a number of enthusiastic and efficient missionaries, conversant with the native languages. A hostel might be established connected with the School for the benefit of such pupils.

#### Scholarships.

The Education Committee should also arrange to give scholarships to such intelligent and deserving Muslim boys who are unable to prosecute their studies at English schools on account of indigence, and if possible, send some promising and brilliant pupils to Europe for higher studies.

#### Religious instructions for Boys at English Schools.

Wherever the Muslim boys attend the English schools, provision should be made for their instruction in religious teachings by arrangement with the authorities concerned, so that the English-knowing section might not remain ignorant of religion.

#### Collection of Funds.

As funds would evidently be necessary for carrying out all these activities, a small committee should tour throughout the province, and collect a lump sum as the nucleus of a Central Fund.

#### Budget.

On the strength of the amount collected, a budget should be made out, and appropriate amounts allotted to various departments from its income.

#### Contribution by branches.

The Branches should also contribute part of their incomes, even though it be the tenth or twentieth part, to the Central Body.

#### Fees.

The fees for membership should be kept as low as possible, and efforts should be made to increase by enrolling the largest number of members possible.

#### Head Office.

The expenses of the Head Office should be met from the income of the Central Fund, and the annual contribution from the Branches as well as the current fees from members.

#### General Policy.

The Organisation must not concern itself directly with politics, and must confine its activities solely to Islamic propaganda and education work. Its members, however, should be left at liberty to join any political institution or participate in politics, in their personal or individual capacities, in other words, the Central Organisation as a body should keep itself entirely aloof from the political field, so that it may peacefully accomplish the task before it.

Gentlemen, having drawn before you a true picture of the situation obtaining here, I have laid before you my scheme outlining the best method for starting the propaganda that is likely to produce the desired results, and achieve the progress of our community in the right direction. We are now at the parting of the ways, literally and not metaphorically, for as you all know that I am sailing on the 12th instant, for Zanzibar on my way to the Far East, and Heaven alone knows when we shall meet again. I, therefore, avail myself of this opportunity to thank you all once again for providing me with facilities for the prosecution of my mission, and rendering some humble services to my brethren in particular, and the inhabitants of this land, in general. By the grace of Allah, I have done my duty to the best of my ability, and delivered to you the Message in compliance with His Commandment, and mind you, I shall call upon you on the Day of Judgment to bear witness to this fact. I shall be constantly and keenly watching the progress of this Body, and I am sanguinely hopeful, that if you translate the proposed scheme into action, and earnestly set about to give effect to the various suggestions contained therein, you will be soon on your way to attain the goal. Needless to say, that my services are at your disposal and though we shall be divided by oceans, our hearts will always beat in unison, and it will always be a matter of pleasure to me to render any kind of service for the advancement of our cause. I now pray and will always pray Almighty Allah to guide you aright, infuse your beings with the genuine spirit of Islam, and endow you with courage and steadfastness to accomplish the sacred task of serving the cause of Islam with a single-mindedness and sincerity, that you may always keep the banner of Islam aloft in this territory! Amen!



## Don't let old Hitler Spoil your Holiday!

Are you letting old Hitler interfere with your holiday plans? Some people are afraid to make plans. They are deceived by the present situation when the world is off key, off sanity. That is yellow-livered folly.

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## Musings of a Pensioner XXX

(Continued from page 1)

property is to be released to him and he is to be allowed to manage his property.

How many valuable estates belonging to Muslims have been dissipated and squandered in Ceylon by young Muslim heirs and Muslim widows who have suddenly inherited vast wealth by the death of their fathers or husbands? If the rule stated in the Quran had been observed all these reckless wastage might have been saved and valuable lives preserved for the good of Islam. The national character of all property and wealth will also be observed in the institution of the Zakat, since the 2½ per cent tax will only be profitably realised where property is preserved and carefully developed and not where it is wastefully squandered and neglected. There can be no doubt that the word *sufih* conveys a very wide meaning and is not to be confined to women and children or those who are lunatics in the real sense. (See Jami Al Bayan fi Tafsir al Quran of Tabari, chapter 4 page 153). The word is wide enough to include silly young men and women whose wealth has gone to their heads who mismanage their property and try to squander their substance in an idiotic fashion in the shortest possible time. In chapter 2 verse 282 the same word *sufih* is used in contrast with *Laif* or in other words the former expression means those who are weak in understanding and the latter minors.

