EID SERMONS

at the

SHAH JEHAN MOSQUE

Woking - England

1931 - 1940

Compiled & edited by
NASIR AHMAD B.A., LL.B.

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DEDICATION

I dedicate this book to my saintly father, the late Maulana Aftab-ud-Din Ahmad, whose dedication, selflessness and commitment to the cause of Islam inspired me to follow in his footsteps in my own humble way.

I am much indebted to my late wife Salma, whose nobility and contentment not only provided encouragement in my missionary work, it also created a haven of peace at home. Her benign demeanor afforded me the time to concentrate in the research and writing of this book.

And last but not the least, I express my deep affection to my late brother Iqbal Ahmad who initiated the idea of writing this book. His untimely demise in 1978, in Manchester, left his dream unfulfilled. To a large extent his spirit, enthusiasm and research guided me towards his unfinished project.

May Allah bless all these departed souls.

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COMPILER’S NOTE

The present compilation of *Eid* sermons with photographs mainly relates to the period when my late father, Maulana Aftab-ud-Din Ahmad, came to England, first as Assistant Imam (1931–32) and then as Imam (1935–39). But as you will see, it in fact covers a complete decade, that is, from 1931 to 1940. I have also included brief life-histories of all the Imams, right from the inception of the Woking Muslim Mission and Literary Trust founded by the great servant of Islam, the late Al-Hajj Khwaja Kamal-ud-Din, in 1912, till 1965, when the control was taken away from the Trust.

It may be mentioned here by way of record that originally the Mosque Trust was constituted to take over control of the Mosque and its attached properties in 1912. Its founding trustees were the Rt. Hon’ble Syed Ameer Ali, a member of the Judicial Committee of the Indian Privy Council, Mirza Sir Abbas Ali Beg and Sir Thomas Arnold.

When Pakistan came into being in 1947, close relationship and coordination developed between the Woking Muslim Mission and the Pakistan High Commission. By that time the Shah Jehan Mosque had attained international stature for pioneering propagation work for the cause of Islam and the Muslims in the West. The Shah Jehan Mosque became the focus of attention of the Muslim world. Ultimately, in August 1953, the Woking Mosque Trust was reconstituted and the High Commissioner of Pakistan was made its Chairman. Two senior officers, one each, from its defence and foreign services were also made members of the Council of Trustees. In this manner, the Pakistan High Commission became very much involved in the management and activities of the Mosque and the Woking Muslim Mission, England.
In order to give the reader a glimpse of the tremendous propagation work by the Mission, certain articles have also been included giving the history of the establishment of the Mission, its growth and the impact it had on intellectual and religious circles not only in England but throughout Europe. It is no exaggeration to say that in the fifties and sixties Eid congregations at the Shah Jehan Mosque attracted large gatherings including distinguished guests from all over Britain, and they were covered by BBC Radio and Television, and local and national newspapers as well.

It was an open secret that the Woking Muslim Mission and Literary Trust was founded, manned and funded mainly by Ahmadis of the Lahore Group (Ahmadiyya Anjuman Isha’at-i Islam, Lahore). They followed the true spirit of the Founder of the Ahmadiyya Movement in presenting a unified Islam. Undoubtedly, the Lahore group through its missions at Woking (England) and Berlin (Germany) became pioneers in the propagation of Islam in the West.

If somebody is interested in getting detailed knowledge into how a great number of people accepted Islam through the literature and propagation efforts of the Mission, he is advised to read Islam Our Choice compiled by Dr S. A. Khulusi, Ph.D. (sometime lecturer in Arabic at the University of London and Professor of the Higher Teachers’ College, Baghdad, Iraq) published in 1961 by the Woking Muslim Mission & Literary Trust, the Shah Jehan Mosque, Woking, Surrey, England. Here I will point out that Begum Aisha Bawany Wakf of Karachi (Pakistan) has also published a book with a similar title as Islam Our Choice. The fact is that the complete material of this booklet (though for free distribution) has been taken and edited from the original work (without acknowledging its source) published by the Woking Muslim Mission, that is, Islam Our Choice.

Nasir Ahmad

January 2002
Early life and education

Dr Gottlieb Wilhelm Leitner was born in Budapest, Hungary, on 14 October 1840. As a child he showed an extraordinary ability in languages. At the age of eight he went to Constantinople to learn Arabic and Turkish, and by the age of ten he was fluent in Turkish, Arabic and most European languages. At fifteen, he was appointed Interpreter (First Class) to the British Commissariat in the Crimea, with the rank of colonel. When the Crimean War ended, he wanted to become a priest and went to London to study at King’s College. It is also reported that during his tour of Muslim countries he adopted a Muslim name of Abdur Rasheed Sayyah. Sayyah in Arabic means a traveller.

As a linguist, he is said to have had acquaintance with some fifty languages, many of which he spoke fluently. At nineteen, he became lecturer in Arabic, Turkish and Modern Greek, and at twenty-three was appointed Professor in Arabic and Muslim Law at King’s College, London.

Three years later, some time in 1864, he was asked to become Principal of Government College at Lahore (now Pakistan), and soon succeeded in raising its status to the University of the Punjab. He founded many schools, literary associations, public libraries and academic journals, while at the same time dedicating himself to the study of the cultures of the Indian subcontinent. During this period he wrote a scholarly and comprehensive book in Urdu, History of Islam, in two volumes, with the help of an Urdu Muslim scholar, Maulvi Karim-ud-Din, who was at that time District Inspector of Schools, Amritsar, Punjab. These two volumes were later published in 1871 and 1876.

Return to Europe

He returned to Europe in the late 1870’s to pursue studies at Heidelberg University (Holland), and he also undertook work for the Austrian, Prussian and British Governments. His ambition now was to found a centre for the study in Europe of Oriental languages, culture and history. On his return to England in 1881, he sought a
suitable site for his proposed institution, and in 1883 came upon the vacant Royal Dramatic College in Woking, a building admirably suited for the purpose.

The site on the south side of the railway line at Maybury was used by the two most unusual institutions in Woking. The first was the Royal Dramatic College, an ambitious but untimely and unsuccessful attempt to establish what might have become a permanent centre for the dramatic arts. The other was the Oriental Institute, founded and financed by Dr G. W. Leitner.

The Royal Dramatic College

The Royal Dramatic College had its origins in a meeting held at the Prince’s Theatre, Oxford Street, on 21 July 1858. Among those present were Charles Dickens and William Makepeace Thackeray. The outcome of the meeting was the formation of a trust, which received an important boost in the autumn of 1858 when Prince Albert conferred his patronage upon the plan.

A Royal Charter incorporating the Royal Dramatic College was granted on 8 June 1858, and the trustees then looked for a suitable site. Early in 1860 the trustees purchased ten acres of Maybury Common for seven hundred and fifty pounds from the Necropolis Company. The site was adjacent to Maybury Arch, and alongside the railway line. On 1 June 1860, a special train brought the Prince Consort from London to a temporary platform which had been erected beside the site at Maybury. The Prince was welcomed by the prospective Master of the College, Mr Wembster, who was one of the trustees. At a short ceremony, the foundation stone of the new building was laid. The Prince expressed his best wishes, and those of the Queen, for the project. The College was officially opened by the Prince of Wales (later King Edward VII) on 5 June 1863.

Mr Thomas P. Cooke, a wealthy actor, invested his money to support the College. His generosity was the principal means of support for the College, but was supplemented by a wide variety of fund-raising activities. Mr Cooke died in 1867, and in his will bequeathed a large sum to the College.
The Royal Dramatic College was designed by T. R. Smith in a curious mid-Victorian interpretation of the ‘Tudor’ style and was constructed of red brick, the standard local material. It had a large central hall, surmounted at the western end by a tower with a small spire, and along the front was a pillared arcade or cloister. There were two wings, one on either side, of the main hall and entrance. Each had five self-contained ‘houses’.

In March 1870 it was said locally that the College was “in need of funds”, and in the following years the financial position became increasingly precarious. Building costs had been higher than anticipated, and the cost of running such a substantial building with extensive grounds was too great. Public and private interest was waning, and Thomas Cooke, its greatest benefactor, was no longer there to provide more money. On 12 November, the governors and trustees reluctantly decided that it must be closed immediately. The Charity Commissioners were instructed to sell the land and moveable assets, but it was not until the end of June 1880 that this was completed. Messrs Farebrother, Lye & Palmer of London put the property up for auction, but the reserve price of five thousand pounds was not reached. It was then sold by private contract to Alfred Chabot, a land and property speculator. It was finally purchased by Dr G. W. Leitner for his proposed Oriental Institute in the spring of 1884.

The Oriental Institute
Dr Leitner immediately set about converting it into the Oriental Institute, decorating the interior with priceless objects which he had collected during his travels in Asia. Part of the building was made into an Oriental Museum, said to contain probably the most interesting collection in the possession of any private individual in this country. The Institute trained Asians living in Europe for the learned professions, undertook studies of linguistics and culture, and taught languages to Europeans who wished to travel to the East.

It was an ambitious and fascinating project. It remained comparatively obscure locally, and the people of Woking seemed to be unaware of the precise nature of the Institute. Once Dr Leitner said, “There is no place in the world where the Institute and its publications are less known than in Surrey.” He hoped that the Oriental Institute would in time be granted full university status,
and by the late 1890's, it was already awarding degrees as it was affiliated with the University of the Punjab in Lahore, with which he had very close ties. He intended that it should be the acknowledged centre for this field of study — a role which was later acquired by the London University’s School of Oriental and African Studies, which was established in about the year 1916.

In a letter to *The Times* describing his visit to the Oriental Institute, G. R. Badenoch gave an account of the vast amount of material that had been collected. He wrote:

“Dr Leitner has so arranged every department that you can trace at once the influence of Greek art on the art of India. He has done this by bringing within a ‘chair’s length’ the sculpture, the literature and the coins of the period ... There is another species of exhibit which struck me ... a large collection of Punjab fabrics ... I was also struck by the large collection of Indian manuscripts and books, some of them proving that India possessed the art of printing long before its invention in Europe ... I considered that India is greatly indebted to Dr Leitner. There is a beautiful home where the highest in that country can go and live, and study all the great scientific appliances which England can produce, without coming into any sort of contamination, as they may consider, with European manners and customs. He can, moreover, study the history of his own country from specimens of art, coin, manuscripts and books, the like of which I have never seen. I believe also that he can be examined and become a graduate of the Punjab University ...” (27 August 1884).

He started six journals in Sanskrit, Arabic, English and Urdu. The following critical journals in Sanskrit, Arabic and English published by the Oriental University Institute became widely read:

1. *Sanskrit Quarterly Review.*

2. *Al-Haqaq: an Arabic Quarterly Review.* Its chief editor was Dr G. W. Leitner but it was mainly edited by Syed Ali Bilgrami and Muhammad Abdul Jabbar Khan. It was printed and published in Hyderabad Deccan, India.
3. *The Imperial and Asiatic Quarterly Review*. It was edited by Dr G. W. Leitner himself and was published from England.

Reprints of some of the scholarly contributions of the *Asiatic Quarterly Review* were published for wider circulation. Titles of some of these reprints were: (1) *Mohammedanism* by Dr G. W. Leitner; (2) *The Non-Christian View of Missionary Failures*; (3) *Child Marriage and Enforced Widowhood in India*; (4) *The Truth about the Persecution of the Jews in Russia*; (4) *Misconceptions about the Islamic Concepts of Jihad*.

He wrote numerous articles and books on education, religion and social life of people living in India, but his unique research is his book *Dardistan*, which deals with the social life, religious beliefs and dialects of various tribes and ruling families of Kashmir, Afghanistan, Ladakh, Badakhshan, Gilgit, etc.

**Place of worship for all faiths**

To cater for the spiritual needs of students of all major faiths and to provide for any who lived within reach, Dr Leitner intended to build a synagogue, a church, a temple and a mosque. For this purpose, he earmarked pieces of land for each one of them. But first he was able to start building the mosque, most probably because the cost of the land was provided by His Highness, the *Nizam* of the state of Hyderabad, and a substantial amount for the construction of the mosque was defrayed by Her Highness, the Begum Shah Jehan, ruler of Bhopal State, and donations given by Indian Muslims. A spacious residential house adjacent to the mosque was also built with the munificent donation made by Sir Salar Jang, then Prime Minister of Hyderabad State. This house was later called Sir Salar Jang House.

This became possible because of his close relations with the chiefs and royalties of various Muslim states while he was in a high position as Registrar of the prestigious educational centre of Punjab for twenty long years, that is, the University of the Punjab. Her Highness, the Begum of Bhopal, was a close friend and patron of Dr Leitner and his university in Lahore. When the control of the mosque was taken over by Al-Hajj Khwaja Kamal-ud-Din in 1912, the first Muslim missionary to the West and Founder of the Woking
Muslim Mission & Literary Trust, it was officially called the Shah Jehan Mosque to honour its main donor.

From old records it has been found that the foundations were also laid for a Hindu temple but, unfortunately, due to the untimely death of Dr Leitner in March 1899, the plots earmarked for the Hindu temple and the synagogue were sold by his heirs to James Walker & Co. The church was built on the proposed land with the efforts of, and through donations collected by Mr William Hamilton. It was completed on 29 November 1895. It is presently called St. Paul’s Church and stands at the Oriental Road.

**The Shah Jehan Mosque**

The building of the Mosque is in Bath and Bargate stone and was designed from drawings in the *Art Arabe*, a rare work lent by the India Office, and from details of other Oriental mosques; the style could be said to be Indo-Saracenic. In a building journal of that date, it is described as “a dignified building comparing favourably with other mock Oriental buildings of the same period ... as pretty as the Brighton Pavilion.” Contemporaries were intrigued and surprised by this curious addition to the landscape of Woking. The obituary of Dr Leitner referred to it as “the beautiful Mosque which is such a conspicuous object near the railway.”

The parapets of the walls are relieved by minarets and the onion dome, once blue and gold, is surmounted by a gilt crescent. The mosque rises from a courtyard in the front of which was a fine mosaic pavement leading to the reservoir (which is somewhat similar to a fountain of Mogul style) where the faithful were supposed to perform ablution. The courtyard and some of the decorations were the cause of a dispute between the architect, W. I. Chambers, and his client, sufficiently acrimonious to cause the firm of architects to comment: “We wish the Mosque at Woking had been built at Jericho or some place distant enough never to have troubled us.” Many of the furnishings of the Mosque were provided by Dr Leitner. It was opened to the public in October or November, 1889. It is the oldest mosque in the British Isles, and is thus of considerable historic interest.

Within a few years it had naturally become a centre for British Muslims, and was the venue for religious and social festivals,
which attracted visitors from a wide area. Among the worshippers in the 1890’s were “Her Majesty’s Indian attendants at Windsor”. The Shah of Iran, during his stay in England, occasionally came to the Mosque for prayers. The earliest photograph on record is of an Eid al-Fitr congregation held in 1903. The congregation was led by the well-known scholar, Abdullah al-Mamoon Suhrawardy (the daily Dawn, Karachi, Pakistan, 10–16 June 1999). The Mosque was closed and practically empty between 1899 and 1912 while the Institute was vacant.

In 1912 Hazrat Khwaja Kamal-ud-Din of Lahore (now in Pakistan), an eminent lawyer and Muslim scholar, came to England. He took over control of the Mosque with the help of the Rt Hon’ble Syed Ameer Ali, member of the Judicial Committee of the Indian Privy Council, Mirza Sir Abbas Ali Beg and Sir Thomas Arnold. He founded the Woking Muslim Mission & Literary Trust and the monthly The Islamic Review. With the zealous efforts of the Khwaja and his scholarly lectures and books on Islam, the Mosque became an international centre for the preaching of Islam in the West.

**Death and funeral of Dr Leitner**

Sadly, the ambitions of Dr Leitner were not fulfilled, for the Institute relied too heavily upon Dr Leitner’s personal enthusiasm and wealth, and it did not survive his early death.

In 1898, he fell ill, and in January 1899, on medical advice, he travelled to Bonn to bathe in a spa at Godesberg. He contracted pneumonia during a cold spell in February, and on 22 March 1899, he died in Bonn at the age of 58. His body was returned to England and was buried on 6 April 1899 in the Cyprian Avenue of the Brookwood Cemetery.

The funeral of Dr G. W. Leitner, a remarkable linguist, and the world’s most famous orientalist, took place at Brookwood Cemetery on Thursday afternoon. The body had been embalmed, and since its arrival in England it lay at Brookwood awaiting the arrival from America of Dr Leitner’s only son, Mr Henry Leitner. The mourners were conveyed to Brookwood in special carriages attached to the train, which left Waterloo at 2.45 p.m., and arrived at Woking at 3.39 p.m. and at Brookwood at 3.49 p.m. Over one
hundred invitations to the funeral had been issued, but owing in many cases to illness and in others to absence from town, or other engagements, only forty people could attend. Among those present from London were: Sir Henry Cunningham, Baron E. de Bunsen, Sir John Jardine, Sir Alfred Lyall, Colonel Garstin, Colonel J. Britten, Captain Selby Lowndes, Mirza Ghaffar Khan representing the Persian Minister, the Rev. H. Gollenez, the Rev. G. R. Badenoch, the Rev. C., Schlonberger, Dr White, Dr Th. H. Thorton, Mr E. W. Brabrook, Mr H. Fooks, Mr and Mrs Douglas, Mrs Salwey, Mr Priestley (British Museum), Mr A. Rogers, Mr Tate, Mr Adams Acton, Mr J. P. Watson, Mr Charles Sevin, Mr H. R. Fox Bourne, Messrs Billing (Guildford), Mr Lewis, Mr A. K. Connell, Mr W. Cave Thomas, Dr D. H. Small (Chairman of the Delhi and London Bank), Mr E. Purdon Clarke (South Kensington Museum), Mr Philip Newman (Secretary of the Society for the Encouragement of Fine Arts), and Mr C. Lyne. Also present were representatives of the East India Association, King’s College, London, the Anthropological Institute, the German Athenaeum, and of other institutions with which the late Dr Leitner was connected. Dr Leitner’s personality was well known in Woking, and the following, amongst others, also attended the funeral to show their respect to the deceased: The Rev. A. W. E. Burnett, Mr J. W. B. S. Lancaster (Director of the Necropolis Company), Dr Phipps, Mr Patrick White, Mr D. Glover, Mrs Smyth, Mr H. W. Gloster, CC, Mr F. Weston, Mr Prior, the staff of the Asiatic Quarterly Review and the staff of the Oriental Institute.

The service was conducted according to the rites of the Church of England, the officiating clergyman being the Rev. H. Marriott, Curate of St. Paul’s, Woking.

The coffin was a massive one, of oak, and had silver-plated mountings. It bore no inscription. The grave, which was lined with evergreens, moss and white flowers, is situated at the foot of a Wellingtonia, a species of Australian fir, of which Dr Leitner was fond. There were some beautiful wreaths. Among those sending them were: Lady Reade, Sir F. Goldsmid, Mrs Roth, Mr and Mrs A. Douglas, Mrs T. P. Richter (sister-in-law), the son, Mr Henry Leitner, Dr and Mrs Phipps (Woking), the German Athenaeum, Mr Colebrook Codd (Chelsea), Miss Murray Prior, Mr W. Digby CJIE, Dr Hewell (Indian Civil Service), Mr and Mrs A. Jordan
EID SERMONS AT WOKING

(Piccadilly), Mr and Mrs Godfrey (Society for the Encouragement of Fine Arts), Anna Simmel and others. There was a large number of persons at the ceremony.

Closure of the Oriental Institute
The death of its Director and Founder meant the end of the Oriental Institute, and it was closed in the summer of 1899. The treasure of artistic and historic objects and the library were sold. The contents were disposed of and soon the buildings stood vacant once more. Had it succeeded, the project might have had a profound effect upon the town. It is realistic to suppose that by 1914 there would have been an Oriental University at Woking, making the town a cultural centre of importance, and giving it an identity and status that it has tended to lack. But this remained hypothetical, and the Institute is now all but forgotten.

It has only two permanent memories: Maybury Heath Lane, which later was renamed Oriental Road in the 1890’s and, beside the railway, near the site of the former Institute, the most exotic and delightful of all the buildings of Woking, the Mosque.

Sources


5. Rabitah ‘Alam-i Islami aur Hyderabad Deccan (‘Relations of Hyderabad Deccan with the Muslim World’) by
Muhammad Hassam-ud-Din Ghauri, published by Darul Adab, 807 Pir Elahi Bakhsh Colony, Karachi, Pakistan, 1978, pp. 181–188.


8. *Indian Public Opinion*, Lahore, 9 May 1876, pp. 11, 12.


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**Inscription on the Tombstone of Dr G. W. Leitner**

THE LEARNED ARE HONOURED IN THEIR WORK

GOTTLIEB WILLIAM LEITNER

ORIENTAL INSTITUTE WOKING

BORN 14TH OCTOBER 1840 AT BUDAPEST

DIED 22ND MARCH 1899 AT BONN

LINA OLYMPIA LEITNER

HIS WIFE

DIED 24TH MAY 1912 IN LONDON

AGED 64 BONN

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*The Lord is my shepherd therefore can I lack nothing. Yea, Though I walk through the valley of the shadow of death, I will fear no evil. (Ps. XXIII)*

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*Al-‘ilmu khayrum mi-nal maa-li*
EID SERMONS AT WOKING

HENRY LEITNER
Only son
Born Lahore 1869 — Died London 1945

AL-HAJJ HAZRAT KHWAJA KAMAL-UD-DIN

Hazrat Al-Hajj Khwaja Kamal-ud-Din was born in Lahore in 1870. His grandfather, Khwaja Abdur Rasheed was a renowned poet of Lahore and held the post of Qazi (Judge). He graduated from Forman Christian College, Lahore in 1893 and won a gold medal in Economics.

It was during this time that he became much impressed by the Christian teachings and was at the verge of becoming a Christian, when somebody gave him a copy of the Barahin-i Ahmadiyya by Hazrat Mirza Ghulam Ahmad, Founder of the Ahmadiyya Movement in Islam. The writer vindicated the truth of the teachings of Islam with such forceful and rational arguments derived from the Holy Qur’an that it revived a new faith in Khwaja Kamal-ud-Din and brought him back to the threshold of Islam. It inspired him to such an extent that he became the pioneer Muslim missionary in establishing the first Muslim Mission in England, the heart of Christendom at that time. After joining the Ahmadiyya Movement he was one of the two most highly educated intellectual disciples of the Founder, the other being Hazrat Maulana Muhammad Ali

He worked first as lecturer and then as Principal in Islamia College, Lahore. Then he obtained his law degree in 1898, and started his legal practice in Peshawar. He was a prolific writer and an orator both in Urdu and English, and occasionally wrote poetry in Urdu and Persian in praise of Islam and the Holy Prophet Muhammad, may peace and blessings of Allah be upon him. He wrote more than twenty books, which inspired hundreds of righteous souls in the West to see the light of Islam.

He toured the subcontinent and delivered lectures on Islam. In this connection he also undertook an important tour of south India along with leading Muslim scholars such as Maulana Shaukat Ali and Syed Sulaiman Nadvi. While coming back the delegation he stopped in Bombay. Here the Khwaja met Nawab Syed Muhammad Rizvi, an advocate of Bombay. His wife was a first
cousin of the Nizam of Hyderabad Deccan and she was disinherited from her due share. Syed Rizvi wanted to make an appeal to the Privy Council against the decision. He requested Khwaja Kamal-ud-Din to take up the case and paid him Rs 10,000 as his remuneration. It was this amount that the Khwaja spent in England in the initial stages of establishing an Islamic centre in London.

He made extensive tour of the country for collecting funds for the Aligarh Muslim University. He was made a fellow of the University in recognition of his services and remained a member of the Board of Trustees of the University for many years. He became well known for his scholarly writings and lectures and his enviable zeal and devotion for the cause of Islam throughout the Indian subcontinent.

He proceeded to England for preaching Islam in 1912, and threw light on the teachings of Islam from the platform of many cultural and religious organizations.

In order to apprise western people of the teachings of Islam and to remove misunderstanding of, and accusations against Islam and its Holy Founder, he started a monthly magazine, *The Islamic Review and Muslim India*, in 1913. In addition to articles on Islam, the monthly also carried articles about the political and social aspects of the Muslim world. But later on, in 1920, he decided to devote it entirely to the preaching of Islam, and so the name of the periodical was changed from *The Islamic Review and Muslim India* to just *The Islamic Review*.

While in England, the Khwaja was not oblivious to the difficulties being faced by the Muslims of India and continued to provide guidance to them. For example, on 18 February 1913 the Khwaja sent a memorandum in English to the All-India Muslim League’s annual session held in Lucknow, in which he discussed in detail the extreme abhorrence and prejudice to be found in the English mind against Indian Muslims in particular and Muslims in general. At that time, his office was situated at 158 Fleet Street, London. The first blessed soul to accept Islam at his hand was a lady named Mrs Violet Ibraheem. On 19 July 1913, the Khwaja participated in the 6th annual meeting of the World Congress of Religions held in Paris.
Dr G. W. Leitner, founder of the Oriental University Institute, Woking, built a mosque and a residential house close to it with the help of donations made by the Nizam of Hyderabad Deccan, the Begum of Bhopal and other Muslim aristocrats. Dr Leitner published many of his literary periodicals and contributions from the Oriental University Institute, Woking. The Mosque remained closed after Dr Leitner’s death in March 1899 till the time the Khwaja arrived in England and took over its control in 1912.

The late Khwaja constituted a trust with the help and collaboration of Sir Abbas Ali Beg and Syed Ameer Ali to look after the Mosque and the attached properties. It was on the 12th of August 1913 that the first regular prayers were offered in the once abandoned Mosque.

On 10 November 1913, Lord Headley embraced Islam and his declaration caused quite a stir in the Christian circles. By December 1913 outstanding and renowned personalities like Count Stanley Siggar, Lady Evelyn Zeinab Cobbold and Mrs Clifford had accepted Islam. In a short span of two years the number of people who embraced Islam reached one hundred and ten.

The Khwaja came back to India in June 1914 and remained here [i.e., pre-partition India — Editor] for two years. During this time he was busy setting up a central office and securing financial resources. He returned to England in 1916 and fell seriously ill, and returned to India in March 1919 under medical advice. He toured various parts of India in January 1920. In February 1920 he visited Madras and addressed a number of gatherings. He made a tour of Rangoon (Burma) and Java (Indonesia) in September 1920. He reached England on 22 November 1921. He was elected a member of the League of Nations Union in May 1923. He left England for Hajj accompanied by Lord Headley Al-Farooq on 23 June 1923, arriving in Alexandria on 5 July 1923, where a number of receptions were held in their honour. He delivered several inspiring lectures on Islam in these gatherings. He reached India on 6 October 1923 in the company of Lord Headley and toured the entire length and breadth of the subcontinent. In August 1924 he addressed a number of gatherings in Bombay organized to promote Hindu-Muslim unity. He delivered a number of lectures on Islam to the Muslim youth of Aligarh University in November 1924.
He again went to England in August 1925, and made a tour of South Africa accompanied by Lord Headley in February 1926, and by September had delivered a number of lectures to rectify the poisonous anti-Islam propaganda spread by that arch-enemy of Islam, Rev. Zwemer. He returned to India in September 1926. During this time he became conscious of the intellectual and political problems being faced by the Muslims of India, and in March 1927 started writing a series of articles about these in his Urdu monthly, *Isha’at-i Islam*, a journal mainly devoted to publishing translations of material published in *The Islamic Review*. On return from Africa his health deteriorated a great deal and he had to go to Kashmir twice for recuperation under medical advice.

Despite his ill-health he penned many a new book and continued his work of writing articles in Urdu elucidating important aspects of the teachings of the Holy Qur’an. These articles started appearing in *Isha’at-i Islam* from January 1932. In December 1932 he started writing a very lucid and eloquent exegesis of *Surah al-Fatihah* (the Opening Chapter) and was able to complete its revision before his death on 28 December 1932.

Some of his widely read books are: *The Ideal Prophet, Sources of Christianity, Islam to East and West, Jesus and Traditional Christianity, Running Commentary of the Qur’an* and *Islam My Only Choice*.

**Hazrat Maulana Sadr-ud-Din**

He was born in Sialkot in January 1881, and devoted his life to the cause of Islam in 1909, resigning his government job. He started the Taleemul Islam High School in Qadian for imparting to the Muslim youth the teachings of Islam along with secular knowledge. Hazrat Maulana’s competence and hard work elevated this school to a prominent position in the country.

When Hazrat Khwaja Kamal-ud-Din, founder of the Woking Muslim Mission, returned from England in May 1914, Maulana Sadr-ud-Din proceeded to England to take his place as the head of the Mission and stayed there till February 1917.

During this period, in addition to carrying out the duties of the Imam of the Shah Jehan Mosque, Woking, he also edited *The
Islamic Review. The first edition of world-renowned English translation of the Holy Qur’an by Maulana Muhammad Ali was printed and published under the supervision of Maulana Sadr-ud-Din in 1918. He accomplished this laborious and painstaking task admirably.

He went to England again in August 1919 and returned to Lahore after staying there for nine months. He proceeded to Germany in 1923, laid the foundations of the first, beautiful mosque in Berlin, Germany on 13 September 1924, and had it completed under his supervision. The built-up area of the mosque is 46.5 square feet and the four minarets are 90 feet high. The dome reaches a height of 75 feet. The architecture of the mosque reflects all that is best in the oriental style of architecture. The mosque is situated in the middle of the broad roads and it was completed in 1925. He also started a quarterly magazine Die Moslemische Revue in German language.

This quarterly, published under the supervision of the Maulana, created a favourable impression of the Islamic teachings in German intellectual circles. He returned to Lahore in May 1925 and was appointed principal of the Isha’at-i Islam College, Lahore on 1st July 1926. He proceeded to Germany again in April 1927 in connection with the publication of the German translation of the Holy Qur’an and returned to Lahore in December 1937. In this translation Hazrat Maulana has written a comprehensive scholarly introduction in which salient features of the Holy Qur’an have been dealt with. This translation appeared in 1940.

Some well-known publications of the Maulana are: Are the Gospels Inspired?, Ghalba-i Qur’an (Urdu), Zaroorat-i Hadis (Urdu), Rahmatul-lil-Alameen (Urdu), Khasais al-Qur’an (Urdu), Eesaee Mutaqidat Taleem-i Injeel ki Roshni Mein.

Nearly all these books have been translated into English. Hazrat Maulana Sadr-ud-Din was elected the Head of the Ahmadiyya Anjuman Isha’at-i-Islam, Lahore in 1951, on the demise of Hazrat Maulana Muhammad Ali.

MAULANA ABDUL MAJID

He was born in Ludhiana (East Punjab) in 1896. Passed his M.A. (Arabic) from the Punjab University in 1918. He proceeded to
England in 1922, and then to Berlin, where he remained busy in the establishment of the German Muslim Mission and in supervising the construction of the Berlin Mosque till early 1925. During this period he also learnt the German language and translated into English a book, *Europe's Debt to Islam* by a renowned German writer, Dr Marcus. He returned to England in 1925 and took up duties as acting Imam of the Shah Jehan Mosque, Woking. He became editor of *The Islamic Review* in 1931. He was Imam of the Mosque at Woking from 1932 to 1935. During the Second World War, he was the only person to look after the Woking Muslim Mission and the Mosque and carried out its activities with great dedication and fortitude. During this difficult time he also managed to generate financial resources for the mission as no remittance of funds was possible from the Centre in Lahore.

He was again appointed the editor of *The Islamic Review* in 1949, when the charge of the mission and the Mosque was entrusted to Dr S. M. Abdullah. Maulana Abdul Majid gave this magazine a new format. His hard work and exceptional journalistic calibre earned for it international repute in the Muslim world. In addition to the editorship of *The Islamic Review*, he undertook an extensive tour of India, Burma, Indonesia and Middle Eastern countries to raise funds for the Mission and *The Islamic Review*. He had a deep knowledge of literature on Islam, both in English and Urdu, and was an enlightened journalist. In addition to English, he knew the Arabic, German and French languages as well.
His Excellency Hafiz Shaikh Wahba

Mr Wahba was born in Cairo, Egypt on 15 July 1889. He served as Advisor on Foreign Affairs to King Abdul Aziz, then Minister Plenipotentiary and Saudi Extraordinary to Britain in October 1930. He was Saudi Ambassador to England in London when the Arab countries severed their diplomatic relationships with Britain and France after their invasion of the Suez Canal. Besides his post as Ambassador in London, he assumed the post of Minister Plenipotentiary to Holland, when the Saudi Commission was established in 1931. During his service in Saudi Arabia, which lasted for a quarter of a century he held the following important assignments.

He represented the Kingdom of Saudi Arabia at the International Post Conference held in London in 1929. He regularly attended important Government political meetings unless he was out of the country on an official duty. He was a member of the Saudi delegation headed by the Foreign Minister Prince Faisal that visited the United States of America in September 1943.

His Excellency took a keen interest in the activities of the Woking Muslim Mission as early as 1931. In fact he patronised its monthly organ The Islamic Review in many ways. His long association with the Mission can be assessed from the fact that he delivered Eid Sermons at the Mosque in 1931, 1932, 1934, 1941 and 1943. His Majesty King Faisal, when he was Crown Prince, also visited the Shah Jehan Mosque. His Excellency was very close to Maulana Abdul Majid, the Editor of the monthly The Islamic Review. We are reproducing a photograph of His Excellency with a friendly note addressed to the Editor dated 28 February 1931. After the Partition of India in 1947, when the Muslim State of Pakistan came into being, it was decided, as a gesture of love for this new born state, to make the ambassador of Pakistan in the UK its ex-officio chairman. And so the Trust was reconstituted in August 1953. In consideration of His Excellency’s patronage and long association with the Mission, he was taken as a Trustee. At that time the Embassy was located at 30 Belgrave Square, London SW1.

His Excellency retired from service in 1965 and died in Rome in 1967.
Mr Muhammad Marmaduke Pickthall

He was the son of Rev. Charles Pickthall, Rector of Chillesford, Suffolk and was born on 7 April 1875. He was educated at the renowned Harrow Public School. He went to Palestine to study the religious, political, social and economic conditions of the Near East. Because of his long residence in Near Eastern countries, he had an intimate knowledge of Muslim life and of the Arabic language long before he declared his faith in Islam in the year 1918. Before joining the brotherhood, he was a well-known figure in England as an authority on Eastern questions and as a successful novelist. Among his novels, Said the Fisherman is a book as widely known as any other successful publication. It was published in 1903. It beautifully describes a Syrian romantic story. It earned him honour and name in the literary world.

The notable magazines that carried his articles include The Saturday Review, The New Age, The Athenaeum and The Christ. He also remained editor of the Boundary Chronicle for some time. He declared his faith in Islam in 1918, and thereafter took a leading part in the religious and cultural activities of the Muslim community in England.

After his adoption of Islam, he became an asset to the Islamic movement in England with its headquarters at the Shah Jehan Mosque, Woking, Surrey, England. For a considerable time he acted as the Editor of the monthly The Islamic Review, and during the absence of the late Khwaja Kamal-ud-Din officiated as Imam in 1919 at the London Muslim Prayer House, conducted the Taraweeh prayers there during the month of Ramadan, and finally led the Eid al-Fitr prayers that same year at the Shah Jehan Mosque, Woking.

Gradually he conceived the idea of performing a more substantial task in the cause of Islam. He wanted to translate the Holy Qur'an into the English language. He was an Englishman and knew the difficulties of an Englishman in understanding the Qur'an. For this, however, he needed leisure and patronage, which he ultimately obtained in India while in the service of His Exalted Highness the Nizam of Hyderabad. He was given an appointment in the Nizam's Educational Service, and was allowed a long leave. On the completion of the translation, he wanted to have it revised in consultation with the recognized Ulama of Egypt. That his virtuous
efforts bore the expected fruits could be assessed from the reviews and comments when its first edition as *The Meaning of the Glorious Koran* was published by Alfred A. Knopf.

But, apart from this standing service in the cause of Islam, he had been editing all the while an Islamic cultural quarterly from Hyderabad Deccan, *The Islamic Culture*. It was one of the most successful Muslim journals published in English in India.

By 1921, the number of his literary works rose to more than sixteen. His most widely known work is his English translation of the Holy Qur’an, *The Meaning of the Glorious Qur’an*, which has been through many editions.

The mortal remains of the deceased were brought to Brookwood Cemetery on the morning of Friday, 22nd May, but the burial had to be postponed till the next morning, to enable the brotherhood to attend the funeral. The *Salatul Janaza* was well attended. The mourners included members of the family and some English friends of the deceased, like Dr F. Krenkow of Cambridge University. The Imam of the Shah Jehan Mosque, Woking, with his whole staff, was present. It was he who led the *Janaza* prayers. At about 11.30 a.m., the body was lowered into the grave, leaving a deep sense of loss in the Muslim world.

**MAULANA MUHAMMAD YAKUB KHAN**

He was born in the village of Pirpae (District Nowshera, NWFP) on 18 September 1891. After completing his formal education and obtaining his B.A. and B.T. Degrees, he joined government service, but renounced his worldly career in 1910 and devoted his life to the service of Islam. He served as a teacher in the Taleem-ul-Islam High School, Qadian, and later, in 1913 or 1914, in response to an impassioned request from a devoted educationist, Dr Fareed Bakhsh of Chak 333 GB (Toba Tek Singh) to save the children of that area from illiteracy, he accepted the headmastership of the school now known as the Islamia Ghausia College. It was due to his exceptional abilities and hard work that the school rose from primary to middle and then to high school level. Later it became a college, and there is a proposal now to make it into a university. He made an exceptional judgement in a debate on the issue of Finality
of Prophethood between the Lahore and the Qadian Ahmadis held in that area in 1916, giving a courageous verdict in favour of the Lahori viewpoint against his own party (the Qadianis), and later joined the Lahore Ahmadiyya Movement.

He first proceeded to England in 1921 and took over the work of managing The Islamic Review and publications of the Woking Muslim Mission. He was also in-charge of the London Prayer House of the Mission for a year. During this period he translated into English Maulana Muhammad Ali’s Seerat-i Khair al-Bashar (‘Muhammad the Prophet’) and Khwaja Kamal-ud-Din’s Rauz-i Hayat (‘Secret of Existence’). When the Khwaja left on his earlier tour in June 1922, Maulana Khan took over his position as head and Imam of the Woking Mosque, and also editorship of The Islamic Review. He returned to Lahore in September 1923 after staying for two years in England and was appointed editor of the English weekly The Light of the Ahmadiyya Anjuman Isha’at-i Islam, Lahore from 1923 to 1938. He also edited the highly literary religious quarterly The Muslim Revival, also an organ of the Ahmadiyya Anjuman Isha’at-i-Islam. He was appointed headmaster of Muslim High School, Lahore and then Manager of Schools of the Lahore Anjuman in July 1938. He retired from the Anjuman’s service in 1948, and was appointed as associate editor of the renowned English daily of Rudyard Kipling’s fame, The Civil and Military Gazette, Lahore, and was soon made its Chief Editor and Managing Director.

He was elected President of the Ahmadiyya Anjuman Isha’at-i Islam, Lahore in 1951 on the demise of Hazrat Maulana Muhammad Ali. He was also elected President of the Pakistan Newspaper Editors’ Conference during that time. In September 1956, he went to England for the second time as Imam of the Shah Jehan Mosque, Woking and returned to Pakistan after one year. He went to England for the third time in December 1959 as Imam of the Woking Mosque and editor of The Islamic Review. He went to England again in June 1961 as Imam and editor of The Islamic Review. During this period, he wrote an inspiring foreword to the fifth edition of the renowned English Translation of the Holy Qur’an by Maulana Muhammad Ali, and saw the edition through the press. Some of his well-known
books are *The Golden Deeds of Islam, Daughter of Smyrna, Quest for God* (a treatise on the life of the Founder of the Ahmadiyya Movement), and a short biography of *Qaid-i-Azam* (Muhammad Ali Jinnah).

**MR WILLIAM BASHYR PICKARD**

*by William Burchell Bashyr Pickard B.A. (Cantab.), L.D. (Lond.)*


“Having been born in Islam (‘Every child is born with a disposition towards the natural religion of obedience [i.e. Islam]. It is the parents who make him a Jew, a Christian or a Magian’ — a saying of Muhammad, *pbuh*), it was a good many years before I realized this fact.

“At school and college I was occupied, perhaps too intensely, with the affairs and demands of the passing moment. I do not consider my career of those days brilliant but it was progressive. Amid Christian surroundings I was taught the good life, and the thought of God and of worship and of righteousness was pleasant to me. If I worshipped anything it was nobility and courage.

“Coming down from Cambridge, I went to Central Africa, having obtained an appointment in the administration of the Uganda Protectorate. There I had an interesting and exciting existence beyond what, from England, I had ever dreamt, and was compelled by circumstances to live amongst the black brotherhood of humanity, to whom I may say I became endearingly attached by reason of their simple joyous outlook upon life.

“The East had always attracted me. At Cambridge I read the *Arabian Nights*. Alone in Africa I read the *Arabian Nights*, and the wild roaming existence I passed in the Uganda Protectorate did not make the East less dear to me. Then upon my placid life broke in the First World War. I hastened homewards to Europe. My health broke down. Recovering, I applied for a commission in the Army, but on health grounds this was denied me. I therefore cut losses and enlisted in the Yeomanry managing somehow or other to pass the
doctors and, to my relief, donned uniform as a trooper. Serving then in France on the Western Front, I took part in the battle of the Somme in 1917, where I was wounded and made prisoner of war. I travelled through Belgium to Germany where I was lodged in hospital. In Germany I saw much of the sufferings of stricken humanity, especially Russians decimated by dysentery. I came to the outskirts of starvation. My wound (shattered right arm) did not heal quickly and I was useless to the Germans. I was therefore sent to send Switzerland for hospital treatment and operation.

"I well remember how dear even in those days was the thought of the Qur’an to me. In Germany I had written home for a copy of Sale’s Koran to be sent out to me. In later years I learnt that this had been sent but it never reached me. In Switzerland after operation to arm and leg my health recovered. I was able to go out and about. I purchased a copy of Savary’s French translation of the Qur’an (this today is one of my dearest possessions). Therein I delighted with a great delight. It was as if a ray of eternal truth shone down with blessedness upon me. My right hand still being useless, I practised writing the Qur’an with my left hand. My attachment to the Qur’an is further evidenced when I say that one of the most vivid and cherished recollections I had of the Arabian Nights was that of the youth discovered alive alone in the city of the dead, seated reading the Qur’an, oblivious to his surroundings.

"In those days in Switzerland I was veritably résigné à la volonté de Dieu (Muslim). [The French phrase means ‘resigned to the will of God’ — Editor.] After the signing of the Armistice I returned to London in December 1918 and some two or three years later, in 1921, I took up a course of literary study at London University. One of the subjects I chose was Arabic, lectures in which I attended at King’s College. Here it was that one day my professor in Arabic (the late Mr Belshah of Iraq) in the course of our study of Arabic mentioned the Qur’an. ‘Whether you believe in it or not,’ he said, ‘you will find it a most interesting book and well worthy of study.’ ‘Oh, but I do believe in it,’ was my reply. This remark surprised and greatly interested my teacher in Arabic, who after a little talk invited me to accompany him to the London Prayer House at Notting Hill Gate. I did so and there I met the Khwaja Kamal-ud-Din, of happy memory. After that I attended the Prayer House frequently and came to know more of the practice of Islam, until,
on New Year’s Day, 1922, I journeyed to Woking and there openly joined the Muslim community.

“That is more than a quarter of a century ago. Since then, I have lived a Muslim life in theory and practice to the extent of my ability. The power and wisdom and mercy of God are boundless. The fields of knowledge stretch out ever before us beyond the horizon. In our pilgrimage through life I feel assured that the only befitting garment we can wear is submission and upon our heads the headgear of praise and in our hearts love of the One Supreme.”

MAULANA MUSTAFA KHAN

After completing his formal education and obtaining his B.A. and M.R.A.S. degrees, Maulana Mustafa Khan was appointed as a lecturer in Government College, Patiala, Punjab, India. He started a literary and scholarly magazine called Adab in 1911–1912 from Patiala. It was discontinued after some time. In 1916 he moved to Lahore and started a daily newspaper Al-Asr in 1916 from Lahore under his editorship, which later on became a weekly. He also edited the weekly The Light of the Ahmadiyya Anjuman Isha’at-i Islam, Lahore for some time in March, 1922. In the later part of 1922, Maulana Khan started an English monthly called The Islamic World, which was intended to counter the malicious propaganda against Islam carried out by Rev. Zwemer of The Mostem World (USA) and to project the correct perspective of the teachings of Islam. It had its branch office in England at 1 Fenwick Road, Dulwich, London SE15. This magazine continued for seven or eight years with great success, but had to be closed later on due to financial difficulties. He proceeded to England in March 1920 and remained Imam of the Shah Jehan Mosque, Woking, till the beginning of 1922. During that time he also edited the monthly The Islamic Review. The Universal Encyclopaedia of England carried his article on Islam and the Holy Qur’an, which corrected many wrong conceptions and erroneous views about Islam included by the Editorial Board.

Maulana Khan has written more than twelve books and wrote a series of booklets in Urdu for children namely, Namaaz, Roza, Zakaat, Hajj and Islam Kya Hai, etc. Some of his well-known
books are *Kingdom of Heaven, Ghuzwaat-i Nabvi* and *Panj Sura*. Maulana Khan died in Lahore on 15 October 1947.

**Khwaja Nazir Ahmad**

He was the eldest son of Hazrat Khwaja Kamal-ud-Din and was born at Lahore on 2 December 1897. After completing his schooling from Central Model School and Forman Christian College, Lahore, he proceeded to England in 1911, studied at London University and passed a City & Guilds examination. He was appointed an assistant engineer in the water supply department in Manchester. He passed his bar examination in 1922 from the Middle Temple in 1922, and started his law practice the same year.

For two years he made a careful study of the tenets of Christianity under Professor P. Samuel Lall. He also spent more than a year studying the complex creed of Hinduism under the able guidance of Pandit Diwan Chand. In 1920, he joined the Woking Muslim Mission, England as manager of the monthly *The Islamic Review*, and was appointed Secretary of the Mission in 1922. He took over the duties of the Imam of the Shah Jehan Mosque, Woking, in September 1923, and remained in this post till 1924. During this period an eminent English dignitary, Sir Archibald Hamilton, accepted Islam. As Imam, Khwaja Nazir Ahmad’s zealous efforts brought more than seventy other enlightened personalities into the fold of Islam.

Al-Hajj Khwaja Nazir Ahmad, senior advocate of the Supreme Court of Pakistan and a zealous missionary of the Lahore Section of the Ahmadiyya Movement, wrote his unique research work, namely *Jesus in Heaven on Earth* about the escape of the Prophet Jesus from death on the Cross and his later travels in disguise towards the East. It took the author seven years of travel and research. It was published in April 1952. The labour put in by the author can be judged from the fact that he had to consult more than a thousand standard books, out of which 300 have been referred to in the text.

The book became so popular that it had to be reprinted in June of the same year. The book has been translated into German, Italian and Arabic. The French Academy conferred on the author the
honorary degree of Doctor of Literature and two German professors expressed their desire to recommend the book for the Nobel Prize if its Part 5 was printed separately. He also wrote two booklets, *Islam and Slavery* and *Islam and Socialism*.

**MAULANA AFTAB-UD-DIN AHMAD**

He was born in January 1901 in a village Tola in the district of Burdwan, West Bengal, India. His father, Syed Rahmat Ali, was a legal practitioner and was an influential landlord of the area. Maulana Ahmad had his early education in the town of Burdwan. He passed his degree with distinction in English from the Presidency College, Calcutta in 1923. He became mindful of the fallen condition of the Muslims through the Khilafat Movement, to which he rendered voluntary service off and on for four years. He thought of having a first-hand knowledge of Islam though a study of the Arabic language, which took him to the University of Deoband near Delhi in 1923, and he studied there for almost two years. His tutor in the Qur’an was Maulana Shabbir Ahmad Usmani who, after Independence, was given the title of Sheikh ul-Islam by the Government of Pakistan. He was drawn towards the Lahore Ahmadiyya Movement through *The Light*, then a fortnightly, under the editorship of Maulana Muhammad Yakub Khan. He proceeded to Lahore for comparative study of religions in 1925. He joined the editorial staff of the *The Light* in 1926. He was deputed by the Lahore Ahmadiyya Anjuman to act as missionary of the Calcutta Islamic Mission Trust of Maulvi Abdul Karim. He was asked to start an Islamic missionary movement at Shillong, Assam, among the most advanced of the hill tribes, the Khasis. He was the first to write several books and booklets on Islam in the Khasi language and was able to secure many conversions to Islam from that tribe. At the special request of Hazrat Khwaja Kamal-ud-Din he proceeded to England in 1931 and acted as Assistant Imam of the Shah Jehan Mosque, Woking till the end of 1932. On his return to Lahore he took up editorial responsibilities at *The Islamic Review*. He proceeded to England again in 1934 as Imam of the Shah Jehan Mosque, Woking in 1934. He returned to Lahore in 1939 and became editor of the monthly *The Islamic Review* and undertook revision of the books by Hazrat Khwaja Kamal-ud-Din. He became Secretary of the Woking Muslim Mission & Literary Trust, Lahore
in 1948. He was also appointed as editor of the weekly *The Light* of the Ahmadiyya Anjuman Isha'at-i Islam, Lahore in 1950 and remained its editor till his death. He was entrusted with the work of translating *Sahih al-Bukhari* into English by Maulana Muhammad Ali and was able to complete four of its paras till his death on 13 January 1956. He lies buried in the Ahmadiyya section of the Miani Sahib Graveyard in Lahore.

He was a fine and impressive writer both in English and in Urdu. He was equally proficient in Bengali, as it was his mother tongue. He translated *The Teachings of Islam* by Hazrat Mirza Ghulam Ahmad into Bengali, and this work is considered a standard translation. Among his notable writings are *Islam and Communism* and an English translation of the Arabic work of Hazrat Sheikh Abdul Qadir Jilani, namely *Futuh al-Ghaib*.

**DR SH. MUHAMMAD ABDULLAH**

Dr Sheikh Muhammad Abdullah was born on 2 November 1889 at Rasulnagar (Dist. Gujranwala), Pakistan. He had his schooling at Lyallpur and passed his High School examination with distinction from Government High School, Lyallpur. At this stage his family moved to Sialkot. He did his B.Sc. from the University of the Punjab through Forman Christian College, Lahore, and stood first in the whole of the Punjab. He passed his M.Sc. through the same college. He worked as a lecturer for some time at the Islamia College, Lahore. On 2 April 1927, he was appointed Joint Secretary of the Ahmadiyya Anjuman Isha'at-i Islam, Lahore. He proceeded to Berlin, Germany as Imam of the Berlin Mosque on 2 March, 1928.