The Muslim law is much wider than the Ceylon law under which only "lunatics" or those who are of unsound mind can be placed under tutelage (see Civil Procedure Code, Chapter 39); under the Islamic law any weakness of understanding which may be short of real insanity or unsoundness of mind will do, the real criterion being the person's irrational method of dealing with his property; Yusuf Ali's notes, 510 and 511 will be useful here and they read as follows:—

510. "This applies to orphans, but the wording is perfectly general, and defines principles like those of Chancery in English Law and the Court of Wards in Indian Law. Property has not only its rights but also its responsibilities. The owner may not do just what he likes absolutely; his right is limited by the good of the community of which he is a member, and if he is incapable of understanding it, his control should be removed. This does not mean that he is harshly dealt with. On the contrary his interests must be protected, and he must be treated with special kindness because of his incapacity.

511. Your property: Ultimately all property belongs to the Community, and is intended for the support of you i.e. the community. It is held in trust by a particular individual. If he is incapable, he is put aside but gently and with kindness. While his incapacity remains, the duties and responsibilities devolve on his guardian even more strictly than in the case of the original owner; for he may not take any of the profits for himself unless he is poor, and in that case his remuneration for his trouble must be on a scale that is no more than just and reasonable."

### Quranic Rule

The Holy Quran in several places condemns extravagance, and wasteful expenditure. In Chapter VI, Verse 142 Allah says:

"Do not act extravagantly, Surely He does not love the extravagant."

The two extremes of miserliness and extravagance are forbidden and it is always the golden mean that man is enjoined to follow. Chapter 25, verse 67 is as follows:

"And they who when they spend are neither extravagant nor parsimonious, and keep between these the just mean."

Chapter 17, verses 26 and 27 are as follows:—

"And give to the near of kin his due and to the needy and the wayfarer, and do not squander wastefully.

Surely the squanderers are the followers of the devil, and the devil is ever ungrateful to his Lord."

Verse 29 of Chapter 17 is even more informative:

"And do not make your hand to be shackled to your neck nor stretch it forth to the utmost limit of its stretching lest thou shouldst afterwards sit down blamed, stripped off."

### Golden Mean

These are the main rules in the Quran; we are forbidden to take interest, we are told that honest trading is best by God. We are further forbidden to hoard or act miserly and are commanded to be charitable and generous towards the needy and the poor. But at the same time we are forbidden to overstep the limits of carefulness in our charity and to be reckless in our expenditure so as to ruin ourselves. Finally we are pointedly asked to steer through the middle course.

### Defects of Some Muslims

Now what do we find in modern times in Ceylon among the Muslims? What a lavish display is there not at weddings, funerals, mowloods and other so called religious functions? The rich easily squander large sums of money in vain ostentation and to impress others. It has become a cus-

tom now to invite not only Muslims but even non Muslim ladies and gentlemen to these wedding feasts, at which a brass military band is a *Sine que non* and fireworks galore. At mowloods only the sleek fully fed portly rich are invited who take good care to avoid the preliminary religious service and come punctually when the banquet is spread. The poor famished Muslims are barred or may only come to beg for the remnants of the feast. There are many Muslims who think that there is religious merit in feeding these guests who are not hungry and who only attend to break the monotony of the cooking in their own houses or for other reasons which need not be mentioned. They forget that the merit is in listening to the mowlood and in reciting salavats whenever the name of our Holy Prophet is mentioned. In Arabian countries a few dates will be distributed and a cup of sherbert after the mowlood. But here and in India weddings, funeral feasts, and mowloods are very serious occasions for social gatherings. Cards must be printed and distributed days in advance to enable the fortunate guests to mark the dates in their diaries, and some even observe a sort of fast in anticipation of the feast. And should there be any dish omitted which the guests expected to partake of, woe to the poor host who will never hear the end of this omission. Funerals too are grand affairs; no fashionable funerals are complete without that useless modern innovation, wreaths whether of natural or artificial flowers with their corresponding tickets of heartfelt sympathy from the friends and relatives of the bereaved covering the bier. All this is comic enough, but the tragedy lies in the fact that the poor and those with moderate means try to ape the rich, get into debt and end rest of their lives in misery. That I am not exaggerating will be seen from note #209 of Yusuf Ali's translation.

"There is no merit if we merely spend out of bravado or for idle show. How many families are ruined by extravagant expenses at weddings, funerals &c or (as they may call it) to "oblige friends or relatives" or to give to able bodied beggars? To no one was this command more necessary than to Muslims of the present day."

I always apply one test when any such events occur—What is the intention of the man incurring the expenditure? Is it Lillahi? Is it for the love of God?

## "The Star of Islam"

### Notice to Readers

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