Dr Abdullah was made in-charge of the Berlin Muslim Mission at a time when the Mission was under a debt of twenty thousand German marks, which were incurred by the previous Imam, Maulana Fazal Karim Durrani. A vigorous campaign was launched by Maulana Muhammad Ali. Two very devout Ahmadis, Dr K. K. Khan and Sh. Aziz Ahmad of Wazirabad played a significant role in collecting funds. After a strenuous struggle of nearly two years, and the great sacrifices of Ahmadi men and women and other well-wishers of the Mission, and the tireless efforts of Dr Abdullah, the
sum of money for which a part of the Mosque property was mortgaged was cleared by November 1932.

After arriving in Berlin, Dr Abdullah set down to work very industriously. He reorganised the office of the Mission and its propagation activities. Certain financial and administrative difficulties caused the circulation of the monthly organ Die Moslemische Revue to remain suspended for two years, but by the efforts of Dr Abdullah it was re-started in 1929 and thereafter it was published regularly until 1939, when World War II broke out and its circulation had to be stopped.

He was able to establish the German Muslim Society on 22 March 1930. It mostly consisted of new German Muslims with Dr Hamid Marcus as its president. He was a scientist, a writer and a well-known journalist. He was editor of the monthly Die Moslemische Revue from its initial stages along with Hazrat Maulana Sadr-ud-Din. The Society played an effective role in making the activities of the mission vibrant and known to Berlin’s literary circles.

In 1931, for the first time, an hour-long programme about Eid al-Fitr at the Berlin Mosque was broadcast over the radio throughout Germany. In September of the same year, Dr Muhammad Abdullah attended an important meeting of the Executive Committee of the Religions Conference at Geneva. The great success achieved at the end of the year was when members of an aristocratic family of Austria, Baron Umar Ehrenfels and his wife, entered the fold of Islam.

Dr Abdullah completed his Doctorate from the Berlin University in Science in 1932. His thesis was published in the periodicals of the Chemical Societies of Berlin and Calcutta in 1935.

Later, in 1933, Bro. Umar Ehrenfels visited India and attended the Annual Conference of the Ahmadiyya Anjuman Isha’at-i Islam, Lahore. He also toured Delhi, Aligarh and other important cities of India in the company of Dr S. M. Abdullah on the invitation of various Muslim organisations. By this time about a hundred people had accepted Islam and the following booklets had been published in the German language:

1. Muslim Prayer with translation by Maulana Sadr-ud-Din
2. *A Brief Life-History of the Holy Prophet Muhammad* by Dr S. M. Abdullah

3. *The Position of Women in Islam* by Dr S. M. Abdullah

In January 1937 Dr Abdullah performed *Hajj*. The same year, Hazrat Maulana Sadr-ud-Din, founder of the Berlin Muslim Mission, came and made arrangements for the printing of the German Translation of the Qur’an with Arabic text and commentary. Dr Abdullah worked hard in supervising the proofreading and printing of the Translation. In the absence of Dr Abdullah, Dr Nazirul Islam, with equal zeal, looked after the work for few months. Finally, in August 1939 the Translation came out in print but, immediately afterwards, the Second World War broke out and Dr Abdullah and his family had to leave Berlin. First, they went to Copenhagen and then they returned home.

He became General Secretary of Ahmadiyya Anjuman Isha‘at-i Islam, Lahore in 1940. He proceeded to England in October 1946 as Imam of the Shah Jehan Mosque, Woking, and held this position till his death on the 19 May 1956.

In 1952, there came out in England the revised edition of the English Translation of the Holy Qur’an by Maulana Muhammad Ali. Dr Abdullah played a pivotal role in supervising the publication of this significant edition of the Maulana’s work, which appeared after his death. During his tenure, the activities of the Woking Muslim Mission expanded tremendously and it became a prestigious Islamic Centre in the whole of Europe. Numerous important publications saw the light of the day. The monthly *The Islamic Review*, under the able editorship of Maulana Abdul Majid, became the main mouthpiece of the Muslim world. Eid congregations at Woking were given special coverage by the BBC. This tireless worker and devoted missionary of Islam breathed his last on 19 May 1956. He died at the age of 58. He was buried on 23 May, after a solemn *Janaza* prayer led by Maulana Abdul Majid, and was buried at the Brookwood Cemetery.

**Maulana Muhammad Yahya Butt**

Mr Muhammad Yahya Butt was born in Sialkot on 24 February, 1924. After completing his High School education in 1941, he
entered Government service like the other members of his family. His grandfather, Mian Muhammad Abdullah was reputed in the city for his conscientiousness and piety. After three years, he was transferred to Lahore. In 1945, when Hazrat Maulana Muhammad Ali appealed to young men to dedicate their lives to the propagation of Islam, Maulana Butt left Government service and joined the Training Class for missionaries. For two years, he studied the Holy Qur’an, the Traditions, Islamic Jurisprudence and the writings of the Founder of the Ahmadiyya Movement under the guidance and teaching of Hazrat Maulana Abdul Rahman Misri. After completing the training course, he worked for some time as Assistant Editor of the weekly organ Paigham-i Sulh. In 1951, Maulana Butt passed the examinations of Arabic and Bachelor of Arts at the University of the Punjab. He also served as personal assistant of Hazrat Maulana Sadr-ud-Din for some time.

In August 1956, the Central Anjuman of the Lahore Ahmadiyya Movement sent him to England as Assistant Imam of the Shah Jehan Mosque, Woking. During this period, he delivered Friday sermons and led congregational prayers at the Pakistan High Commission at the request of the Hon’ble Mr Ikramullah, then Pakistan’s High Commissioner in the UK.

Sir Agha Khan, the Third, had a long-standing and close association with the Woking Muslim Mission and the Shah Jehan Mosque. According to his wish, written in his will, a special memorial service was held at the Shah Jehan Mosque. It was attended by Prince Karim Agha Khan, prominent members of the Ismaili Community, the ambassadors of many Muslim states and the representative of Queen Elizabeth II. Maulana Butt led the funeral service.

Maulana Butt frequently attended weekly meetings held at the London Prayer House of the Woking Muslim Mission at 18 Eccleston Square, London every Sunday. From here also, the monthly The Islamic Review was published. Some of his lectures delivered here were published in The Islamic Review.

In November 1959, after serving the Woking Muslim Mission almost for three years, Maulana Butt took charge of the Berlin Muslim Mission, Germany.
Maulana Butt carried out the work of propagating Islam in Germany in a remarkably organised manner and adopted effective means in propagating the universal concepts of the teachings of Islam.

In 1962, the German Muslim Society was revived after a long time by the efforts of Maulana Butt. A princess of the Iranian Royal family was chosen as its first president, but later Maulana Butt was made the president. In 1980, the Imam of the Berlin Mosque was invited by the Revolutionary Council of Iran to participate in the celebrations of the anniversary of the Revolution.

Maulana Butt retired in 1988. He served the Mission as its Imam for twenty-seven years and four months. During this time he delivered sermons, lectures and talks about Islam and the Ahmadiyya Movement in the German language at various national and international meetings. Through his efforts, one hundred and seventy-five people entered the fold of Islam, among them a judge of the Berlin Court and several German scholars.

Maulana Butt also delivered a series of talks on Radio RIAS (‘Radio in the American Sector’), Berlin. Some of these talks and other lectures, delivered on important aspects of Islam and the life of the Holy Prophet Muhammad, were later published in the form of booklets whose names are as follows:

1. *The Islamic Concept of Life after Death*
2. *The Basic Principles of Islam*
3. *The Significance of the Birth of the Holy Prophet Muhammad*
4. *A Call to the Truth*
5. *The Status of Jesus Christ in the Light of the Holy Qur’an and the Bible*
6. *The Path to Peace*
7. *The Message of Islam*
8. *The Concept of the Advent of Reformers in Islam*

The dome and minarets of the Berlin Mosque suffered severe damages during the Second World War. Up to 1951, the Ahmadiyya Anjuman Isha’at-i Islam, Lahore, from its meagre
resources, spent nearly 61,000 German marks on necessary repairs to the Mosque and the Mission House, but the Mosque was still not fit to be used during winter. Due to Maulana Butt’s efforts during 1975–76, about 325,000 German marks were contributed by the Berlin Corporation and other Government Departments, with which necessary repairs of the dome, the floor of the mosque and the heating system were made possible.

**IQBAL AHMAD**

Iqbal Ahmad was born on 10 August 1930 in Shillong, Assam, India. His father, Maulana Aftab-ud-Din Ahmad, at that time was working as a missionary for the Shillong Muslim Mission. This mission was patronised by Sir Sadullah Khan, who later became Chief Minister of the Province. Mr Ahmad had his early education at Woking, Surrey, England, where his father was Imam of the well-known Shah Jehan Mosque. He returned to Lahore in 1939 with his family. He passed his Matriculation at Muslim High School, Lahore and Intermediate in Science at Islamia College, Lahore. He did his degree in Commerce at Government Hailey College of Commerce, Punjab University, Lahore in 1950. He was well known as a debater, secretary of the Student’s Union and editor of the English section of the College magazine, *Al-Iqtisad*.

He went to England in 1953 to qualify as a Chartered Accountant. Along with the articleship, he took a keen interest in the activities of the Woking Muslim Mission. Suddenly, in January 1956, his father died of heart failure in Lahore and four months later, in May of the same year, Dr S. M. Abdullah, Imam of the Woking Muslim Mission, also died of heart failure. Thereby, the responsibilities of the Mission fell on his shoulders. He fulfilled these admirably till the arrival of Maulana Muhammad Yakub Khan.

During these difficult times, he represented Islam on behalf of the Mission at various important meetings and attended the annual meeting of the World Congress of Faiths.

While Mr Ahmad was officiating as the Imam of the Shah Jehan Mosque, Woking, a tragic air crash of a KLM plane, *Hugo de Groot*, occurred in the early hours of Thursday, 14 August 1958. This disaster caused the instantaneous death of all those on board:
ninety-one passengers of many nationalities and a Dutch crew of eight. Thirty-two bodies were recovered from the Atlantic Ocean at a point 120 miles due west of Galway Bay, Ireland. Only twelve were positively identified. The remaining twenty-two unidentified. The victims were interred in the cemetery of St Mary in the Hill on Tuesday, 19 August 1958. As their religious creeds were, of course, not known, it was decided that the burial should be preceded by a funeral service, in which religious leaders representing all the faiths known to have been held by the passengers would participate.

“First the ‘Te Deum’ was chanted by the Very Rev. Canon P. Glynn of St. Joseph’s Galway, assisted by a number of priests and friars. This was followed by rites in accordance with the Muslim faith, the prayers being said by the Imam of London, Mr I. Ahmad.” (Extract from the Condolence Report, published by KLM, Royal Dutch Airlines, The Hague, September, 1958.)

As the bodies could not be identified, the problem arose as to how to conduct the funeral service for the victims belonging to different faiths. A call came to the Mosque at Woking to send somebody to solve the problem. Mr Ahmad was sent by the Woking Muslim Mission. He made two suggestions: “Let us all read out translations of the funeral prayers and see what is the main purport of these prayers recited by each faith.” All agreed that the prayers are meant to seek God’s forgiveness for the deceased and to grant patience to the members of the bereaved family. As regards who should lead off the congregational service, Mr Ahmad suggested that they should decide the order in accordance with the revelation of each religion in history. It is obvious that Judaism came first, then Christianity and last of all Islam. In this order, the religious leaders of all known faiths led funeral service prayers for all the bodies of the victims. The universal concept of Islam came to the rescue of this rather delicate religious issue. The Imam from Woking did not make any compromise; rather he demonstrated the universal spirit of Islam. Thus the Woking Muslim Mission, during its tenure (1912–1965) at the Shah Jehan Mosque, always tried to present a unified Islam, preaching and practising its universal teachings.
He worked as Assistant Editor of *The Islamic Review* from 1956 to 1959. In 1958, Maulana Abdul Majid, editor of *The Islamic Review*, went on an extensive tour of the Middle East and Indonesia and the entire responsibility of editing *The Islamic Review* fell upon him.

He obtained his Certificate in Education from the Institute of Education, University of Southampton, in November 1962. He then obtained his B.A., with Honours, in the subject of Oriental Studies at Victoria University, Manchester, in July 1969. During his Honours course, he studied Arabic and Persian under Professor John Andrew Boyle, Professor of Persian Studies, and Professor C. E. Bosworth of the University of Manchester.

Afterwards, he joined the M.A. programme to further improve his knowledge in Arabic and Oriental studies. His subject of his thesis was Naseer Khusrau’s *Safar Namah*, which is in Persian.

Later, he joined the teaching profession. In the late sixties, he came to Manchester to live, teaching first at Temple Junior School and then at Levenshulme Girls’ High School. As a teacher, he won great admiration for being more than a teacher to his students.

In 1970, the Local Authority approached him to help BBC Radio Manchester with its programmes covering the activities of ethnic minority groups and he became actively involved in the presentation of two programmes, *Link* and *Eastward North Westwards* for a number of years. In spite of his teaching and broadcasting commitments, he managed to find time to participate in many conferences and seminars and to supervise and edit the first issues of the *Mancunian Indian*, published by the Indian Association of Manchester.

A man of high literary taste and knowledge, Iqbal Ahmad earned the respect and affection of many people of many races, cultures and religions. He devoted his time and energy to the welfare of those who could benefit from his help and guidance. Being a Muslim, he even helped in raising funds to build a gurdawara in Manchester.

He was also an active member of the ‘Scribbler’s Club’ of Manchester and contributed to *Scribbler Magazine*. 
Mr Ahmad’s articles, besides *The Islamic Review*, appeared in the weekly *Light* and weekly *Paghgam-i Sulh*, of the Ahmadiyyah Anjuman Lahore, as well. He did some translation work such as the English translation of *Taudhīh-i-Maram* (‘A Clarification’) by Hazrat Mirza Ghulam Ahmad. It deals in a scholarly and philosophical manner with the nature and work of angels in the working of the universe. His second translation was of *Kashf al-Israr* (‘Unveiling of the Secrets’) by the great saint of Lahore, Hazrat Ali Hujwiri, generally known as *Data Gānj Bakhsh*. He typed and compiled stories and experiences of people who joined the fold of Islam through the Woking Muslim Mission, England, that had appeared in the pages of the monthly *The Islamic Review*. The material was published along with other aspects of Islam in the form of a book, *Islam Our Choice*.

It was in recognition of his services to the people of Manchester in general and to the Asian community in particular, that he was made a Justice of the Peace in January 1976.

Due to failing health, he was compelled to give up teaching in 1975 and presenting *Link* in 1976, although he continued to produce *Eastward North Westwards* for Radio Manchester, even after he entered Ladywell Hospital and until his death on 2 October 1978. A special edition of *Eastwards North Westwards* was dedicated to the memory of Mr Iqbal Ahmad.

Because of his wide circle of Christian and Muslim friends and admirers, in addition to the congregational funeral prayers at the Central Mosque on Wilmslow Road, Manchester, on a special request, the Pastor of the Church of England, Salford, allowed a Muslim funeral prayer service to be held at the church. This was led by Maulana S. M. Tufail, former Imam of the well-known Shah Jehan Mosque, Woking, Surrey, and the Christian service was led by Rev. Ronald Freeman. His body was flown to Lahore, Pakistan, and was buried in the Lahore Ahmadiyya cemetery in Garden Town, Lahore.

He will long be remembered by both the Asian and non-Asian communities of Manchester as a strong believer in the universal brotherhood of man and as a teacher who pioneered ways of solving the educational problems of ethnic groups.
EID SERMONS AT WOKING

KHAN BAHADUR GHULAM RABBANI KHAN

Mr Ghulam Rabbani Khan was born in October 1894 and died on 11 August 1975 at Mansehra. He had his early education at Mansehra High School, Garhi Road, Mansehra. He passed his M.A. examination at M.A.O. College, Aligarh and obtained a degree in Law from Allahabad in 1918. He became President of Mansehra Bar Association and remained in that position up until 1949.

In 1931, he was appointed a member of the Frontier Reforms Committee by the NWFP Government, and he served on that committee from 1932 to 1936. He was a prominent leader of the Progressive Party of Sahibzada Abdul Qayyum Khan. In 1935, he was also nominated as a member of the Franchise Committee and Parliamentary Deputation. Probably he was the first Muslim parliamentarian who moved a resolution in the Provincial Legislative Council, NWFP, supporting the Pakistan Resolution.

In 1943, the Indian Government selected him as a member of the delegation to meet and encourage army officers working in the Middle East, Iran and Iraq. In 1949, at the age of 56, he left his legal practice and decided to serve the cause of Islam in the West. He was sent to the world-renowned Woking Muslim Mission, England to assist Dr S. M. Abdullah, then Imam of the Shah Jehan Mosque. His main work was the training and religious education of five hundred youths of the Pakistan Air Force at the Cromwell Camp. On his return from England, he was appointed special anti-corruption judge by the Central Government of Pakistan to eradicate corruption from the workers of the Peshawar Municipal Committee. In March 1958, he again went to England as Imam of the Shah Jehan Mosque, Woking and worked there for two years. During this period, he toured Holland, Germany and the USA.

MAULANA SHEIKH MUHAMMAD TUFAIL

He was born in Simla, India on 16 June 1921. From student life, he had a liking for social and literary activities. In Simla (India), he used to contribute articles and short stories for children to magazines and managed to publish a small story book written by him in Urdu called Sunehri Kirnen (Golden Rays). In Amritsar, while doing his M.A. in English, he took an active part in forming
the Youngmens’ Ahmadiyya Association under the patronage of an elderly and enthusiastic Ahmadi, Sheikh Mian Attaullah. Besides the meetings of the Association, he organised public meetings where scholars from the Central Anjuman in Lahore delivered speeches on various aspects of Islam. The Association started a journal called Naseem-i Adab (‘Morning Breeze of Literature’) and Maulana Tufail was its editor.

After completing his M.A. in 1941, he came to Lahore with an ambition to dedicate his life to the cause of Islam. He continued his activities of organising youths and children. It was due to his efforts that Shubban ul-Ahmadiyya for youths was formed in 1941, and Atfal ul-Ahmadiyya for children was formed in 1944. He wanted to involve youths in some practical training work. With this object in view, he started classes for teaching book-binding, homoeopathy, etc. His classes in homoeopathy encouraged Maulana Aftab-ud-Din Ahmad to start a Free Homoeopathic Dispensary at his home. Later, it was shifted to a room in the Ahmadiyya Guest House in Ahmadiyya Buildings, Lahore. Maulana Muhammad Ali performed its opening ceremony in 1943. It has now grown into a full-fledged clinic serving hundreds of suffering people free of cost.

For some time he was Assistant Secretary of the Central Anjuman. Later, he was selected as a missionary for Spain in November 1942. He joined the Ahmadiyya Seminary where Hazrat Maulana Abdul Haque Vidyarthi, Maulana Abdur Rahman Misri and other Ahmadi scholars were his teachers. For a short while in 1943, he edited the weekly The Light, to which he contributed articles off and on.

The programme set for Maulana Tufail was that after his completion of training at the Ahmadiyya Seminary, he was to proceed to Cairo to acquire proficiency in modern Arabic, both spoken and written, before crossing the Mediterranean to establish an Islamic centre in Spain. Political instability in Spain, however, took a serious turn and the plan for setting up an Islamic Centre there was abandoned.

In April 1947, Maulana Tufail was appointed Joint Secretary of the Central Anjuman. In this capacity he was responsible for maintaining contacts with individuals and Jama’ats who were working on their own for the cause of Islam and the Ahmadiyya Movement in
different parts of the world and needed literature and other material. Through the supply of literature and material to meet criticism on Islam and the Ahmadiyya Movement, Maulana Tufail was able to establish active propagation centres in Thailand, Guyana, Surinam, Trinidad, Egypt, Algeria, Indonesia, Fiji, Burma, etc.

During this time, he felt that the literature already available did not suffice the increasing number of enquiries from abroad. Besides replies to the questions through letters and columns of the weekly *The Light*, there was still need of booklets to deal with these enquiries satisfactorily.

Maulana Tufail gave serious thought to this problem and took very important steps in this behalf. Firstly, he started translating Maulana Muhammad Ali’s *Tehrik-i Ahmadiyyat* into English. Secondly, he produced scores of booklets based on articles lying in the files of weekly *The Light* and elsewhere, written by Ahmadi scholars such as Maulana Muhammad Yakub Khan, Maulana Aftab-ud-Din Ahmad, Mr Abdullah Battersby, etc. These booklets dealt with various aspects of Islam and the Ahmadiyya Movement. Some of the titles of these booklets were: *Mirza Ghulam Ahmad of Qadian*, *The Promised Messiah, Prophethood or Mujaddid*, *Facts about the Ahmadiyya Movement*, *Message of Peace, Marxism Analysed, The Problem Which Concerns You*, *The Phenomenon of Revelation, Quest After God*, etc.

The complete translation of *Tehrik-i Ahmadiyya* was published in March 1973 as *The Ahmadiyya Movement*, with the addition of three chapters: *Maulana Abul Kalam Azad and the Ahmadiyya Movement*, *Dr Muhammad Iqbal’s Statement re the Qadianis* and *The Call of Islam*.

In the Preface to *The Ahmadiyya Movement*, Maulana Tufail wrote:

“The Ahmadiyya Movement is the English translation of the late Maulana Muhammad Ali’s work *Tehrik-i Ahmadiyyat*. When I translated its first chapter and sent it to him he approved of it. This chapter was printed separately while he was still alive. The great part of the book was translated and sent to him for revision but he was suffering from illness at that time and other responsibilities did not give him time to attend to this matter. However, the thought of publishing the
translation of the entire book was present in his mind during the last two years of his life. It is only now, fifteen years after his death, that I have been able to send this book to the press in the present form.

"Maulana Muhammad Ali intended to write another volume of this book with a view to discussing some other matters concerning the Ahmadiyya Movement. This part he never wrote. I have tried to make up for this by adding annexes and the last three chapters from his writings. This would give, more or less, a complete picture of the Lahore Ahmadiyya Movement as it is today."

Another work of far-reaching importance done during this period was the scheme of sending sets of eight books on Islam to five thousand libraries of the world. The set consisted of the following books: the English Translation of the Holy Qur'an, The Religion of Islam, Muhammad the Prophet, The Early Caliphate, The Living Thoughts of the Prophet Muhammad, A Manual of Hadith, The New World Order and The Teachings of Islam. The late Maulana Muhammad Ali entrusted this work to Maulana Muhammad Tufail, who was to be assisted by another talented worker at the Central Office, Mr Muhammad Azam Alvi. Maulana Tufail acquitted this responsibility to the entire satisfaction of the late Maulana Muhammad Ali, who was impressed by his zeal and devotion to duty.

In September 1952, a leading Pakistani industrialist, Mr Ebrahim Bhwani proposed to convene a conference of Muslims living in Britain with a view to consider ways and means of promoting community life among Muslims living in the UK. Maulana Tufail was entrusted with the work of organising it. He successfully conducted two annual sessions of 'The Congress of the Muslims in British Isles' in 1952 and 1953, which were given due coverage in the daily Dawn (Karachi), Al-Watan (Baghdad), The Islamic Review (London) and The Light (Lahore). It was the first congress of Muslims in Great Britain in which most of the British Muslims actively participated. After Maulana Tufail left for Holland, Mr Iqbal Ahmad took over as its Secretary and continued the work.

Maulana Tufail was deeply involved with the World Congress of Faiths organisation in UK. The following extract from Rev. Jack
Austin’s condolence letter will give one a glimpse of his involvement with the organisation. Rev. Austin was a former Development Officer of the Organisation. In fact, The Woking Muslim Mission, Woking, Surrey, right from its inception in 1912, always participated and supported such inter-faith forums.

“The great religions can contribute towards the stability and the peacefulness of the world. They will do so only when their followers are aware of each other’s beliefs and are friendly towards each other. It is for the purpose of promoting this understanding and good relationship that the World Congress of Faiths was founded by the late Sir Francis Younghusband.

“The Congress has on its Executive Committee members of most of the world’s faiths, and it also numbers many of the less well-known religions among its supporters. In most cases, there are several sects in a religious movement, and Islam is no exception to this. Occasionally, there is a sad division between people professing very similar beliefs, but historically separated origins and developments.

“Thus it came about that the late Muhammad Tufail had some strange adventures. When we first knew him at the Congress he was Imam of Britain’s oldest Mosque, at Woking in Surrey, built originally as an intended unit of a series of temples for the various religions of the world. It survived the collapse of that inter-faith dream, and was run by Mr Tufail in a very inclusive and non-sectarian manner for some time. I can remember going to the Mosque for great festivals, sitting down to dinner with vast number of Muslims of all countries, and enjoying the generous Islamic hospitality. The catering for such numbers, seated in several marquees, must have been a mammoth task.

“Less happy days came, and Mr Tufail was ousted from the Mosque in a sectarian and political upheaval, and he then operated from a house in Orchard Close in Woking, and carried on his Islamic work unabated for the rest of his life.

“During all this time Mr Tufail supported the work of the World Congress of Faiths in many ways. He attended the Executive Committee, and gave the Islamic viewpoint impartially and without sectarian or nationalistic bias. He was
joined on the Executive Committee by other Muslims of other traditions and nationalities and his tact in maintaining cordial relations with others was a marked feature of him. His diffident and humble attitude did a great deal to present a congenial picture of Islam to others.

"On several occasions Mr Tufail came with me to address schools up and down the country, and he himself was a well-known and liked lecturer to countless bodies, religious and other. He conveyed something of the teaching of the Holy Prophet to those who might otherwise never have gathered anything about it, and so he contributed to inter-faith understanding.

"Mr Tufail's humour and wisdom was balanced by a devoted and sincere adherence to Islam always ... His quiet and level-headed stance did more for Islam than any violent polemics could have done. He was a valued friend, to the writer and the Congress as well as to a wide circle of people of all walks of life."

The Holland Muslim Mission in The Hague, founded and financed by the Sheikh Mian Muhammad Trust, Lyallpur, Pakistan, badly needed the services an experienced missionary in 1954. Maulana Tufail was seconded for this mission. In spite of language difficulties, Maulana Tufail was able to activate this mission and was successful in forming a society called 'The Friends of Islam'. This society attracted a number of Dutch scholars, and among them was Dr R. L. Mellema, Director of the Oriental Institute at the University of The Hague. Later on, Dr Mellema accepted Islam and wrote a beautiful book, Islam in Holland. While carrying on his missionary work in Holland, Maulana Tufail started an English translation of another important work of late Maulana Muhammad Ali, namely An-Nabuwwat fil-Islam ('Prophethood in Islam'). It was another important step undertaken to dispel misunderstandings about the Ahmadiyya Movement and its Founder. He was able to translate the major portion of this book while in Holland. Work on the last three chapters and on revision was started towards the end of the seventies, as most of his time was consumed by his multifarious duties as missionary in England and his tours of the West Indies, particularly of Trinidad.
In 1966, Maulana Tufail was sent from Woking (UK) to Trinidad by the Central Anjuman on the request of Mr Aziz Ahmad, a staunch Ahmadi and president of the Trinidad Muslim League. Maulana Tufail initiated a number of refresher courses with a view to providing basic knowledge about Islam and the Ahmadiyya Movement. *Imamat Course, Songs of Islam, Songs of Ahmadiyyat* and *The Qur’an Reader*, compiled by Maulana Tufail, proved very useful in enabling young men and women to obtain deeper knowledge about Islam and to shoulder the future responsibilities of the propagation work there. He also organised inter-faith meetings and annual conventions in Trinidad, Guyana and Suriname. His selfless and vibrant leadership created new zeal and devotion among the Muslims, and active groups such as the San Fernando Women’s Association and the Ahmadiyya Women’s Association came forward to do their share in the propagation work for the cause of Islam. The Trinidad Muslim League became more involved with the propagation drive for Islam being organised by Maulana Tufail. Later it was the San Fernando Women’s Association that not only funded most of Maulana Tufail’s publications such as *The Qur’an Reader* and *The Songs of Islam*, but also encouraged Mr M. Kemal Hydal to proceed to Pakistan for obtaining proficiency in Urdu and Arabic.

So far, the following books of his have been published:

1. *The Qur’an Reader*
2. *The Songs of Islam*
3. *Songs of Ahmadiyyat*
4. *The Ahmadiyya Movement*
5. *Al-Ahmadiyya* (A reply to Abul Hassan Nadvi’s objections against the English translation of the Qur’an by Maulana Muhammad Ali)
6. *Prophethood in Islam*
7. *Paigham-i Ahmadiyyat* (A concise literary reply to Prof. Ilyas Burney’s notorious book against the Founder of the Ahmadiyya Movement, namely *Qadiani Mazhab*)
8. *Heresy in Islam*
9. *The Last Prophet*
It was during the last three years of his life that he devoted all his time and energy to completing the translation of *An-Nabuwwat fil-Islam*. In spite of his failing health, he was working the whole day long to complete the book and was almost successful when, on 26 April 1984 he silently obeyed the Divine call. He was buried in the Muslim section of the Brookwood Cemetery, Surrey, UK.
TO THE MEMORY OF
AL-HAJJ KHWAJA KAMAL-UD-DIN
(1870–1932)
A PIONEER OF THE REBIRTH OF ISLAM IN THE WEST

by Arslan Bohdanowicz
(Licencié en droit de la Faculté de Paris)

“I love His creatures if you wish to love your God.”
“... real love for man consists in feelings or actions that may better his condition and uplift him to his utmost capacities.”

—Al-Hajj Khwaja Kamal-ud-Din

The commentary of a passage in the Holy Qur’an by Khwaja Kamal-ud-Din here quoted, characterises best of all, we think, both him and his work, in the measure of course in which our poor language is capable of expressing that which is truly beautiful and sublime in life. I fully understand how difficult it is for a simple mortal to write about the life and the work of so exceptional a man as Khwaja Kamal-ud-Din had been. If, nevertheless, I have attempted the task, it is not only because, in doing so, I consider it to be my duty to pay a tribute to his memory, but above all because in doing so I hope to improve myself a little in speaking of the magnificent example which his life had been for every Muslim. I also nurse the hope that this modest homage to the memory of the founder of the Woking Muslim Mission and The Islamic Review will prompt one day, God willing, another, more worthy and capable than I, to write a monograph about him for the greater success of the work which he has bequeathed us to continue and which has no other aim but the service of our religion in the best and widest sense of the word — which merges with the service of the whole of humanity.

A short biography
Al-Hajj Khwaja Kamal-ud-Din, B.A., LL.B., was born in 1870 in the Punjab, descended from an honoured Kashmir family which had already distinguished itself in the service of Islam. His grandfather, ‘Abdur Rashid, a famous poet, was at one time the Qazi or Chief Muslim Judge of Lahore during the Sikh period. His
elder brother, Khwaja Jamal-ud-Din, was responsible for the spread of education among the Muslims in Jammu and Kashmir state. Therefore, one may believe that he owed at least in part the abilities which had made him so useful to the cause of Islam to his family origins.

He was educated at the Forman Christian College at Lahore, which explains his deep knowledge of the Bible, a knowledge which had been so useful in achieving good results for his mission in London, where it had happened so often that he was to participate in theological discussions with Christian specialists. He took his B.A. in 1893 and received the Punjab University Medal in Economics. This led to the chair of History and Economics at the Islamia College at Lahore, which he held for four years, becoming Principal of the College. After having taken his LL.B. in 1898, he practiced law with considerable success at Peshawar, where he remained for six years. In 1903, he returned to Lahore, where he soon became one of the leading lawyers at the Punjab Chief Courts, gaining the esteem and respect of both government and non-government officials. He remained at Lahore until his departure for England in 1912.

At the beginning of this latter period he became conscious of a kind of lethargy into which Islam was gradually falling and he began to utilize his leisure time in lecturing on Islam throughout India. Very soon, the Muslim University of Aligarh recognized his services in conferring a fellowship on him. He also became a member of the Court of Trustees of that University.

**A great decision: departure for London**

In 1912, he was at the height of his career as a lawyer, which assured him a lucrative and brilliant future. But it was just at this moment that he obeyed the voice of his calling, which led him to abandon material well-being in India, in order to devote himself entirely to the service of Islam. In order to do this, he chose the most difficult path: instead of remaining among his compatriots in familiar surroundings, he had decided to go to ‘plead the cause of Islam’ in the place on which, at that time, depended his political and cultural destiny; in other words, he had decided to go to serve Islam in Europe and he chose London as the centre of his activities.
It is understandable that the biographers of Al-Hajj Khwaja Kamal-ud-Din, who wrote about him soon after his death, in 1932, and, who, as a result, lacked a sense of historical perspective, had not been able to appreciate this decision at its proper worth. But for us, at the end of 1949, when nearly all Muslim countries and especially Islam in India have regained their independence, the decision taken by Khwaja Kamal-ud-Din in 1912 to inaugurate the ‘Jihad by persuasion’ in the very centre of colonial imperialism on which the fate of Islam depended, seemed then to be grandiose and magnanimous and displayed the traits of genius and, perhaps, more correctly, divine revelation. In order to understand this better let us remember what the year 1912 meant in the history of Islam.

**His decision in 1912 when, for the Muslim world, there was no ray of hope visible**

The year 1912 was the beginning of that black page in the history of Islam which ended in 1918 by the loss of independence by the last Muslim state which remained truly sovereign at that moment: Turkey. The latter, after having lost her last African possession, Tripolitania, in 1910, was in 1912 about to lose her last possessions in Europe as a result of the disastrous Balkan war. In addition, at that moment nationalist influences made themselves felt more and more in Turkey, influences which were opposed to the principles of Islam and which, 10 years later, deprived Turkey of leadership in the Muslim world.

The decision of Khwaja Kamal-ud-Din to inaugurate his ‘Jihad by persuasion’ in Europe under these circumstances could only seem to be fantastic in the eyes of the masses, incapable of understanding the real needs of the moment. It is thus not astonishing that this initiative led to much enmity among hardened spirits and especially among those whose sacrifices in the service of Islam did not go beyond prayers, with preference for their own material interests.

Now, after 37 years, and with an ever-growing role of Islam as a factor in world politics, it is easy to understand that he had seen things correctly. And it is probably in this decision that his true greatness really lies, as well as his most considerable service to the cause of Islam. He had not been among those who followed the current of events and in favour of those who succeeded in their affairs. He had advanced past his contemporaries and alone had the
courage and the ability to undertake the task of indicating the path of the future.

In fact, speaking retrospectively, what the cause of Islam had most need of in 1912 was a direct link between the Muslim world as a whole and Europe, the source of colonial imperialism, on whom its destinies depended. In other words the Muslim world had need of an ambassador in Europe who would represent not alone the interests of this or that country, or peoples, or Muslim sect, but the Muslim cause in the global and general sense, representing that which is most immanent and permanent in it. It was necessary, in the first instance, to remember European public opinion about the universal character of Islam, in order to re-establish the place which is due to it; it was necessary at the same time to recall among Muslims the greatness of their religion, since they had begun to become subject to an inferiority complex as a result of political defeats. And along this path it was above all necessary to be concerned with Muslim youth which, since the beginning of the 20th century, had begun to enter in large numbers into the European universities and had begun, under the influence of western culture, to abandon to counteract these evil influences in the very place which gave them birth and in the language in which they were spread. It became necessary to make this youth understand the danger of western materialism, of its boundless mechanization and its ever growing tendency to neglect that which is true progress or a true conquest of universal civilization, spiritual values, in the enrichment of which Islam has played a role of the first magnitude. Finally, it became necessary to create in Western Europe a centre in which Muslims could assemble for prayer and meet without taking account of national or sectarian differences.

It was obvious that if the decision to undertake such a task called for great courage and for exceptional political perspicacity, the realization of such a programme required other abilities, no less important, which are rarely met with in one and the same person: one had to be an orator, writer, organizer, be persuasive, be capable of much work and be sustained all along by a wide general culture. And by the Grace of God Khwaja Kamal-ud-Din had them all.

His talent as a writer was equal to his oratorical one; as we shall see below in detail, he has left us a great literary heritage.
He did not set out lightly for the spiritual conquest of Europe; not only was he able to assimilate deeply the culture and language of Britain, but also the philosophy of Europe. It appears that his erudition in the latter domain was such that he was able to debate in public the most abstract questions of German philosophy.

As for his capacity for work, it was inexhaustible and without doubt brought about his early death. His effort can be judged by results, but it should be underlined that he did not stop working until the last moment of his life, ill and exhausted though he was during the last five years of his life. He died while dictating a commentary on the Qur'an for the next issue of *The Islamic Review*.

As for his abilities as an orator, it should suffice to say that he was able to keep numerous England audiences spell-bound during long hours, while explaining the principles of Islam.

On his arrival in London he at first settled in Richmond and immediately began his untiring activity, delivering lectures, sermons, taking part in meetings of British theological societies, publishing articles, etc. Thanks to his talents, he immediately occupied a prominent place in the theological circles of the British capital. But a little later, without having as yet obtained tangible results in what he considered to be one of the principal objects of his mission — the spread of Islam in Britain — a providential opportunity came to his aid, confirming once again the saying that God helps those who help themselves. He had discovered the existence of the Mosque at Working and had the opportunity of taking possession of it. The way in which this fact had greatly helped him in the realization of his mission is worth recalling in detail.

**The founding of the Woking Muslim Mission**

He and his compatriot and friend, Sheikh Nur Ahmad, had heard by chance that there was at Woking, a small place some 30 miles from London, an unoccupied mosque, gradually falling into ruins for lack of care. The mosque had been built in 1889 thanks to the generous grant of Her late Highness the Ruler of Bhopal, at the request of the late Dr G. W. Leitner, an orientalist and sometime registrar of the University of the Punjab. After the death of the latter, nobody looked after the mosque, which explained its decayed state in
1912. The Sheikh Nur Ahmad and Khwaja Kamal-ud-Din did not hesitate to take possession, since the House of God must not remain without means. The heirs of Dr Leitner wanted to evict them, but the two Muslims had no intention of giving up and approached the late Mirza ‘Abbas ‘Ali Baig and the late Syed Ameer Ali, at that time the Muslim advisory member of the Council of the Secretary of State for India. Together they found the means for satisfying the heirs of Dr Leitner; a trust was formed in order to hold the title-deeds of the Mosque, of which, in 1913, Khwaja Kamal-ud-Din became Imam and near which he was henceforth able to live in peace. He transferred the headquarters of his activities to Woking and they were soon to be known as The Woking Muslim Mission. Let us mention that the Mosque at Woking was named The Shah Jehan Mosque after the grandmother of the present Ruler of Bhopal by Khwaja Kamal-ud-Din, who, for the first time after its erection, opened it to public worship. The building is of Bath stone and executed in the Indo-Saracenic style.

The Founding of The Islamic Review and the Isha’at-i Islam (Urdu)

In the year 1912 he began to publish at his own expense the monthly, The Islamic Review, which soon became well known in all the Muslim countries of the world, even in the most out of the way corners. Thus, quite by chance, we had heard the most read publication in the North-Eastern part of Chinese Turkestan is precisely The Islamic Review.

In the following year, he brought about the appearance, also at his own cost, of another monthly review, the Isha’at-i Islam, for his Urdu-speaking compatriots. He remained editor of these two monthlies until the last moment of his life.

The results of his missionary activities

Dr Yemeni, the president of the Burma Anjuman Isha’at-i-Islam, Rangoon, spoke as follows of his activity at Woking during that period of his life: “His unceasing lectures, soul-stirring sermons, arrested the attention of all those who happened to witness his oratorical performance. His pamphlets and booklets penetrated all the nooks and corners of the British Isles.”
In a short time, as a result of this unceasing activity, more than one thousand British men and women had embraced Islam, headed by such personages as Lord Headley and Marmaduke Pickthall. Lord Headley, in particular, became his intimate friend and confidant. Under his influence, Lord Headley launched the initiative whose aim was the erection in London of the Nizamia Mosque: for this purpose a committee had been founded, led by Lord Headley. Earlier, thanks to their initiative, the Muslim Society in Great Britain was founded in London, widely open to Muslims from all parts of the world, without distinction of nationality or sect, of which, too, Lord Headley was chairman until his death in 1935.

The success of this missionary activity is all the more remarkable since it was achieved in very little time. Thus, for example, it was already in 1923 that Lord Headley accompanied Khwaja Kamal-ud-Din on his second Hajj (Pilgrimage to Mecca). Now, after 37 years, we do not perhaps realize fully what a task faced a preacher of Islam in England before the First World War. It is perhaps Muhammad ‘Ali, the Translator of the Holy Qur’an into English, and President of the Ahmadiyya Anjuman Isha’at-i-Islam, Lahore, Pakistan, who had best described the difficulties of such a task at that time. He stated: “Here was a member of a subject race proceeding to a country whose people ruled his land, a resident of a country which was yet on the lowest rung of the ladder of civilization proceeding to a country that stood at the top, with the express object of converting these people to his own religion — converting people from a religion which was looked upon as having brought Europe to its present state of scientific advancement, material prosperity and conquest of the world, to a religion which was identified with backwardness, ignorance and subjection.”

His literary contributions

Very wisely and modestly, he made a point of remaining outside politics and he did not raise his voice unless the vital interests of Islam were at stake. It is thus that he could not but react to certain attacks on Islam by some English circles, and in this connection he had published two books, *India in the Balance* and *The House Divided*. 
In 1917 he arranged to get Maulana Muhammad ‘Ali’s English translation of the Holy Qur’an published from Woking, which was an event of great importance at the time. In all, his literary heritage consists of more than twenty books, mostly about Islam and other religious questions, among which the best known are: The Sources of Christianity, The Ideal Prophet, Towards Islam and The Gospel of Action, etc.

His knowledge of the Qur’an
In addition to all that, he had begun to prepare his Commentary on the Holy Qur’an, which remained unfinished. On the subject of his fundamental knowledge of the Holy Qur’an it is well to mention the words of those who had known him closely. Thus Sheikh Mushir Hussain Kidwai of Gadia, had said: “The forte of Khwaja Kamal-ud-Din was that miraculous book, the Holy Qur’an. He had studied the Qur’an well, although he was no Arabic scholar and he often, nay, almost always preached from the Qur’an.” Lord Headley for his part had underlined: “I have never met a man who was better able to express the accepted interpretation usually put in the mouths of God’s messengers.”

Struggle against sectarianism
Another characteristic trait of the missionary activity of Khwaja Kamal-ud-Din was that, while trying to serve that which was the most elevated and most immanent in Islam, he had succeeded in rising above sectarianism and thus renewed the best traditions of our religion. Concerning this his disciple and collaborator, Mr Ya‘qub Khan, at present the Editor of the English weekly The Light, Lahore, Pakistan, has said: “‘No-sects-in-Islam’ was another most conspicuous feature in the campaign of Khwaja Kamal-ud-Din. And Woking — under whose auspices the Sunni, the Shi‘a, the Wahabi, the Ahmadi all met as fellow-brethren in Islam — presented a wonderful spectacle of a united Islam which could not but catch the fancy of the English people. In bequeathing this great legacy to the world of Islam, the Khwaja has paved the way for the renaissance of Islam, which has already set in.”

The influence of his activities in Europe
Soon after the end of the First World War, his influence began to pass beyond the frontiers of England and to cover almost the whole of Europe. He was particularly well known in France, in Germany and in Belgium, which he had visited many times. Thanks to his efforts in England, a Muslim mission sponsored by the Ahmadiyya Anjuman Isha’at-i Islam, Lahore, Pakistan, was established in Berlin, where, towards the end of the 1920’s a mosque was built at the cost of the latter. It would seem to have been also as a result of his influence that a mosque was founded in Paris, since France, a great colonial empire having a great number of Muslims, could not permit Britain and then even Germany to overtake it in that domain. As for the other European countries, we know that his influence extended even to Poland, where at the beginning of the 1930’s one of the pamphlets published under his auspices about Islam had been translated into Polish.

His activity in Muslim lands

Even more profoundly than in Europe his influence had penetrated in the Muslim lands of the entire world, especially in those of Africa and Asia, which were under British cultural influence, as it was especially there that his Islamic Review circulated. On many occasions he had visited Muslim countries, especially during the Hajj, which he accomplished twice, in 1915 and in 1923, and later while organizing long tours which included the Muslim lands of Africa and Asia right up to Singapore and Java. Everywhere, even in the learned circles of Egypt, known for their reserve towards non-Arabs, he was received in the warmest fashion; Muslims assembled in masses to hear, him speak, or more exactly in order to let themselves be strengthened and reconfirmed in the “Path of Truth”.

His last years in illness

But toward 1927 his health began to give way under the weight of responsible and incessant work, and feeling unwell, he had left England for his native land. Before leaving Britain he created a trust and made his entire property, valued at over one-and-a-half lakh, a Wakf for the Woking Muslim Mission and he transferred his proprietary rights in his publications, journals and The Islamic Review to the Woking Muslim Mission & Literary Trust, Lahore.
EID SERMONS AT WOKING

As a result of overstrain he began to suffer from diabetes and tuberculosis, and thanks to his strong constitution he struggled against death for five years. Despite the orders of the doctors he did not want to stop working for a single minute, and being bed-ridden and incapable of holding a pen in his hand, he continued to dictate letters, articles and even books. Some hours before his death at Lahore, Pakistan, on 28 December 1932 (the 1st of Ramadan, 1351 AH), he had added the last paragraph to the commentary to the Qur’an which appeared in the April–May issue of The Islamic Review in 1933. Right up to his last breath he had fought and worked for Islam. His parting words were about his concern for his work started at Woking.

Commemoration of his death

Sorrow spread throughout the Muslim countries when it became known that Khwaja Kamal-ud-Din had died. It should be underlined that the attacks of which he had been an object at the beginning of his work in England had long since ceased, and just before his death, he enjoyed the general respect and admiration of all Muslim circles in all parts of the world, without exception. His death was received with especial sorrow in those Muslim lands which were under British cultural influence, that is to say, in those countries especially in which The Islamic Review is read. His family as well as the members of the Woking Muslim Mission received most touching and very numerous condolences and praises of the deceased from all parts of the world. We cannot find room for all of them and will limit ourselves to mentioning the most important of them.

It was, above all, his native land which had most majestically commemorated his death. A great meeting of the Muslims of Lahore took place in the Habibiya Hall of the Islamia College at Lahore on the 8 January 1933, to mourn his death. It was presided over by the Honourable Chowdhury Sir Shahab-ud-Din, B.A., LL.B., the president of the Legislative Council of the Punjab. Almost all the speakers acknowledged the non-sectarian policy of the Woking Muslim Mission in the propagation of Islam in the West and exhorted the Muslim public to help to keep alive the noble cause of Islam, started by the late Khwaja Kamal-ud-Din in England.
On the 17 March 1933, the Khwaja Kamal-ud-Din Memorial Library and Reading Room was solemnly inaugurated at the Begum Mosque, Chandpur, Tippera, Bengal, in a beautiful pacca building attached to the Mosque and specially built for the purpose. This institution was the first of its kind at that time. It was proposed to run it on the lines of the Woking Muslim Mission.

Dozens of meetings were held in Muslim countries after January, 1933, to commemorate the death of Khwaja Kamal-ud-Din. Dozens of memorial notices were published. Some reports of these meetings as well as some of these notices are reproduced in the special number of The Islamic Review devoted to the memory of its founder (April–May, 1933), to which we refer those who may be interested. As an example, we reproduce a passage from the memorial notice published by the weekly The Light:

"Every year, we start the New Year with some inspiring message to our readers. This year we can think of no more inspiring message than the death of the great soldier and martyr of Islam, in the midst of spouts of blood which his lungs emitted at the last moment, besmirching his fair face and silvery beard, putting a seal on his Shahadat, which indeed it was. We could give sons and daughters of Islam no more inspiring new year message than this glorious death which the soldier of Islam met in the service of Islam. We wish, out of every drop of blood of the devoted deceased, were to spring a heart burning for service, honour and glory of Islam."

**The moral character of Khwaja Kamal-ud-Din**

All that we have already said about the personality of Khwaja Kamal-ud-Din are but the external traits of his nature such as can be seen from his writings and other material results of his work. But certain characteristic traits of his nature could not have been known except to those who had had the good fortune to know him personally. In order to describe them we reproduce below the following passages from commemorative notices devoted to him by his personal friends.
never acknowledged discouragement. Always cheerful, always mindful of the bright side of things and men, he had his hand to the plough and never looked back, meeting each temporary reverse or disappointment with the simple words: ‘God knows better.’ He was a firm friend, tactful, generous and, above all, wise …”

A co-worker of his, Dr Ghulam Muhammad, of Lahore, Pakistan, wrote:

“Even during his protracted illness, bed-ridden and crippled, he never relaxed in his work. A picture of forbearance, fortitude and patience, he was a pillar of strength, a tower of light to all who came into contact with him.

“He was charming, gentle, kind, lovable, but above all sincere, his acts of charity were constant, far-reaching and unostentatious.” (The Indian News, Durban, South Africa)

But it is probably Lord Headley who succeeded in finding the most adequate expressions to describe his regretted friend, terms which were extremely touching in their simplicity as well as their depth and penetration.

“We today mourn the loss of one of the most distinguished Muslims of our time …Our dear Brother… has left behind a beautiful example of a saintly life spent for the benefit of others; the Muslim spirit prevailed in his great personality and was amply evidenced by his daily life of humble devotion to his Maker … There is a grandeur of the heart and a grandeur of the mind, and these must ever arrest the earnest attention of all with any pretensions to scientific attainments … I have never heard him utter a word that could be called harsh or unforgiving. His individuality was eminently attractive … All the people to whom I had the privilege of introducing the Khwaja were impressed by the absence of any trace of dogmatism or fanatical rancour.”

And after having spoken of his ability to comment upon the Holy Qur’an, Lord Headley concluded: “I had many opportunities of seeing how carefully he compared notes and how he invariably put the spirit ahead of the letter in all his teachings and throughout his whole life.”
His contribution to the renaissance of Islam

We have underlined the last part of that phrase as we think that it explains best that which Khawaja Kamal-ud-Din had accomplished in the service of Islam. He understood well that it was because our ancestors had attached too much importance to the letter of the doctrine while forgetting its spirit, or more precisely, had completely disfigured the latter, that they had passed from the category of conquerors to the status of slaves, and from the category of the spreaders of science to the rank of the uncivilized and ignorant.

But the services rendered by the Khwaja to Islam are not merely limited to the fact that he had shown us the path of salvation; by his incessant effort he had advanced us very far along this path by paving it along a great distance and in giving us the means for moving more quickly. The pavement in question is his literary heritage, which has not yet been fully explored. The means for travelling faster are the Woking Muslim Mission and The Islamic Review, which since nearly one year, thanks to its enlarged form, becomes ever more the most widespread Muslim magazine.

Others before him had tried to encourage Muslim missionary work in Europe, but it was to him alone that it was given to succeed on this path. Although 17 years have passed since his death, it is still too soon to sum up finally his work, as it is but recently that its fruits had become visible to our eyes.

It is thus, for example, that Mr Marmaduke Pickthall, the translator of the Holy Qur’an into English, had said about his subject in connection with India: “The work in England is the least part of it. Not until I came to India did I realise the immense good that his writings have done in spreading knowledge of religion and reviving the Islamic spirit in lethargic Muslims in the world. His writings penetrated and have aroused a new zeal and energy and hope.”

Mr Ya`qub Khan has underlined:

“The Mussalman of Western education, when he saw his rational exposition of Islam and men of high standing from among the ruling race bow to the force of Islam, began to shed much of their inferiority complex and to say to themselves that Islam after all is not a thing to be ashamed of. Were it not for this factor, it is sure that youth of Islam, like the rest of the
youth of the world, would have been carried off its feet by the
tide of atheistic materialism which is the order of the day.”

As far as England is especially concerned, it is thanks to his efforts
that Islam has been established in the rank of one of the great
religions of humanity. In addition he had greatly contributed
towards the better understanding of the Islamic problem in general
in British circles.

It is certain in any case that if Pakistan, his motherland, marches at
the head of the Islamic world it is not at all because it is the largest
Muslim state, but because its people are animated by the desire to
serve the cause of Islam in the full sense of the word. And Pakistan
owes this zeal to a great extent to Khwaja Kamal-ud-Din.

To others it had been given to conquer or to found kingdoms which
had shown themselves to be more or less ephemeral. It has been
given to Al-Hajj Khwaja Kamal-ud-Din to do more — to contribute
to the moral renaissance of our religion, which teaches us to love
those near to us — the highest ideal which humanity has ever
produced.

In truth “he certainly was the rightly guided” (the Qur’an). May his
soul inspire us in our life! Amen.

Hyderabad Deccan and the Woking Muslim Mission:

THE WOKING MUSLIM MISSION
WORLD-RENOVATED CENTRE FOR THE PROPAGATION
OF ISLAM IN ENGLAND

by Muhammad Hassam-ud-Din Khan Ghor

(An English translation from Junoobi Hind ka Pakistan (Pakistan
of Southern India) published by Darul Adab, 807 Pir Ilahi Bakhsh
Colony, Karachi-5, Pakistan, 1978.)

Brief life-history of Khwaja Kamal-ud-Din

Khwaja Kamal-ud-Din, a well-known missionary of Islam, was a
practising lawyer in Lahore. He was considered one of the leading
advocates. But he was not very keen about this profession. His
heart was immersed with the truth and glory of Islam.
Consequently, he left the profession and went to England in 1912 to work for the propagation of Islam with his personal saving of ten thousand rupees. He established his office in the Richmond area of London and started his missionary activities.

Conditions in those days were very unfavourable. Muslims everywhere in the world were a subjugated nation. The British were the leading nation of the time. Friends and colleagues of Imam Khwaja tried to dissuade him from venturing on such a task and from wasting his money and energy on this impossible work. They were of the view that the British people would not be interested in the religion of a subjugated nation. In those days, strange and baseless stories about Islam were published in European countries: stories which were indeed nonsensical and steeped in superstition. In such an atmosphere surcharged with prejudice and ignorance, the propagation of Islam was not an easy task at all. Imam Khwaja had deep faith in the truthfulness of Islam and nothing could shake his determination to carry on with his ambition. In the beginning he faced tremendous difficulties, but his unshakeable determination and perseverance ultimately brought unusual success. Several British men and women entered the fold of Islam. The State of Hyderabad provided generous and timely financial support and encouragement to him on a regular basis. Leading Muslim men and women and even people with meagre income supported the noble cause.

The Woking Muslim Mission
It is the greatest centre for missionary activities in England for promoting Islamic brotherhood in the world. It is very well known throughout the world. Khwaja Kamal-ud-Din has been appointed as Imam (of the Shah Jehan Mosque, Woking). Woking is a beautiful small town, twenty-five miles away from London. There is a mosque and a spacious residential house built on a plot of land measuring two acres. The Imam lives in that house. The Centre (Oriental Institute) was founded by Dr G. W. Leitner, once Registrar of the University of the Punjab in Lahore. He was a scholar in Persian and Arabic and had appreciable knowledge of Islam as well. On his return to Europe, he intended to establish a centre from where publications on Islam (and Muslim culture) could be published. For this project he needed funds, which were
provided by Nizam al-Mulk Mir Usman Ali Asif Jan IV of the State of Hyerabad Deccan, and the ruler of the state of Bhopal, Begum Shah Jehan. With this timely financial support, two acres of land were purchased and a mosque was built in 1889. The adjacent residential house (Sir Salar Jang House) was built with donation provided by Sir Salar Jang (the then Prime Minister of the state of Hyderabad Deccan). The plan of completing the Oriental Institute was still in progress, when suddenly Dr G. W. Leitner died in March 1899. The Mosque became deserted and the heirs took control of the property.

The Woking Muslim Mission Trust

Khwaja Kamal-ud-Din, who had by now established a centre in the Richmond area of London, started preaching the message of Islam through impressive speeches and scholarly writings. For this purpose he started a monthly magazine, The Islamic Review. Now he was in search of a centre, when he came to know of a mosque in Woking. He went there and took possession of it. The heirs of Dr Leitner tried to obstruct his way, but they were not successful. Imam Khwaja was a lawyer and was able to establish that a mosque remains always a place of worship and nobody has any right to object to anybody’s performing prayer in it. Thereafter, due to the efforts of the Khwaja, a trust was created to look after the mosque and other administrative affairs. Initial trustees of the Trust were the Rt Honourable Syed Amir Ali, a member of the Judicial Committee of the Privy Council of India, Sir Mirza Abbas Ali Beg and Prof. Sir Thomas Arnold (of Forman Christian College, Lahore), a teacher of Dr Muhammad Iqbal. Since then the Shah Jehan Mosque has become one of the great centres for missionary activities and for the promotion of Islamic brotherhood among Muslims living in various parts of the world. The Trust appointed Khwaja Kamal-ud-Din as its Imam.

Khwaja Kamal-ud-Din has written more than twenty books in English and Urdu vindicating the truth and beauties of Islam. He published numerous articles in The Islamic Review and other local and national papers and journals in Britain. The Nizam of Hyderabad provided generous funds for the publishing of many of his books and also The Islamic Review.
English translation of the Qur'an by Muhammad Ali.
It was due to the efforts of Khwaja Kamal-ud-Din that the first edition of the English translation of the Holy Qur'an by Maulana Muhammad Ali of Lahore was published by the Woking Muslim Mission from England in 1917. The translation was in simple and idiomatic English and it soon became very popular. Mr Abdul Karim Babu Khan, a wealthy industrialist of Sikandarabad (Hyderabad Deccan) generously provided funds for its publication. Later, when Maulana Muhammad Ali visited Sikandarabad, Mr Babu Khan organised several meetings in his honour at which the latter delivered speeches.

Pickthall in Woking
Khwaja Kamal-ud-Din met Mr Muhammad Marmaduke Pickthall in 1917. That is why when, in 1919, Imam Khwaja came to India for a short while, Mr Pickthall acted as Imam at the Mosque, Woking in his absence. He led Friday and other congregational prayers including Taraweeh prayer during the month of Ramadan. He also led the Eid al-Fitr congregation in the same year. He also edited The Islamic Review during this period.

Eid congregations at Woking
Besides propagation work for the defence and dissemination of the teachings of Islam, the Woking Muslim Mission was a vibrant centre making efforts for forging bonds of unity and mutual understanding among Muslims throughout the world. On the eve of the two Eid congregations, spectacular scenes of Islamic brotherhood were witnessed where Muslim men and women from Morocco to China, and who were living in Britain, thronged to Woking and mingled warmly with one another as members of one great brotherhood. Here, one saw Muslims from different parts of the world, of different nationalities, in their respective national dress — from Palestine, Egypt, Syria, Iran, Iraq, India, Saudi Arabia, Nigeria, Indonesia and Algeria — gathered together. Distinctions between East and West, or black and white were non-existent and all were enshrined in the spiritual bond of the unity of Islam. After the congregation, traditional Eastern food was lavishly served by the Woking Muslim Mission to all the participants. For
quite some time, contributions for this purpose came mainly from the *Nizam al-Mulk* of the State of Hyderabad Deccan.

The commendable efforts of the Woking Muslim Mission for the propagation of Islam and the strengthening of Islamic bonds of brotherhood can be assessed by going through the pages of the monthly *The Islamic Review*, which was read with great interest all over the world and which presented a true picture and a rational interpretation of Islam.

**Commendable patronage of the Nizam of Hyderabad for Islam**

The *Nizam al-Mulk*, Mir Usman Ali Khan Asif Jan IV of the dynasty of Asafiyya of the Muslim State of Hyderabad Deccan (India), greatly patronised Muslim scholars and institutions throughout India and the world over. He not only provided munificent funds for the purchase of the land and the building of the Mosque, but he also contributed regular funds for missionary work and the building of Islamic centres and for the welfare of the Muslims living in Britain. For instance, he paid one thousand pounds for the maintenance of a Muslim graveyard in London, which was under the supervision of the Honourable Syed Amir Ali, a member of the Indian Privy Council. Centres in England which were promoting the study of Islam and Oriental languages also received financial help. The London Mosque was granted five hundred pounds for three years in September 1918 for the promotion of Islamic studies and Oriental languages. Five hundred thousand pounds was donated by the Nizam for the construction of the Nizamia Mosque in London, for which Khwaja Kamal-ud-Din and Lord Headley Al-Farooq initially worked very hard.

**Death of Khwaja Kamal-ud-Din**

On 28 December 1932, Khwaja Kamal-ud-Din died in Lahore. Among the persons who served as Imam of the Mosque at Woking, the following names are worth mentioning: Maulana Sadr-ud-Din, Maulana Abdul Majid, Maulana Muhammad Yakub Khan, Maulana Mustafa Khan, Maulana Aftab-ud-Din Ahmad and Dr S. M. Abdullah.
THE BBC ON THE WOKING MUSLIM MISSION
by Muhammad Yakub Khan

(From the weekly The Light, September 16–24, 1964.)

An Urdu-language broadcast of the BBC by the well-known writer and once front-rank Muslim League leader of Pakistan, Dr Ashiq Hussain Batalvi, traced the history of the Woking Muslim Mission and its service in the cause of promoting better understanding of Islam among the English people. Among the various workers who served the Mission two figures stood out prominently, said the broadcast — one Dr Leitner, a great Orientalist, once the Registrar of the Punjab University, who on retirement conceived the idea of building a Mosque in the suburbs of London, purchased a two-acre plot at Woking and built a beautiful little Mosque there in 1889. The other Khwaja Kamal-ud-Din of Lahore, an advocate by profession who, when he happened to be on a professional visit to London in 1912 stumbled upon this mosque and had the bright idea to make it the centre of a regular Islamic Mission to disseminate the light of Islam in those Isles, with a monthly magazine, The Islamic Review as its organ. Although full half a century had since elapsed, and many more mosques have sprung up over the length and breadth of that country, commented the broadcast, Woking remained the greatest attraction for Muslims in the UK, who flocked there in their thousands on the Eid occasions, forming a most picturesque cosmopolitan gathering, demonstrating the universal brotherhood of Islam transcending all bounds of race, colour or language. What specially impressed the BBC commentator, Dr Batalvi, about the Woking Muslim Mission was its completely non-sectarian presentation of Islam. It was “far above sectarianism”, said the commentary.

This is a fair appraisal and a well-served compliment. Long ago Maulana Abul Kalam Azad described the Woking Muslim Mission as the greatest event of the past half-century in the fortunes of Islam. What is not fair, however, both of the BBC commentator and the late Maulana Azad is to have blacked out the source from which came the inspiration that materialised in the form of the Woking Muslim Mission.
While commending this very fair appreciation of Islam's greatest institution, the Woking Muslim Mission, and the yeoman service it has rendered in re-orientating the whole of the West's attitude towards Islam, this story will be incomplete without mentioning a Third Figure, who constituted the main force and inspiration behind this historic development.

Besides Dr Leitner and Khwaja Kamal-ud-Din there is a Third Figure to whom is due the position of the hero in the Woking Story. That was the man, paradoxically, who was a complete stranger to the English language, who nevertheless dreamed the glorious dream of the sunrise of Islam from the Western horizon.

"I saw myself standing on a pulpit in London preaching the beauties of Islam, and catching white birds clustered around on bushes" — this is how Hazrat Mirza Ghulam Ahmad, Founder of the Ahmadiyya Movement in Islam, depicted the scene he had been shown in a kashf or vision long before Leitner or the Khwaja were anywhere in the picture. This was the man who was divinely commissioned and charged with the mission to carry the light of the Qur'ān to the West. Dr Leitner and Khwaja Kamal-ud-Din were both the instruments in the implementation of this Divine planning — the first playing that role unwittingly, the other deriving his whole inspiration from that Seer's vision.

It will be for the future historian, untrammelled by contemporary prejudices, to tell the whole story when he comes to write the history of the Islamisation of the British Isles, of which Islamic dawn, Woking came to be just the first streak. He will trace the genesis of the historic movement of the Islamisation of the West to the dreamings of this obscure Seer of Qadian, who, in the face of the storm of opposition from his own people, shouted at the top of his voice to a Godless age that the dawn of Islam over the West had already started and, though like the crescent of the first night the worldly minded could not see it, he had already had its glimpses.

By a strange coincidence, 1889, the year when Dr Leitner laid the foundation of the Mosque at Woking, was the very year in which the Founder of the Ahmadiyya Movement received the Divine behest that he had been commissioned as the Mujaddid and to carry out his mission he should found a regular organisation of devout Muslims pledged to make propagation of Islam the first and
foremost objective of the life, and make every sacrifice in that cause. Round about that very time, Khwaja Kamal-ud-Din, who had graduated from a Christian College and had fallen so much under Christian influences that he was on the verge of being baptised, chanced to come across this man of God who instilled in him such deep conviction in and love of Islam, that from a would-be convert to Christianity he became the pioneer Muslim missionary to Christians. Providence, Who fulfils Himself in all sorts of uncanny, subtle ways, provided both the nucleus for the propagation of Islam in England in the form of the Mosque which Dr Leitner founded at Woking, as well as a consummate missionary in the person of an orator and writer like Khwaja Kamal-ud-Din.

The Muslim world, having been under Western domination for so long, and for that matter, infected with an inferiority complex vis-à-vis the West, is still incapable of rising to the height of vision that the white people might adopt Islam, and dismisses such talk as a mad man’s raving. But the impact Islam has already made on the Western mind through this outpost of Islam at Woking has created a different impression among Western intellectuals and thinkers. Prof. Toynbee in his book *The History of Religion*, after surveying the possibilities of all the surviving revealed religions, cancels out all others in their bid to become world religions, except two, Christianity and Islam. Of these two again, he says, the chances are in favour of Islam to become the coming world religion, and in support of this apparently incredible forecast he refers the readers to the activities of the missionaries that come from Lahore. This is a pointed reference to the revolution that has been wrought in the whole outlook of the West on Islam as a result of the activities of the missionaries of Islam at Woking. The BBC commentator mentions a few of them by name as having done signal service to the cause of Islam in England.

The object of these lines is not to claim credit for what the Lahore Ahmadiyya Movement has done to disseminate the light of the Qur’ān in the West. The only object is to rouse Muslims who still doubt the possibilities of *Isha’at-i Islam* in the West and just sit on the border line as idle spectators of a big historic drama that is going on to see this writing on the wall in the West, and do their bit in the cause of propagation of Islam.
The Islamisation of the West is decidedly the greatest discovery of the age — greater even than the attainment of national independence of so many Muslim countries. The greatest object that man can set before himself is to make mankind God-minded. That can only be done through the light of the Qur’an. That is the deep conviction that inspired every member of the Ahmadiyya Movement. That is what has turned the eyes of the world’s leading minds on the Woking Muslim Mission and the big possibilities, beyond our imaginations, which it symbolises for Islam becoming the future religion of the whole of mankind.

**The Berlin Mosque**

Next to the Woking Muslim Mission, which [the] BBC broadcast ... rightly described as a landmark in the onward march of Islam, comes the Berlin Muslim Mission, which has been keeping the torch of Islam burning for the last 40 years in the very heart of Christendom ... As a result, not only is there a steady flow of converts to Islam in both UK and Germany but, what is far more, and what really counts, there has come a reorientation of the entire outlook among the leaders of thought in these lands, both on Islam and Christianity. It is due entirely to the impact of these two Islamic missions and the thought-waves released from these centres that Christianity itself has gone through a process of self-liquidation, till, what is left of the Church creed is but an echo of the Qur’anic description of Jesus Christ and his teachings. This slow but steady process of pro-Islam sowing in Christian thought is fraught with possibilities of historical import to the whole future of mankind, and the day may not be far off when the disillusioned Western mind, doped for centuries with anti-Islamic propaganda, would awaken to the hard reality that the true position of Jesus Christ was none other than that given in the Qur’an, that for Jesus’ true teachings also they must turn to the Qur’an, that, indeed, the Comforter foretold in the Gospels was none other than the Prophet Muhammad. These are big goings-on on the world stage, bigger in their repercussions on the whole future destiny of mankind than all the mighty discoveries in the field of nuclear science put together.

The Berlin Mosque was built by the Ahmadiyya Anjuman Isha’at-i Islam, Lahore 40 years ago. It is a symbol of the new vision and the new Islamic fervour and zeal which this Movement has released.
Those who witnessed the origins of the drive to build a mosque in Berlin will recall that even the women-folk parted with their jewellery to contribute towards the Berlin Mosque Fund.

We would earnestly beg of all sensible and fair-minded people in this country to ponder over the ill-founded prejudices that are allowed to be worked up against the only Movement which stands wholly and solely for just one ideal — the dissemination of the light of Islam throughout the world. The Ahmadiyya dedication to Islam, moreover, unlike some other organisations which also swear by Islam, is without any political strings. Why can not fair-minded men and women in this country which aspire to mould life on Islamic ideals, see that the Holy Prophet's sole mission was to carry this light of Heaven, the Qur'an, to a benighted humanity, and that the only organisation which has made that its sole object is the Ahmadiyya Movement, which has set up in the heart of Christian West such beacons of Islamic light as the Woking and Berlin Muslim Missions?

The politics-ridden Pakistani mind, however, has no thought to spare for this kind of activity, and even considers it a waste of precious foreign exchange to spend it on these missions, as another Basic Democrat told the National Assembly. The blunt truth is that it is a base betrayal of both Islam and Pakistan to indulge in tall talk about making this country a land of Islamic ways and values and at the same time turn a blind eye to the hard fact that the core of Islam lies in showing this Light from God to mankind. And worse still, the only organisation that is engaged in carrying on that true mission of the Holy Prophet is painted as un-Islamic.

THE SIGNIFICANCE OF THE ‘OPENING CHAPTER’ OF THE QUR’AN

by Maulana Aftab-ud-Din Ahmad,
Imam of the Shah Jehan Mosque, Woking

(A talk given at the third meeting of the World Congress of Faiths, held at Cambridge University in 1938, published by the World Congress of Faiths, 36 Victoria Street, London SW1.)

In the name of God, the Beneficent, the Merciful. All praise is due to God, the Lord of the worlds, The Beneficent, the Merciful.
Master of the Day of Requital. Thee do we serve, and Thee do we beseech for help. Guide us on the right path — the path of those upon whom Thou hast bestowed favours. Not those upon whom wrath is brought down, nor those who go astray. Ameen.

Casting aside all our misleading sense of achievements, and rising above the feeling of the apparent vastness and grandeur of creation, we stand with awe and humility before God, the One Invisible Author and Sustainer of all, to realise how in Him lie all strength and beauty, and how all abound in the Universe only by His sufferance. As we perceive in Him the Originator and Sustainer of life, all power, all comfort and all happiness, we perceive also how His power and control encompass the whole of possible existence — we feel how this immense diversity of the creation is held together throughout by His one beneficent purpose, and how, coming nearer to ourselves, the destinies of all the units of human society are guided from step to step with love and care by His overwhelmingly beneficent will.

We further realise that, but for the unceasing manifestation of His mercy, nothing can exist and thrive, and that, as He suffers everything and every system to exist and grow, He also consummates it at the end of fixed periods to make it fulfil some higher object of existence. We remember that He is the Author of all laws, and that the highest manifestations of His laws are beneficence and mercy.

As we realise all this, we feel that the only part we can play in the scheme of creation is to follow His will with all our faculties of body, mind and soul, and that therein alone lies our highest achievement, the fulfilment of the supreme object of our existence. We have not created ourselves, nor do we know our destiny; our destiny is known only to Him, Who has created us. The knowledge of that destiny can come to us only by degrees, and only if we apply to Him with due humility of spirit.

It is in thus appealing to the Author of our destiny for knowledge of it that our spiritual life lies. The spirit of self-sufficiency in us is disastrous to our spiritual existence. The scheme of creation is irresistible. The Qur’an says: Everything submits to Him willingly or unwillingly (13:15). It is the willing submission to the Author’s scheme that constitutes spiritual life. The nearer this willingness of
ours approaches perfection, the healthier we are spiritually, and the more cheerful, joyous and comprehending in our inner nature.

This effort towards willing submission should not, however, proceed from our assertive ego, which makes it appear as if the strength that the mind needs to overcome its own imperfections, including that strength willingly to submit to the course of destiny, lies in the mind itself. Let us recognise instead that our mind is itself a creation of God, and, as such, depends upon Him even for the ultimate strength of submission. It is this total, unreserved reliance on God at every step of our spiritual journey that will enable us to understand His will for us, and understanding, submit to it cheerfully. This is the straight and plain path to our destiny.

There are two other paths — one, the path of arrogantly questioning the wisdom of the Divine scheme, and refusing at every step to follow destiny, and the other, the path of self-sufficiency that urges the mind, instead of discovering the destiny appointed for it as a part of the whole, to give the individual self and the rest of creation a destiny from itself. This, indeed, amounts to a denial of any scheme of creation. Both these paths being wrong are fraught with pain and suffering to our existence — both immediate and ultimate. May we be given light enough to eschew both these paths and understand not only that creation has a purpose, but also that that purpose is to give the grandest fulfilment to the object of our existence.

As the name itself signifies, Islam is the path of submission. The capacity for walking along this path, no doubt, lies dormant in every person, but the inclination to adopt one of the other two paths is very strong in man as he emerges into moral life. The higher nature of submission is found submerged in the lower nature of disobedience. According to the Qur'an, the self of man does not emerge into this world in a perfected or refined form. Like a noble metal, the soul of man is pushed forth from the physical to the moral world in a crude form mixed up with all sorts of dross. To use the words of the Book: And the soul and its perfection, So He intimated to it by inspiration its deviating from truth and its guarding (against evil). He will indeed be successful who purifies it, and he will indeed fail who corrupts it (91:7–10).
Our spiritual life, therefore, consists of a sustained effort to purify the original but latent spirit of submission in the soul from the dross of the spirit of rebellion. This is not a path strewn with roses. Like all real achievements, it is beset with difficulties. Like all real comforts, it has to be earned through discomfort. All the different aspects of life have to be harmonised; each and every faculty of ours has to be disciplined for the purpose of that harmonisation. It is indeed ‘an uphill road’, as the Qur’an would put it, but it is the only road. Difficult though the path is, the inexhaustible helpfulness of Divine beneficence not only promises, but assures us of the achievement of our goal.

His help comes first in the shape of revealed ordinances for the general guidance of our individual and social lives on all their different planes. These are accompanied by the example of the persons who receive this revelation for the rest of the people, and who are specially purified by the Holy Spirit of God to serve that purpose. These persons are called nabi in Arabic, imperfectly translated into English by the word prophet, and they have appeared in all ages and among all nations. We should pay indiscriminate and unreserved homage to all of them, as this will open our minds to the universality of Divine Light in human society — a stepping-stone towards cosmic consciousness.

These two principles of universal Divine guidance through dispensation and appointed personalities are the lines along which our spiritual struggle should be carried on. The course of the struggle is a long one, and consists of innumerable stages, which can broadly be reduced to three. The first is the one in which the spirit of submission is practically non-existent, and the self manifests itself only in the overwhelming passion of insubordination and sin. The self at this stage is in its original crude form, and has not yet received the supporting light of God. In Islamic terminology, it is called al-nafs al-ammarah or the commanding self. The animal self of man holds sway over his whole consciousness and completely over-shadows his spiritual vision. It creates for him a false heaven of bestiality. The ignorant self wallows in and gloats because of it. The terms ‘morality’ and ‘moral standards’ are meaningless to it, and it does not follow such standards except in so far as it is compelled to do so by convention or by the physical power of others.
Then, by a prolonged effort, through patient prayers and disciplinary measures, one reaches the second stage of the spiritual journey. Here, the spirit of obedience and submission does make itself felt, but it is still too weak to have mastery over the other spirit of insubordination. To borrow a biblical phrase, “the spirit is willing, but the flesh is weak”. In Islam, it is called al-nafs al-lawwamah, or the chiding self. Remorse, repentance, and what is called the pangs of conscience are the characteristics of this stage, during which the difficulty of the spiritual struggle is especially felt. Doubts and despair beset the path, and the pilgrim is, spiritually speaking, almost bled to death in the course of this struggle. Indeed, at times he cries out in despair: “Matta Nasrullah?” (‘Where is the help of God?’). But just at these critical moments the voice of God rings in the soul, saying: Behold! The help of God is very near (2:214).

Thus, supported subtly, yet tangibly, by the hand of God and gradually overcoming the different weaknesses of the flesh, the self of man progresses till it reaches the third and final stage of its evolution, termed in Islam, al-nafs al-mutma‘innah or the self in repose. At this stage, there is a complete harmony between the Divine purpose and the desire of the self. The soul is completely free from the rule of the restless and insubordinate flesh. Peace has descended on the soul. The self has entered into complete submission. May God lead our souls along the straight path to this submission and peace!

Prayer

“Our Lord! Call us not to account if we have forgotten or erred in anything. Our Lord! Lay not on us a burden heavier than we have the strength to bear. Wipe out the faults that we have committed, and cover us from any in future, and have mercy on us.” (Qur’an, 2:286)

“O God! Thou art the Author of peace, and from Thee comes peace, blessed art Thou, O Lord of Glory and Honour!

“O God! Bring affection between us and reform us and open for us the paths of peace, and take us out of the spheres of darkness into light, and save us from overt and hidden sins, and bless us in what we hear, and in what we see, and in what we feel. And accept our
repentance, for surely Thou art He Who accepteth repentance.” (Prophet Muhammad, *pbuh*)

“O God! We ask of Thee steadfastness in our pursuits. We ask of Thee the intent for good action, and power to thank Thee for Thy benevolence, and the power to render Thee devoted service. We ask of Thee the tongue that speaketh truth, and the heart that entertaineth no misgivings and the gift of fellow-feeling.” (Prophet Muhammad, *pbuh*)
THE HOPE THAT IS WOKING

By Dr. Syed Muhammad Siddiq, M.A., Ph.D. (London)

Rome was not built in a day, so religions are not spread in a day. It takes years of patience, perseverance, diligent and well-organised work, combined with a strict sense of duty and a profound knowledge of the circumstances of the place and the future trend of events. A true knowledge of the faith is the least accomplishment. It needs great tact, a minute study of the psychology of people and a remarkable ability of presenting facts. Equipped with these qualities, coupled with integrity and sincerity of purpose, the missionary is bound to succeed, though his early efforts may seem not well rewarded.

It was with this spirit and aim that the first Muslim Mission, the Woking Muslim Mission, was founded in England. The whole missionary movement of Islam in England may be divided into two parts, that is, the pre-Woking movement, and the Woking Movement.

Let us take, first of all, the pre-Woking movement. Accounts of this movement are not well-known. A Persian, however, is supposed to be the first to have thought of spreading Islam in England, but no conversions seem to have been effected by him. The first conversion of an Englishman, as far as we know, was that of a peer, called Lord Stanley of Alderley. This was followed by the conversion of Mr. Quilliam of Liverpool, a solicitor and a good speaker. Mr. Quilliam and his followers received financial help from their Muslim brethren abroad, and he started a magazine. He also collected subscription for building a mosque in Liverpool, but no mosque was built, and, on the contrary, when he died it was found that
it was a private house where Mr. Quilliam's family and a few Muslim converts congregated for prayers and which was called the Mosque.

Shortly after the collapse of this movement a society, under the name of the Pan-Islamic Society, was founded by Dr. Abdullah Suhrawardy with a view, not to converting people to Islam but to removing the misunderstandings which had been created by the Christian missionaries in the West against Islam and the Holy Prophet. In these efforts, Dr. Suhrawardy was ably supported by Shaikh Mushir Hussain Kidwai, who was himself a student at that time. The Society generally arranged lectures and organised Eid prayers in Hyde Park. It succeeded, to a great extent, in presenting Islam and its Holy Prophet in their true colours and attracting people to the truth of Islamic teachings, and a few open conversions were made. As the Society was started by a student its enthusiasm was bound to wane on his return to India from England, and so it did, and now we no longer hear of the Pan-Islamic Society.

A few years before the establishment of this society, that is, late in the nineteenth century, Dr. Leitner, a retired Registrar of Punjab University, Lahore had a large sum of money collected from Bhopal State and some other Muslim sources, and had a mosque built at Woking, a suburban town about 25 miles to the south of London. The mosque is called the Shah Jehan Mosque on account of the greater contribution for this building having come from Her Highness, Shah Jehan Begum, the then ruler of Bhopal, but the mosque is generally known as the Woking Mosque. Dr. Leitner also had a hostel built for Indian students from subscriptions by rulers of Indian States and this was eventually sold as a private property of Dr. Leitner. Dr. Leitner's idea was to start an institution for
Oriental Learning and make it a centre for Indian and other Oriental students. That is why the road on which the mosque is situated was called Oriental Road, which name it still bears.

**The Woking Muslim Mission**

The second movement, that is, the Woking Muslim Mission, the pioneer of all Muslim missions in the West, dates back from 1913. Its founder, the late Al-Hajj Khwaja Kamal-ud-Din, speaks of its establishment and early circumstances as follows:

"Full twenty years have elapsed since I first set foot on British shores. I went there to accomplish a work, the uphill part of which is nearly finished, as far as I am concerned.

I was at the Bar with a flourishing practice when a new call came to me — a strong, insistent call from within. It urged me to relinquish my law profession and adopt religion as the future be-all and end-all of my life. So I went to England to introduce Islam under the most adverse circumstances imaginable. I went, as it were, to plant a foreign tree in an uncongenial soil. Not only was the work beset with exceptional difficulties, but it was regarded by friends and others alike as next to impossible, and I was told again and again that I had gone on a fool’s errand. My friends felt that they could not stand by and watch me take such a leap in the dark, when I had a lucrative occupation more than sufficient to engage all my attention. They would not or could not see then that it was not a business but a labour of love that carried me there.

The environment was far from encouraging, and it appeared to be a fruitless task. On the one hand, the English were not only a religiously disposed people, but they were also
tenaciously attached to their own faith. On the other hand, Islam was shrouded in dense clouds of misrepresentation, or rather, not only misrepresentation, but gross misrepresentation and mis-statement of facts to which the faith had been scurrilously and maliciously subjected. Though I was a Muslim by birth and a close student of religion, I was, to my intense surprise, informed of innumerable things believed to be existing in Islam of which I had never heard before. But I had faith in the righteousness and truth of the cause which I had in hand. I was well assured that honesty of purpose accompanied by true zeal and unremitting labour was certain of an ultimate success....Only ten years hard work enabled me to create an appreciative audience for Islam in the new land and effect willing conversions to our faith from the ranks of both the learned and nobility. I also observed sure signs of the decaying structure of the Church....In 1923, I published my most successful book, *The Sources of Christianity*....It immediately brought to light all that was lying hidden in the minds of many dignitaries of the Church. I proclaimed boldly that Christianity, as popularly accepted, against its teachings, was Mithraism pure and simple and not the religion of Jesus at all...It also widened the circle of Islam in England....

Now I presume...that not only has the occidental mind almost become purged of the wrong ideas formerly entertained about Islam, but also that my work on destructive lines against the fabric of organised Christianity is almost at an end, as far as I am concerned, and that I must now devote myself to the constructive side of my task...Since these books [scriptures] contained scarcely anything that would further ends of civilization,...I think the time is now ripe for an appreciation of Islam and its Book in their true light, and the manner in which they meet the requirements of the day. I believe that the Holy
Qur'an contains enough material to accomplish the desired ends. The appreciation of my few articles on the Qur'an, which appeared in the last volume of our periodical, encourages me to continue the work. Most of our readers, together with a sufficient number of our new brethren in faith, ask us to devote more space to this subject. In fact, this is the real object of a publication like our journal. Ours is not a topical journal. It has neither to serve political nor any other similar human end. It has been established to propagate Islam and advocate its cause in Western lands; and we could not do better than acquaint the people of these lands with the Book of our Faith."

The above extract is an epitome of the history, the activities and the aims and purpose of the Woking Mission.

To this must be added that Khwaja Kamal-ud-Din arrived in London in October 1912. Five months after his arrival, that is, in February 1913, he started, from Richmond, a journal called the *Muslim India and Islamic Review*, which proved a most powerful proselytizing agent later on. In the summer of 1913, he shifted to Woking and took possession of the mosque which was closed at that time, and in the personal possession of the heirs of Dr. Leitner, and had it repaired and made fit for use. In the reclamation of the mosque he was greatly helped by the late Sir Abbas Ali Beg, a member of the India Council. The office of the journal was taken to Woking, and the Woking Muslim Mission was established without loss of time, that is, about 8 or 9 months after the arrival of the Khwaja in London. In 1921 the name of the journal the *Muslim India and Islamic Review*, was ultimately, changed to *Islamic Review* which it carries to the present day.
The aims, principles and methods

The main aim of the Mission was, and still is, not so much to proselytize as to contradict the mis-statements of the Christian propagandists about Islam, to bring home to the Western public the real and not the vitiated and disfigured teachings of Islam, and to save this religion from further misrepresentation and sheer injustice. To achieve this end it was essential to depict it in its real, original and untarnished form — a simple faith with no intricacies or elaborate system of thought, without mentioning, or much less stressing upon, the petty differences of details which may exist in different schools of thought in Islam and which may be the outcome of individual mind and individual thinking. The West and the Christian world were themselves tired of the mushrooms of sects which had sprung up in the teachings of Christ; and any suggestion of their importance in Islam would have nipped the progress of Islamic missionary efforts in the bud. Khwaja Kamal-ud-Din was far from preaching any particular sectarian view. He, on the contrary, upheld the cause of Islam, pure and simple, as it was found in the time of its Founder — an Islam where Sunnis, Shias, Wahabis, Ahl-i-Hadis or Ahmadis all have the same place without any precedence or superiority of one over the other. The prayers at the Mosque are generally conducted by the official Imam, but, on many occasions, the Khwaja put followers of different schools of thought as Imam to conduct prayers to show that, in reality there was no difference whatever between members of different schools, and even now, as in the days of the Khwaja, Friday and Eid prayers are all conducted in the most simple and popular way acceptable to all, and the latter, when there is a more heterogeneous gathering, have several times been conducted by men of diverse nations and schools of thought including H.E. Hafiz Wahba, the Hejaz
Minister in London, the Grand Mufti of Palestine and many others.

As for the methods adopted for the propagation of Islam, they are most up-to-date and systematic, and may be enumerated as follows:

1. The Friday sermon is preached at Woking and prayers are said in two different parts of London.

2. Weekly lectures on different topics are delivered by the Assistant Imam at the Mosque, Woking, and by the Imam at the Prayer House, London. At these lectures questions are invited and answered, and the Prayer-House lectures are not delivered only by the Imam but also by other distinguished people and specialists.

3. Arabic classes in the Qur'an and prayers etc. are held for the instruction of the children of new converts in the Qur'an and Prayers, etc.

4. Liberal-minded societies are induced to have their meetings addressed by Muslim missionaries.

5. A society called "The Muslim Society of Great Britain," London, was inaugurated, under the presidency of Lord Headley. It arranges a number of lectures on Islam all the year round, and organises a special function on the occasion of the Holy Prophet's birthday which is not necessarily celebrated on the very day of his birth. The function is always celebrated in one of the leading hotels in London, and is becoming more and more popular every year. Lectures by eminent speakers on the life of the Holy Prophet and free distribution of literature on
the subject are followed by entertainment and light refreshments.

6. The prayers of both Eids are offered on the wide green lawn in front of the Memorial House, the residence of the Muslim missionaries close to the Mosque. The prayers are followed by a khutba. The gathering consists of Muslims of all nationalities — Indians, Persians, Afghans, Malayans, Burmese, Chinese, Egyptians, Arabs, Syrians, Nigerians, Czechs, Czechoslovakia, British and Americans — and includes non-Muslims who are specially invited for the occasion, and thus it is the largest international gathering of the brethren of Islam, second only to Mecca. When the prayers and the address are over, the visitors are treated to lunch, many of them staying till the afternoon.

7. The Mission does not concern itself only with the spiritual upliftment of its visitors but takes a keen interest in the development of sportsmanship among its guests and thus create a further bond of unity.

8. *At Homes* are held from time to time, at the Mosque in Woking, at the Prayer House or in some hotel in London, to meet distinguished guests, and to most of these the new Muslims are specially invited. A lecture or an address is the usual feature of these *At Homes*.

9. The correspondence department of the Mission furnishes replies to enquiries and queries from persons residing in England and abroad.

10. The *Imam* gives interviews to persons interested in the study of Islam, and provides an opportunity for face-to-face conversation.
11. Apart from correspondence and interviews, the Imam further encourages the personal touch with new Muslims by inviting them to stay with him at the Mosque and remove the difficulties which a neophyte confronts in the study of religion.

12. The Mission's organ, the *Islamic Review*, is distributed free to non-Muslims interested in Islam.

13. A free supply of the *Islamic Review* is sent to the principal libraries of Europe, America, Australia and Africa, and it has been the most potent factor in bringing home the beauties of Islam to the Western people and making them converts.

14. There is a long list of other publications issued free-of-charge to Muslim converts and non-Muslims on such subjects as the teachings of Islam; Muhammad and Jesus; the Existence of God; the Qur'an and War; Islam and Progress; Islam and Force; Divorce; Polygamy, Status of Women, etc., etc.

**The achievements**

However, the twenty years' sustained efforts of the Woking Muslim Mission have not been without their effects. The success is remarkable, but it is to be judged not only on the number of actual converts but also on the amount of interest that has been created in Islam, and the trend of thinking about Islam which has changed from hostile, prejudiced, bigoted and pre-occupied to a dispassionate one, which has been able to remove misconceptions about this religion. The Woking Mission, as a matter of fact, does not aim, or rather has not aimed so far, so much at conversion, as telling people the truth about Islam or, in other words, removing the spots which have been put, and the discolouring which has been given to Islam
by the Christian missionaries for propaganda purposes. It has been the policy of the Mission and its organ, the *Islamic Review*, as pointed out in the article quoted at the beginning from the pen of the late Khwaja Kamal-ud-Din, to concentrate upon the latter aspect, that is, the destruction, rather than upon the former, that is, the construction; and it was about a year before his death in December, 1932, that the Khwaja changed his tactics and emphasised the constructive side of his work rather than the old destructive side which had completed its task. What effect this new policy will have is difficult to say at this early stage of its development, and only time can prove its efficacy. Anyhow, even during this destructive stage of the Mission’s progress it can claim many thousands of converts to Islam in the British Isles and in other countries, and hardly a week passes before a new convert is added to the list.

The influence of the Mission is not restricted to England alone but its sphere of action extends to the English speaking countries of Australia, Africa and America, the last mentioned having recently evinced unexpected interest in Islam. Nor are the European countries unaffected by its activities, and, as the correspondence of the people of different continental countries published from time to time in the *Islamic Review* shows, there are Dutch, Danes, Norwegians, Swedes and Hungarians who profit by the Islamic literature. Thus, thanks to its literature opposing Christianity, Islam apparently is growing today. The Church Missionary Societies feel its danger as it would appear from the following extract from an article in the *London Catholic Times*, January 18, 1919, under the title of *Islam’s Challenge to Christianity*:

"Do we realise that we are faced with a peril which, though as small as a man’s hand at present, may assume a
formidable shape unless resisted by measures of a
defensive, if not offensive, kind? This peril is the
threatened invasion of Britain by Islam, and those who
have eyes to see have little doubt that it is within our
gates."

The modern scientific-minded Europeans are not satisfied
with the dogmas and ritualism of Christianity and even the
Church of England is out for reform harbingered by the
Modernist Movement which is tending towards the simple and
inelaborate system of religion offered by Islam. George Bernard
Shaw, the world-known thinker of England of today made in
his *Getting Married* a prophecy about Islam in the following
terms:

"I believe the whole of the British empire will adopt a
reformed Muhammadanism before the end of the
century" (p. 290, London, 1929).

When asked to confirm it he wrote the following:
"I have always held the religion of Muhammad in high
estimation because of its wonderful vitality. It is the only
religion which appears to me to possess that assimilating
capability to the changing phases of existence which can
make itself appeal to every age. The world must
doubtless attach high value to the predictions of great
men like me. I have prophesied about the faith of
Muhammad that it would be acceptable tomorrow as it is
beginning to be acceptable to Europe of today. The
Medieval ecclesiastics, either through ignorance or
bigotry, painted Muhammadanism in the darkest colours.
They were, in fact, trained to hate both the man,
Muhammad, and his religion. To them, Muhammad was
anti-Christ. I have studied him, the wonderful man, and,
in my opinion, far from being an anti-Christ he must be
called the saviour of humanity. I believe that if a man
like him were to assume the dictatorship of the modern
world, he would succeed in solving its problems in a way
that would bring it the much needed peace and happiness.
Europe is beginning to be enamoured of the Creed of
Muhammad. In the next century it may go still further in
recognising the utility of that Creed in solving its
problems, and it is in this sense that you must understand
my prediction. Already, even at the present time, many
of my own people, and of Europe as well, have come
over to the faith of Muhammad. And the Islamisation of
Europe may be said to have begun."

Finance

The Woking Muslim Mission is a body registered in
Lahore in May, 1929, and in London in August of the same
year, under the name of the Woking Muslim Mission and
Literary Trust, and incorporates the Bashir Muslim Library, and
the Risala Isha`at-i-Islam...

The last aspect, however, is rather unsatisfactory. The
Woking Muslim Mission, in common with all the world
organisations, has suffered heavily at the hands of the economic
depression, and it is to the credit of the workers and the
organisers of this institution that it has waded through
successfully. But it is the duty of every Mussalman, no matter
in what part of the world he lives, to stretch a helping hand to
this, one of the most rational and broad-minded institutions in
Islam, which, as mentioned already, is a non-sectarian, non-
party and non-political body.
Islam, pure and simple, and the Holy Prophet of Islam, thinker and organiser, are the two topics which the activities of the Mission are based. It is just as much Shia, or Sunni, as it is anything else. During my three years' stay in England, I was in close touch with this movement, not as a worker but as one deeply interested in its activities and progress, and I could find nothing which could be termed sectarian, and I dare say that every penny spent in this noble cause will be well-invested and will serve the donor both in this world in the way of strengthening his community and religion scattered in all the corners of the world, as well as in the next world. I hope that Muslims will regard it as their own institution and treat it as such." (pp. 14-25, 1934).

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MUSLIM WORSHIP IN AN ENGLISH TOWN

"A black-haired youth in a lounge suit stood on the edge of a fountain in a garden at Woking yesterday and, placing his hands against his ears to shut out all communication with the outer world, intoned these words in a loud penetrating voice: Allah-u Akbar! Allahu Akbar!

He was the muezzin calling the faithful to prayer.
`Allah is the Greatest. Allah is the Greatest!'

And then, still in Arabic: `I bear witness that nothing deserves to be worshipped but Allah!'

As he stood and called to the faithful he was unmindful of the engineering works to his left, of the railway trains screeching behind him. He stood before a beautiful, if diminutive mosque, with minarets all faced with blue and gold,
with an arabesque doorway, and, above all, a gilded dome and the Crescent of Islam.

As the muezzin had no objection to others beside the faithful entering the mosque, I joined the company. The Imam deputising for the day rose without ceremony. He was in correct morning dress and wore a dark-coloured sheepskin fez. Private prayers had begun. There was deadly quiet. The Imam, with his back to the followers and looking towards Mecca, was deep in contemplation and wordless petition. Now he raised his hands in supplication. Now he sank on his knees and bowed his head on the carpet. One after another the other worshippers joined him. Nobody spoke. There was presently a sermon from a text in the Qur’an. It was to the effect that no dead thing, but only the living, can create interest in the mind of man.

The application to this was (a) that Islam was no dead thing, but alive; (b) that being so, though attempts had been made to crush Islam, the religion still persisted. The Imam traced the attitude of medieval history towards Mohammdanism, and came suddenly to Bishop James’ controversy that has recently taken place in the Evening Standard, especially concerning Mohammdanism. The Imam took strong exception to a statement that had been made to the effect that the position of Mohammdan women was deplorable. ‘It was Muhammad who gave women a share in inheritance; it was he who made the defending of women’s honour a part of human character.’ ‘Chivalry had its birth in Islam. Chivalry was not known in the world till that time.’

The sermon was ended. More prayers — this time altogether. The Muslim women joined now. As-salaamu `alaikum wa rahmatullah (peace be with you and the mercy of Allah). All the worshippers turn their heads to the right, then to
the left. The gesture means that the prayer for peace embraces the whole world on either hand."

(The Daily Express, February 27, 1932) — (pp. 14-25, 1934).

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THE SIGNIFICANCE TO NON-MUSLIMS OF MUSLIM FESTIVALS AT WOKING

By Harace Leaf F.R.G.S.

The student of comparative religion is in grave danger of being misled if he relies solely on the opinions of the so-called experts. Religious prejudice always affects the pen, and it is doubtful if anyone who has written about alien faiths has avoided misrepresenting them. Personal investigation of different religions will reveal this.

Islam has probably suffered more from misrepresentation than any other religion, and I must confess to having been among the misunderstanding. My visit to Woking to take part in the Muslim festival of Eid al-Fitr taught me more about Islam than all my reading had done.

When my old friend, Mr. J.W. Lovegrove (Habeeb-Ullah) became a member of that faith, I felt somewhat shocked and decidedly amused. Up till then I had regarded him as a capable man of business with a decided penchant for religion, of good morals and sound judgement. His glowing description of his new religion I attributed to the enthusiasm of a young convert, who was so enamoured of Islam that he had failed to see its defects. This I fear, is nearly always the attitude of the average Westerner towards the members of that faith; nevertheless, I had to admit that his conversion in no way lessened his virtues, whilst they certainly seemed to bring to
him a greater satisfaction with life. His repeated: Come and see for yourself, I rejected with a smile and the excuse that I was too busy. The fact is, I did not waste my time.

Nothing could have convinced me, I thought, that any religion really believed in the equality of man, although some of them professed that they did. Repeated visits to churches and chapels had shown me that social distinctions are just as pronounced inside of them as out, and I felt sure that it would be similar in a mosque.

It therefore came as a genuine surprise when I observed what appeared to be a sense of absolute equality prevailing among the Muslims at the festival of Eid al-Fitr. All classes and races intermingled with a freedom that could be adequately described as brotherly. This I had never witnessed at any other religious gathering. Native seamen from Mombasa embraced without diffidence business men from Egypt and politicians from Arabia! Celebrities of all kinds knelt humbly in prayer in line with whomsoever chance placed beside them. There was no scrambling for special places simply because there were none. Before Allah all men were equal. He loved them all alike.

It was thoroughly enjoyable to chat with strangers from across the sea without any feeling of restraint of social diffidence, and this showed that religion can be a means of breaking down the greatest barriers separating man from man. I shall always remember the friendly embraces that I shared with kindly Muslims, who never even asked whether I was of their faith.

All this paved the way for the enlightened discourse of Mr. Abdul Majid, M.A., Imam of the Shah Jehan Mosque. It
pleased and surprised me. I expected to hear fanatical exhortation to the faithful to keep to the faith, an insistence on Islam being the One True Religion, Muhammad the Only True Prophet, the Qur'an the Only Book that God had given to mankind. Instead of which I listened to a well-reasoned, tolerant and sympathetic address in which stress was laid on the fact that all the great prophets were messengers from Allah. The comparison which the Imam drew between Islam and Christianity seemed to be so just that I felt that I had long been unconsciously a member of his faith. It was all delightfully unique.

It brought to my mind a sermon that I had heard preached by a Church of England clergyman on a P.& O. liner between India and Ceylon: an impudent diatribe a bitter and abusive speech or writing against all other religions and prophets except those of the Old Testament and Jesus. His frequent reference to the "heathens" who did not accept his narrow creed was made within the hearing of several of them. Their only hope of salvation, he assured them, was the abandonment of their ancient faiths for Christianity. Ill-mannered and intolerant as the sermon was, I regarded it as characteristic of all religionists towards those of other faiths.

When the Imam declared that Muslims believed in the divine mission of the founders of other religions, I could hardly believe my ears. This was the second great discovery that I made about Islam. For the first time I realised that it had the elements of a universal appeal.

Christianity has always lacked several essentials: Jesus spoke too often in general terms, too seldom with specific directness. He left unsaid many things which could have helped
the Western world in its struggle for progress. He was silent on the equality of the sexes, man's duty to lower animals, and on science and the arts.

The Imam's remarks on these points encouraged me to read some of the sayings of Muhammad, and I was surprised to find that he dealt with these and similar questions so specifically, that the believer could not remain in doubt.

I am not a Muslim and may, therefore, be excused for viewing the teachings of Muhammad from a "rational" point of view. His sayings impress one as being eminently sane, and so definite that it is quite understandable that civic codes should be based upon them. This never has been done with the teachings of Jesus.

The Imam dealt in his comparisons with a justness and sympathy which revealed a generosity of mind towards Christianity, something which Christianity has never shown towards Islam.

When attending religious services I always, as far as possible, participate in the worship out of respect for the worshippers. In this way one may be better able to appreciate the spirit of the devotees. The simple devotion of the Muslims impressed me because of its sincerity and wholeheartedness. The total absence of ritual laid the whole stress of the proceedings upon the worshippers, and enabled each one to enter into them with his heart and mind.

The lines of men and women bowing to the chanting of the Imam, seemed to plunge them right into the centre of true
religious worship, and all must have felt spiritually uplifted. A
religion of such simplicity must be a religion of great sincerity.

The social side of Islam was charmingly demonstrated by
the friendly intercourse between the worshippers before the
prayers and at the simple feast afterwards. Islam is obviously a
religion of good fellowship and sound commonsense. With this
firm conviction I returned to London. — (pp. 143-146, 1932).

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THE WOKING MOSQUE PROPAGANDA

Under the title of *Islam and Brotherhood*, an article from
the pen of Professor S.F. DARWIN FOX appeared in the Sep-
tember number of the *Catholic Gazette*. We take the liberty of
quoting from the first paragraph:

"Ultra-Protestant in its rejection of mediatorial
priesthood, sacrifice, sacrament, hierarchy and mystery.
Mohammedanism is at the opposite pole to Calvinism and
it is so too, in its universalist comprehensiveness. Hence,
undoubtedly, its attractiveness to a certain type of mind,
common enough among English 'post-Christians' of
these latter days, many of whom have fallen — and are
falling — to its propaganda, vigorously prosecuted from
the Mosque at Woking."

This kind of recognition of the advantages of Islam over
Christianity as a religious system, even by members of the
Roman Catholic Church, seems to be a pretty clear indication of
the time-spirit. It is, certainly, no generosity on the part of the
Church or any change of outlook on that of official Christianity
that is responsible for an admission like the foregoing. It is, on
the contrary, a more or less enlightened public opinion in
Christendom which has extorted it as a sort of confession from the leaders of Christian thought....

The Woking Muslim Mission entered the field some eighteen years ago to take upon itself the positive work of preaching on behalf of the maligned religion. The ever-extending popularity of the faith during these few years is, surely, far in excess of what can be reasonably attributed to the very insignificant amount of preaching that has, so far, taken place. In spite of the purposeful words of praise lavished by our adversaries on the "propaganda vigorously prosecuted from the Mosque at Woking", the world knows well enough that, compared with the boomings of Christianity at home and abroad, the information diffused by the Woking Muslim Mission is as the ray of a tiny lamp in a vast wilderness. It should by now be common knowledge that this solitary Mission has no backing from any independent State or wealthy commercial nation, neither does it command even an infinitesimal part of the resources possessed by one single church in any given Christian country. And still its power has been felt — and felt with great concern.

**What the champions of Christianity need to understand**

The Anti-Christ has masqueraded long enough under the power and influence arrogated to herself by the Church. Now, to the complete undoing of both, the enlightened and informed world of Christianity has begun to perceive that the spirit and the visions of Jesus are represented, not by the Church which claims to hold the monopoly for their interpretation, but by the followers of his Arabian brother, who, by his compelling personality, has not only rescued the world from the pit of ungodliness, but also saved the personality of Jesus from all those absurdities which tended to make him appear ludicrous in
the eyes of intelligent people, and even to create doubts in their minds as to the existence of any such person. To the unfettered reasoning of man in Christendom, the dogmas of the Church have rightly appeared to be a standing insult, alike to the holiness of God, to the mission of Jesus, and to the conscience of humanity. It has wisely understood that by subscribing to the creed of Islam a man in no way loses Jesus and his inspiration; rather he receives them in their genuine and useful forms. Any European nowadays who cares to think for himself will discover quite easily that the Church is concerned, not so much for the reputation of the man Jesus, as for its own privileges, prestige and vanity. The innate reason of a modern Christian is no longer blind to the fact that no greater ridicule can be thrown on a frail human being than to advance, on his behalf, a claim to Divinity. To this vast mockery, with God on the one hand and a pious and obedient servant of His on the other, the general mind and conscience of Europe are bent upon putting an end. It is, therefore, not their falling to the propaganda of Islam — because there is, in reality, very little of such propaganda in the world, let alone its vigour — but rather their rising to a view of things in their real perspective, that makes the religion of Muhammad so attractive to the English Christians of these latter days. — (pp. 421-423, 1931).

* * *

**ISLAM CALLS THE FAITHFUL IN ENGLAND**

By Jan Coster

At the setting of the sun, three men prostrated themselves towards Mecca, placing their foreheads on the ground. Surmounting the dome above their heads, a gilded crescent cut the sky of a London suburb.
Two of the men were Indians; one was a Scots lad, a university student, came down from the north with the intention of becoming a missionary.

This was a lone outpost, in the West, of a faith which threatened to drive the Cross from Europe. Its followers in this continent now number only five million, but in Asia and Africa between 200 and 300 million support the might of Islam.

"Allahu Akbar. God is the Greatest. There is no god but Allah and Muhammad is His servant and His Messenger."

The cry of the muezzin calls the faithful to prayer five times a day, in the oasis of the Sahara and by the mountains of Kashmir, in the cities of Egypt, Persia and Turkey.

The same call, strange as the crying of a gull herd miles inland, goes up from the steps of the mosque at Woking.

It has stood there since 1890, when it was built with money collected from Bhopal. But it was not until 1913 that it became the centre of a Muslim mission, under the leadership of an Indian, who gave up a flourishing practice at the Bar of his own country "to plant a foreign tree in an uncongenial soil".

So, thirteen centuries after the death of Muhammad, the religion which once cleft the world like a scimitar, has a small foothold in England...

I called upon the Imam of the Woking Mosque with the record of one of the greatest military feats in the world fresh in my mind. The Imam is Abdul Majid, M.A., who comes from
North India and is slim and black-bearded. I expected him to glory in the victories of the Muslims.

"Islam was not spread by the sword," he said. "The word itself means 'peace'. Muhammad never fought one battle which was not in self-defence. The Koreish went to Medina to slaughter him. That was the first battle.

"Certainly the Muslims have never adopted the impracticable Christian doctrine of turning the other cheek. When they have been attacked or threatened they have fought back, but, except in isolated instances, they have never fought for lust of gain or conquest.

"Our religion has its strongest hold now in peace-loving countries. There is no priesthood in Islam, and this Woking Mosque is one of the few attempts at missioning which have ever been made. Islam has been spread by personal contact and example.

"Submission to the will of the One God, Allah, was the fundamental principle of the Muslim's faith. By good acts, by caring for the poor and helping the needy, by prayer and fasting, man entered the promised reward of Paradise."

"Muhammad was the last, the `seal of all the Prophets'", the Imam said. "And his book, the Qur'an, is the revelation of God, exactly as it fell from Muhammad's lips nearly 1,400 years ago."

"But Muhammad never claimed to be teaching anything new. He taught only what Moses, Abraham and Jesus had
taught before him. His teachings do not conflict with those of Buddha.

"Jesus is mentioned 25 times in the Qur'an. We reject the doctrines of Divinity, Atonement, Resurrection and Sonship, but we accept him as a prophet, as a mouthpiece of God, of the same status as Muhammad.

"We believe that Jesus was crucified, but that he did not die on the Cross. He was taken down alive and, afterwards, appeared to his disciples, showing his wounds and eating and drinking with them, because his life had been saved."

The Imam said that he believed in the Divine origin of every sacred book, including the Old and New Testaments, but he also believed that all of them, with the exception of the Koran, had become corrupted through human interpolation.

"Life after death," he said, "was not a new life, but a continuation of this one. There was no such thing as eternal damnation; all mankind would, sooner or later, reach Paradise, but the misdoers of this life would first have to be purified in hell.

'Hell is your mother' — your friend. This was written in the Koran to show that hell was not a place of revenge or punishment, but for purification."

Those who qualified by the righteousness of their lives on earth would immediately enter Paradise. Islam did not claim the exclusive right to entry there, but it offered the shortest route.
Muslims were always accused of having a paradise of sensual delight. This arose because the imagery of the Qur’an was taken literally. *Hourî* did not mean a woman; it meant beautiful one, and it might refer to an inanimate object.

The only sure thing known about Paradise was that in it there would be nothing but the remembrance of God.

God was known by 99 names, and the predominant four of these were Beneficent, Merciful, Lord of the Worlds and Master of the Day of Judgment.

Polygamy is allowed by Islam. Each man can take four wives under certain conditions. Surely that is better, said the Imam, than the illicit plurality of wives of Christian countries.

Actually, one man in one thousand takes more than one wife. None of the Imam’s relatives for generations has done so.

Concupines are not allowed. The punishment for adultery is the giving of 80 stripes in public to the offenders.

The position of women in Islam is often mis-stated. They are accepted as the equals of men spiritually, mentally and materially. Marriage is a contract in which both parties have equal rights.

Fourteen centuries ago a married woman’s property was acknowledged by Islam to be her own, though she had not been given that right in England until 1875, and she does not have it in France even yet.
The literal meaning of the word harem is sacred, and this shows the high regard Islam has for womanhood. Paradise lies at the feet of thy mother, says the Holy Prophet of Islam.

At five times of the day, beginning with dawn and ending with evening, the Muslim has to pray in the prescribed manner. But there is no other ceremonial. There is no Sabbath or day of rest. On Friday, an afternoon prayer is said by a community together.

Alcohol is forbidden. The flesh of the pig is not eaten. Sheep and goats have to be slain by the cutting of the jugular vein before they are edible. In the month of Ramadhan the Muslim must keep an absolute fast from dawn until sunset.

It is his duty to make a pilgrimage to Mecca at least once in his life-time. There, clothed in two unsewn pieces of cloth, the Negro from Northern Africa, the Bengali, the Egyptian, the European, worship together at the ancient shrine of the Ka`bah.

Various actions have to be gone through. The faithful run between two points, to commemorate the running of Hagar to get water for her thirsting son, Ishmael. At the end, each sacrifices a goat. This they do to commemorate how God prevented the sacrifice of Abraham’s son.

The Jews say this son was Isaac, but the Muslims believe it was Ishmael who was willing to be offered up to God, until a ram was found, caught in the thicket.

The existence of angels, who are agencies exerting a good influence on man, is part of the Muslim faith. Two
guarding angels, one recording the evil deeds and the other the good, watch over every action of a man's life.

All castes, all races, all colours are equal in Islam, said the Imam finally. The lowliest Negro from an African village has the same status as Lord Headley, one of the most prominent of English converts.

Assalam`o alaikum (Peace be upon you!) is the greeting of every Muslim to his brother. — (pp. 227-233, 1934).
WOKING MISSION A SILVER LINING

By A.O. R. Rahman

It is not my intention here to recapitulate in a selective or elective fashion the various features of human history that point morals for our guidance. Nor is it within the pale of this brief dissertation to enter into an examination of the factors that have made the history of Islam so phenomenal, or the causes that have brought about the change in its position as a world force. All that I want to emphasise here is the need of Islam today, and, for that matter of the whole world, and how the situation is to be met, by a reference to the past history of Islam, whose importance is now being realised more and more throughout the world and particularly in the West, where the democratic and social principles of the faith are beginning to exercise a wider and more profound appeal than anywhere else. Faced as it is today with complex, intricate and baffling problems of social and political importance, of national and international significance, that threaten the very structure of civilisation, with warring ideologies and dictatorial whims that work havoc at no inconsiderable speed, the world in general and Europe in particular, searches in vain amidst narrow, dogmatic and crabbed theories, statistics, and dialectics, for a solution of the ills and misfortunes of the modern world. Far be it from me, a Muslim — a realist by virtue of my faith — to suggest that a pure and absolute moral regeneration is enough to bring about the millennium....

I believe that economic adjustments and administrative measures are an essential part of any plan for world reformation and rejuvenation. This view is borne out by the teachings of the Holy Qur'an and the Hadith and the examples set up by the
Holy Prophet and his successors.... Suffice it to say that Islam was the first ethical, social and political code which (1) made charity a social obligation; (2) raised the status of women and emancipated them socially, politically and economically; (3) gave a code of civil rights and individual liberty; (4) abolished the obnoxious institution of slavery (a practice whose living examples are the disfranchised and outcast negroes of America); and (5) allowed absolute and full rights to the minorities in the common-wealth of Islam, and established the most perfect equality between man and man, unobtainable even in Bolshevist Russia where the Habeas Corpus Act does not exist.

But compared with all these teachings and universal and immutable laws what do we witness today? Whither is the world going and what role is Islam playing in the acute economic distress and social disharmony and a lamentable moral bankruptcy among individuals and nations? We are justified in bearing out Sheikh Mushir Hussain Qidwai, when he says that "Europe must give up the callous sweating of its own poor workers to provide champagne and dinners for its rich. Europe must give up its superior airs and the bloodsucking of the weak nations of the East to indulge in nude, all-night dances. If it does not give up these and a score of other vices, it must be crushed at once, when it delays in destroying itself." Do we not seem to be heading for a fall — a miserable fall — with the entire social and economic machinery ever in danger of a collapse on account of the depredations of the ferocious monsters of money-power and parasitic capitalists?

If Germany must be saved from a war economy even during years of peace, inflicting on the people the dangers of malnutrition arising from the undesirable regulation of the
national diet based on national hatred and prejudice against other strong powers like Great Britain and France, and against the suicidal step of challenging again and again with an unrelenting fury — these mighty powers of the west; if the defenceless Arabs of Palestine must be freed from the influx of the powerful money-bags — international Jewry — that count so much with our British statesmen; if America must be saved from the moral depravity to which its top-heavy civilisation has reduced it; if the negroes of America are to be placed on an equal social status with the white-skinned races that inhabit the continent; if the sixty million so-called depressed classes have to be freed from the thralldom of Brahmanical domination and the iron-heels of Caste-Hindus; and lastly, if the Muslims of the world have to be raised to a higher sense of duty and responsibility as torch-bearers of light and learning, civilisation and culture, social democracy and world brotherhood, the dynamic features of the creed of Islam stand in greater need of being expounded before the world.

Islamic laws and principles have, on various occasions, stood the test of time and emerged triumphant, and even hostile peoples and races have gradually come to adopt some of them, having been compelled to do so by force of circumstances and painful experiences. But certainly the involuntary labour and pain have not been worth the candle. Prevention, as the old adage goes, is better than cure. And the supreme lesson history teaches us is the efficacy of the Islamic code, its adaptability to changing conditions and circumstances, and its inherent capacity for evolution and progress.

A study of the past history of Islam would convince every thoughtful student that its present transitory eclipse has been due, not so much to Christian and other anti-Islamic forces, as to the negligence and lethargy of the Muslim nations
themselves and their contravention of the teachings of Islam, resulting from the chaos caused by the grab for power by individuals and factions. This means that even Muslims have to be made to realise the potentialities of their own religion, which, besides being a code of moral precepts, is a synthesis of life, wherein bliss can be procured. The following frank exposition by the late Justice Ameer Ali will suffice to reveal the seriousness of the extent to which Islam has been disregarded by those who profess to be Muslims:

"In fact, some of these irresponsible people have recently been bolstering up conflicts which only belittle these adherents of Islam in the eyes of non-believers. True it is, as Mr. Durrani has stated in his splendid little book, "Muhammad the Prophet," that, "the religious teacher, who ought to have been our leader and guide in life, eats the bread of dishonour and obtains his sustenance by means — which no self-respecting man will care to adopt."

It is also on account of the sinister influence of these people that un-Islamic customs and ceremonies have found their way into our social life.

In the midst of these depressing features we perceive a silver lining in the clouds, the result of the efforts of that bold and clear-sighted servant of humanity, the late Khwaja Kamal-ud-Din. The Woking Muslim Mission is the hope of Islam and, for that matter, of the whole world. It has done considerable spade-work not only towards revolutionising the religious ideals of the West, but also towards raising the Muslim world, and specially the Indian Muslims, to a higher sense of understanding their own religion. With its scientific and critical approach towards all important questions, the West has
responded splendidly to the call of the *Islamic Review* and its founder, who was the first man to take up the work of dispersing the mist of lies and distortions in which the personality of the Holy Prophet and his teachings were shrouded in the West. The Woking Muslim Mission and Literary Trust, which incorporates the *Islamic Review*, the *Isha`at-i Islam* and the Bashir Muslim Library, stands out as the greatest title to immortality of a selfless servant of humanity who understood that the deliverance of the world lay not in the Christian dogmas of the Trinity and Evil, but in the all-comprehensive code of Islam, unimpaired by artificial twisting and meaningless differences of details, or by fantastic theorising. If anything, it represents the dawn of Islam from the West, demonstrating to the world the wonderful unity of Islamic brotherhood as it existed in the days of the Holy Prophet himself. The hope that the intellectuals of the West who occupy key positions to-day can, if they are once convinced, become the strongest pillars of the noble creed of Islam, is slowly and gradually being realised.

Naturally, Woking has a two fold mission to carry out. To the war-weary nations of the West, it stands out as the exponent of a moral and social doctrine, under which none can have preference over another except by virtue of his deeds; while to the Muslims of the East, it is the symbol of action and unity for the achievement of a nobler life, neither exclusively mundane nor exclusively other-worldly like the teachings of the Vedas and other dualistic faiths. Let the Muslims of India, who form one of the largest single units of Muslims in the world, throw in their lot with the Woking Mission and witness the wonderful revival which is already manifesting itself there. — (pp. 44-51, 1940).
"Surely we have sent thee with the Truth as a bearer of good news and as a warner." (2:119)

He who obeys Allah and His Messenger acts wisely and he who disobeys them harms no one but himself, and harms Almighty God in no way whatever. Surely the best spoken word is the Word of God as expressed in the Holy Qur'an, and the best teaching is the teaching of Muhammad. On the other hand, of all evil things, un-Islamic additions to Islam are the most evil, and every departure from the straight path of Islam is a sinful folly.

This is one of your most honoured days and happiest festivals, bringing you together and making you know and befriend one another and consult and co-operate with one another; and prompting you to help the poor, to have compassion on the weak, and to be kind and loving to your relations. The religion which so commands you is assuredly the best religion and the one most calculated, if you follow it closely and regulate all your worldly and spiritual affairs in accordance with its teachings, to bring you happiness in this world and in the next, and to lift you from the abyss into which you have fallen through your neglect of it, and raise you to the highest level attainable. Have you not realized that Allah sent the Holy Prophet Muhammad at a time when ignorance had engulfed the Arabs and weakness had laid them low, while conquering nations threatened them on all sides, and the fires of civil strife were devastating the Arabian Peninsula, the richer part of which was under the Roman Empire and the rest sunk in
ignorance and misery? Whereupon the Holy Prophet Muhammad led them out of the darkness of ignorance into the light of knowledge, educated and refined them, and instilled into their souls the love of good and hatred of evil and mischief, and turned them away from the worship of trees, stones and idols to the worship of God alone. In consequence, the Arabs soon became a united nation, strong by virtue of their faith, their character, and their unity, and were thus able first to clear the invaders away from their country, and secondly to spread among humanity at large the spirit of brotherhood, justice, and equality.

It has long been, and still is, the custom to draw distinctions between people on the grounds of birth and colour; but Islam recognizes no distinction other than that of intentions and acts. The Holy Prophet Muhammad says: "God does not look at your lineage or your faces, but He looks into your hearts, and no precedence is given to an Arab over a non-Arab or to a non-Arab over an Arab, to red over black or black over red, except what their degree of piety may merit for them, and He of you who is most favoured with Allah is the one who is most pious."

Had the Muslims not followed this excellent principle, it would never have been possible for Suhayb, who was a Greek, or Zayd, who was a liberated slave, to marry, the former with the sister of `Abdur Rahman ibn `Awf, and the latter with Zaynab, two of the most distinguished ladies of the Quraish.

At a time when despotism was the sole method of government all over the world, Islam spread among its followers the spirit of deliberation and consultation. Thus the Mosque became the chamber of deliberation — the Parliament
of the Muslims — and every Muslim had the right to express his views on any subject under discussion. The Holy Prophet enjoyed no distinction over anyone present, save only when communicating a revelation. Indeed, the Holy Prophet frequently withdrew his own suggestions in favour of those put forward by others, tending more to the public good, which was, of course, the common goal of them all. These meetings were open to both sexes on equal terms, and here I would like you to recall how Hazrat `Umar once called the people together to consult them about the legislation he proposed to introduce in order to fix a maximum limit to the dowry; and how, when he had finished his speech, an old woman said, "O `Umar, how can you wish to limit the dowry when Allah has said, `And if you wish to have (one) wife in the place of another and you had given one of them a heap of gold (as dowry), take nothing from it,'" (The Qur'an 4:20). Whereupon `Umar admitted his mistake and withdrew his suggestion.

At a time when slavery and cruelty to slave were rampant, the Holy Prophet devoted his efforts to buying the slaves and letting them go free, and to exhorting people to liberate them, holding out every inducement for them to do so. At the same time, he commanded those who kept slaves to treat them well and not to ask them to do anything beyond their power. Bukhari quotes Al-Ma`rur as saying: "I met Abu Zarr at Rabzah with his slave, and noticing that they both wore identical garments I asked him to explain. He told me that once in the course of a quarrel with a man he taunted him by calling him `son of a black woman'. The Holy Prophet took him to task, and said, `O Abu Zarr, you taunt him with his mother! Verily you are still tainted with the evil ideas of the days of ignorance. Your brethren are they, who are your servants, God having placed them under your care, and he whose brother has
been placed under his care must feed him with that which he eats himself, and clothe him with that wherewith he clothes himself. Do not ask them to do more than they can, and if you have assigned them a task greater than they are able to cope with, give them the help they require.' This, be it understood, applies to servants, and captives of war only, and not to slaves in the ordinary sense of the word. The word "slave" used here refers to prisoners of war, as Islam forbids slavery.

Of all the religions of the world, Islam has the distinction of being the only one which provides for the good conduct of all worldly affairs, and lays down rules for establishing the best relations between different individuals, different members of a family, the individuals and the community, the individuals and the State, the Muslim State and other States during peace and war, and all other worldly matters. And just as it looks after spiritual matters it also looks after worldly affairs and provides for regulating them in the best possible manner. Consequently, Islam has been, and will always remain, a pure source to formulate laws for the multiple needs of the human race. Look back on the early days of Islam and note how the Muslim legislators were the greatest legal authorities in the world, and how their minds were so highly developed that they never failed to formulate necessary laws for the ever-increasing needs and ever-changing conditions of the human race and they always took into account the customs and habits of the people for whom the various laws were made.

With this universal justice, with these high morals, with this beautiful religion, it became possible for the Holy Prophet Muhammad to raise the Arabs out of their ignorance and make them a united nation; and it became possible for his supporters and those who followed in his steps to found that Great Muslim
Empire in so short a time; and if they conquered the world it is because they brought with them such a light, such an equality, such a brotherhood, and such a justice as the world had never known before, and has not as yet seen outside the pale of Islam.

Remember that your religion is the source from which sprang your greatness and your glory, and if, at the present moment, you find yourselves in altered circumstances and in a totally different position, it is because you have strayed away from the straight path which the Holy Prophet Muhammad trod before you; and the responsibility for this lies with the teachers of religion who made it very narrow and closed its doors for every seeker after truth. Nevertheless, men of devotion, wisdom and learning are to be found in every age, and, praise be to Allah, even at the present moment and in our current dire condition, there is not a single Muslim country that is devoid of a few of them.

"And who is better in speech than one who calls people to Allah and does good, and says: I am Surely of those who submit."

"And not alike are the good and the evil. Repel (evil) with what is best, when he between whom and the is enmity would be as if he were a warm friend" (41:33, 34).

How gracious has Allah been to us in giving us the Holy Qur'an. May He guide us so that we may follow its wise teaching and save us from the pitfalls of un-Islamic ideas and dissensions. Having spoken thus, I pray to Allah to forgive me and you and all the Muslims, and I call on you to pray for the forgiveness of Allah, for He is Forgiving and Merciful.
NEWS AND COMMENTS

`Id al-Fitr at the Mosque, Woking, England.

The Muslim Festival of `Id al-Fitr, that marks the termination of the fasting month of Ramadhan, was celebrated this year at the Shah Jehan Mosque, Woking, on Thursday, February 19, 1931.

Over three hundred persons were present for the occasion. It was a unique gathering in more than one way. There were representatives from three continents. Here had assembled under the banner of Islam not only those who professed the religion of Islam, but also those who did not belong to it — Sikhs, Hindus, Parsis, and Christians — thus demonstrating to the world the social outlook in the faith of Islam.

The prayers were conducted by His Excellency Sheikh Hafiz Wahba, Envoy Extraordinary and Minister Plenipotentiary of His Majesty King Ibn Saud to the Court of St. James'. He read his sermon in the Arabic language, the language of the Holy Qur'an and of the Holy Prophet Muhammad.

His Excellency consented to the request of Maulvi `Abdul Majid, M.A., Imam of the Mosque, Woking, to lead the congregational prayers, in which Muslims of all nationalities and belonging to various schools of thought in Islam took part. It went a long way to emphasize the great distinguishing feature of Islam — namely, that there are no sects in Islam. The step of His Excellency, the Sheikh, to officiate at the prayers was a visual proof of the fact that there is no priestly hierarchy in Islam and that the priestly duties could very well be performed by persons who are called
"laymen" in other religions. It also indicated that Islam, if understood in its real perfection, was as good for the diplomat as for the man in the street, and that the so-called divisions in the Islamic camp do not really form different Churches, as in Christianity. Immediately after the sermon was over, its English translation was distributed to the audience.

Among those who took part in the function were: His Highness Shah Wali Khan, the Afghan Minister, H.E. Dr. Hafes Afifi Pasha, the Egyptian Minister; H.E. Dr. Oscar Kallas; the Persian Charge d'Affaires and Madame Noury Isfandiyar; M. Zulfacar Khan, the Afghan Counsellor; Sisostris Sidarous Pasha; Lady Blomfield and Mrs. Basil Hall; Sirdar and Sirdarina Ikbal Ali Shah; Mrs. Buchanan Hamilton; Mr. Abdullah Yusuf Ali; Mr. Habeebullah Lovegrove, Professor Captain Gordon Canning; Prince K. S. Muhammad Sadiq and Mrs. Clemson.
NEWS AND COMMENTS

The Eid al-Azha, or the Muslim Festival of Sacrifice was celebrated at the Mosque, Woking on Tuesday, April 28, 1931.

The Muezzin announced that the time for saying the prayers at 11.30 a.m. had arrived. At his call, a keen desire to respond was noticed. It was an amazing sight for the outsiders for there stood, shoulder, to shoulder the white and the brown and the black, the British and the French, the Turk and the Arab, the Afghan and the Persian, the Egyptian and the Abyssinian — in a word, all the various conflicting nationalities and complexions, without the least distinction of blood or wealth or learning. It was no wonder, therefore, that a large number of visitors were found busy in taking photographs of the congregation. Some four hundred participated in the function. Many had travelled long distances to attend the prayers. After the two rak’ats of the specified prayer, the Imam delivered his sermon, in the course of which he pointed out how the much-needed solution of the colour problem was to be found only in the creed and institutions of Islam. Equality of man has been the vision of other religions too, but to enforce a practical course for national training in that direction was reserved for Islam. He further pointed out that prejudice against coloured races was to be met almost always amongst the Nordic races — the English speaking world. He emphasized the importance of this problem by calling the attention of his audience to modern inventions: the motor-car, the aeroplane, the wireless, the radio, the cinema — all of which have produced a shrinkage of the world. Science had brought Africa and India at the doorstep of England. The coloured peoples all
over the world are refusing to accept the status quo. They are refusing to acquiesce to white tutelage in perpetuity. The clash of interests is becoming prevalent more than ever. Some solution will have to be found. A finger will have to be put on the right spot to eradicate the prejudice of colour. No religion except the religion of Islam can come to the rescue of mankind. Mankind cannot emerge successfully from this difficult stage and cannot eradicate this curse unless the principles of Islam and its institutions, as conceived and introduced by the genius of the Holy Prophet Muhammad, are carefully studied and adopted by it. He then went on to speak of the various institutions of Islam, pointing out how each one of them, step by step, worked towards the ideal of a world-wide brotherhood of man in Islam.

Amongst those who attended the function were: His Royal Highness, the Afghan Minister, His Excellency the Egyptian Minister, His Excellency Sisostiris Sidarous Pasha, His Excellency Hafiz Sheikh Wahba, Khan Zulfacar Khan, Lord and Lady Headley, Dr. Zada, Dr. Salama, Prince Sadiq of Mangrol, Professor and Madame Leon, the Indian Orderlies to the King, and Mrs. Buchanan Hamilton.
NEWS AND COMMENTS

East meets West in Oriental Road

_The Evening Standard_, the London daily, owned by a Conservative Peer, published a description of the Eid al-Fitr Festival as celebrated at the Mosque, Woking, on Tuesday, the 9th February, 1932.

In describing the congregation, the reporter says:

"There were sons of Ethiopia, black as coal, flat-nosed, with crisp hair; men and women of Persia, indistinguishable in colour from the darker Europeans; there were small Semitic looking men ... there were young men and women, tawny and beautiful, straight as spears and grave, well-marked dignity. In dress, as in face, they were very various. A colourful picture they made when they were assembled in chattering groups on the rich carpets that floored the large electically lit marquee on the lawn of the Mosque. There were fez hats of conventional red and tight-fitting little hats of _astrakhan_. There were turbans of scarlet and orange, of green and pink, some finished off with bows of flowing lawn. There were richly embroidered robes worn over flannel bags. There were legs swathed in white linen and legs in trousers of flapping silk. The burnoose adorned and ennobled two men of proud aspect, and there were many who wore the day-to-day English dress. There was a British Peer — Lord Headley — with his lady, and there were men shuffling about soundlessly in their socks. But most of them kept on their shoes. All this colour, with its evocation of the East, fell into three straight lines when the silky voice of the Imam began to intone the prayers."
The prayers began at 11:30 a.m., and the sermon that followed, dealing with the solution presented by Islam, of the problem of the distribution of wealth, closed at about 1 o'clock. After this, Lord Headley addressed the gathering for about twenty minutes on the prospects of the London Nizamiah Mosque. The Host of the occasion, His Excellency, Abdul Wahhab Bey, Charge d'Affaires of the Egyptian Legation, then rose to say a few words, wishing a happy Eid to his co-religionists assembled at the Mosque. Mr. M.A. Jinnah, the renowned Indian-Muslim politician, also spoke in appreciation of the Mosque and its work.

The congregation was estimated at about 400. Among the notabilities, the following names may be mentioned:

Al-Hajj al-Farooq Lord Headley, Sir Umar Hubert Rankin, Bart, His Excellency the Charge d'Affaires of the Egyptian Legation, His Excellency the Persian Minister, Sir B. N. Mitter, the High Commissioner for India, Mr. M.A. Jinnah, Dr. Mahmood Riad Zada, the Secretary of the Hedjaz Minister, Lady Headley, Mrs. Buchanan Hamilton, Amir Adal Arsalan, the brother of the well-known Muslim leader Amir Shakib Arsalan and Prince Muhammad Sadiq of Mangrol.

— Aftab-ud-Din Ahmad
"And he said: Surely I flee to my Lord — He will guide me. My Lord! grant me a doer of good deeds. So We gave him the good news of a forbearing son.

But when he became of (age to) work with him, he said: `O my son, I have seen in a dream that I should sacrifice thee; so consider what you seest. He said: `O my father, do what as thou art commanded; if Allah please, thou wilt find me patient.

So when they both submitted and he had thrown him down upon his forehead, and We called out to him saying, O Abraham, Thou hast indeed fulfilled the vision. Thus do We reward the doers of good. Surely this is a manifest trial.

And We ransomed him with a great sacrifice. And We granted him among the latter generations. (The salutations) Peace be to Abraham!

Thus do We reward the doers of good. Surely he was one of Our believing servants. And We gave him the good news of Isaac, a prophet, righteous one. And We blessed him and Isaac. And of their offspring some are doers of good, but some are clearly unjust to themselves" (The Qur'an, 37:99-113).

Today we celebrate the Muslim Festival of Eid al-Azha, the festival commemorating the sacrifice of Abraham (may the
peace of God be upon him:), which Abraham made when he was reprieved from sacrificing his own son. Verily, for Abraham's love towards God, and out of his trust and faith in God (even the ONE God, Who created men, and Who sent His Prophets down the ages unto man), Abraham was prepared, in response to his vision, to sacrifice his own son.

In Abraham and in his son there are outstanding examples for Muslims — those who surrender themselves entirely unto God; for, if Abraham was prepared to sacrifice his son, behold! his son was ready, without demur, to lay down his life in obedience to his father and in submission to the Will of God.

Herein is the great surrender that every Muslim must make: complete surrender of himself entirely unto God, neither his person nor his possessions, neither his time nor his efforts are to be withheld — complete and absolute surrender unto God, and of this submission, Abraham (may the peace of God be upon him) and his son are perpetual reminders.

But Allah, is a Lord of Mercy and of Bounty though He tries His servants, yet He is the Lord of Complete Possession, and of Power, and of Forgiveness. When His servant turns unto Him, then He turns to His servant with Mercy. Indeed, He has endued upon Himself the attribute of Mercy.

Your life and your death alike are in the hands of Allah. Will you not, then, submit to Him, Who holds the Supreme Power? Will you not, then, worship Him, so that He may guide you unto the paths of His Bounties, unto the paths of His Peace?
Everything is His, and He, Allah, guides whom He pleases unto the ways of His Knowledge. Unto those that pray, He answers their prayer. Will you not, therefore, pray? While upon those who are negligent, who permit themselves to wander along, keeping no guard against evil, neither seeking guidance from their Lord, upon them falleth His severe chastisement.

For this, verily! is your Lord — a Lord of Mercy and a Lord of severe chastisement.

If you seek Him not, the punishment will fall upon you from where you know not. And you will find that the punishment has come upon you from yourselves; you have not observed the Measure; you have not understood the good and the bad, bound up together in all things in a fixed Measure by the Hand of God.

It is revealed that your Lord is ONE Lord. God, there is no God but He, without beginning and without end. ONE in Possession, without partner. ONE in Power, without division, ONE in absolute completeness. ONE Alone, not one in three. Let not His UNITY be obscured! There is naught beside Him, and He hath no likeness.

Ponder upon the UNITY of God, for this is the source of harmony. This is the well-spring of peace. This is the truth that clearify seeming contradictions, difficulties and doubts of manifest life. This is the light which enlightens the darkness of things not understood. Allah is the LIGHT of the Universe. This Light from His UNITY falls with knowledge upon the heart, so that the simplicity of the meaning of life becomes manifest thereby.
Now, from the UNITY of God follows the Brotherhood of Man. Those who realise the UNITY of God and who worship Him, become like brothers. They feel a definite affection one towards the other, founded upon a similarity of outlook upon life, and a deep realisation that ONE God has created them, to ONE God do they belong and to ONE God do they return.

But in Islam, the feeling of brotherhood is yet more extensive. It extends unto all men; for, whatever religion a man follows, ONE Creator has created him, to ONE Possessor he belongs, and unto ONE Lord of Judgement and of Mercy he returns.

In Islam, this realisation of brotherhood is most manifest. It is put into practice in the affairs of everyday life. Race has no barriers for Islam. A Muslim is a Muslim and a brother, whether he be a Frenchman, a Mexican or a Persian, an English or an Indian or a Chinese. "Say not that the Arab excells the non-Arab or that the non-Arab excells the Arab." All in respect of race, are equal. It is the individual who excells. It is individual faith and individual works which are of value and which are the criteria of excellence. "The best of you are those who are most careful of their duty to Allah."

The beauty, simplicity and brotherhood of Islam are further manifested by the abolition of injurious class antagonisms. Social distinctions and varying degrees of worldly elevations there must be. Your Lord has placed some of you above others. The social state requires subordination of some to others. Good government, law and order and justice can not exist otherwise; but Islam, (and this I emphasise), has guarded against the evils often bound up with class distinctions,
hardening into class hatred. In Islam, there is no pride of class against class, no contempt of class for class. In the presence of God, all stand upon an equal footing. In Islam, all stand shoulder to shoulder in prayer before their Lord upon the common basis of their humanity. In Islam, there is no such outrage, no such atrocity, as separate mosques for separate races. Let Europeans carefully ponder over this. Let the white races beware of their besetting sins, which are pride, arrogance and contempt. And pride is this, that one of you should despise another. In this regard, let me recite some of the sayings of the Holy Prophet Muhammad (may the peace and the blessings of God be upon him). It is a saying of the Holy Prophet that "the proud will not enter the Blissful Abode"; and again, that "he will not enter Paradise who has a single grain of pride in him"; and again, "God is Beauty and delights in the beautiful, and pride is holding man in contempt."

O you who believe. O best-loved brothers, on this solemn occasion, on this day, when the faith of Abraham (may the peace of God be upon him) is renewed in our remembrance, I call upon you, one and all, to stand steadfastly by your Faith, by the Religion of God, by Islam. Ye are assembled now, but soon ye will be scattered, throughout England, throughout the world. Be constant in prayer, for God has power over all things. Wherever you go in non-Muslim lands, know that you are the messengers of Islam, the emissaries of world-peace. In non-Muslim lands, a greater opportunity is with you for the spread of Islam, and a greater responsibility is upon you for purity of faith and carefulness of your duty to Allah (may His name be praised) in guarding against evil.

O you who believe, I call upon you to awake, to arise, to unite, to act! Shake off this heavy sleep ! Arise! Unite! The world needs your action, your united action. The time is now!
Listen to the voices which call to you. If you listen, you will hear a voice saying, "You serve ONE God, unite! You follow One Book, in which is set no crookedness, unite! You face One Qiblah from the four corners of the earth, One Qiblah, a constant reminder that you are one people."

Stand not, staring at the follies of materialism, neither fret at those who go astray blindly, with their reason baffled, shunning the light. Falseness and self-deception shall not prevail. The Truth has come. Surely falsehood is a vanishing thing.

Today, we speak in terms of world-activities, world-peace, world-progress, world-religion. Gone are the days of nation separated from nation, of statesmen thinking in terms of nationality alone. Today, the mechanical mastery of space has made possible world-wide movements, and has brought nation to the door of a nation, so that the day of understanding is at hand.

Look around you in every direction! When nation speaks unto nation, upon what basis shall world-peace be established, but upon the religion of Peace, even the religion of Abraham (peace be upon him), the religion of Moses (peace be upon him), the religion of Jesus, peace be upon him and the religion of the Holy Prophet Muhammad (may the peace and the blessings of God abide with him)? Upon what basis, I repeat, shall world-peace be established, but upon the religion of Peace, even Islam? Islam is the sure basis of world-peace. Islam is the World-Religion to restore concord and understanding, and to establish in practical reality the Brotherhood of Mankind.

O you who believe, time is passing by, and my words to you are drawing to a conclusion. I fain will leave in the heart of
each one of you, my brothers and sisters, some word which will remain with you and prove a source of continuous blessing to you from your Lord, by His power and His permission.

Let me, therefore, tell you the secret of happiness. It is the fulfilment of duty; and it cannot be fully performed unless the meaning of the word duty shines in your heart. Let me explain in brief. Your duty is threefold. There exists firstly, your duty unto God. Secondly, your duty towards mankind. And thirdly, there exists your duty towards yourself. God creates not in vain. Every man has faculties, gifts and excellences requiring development. One must take good care of what God, in His Mercy, has granted unto each one of us, and one must make good use thereof.

May Allah give you His guidance, and shower His blessings upon you!

NEWS AND COMMENTS

It is raining hard, and brightness pierces through heavy laden skies, and from the sloping top of a large marquee, pegged out on a sodden field, to-day drip rivulets of water.

And yet inside are over four hundred of the most happy and contented people I have ever seen. Indians, Malayans, Persians, Arabs, Afghans, and Moroccans mingle with French and English, their racial differences forgotten in their common faith of Islam.

The marquee is erected near the blue and gold Shah Jehan Mosque, whose whitened dome can be seen from the railway line, and has been needed because the Mosque is far too
small for the celebration of Eid al-Azha. One of the most sacred Muslim festivals, it is held yearly to commemorate God's restraining of Abraham when he attempted to make a sacrifice of his son Ishmael.

Coverings had been spread over the grass under the marquee, and stoves were dotted about to bring a little physical warmth to the damp atmosphere, which had no effect on the good spirits and fellowship of the worshippers.

Before and after the service they laughed and chatted together, often breaking off to give the double heart embrace of their faith. Young students kept darting about, eager to meet and embrace one another, and older members, to whom they showed a respect that was marked by affection but not awe.

The officiating Imam, Aftab-ud-Din Ahmad, had issued the invitations, but he similingly stood aside for an English Muslim, Mr. William Bashyr Pickard, B.A., (Cantab), and who is the librarian of Hertford, to conduct the prayers.

The portion of the Koran relating to Abraham's sacrifice was read, and Mr. Bashyr Pickard told of the brotherhood of man, without antagonism of race or class, which is the basis of the Muslim religion.

Mr. Bashyr Pickard (the Arabic prefix means 'one who brings good news') is the first English Muslim to conduct the prayers at the festival of Eid al-Azha.

Many of the congregation were seated on the ground, and some, feeling that the marquee was a veritable mosque, had removed their shoes. Most of the men wore European clothes,
with fezes and turbans. A few Eastern women, wearing saris, sat in chairs at the back, near the many English women.

Lord Headley, who is President of the British Muslim Society, wore a red fez almost as impressive as the white headdress of Sir Umar Hayat Khan, who, in a yellow tunic and white trousers, stood near him.

Lunch was served in the marquee after the service, and number of young students acted as stewards. There was no 'top table' and no place names.

Among those present were their Excellencies, the Egyptian Minister, the Hedjaz Minister and the Charge d’Affaires of Aghanistan, Colonel Nawab Sir Umar Hayat Khan, Al-Hajj Al-Farooq Lord Headley, Rt. Rev. Bishop James, Prof. Haroun Mustafa Leon, the merchant prince Zainul Ali Raza, Mr. Abdullah Yusuf Ali, Mrs. Buchanan Hamilton, Nawabzada F.M. Khan, Sir Bramwell and Miss Thomas, and Mr. Habibullah Lovegrove and members of the spiritualist community attended the function in a number never witnessed before.

— (Sunday Times, April 17, 1932.)
NEWS AND COMMENTS

Eid al-Fitr at the Mosque, Woking.

The Eid al-Fitr was celebrated at the Shah Jehan Mosque, Woking, on the 28th January 1933. The English weather was fine and frosty. Friends numbering more than 300, and representing all nationalities, flocked from all parts of England to the Mosque to offer thanksgiving to God, the Beneficent, Who had enabled them to gain control over `self' through the marvellous institution of Fasting. The congregation would have been even more numerous had a large number of Muslims not been kept away because of the influenza epidemic, which is — now prevalent. The Rt. Honourable Lord Headley was unable to attend.

The prayers, as usual, began at 11:30, a.m., and were followed by a sermon from Maulvi Abdul Majid, the Imam of the Mosque, Woking. The Imam dealt with the essence of Islam, which to him lay in the very word Islam, which signifies "Peace." This, he remarked, pervaded all the teachings of Islam, and was the guiding principle of all the actions and achievements of Muslims throughout the 14 centuries of their history. The attitude of Islam, it appeared to him, was, and is, one of the most important questions which every student of religion ought to study, for much lay in the right understanding of this problem, upon our careful study of which, its ease or difficulty depended. The attitude of Islam towards all other religions was contained in the very beautiful verse which reads:
"Nay! whoever submits himself entirely to Allah and he is the doer of good (to others), he has his reward from his Lord, and there is no fear for such, nor shall they grieve" (2:112).

And also in another verse which says:

"So he who does an atom's weight of good will see it. And he who does an atom's weight of evil will see it." (99:7,8)

It may interest the readers of this short description to know that Muslim festivals, unlike Christian or Hindu festivals, are quite independent of all astronomical considerations, seasons, or personality worship. Muslim festivals are not celebrated to appease an angered deity. They are not connected with the birth or death of a personage. They don't mark the changes in the stars. The Eid al-Fitr is a token of thanksgiving to God the Almighty for enabling us to perform our duty, while the Eid al-Azha is in commemoration of the great sacrifice of Abraham.

By way of comparison let us take the Hindu festivals. Rakhi is observed to mark the beginning of the rainy season in India. Diwali, another Hindu festival, marks the end of that season and the beginning of the season of sowing. Holi is observed to celebrate a successful harvesting. In the case of our Christian friends, their most important festivals are, indeed, ostensibly connected with the birth or death of their founder; but these festivals have now been exclusively demonstrated to be replicas of pagan festivals. For example, Christmas is observed to celebrate the birth of Jesus for which a convenient date — December 25 — was selected from the pagan calendar, and this was in its origin a pagan festival to mark the birth of
the sun. - To illustrate the point further take Easter. It is now agreed that all the festivals which pass under the cloak of Christianity, are either astronomical or pagan in origin. The annual festival of Easter is in commemoration of the Resurrection of Jesus. The word "Easter" — Anglo-Saxon "Eostre, Eoster", German "Ostern" — like the names of the days of the week, is a survival from the old Teutonic mythology. It is derived from Eostre or Ostera, the Anglo-Saxon Goddess of Spring and Light, to whom the fourth month of the year answering to our April, thence called Easter-Month, was dedicated. There is no trace of the celebration of Easter as a Christian festival in the New Testament or in the writings of the Apostolic Fathers; what is clear is that this is but a later accretion to the Christian social system.

Even the festivals which originally were invented to make an eventful happening degenerate into mere frivolities. By way of illustration, we may refer to the manner in which "Carnival" is celebrated in European countries. The Carnival originally was a feast which preceded the Christian period of fasting — Lent. But nowadays the Christian feast has lost its original significance and denotes nothing but riotous revelry and unfettered licence.

Islam, owing to the compulsory and judicious inclusion of prayers, the remembrance of God — verily, has managed to keep its festivals dignified, ennobling and edifying. Islam knows that all social functions, if dissociated from the remembrance of Allah, are liable to get out of hand, and to degenerate into reckless indulgence. That is why before everything else it has enjoined the saying of prayers at these festivals.
NEWS AND COMMENTS

The festival of Eid al-Azha was celebrated at the Shah Jehan Mosque, Woking, on Tuesday, April 6, 1933. Prayers were said at 11:30 a.m. after which the Imam, Maulvi Abdul Majid, delivered the Sermon. He referred to the sacrifice of the Patriarch as a lesson which may serve as a common ground on which men of goodwill of all religions can meet, particularly the three great religions — Islam, Judaism and Christianity. He explained that Islam is a religion of complete submission to the Divine Will, and its tenets are universal in their nature. By way of illustration he explained the various postures adopted by Muslims in their prayers. "Our feelings," he said, "need expression," whether in word or gesture. In most cases they go together — the movements of the lips are accompanied by the movements of the eyes, the hands, etc. The Islamic mode of devotion is universal because it combines in it the Hindu, Chinese, Jewish and Christian forms of worship. Islam could not prescribe a form of prayer unknown to one set of people while familiar to another. A Muslim is a citizen of the whole world and forms of prayer act as an index to the religion of the worshipper; his gestures and genuflections disclose his faith. This is so because the mind and body have to be brought in unison with each other at the time of the devotions. Some concentrate better while standing, others when kneeling, or when prostrate. Different temperaments favour different positions of the body. If this is the condition of the human mind, how can a Muslim stick to one form? Our prayer would comprehend all the postures that are favourable for concentration of mind in different classes of people, and Islam has done this very thing by prescribing the various postures.
"To Allah belongs whatever is in the heavens and whatever is in the havens and whatever is in the earth. And whether you manifest what is in your minds or hide it, Allah will call you to account according to it. so He forgives whom He pleases and chastises whom He pleases. And Allah is Possessor of power over all things.

The Messenger believes in what has been revealed to him from his Lord, and (so do) the believers. They all believe in Allah and His Books and His messengers. We make no difference between any of His messengers. And they say: We hear and obey; our Lord, Thy forgiveness (do we crave), and to Thee is the eventual course.

Allah imposes not on any soul a duty beyond its scope. For it is that which it earns (of good) and against it that which it works (of evil). Our Lord, punish us not if we forget or make a mistake. Our Lord, do not lay on us a burden as Thou didst lay on those before us. Our Lord, impose not on us (afflictions) which we have not the strength to bear. And pardon us! And grant us protection! And have mercy on us! Thou art our Patron, so grant us victory over the disbelieving people." (2:284 - 286)

O my brothers and sisters, the month of fasting is finished. Thereby you have been brought nearer to your Lord for fasting purifies and causes a man to approach God. By the fast you have been strengthened in the Faith, and strengthened
against evil; for fasting is a means, a mighty means of guarding against evil. But Islam is not a religion favouring asceticism. Islam is a religion adapted to the needs of mankind. To fast in season and to eat in season is good. To control the body and to control and direct your desires rightly is good. Seek not to persecute your body, seek not to crush and obliterate your human powers and faculties for this is to err. God, Who created you, placed what is good in you and He has sent down the direction for the perfecting of the same, the Glorious Qur'an.

O you who believe, you have assembled today, some from long distances, to give thanks and to express your gratitude to God, the Mighty, the Merciful; but I ask you to consider — In your hearts are you satisfied that your number should be no more and that out of millions only a handful should be found following the Path of Direction, walking in the Way of Peace? Are you content that your religion, the Divine Truth, even Islam, should be represented in these islands by the Shah Jahan Mosque at Woking, some two or three small mosques and places of prayer in the vast city of London? Are you satisfied with this? Is this enough? Islam does not lack money. Islam is wealthy. What, then, is wrong? With money and material available, it must be men who are at fault. Why are they asleep? Do they think that God will accomplish these things, that Allah, the One Supreme Lord will by a miracle establish His Religion in this land and cause His Light to be shed abroad without their instrumentality, without effort on the part of the faithful? Falsehood assuredly shall perish, shall fade away and be no more, but what shall bring about the dissipation of falsehood? Nothing but the establishment of Truth, the Divine Religion. Just as the darkness vanishes and is no more at the advent of the sun, so falsehood must disappear at the coming of truth. Awake, then! Arise! establish the truth! Can
you imagine darkness disappearing except by the shining of light? So no more can falsehood vanish except by the diffusion of the Truth. To declare and maintain the Truth is better than to attack falsehood. Truth stands; and falsehood falls because of its own insubstantial nature. So Islam, the Truth, shines securely, but Islam needs your efforts. The lamps are lit; but they need hands to carry them hither and thither; and from one lamp others may be kindled, till there be no darkness left at all and religion be only for Allah, only for God, the One, the Most Merciful, the Bountiful, the Very Forgiving, the Wise, the Guide, the Pure, the First and the Last, and until upon humanity there rest the confidence, the kindliness, the helpfulness of established, unquestioned brotherhood.

O you, one and all, who hear these words, will you not hasten the day, the golden day, when race shall be but variety in affection; when race shall clasp the hand of race with affection and esteem, as a loved brother with different gifts, one to another as true helper, one, in one respect making up for a deficiency in another respect, and all combining together into completeness, into a harmonious design of various colours, but one beautiful workmanship? Different languages, different capabilities, different excellencies, but all alike, servants of the Merciful.

Now, I do not claim that I am formulating herein a new idea. World-brotherhood is a well-recognised ideal, and may be advocated by many philosophies and not a few religions, but I seek realities: words and discussions please me not, unless directed toward some good purpose in action. A belief in words is a mere beating of the air; the only true belief is the belief carried out in action. And so I say, if you believe in world-brotherhood, follow Islam and carry out your belief in the
reality of action. No race has intrinsically any superiority over any other race. Should any race take upon itself airs, act proudly, and despise another race, it thereby lifts a bludgeon and batters brotherhood.

In Islam this cannot be. If one brother is gifted beyond another, it is for the common benefit. So, varied excellencies will make good any deficiencies, and strength will aid weakness for mutual benefit.

O you who believe, the three verses I have read to you from the Glorious Qur'an are from the chapter Al-Baqarah (the Cow), and form the concluding portion of that chapter. They portray the basis, the fundamental principles, the sure foundation, upon which rests the eventual victory of Islam.

Let me elaborate a little and show you in more detail the certainty of this matter.

Now:
"Whatever is in the heavens and whatever is in the earth is Allah's."

The Kingdom already belongs completely unto God. If you are Muslims, submissive to the will of God, you are already sharers in this Kingdom. No occasion have you in any respect to grieve. Complete submission annihilates pain. Your belief in the completeness of the power and possession and protection of Allah is a garment of faith, rendering its wearer immune from anguish. It is the Robe of Peace.

Next:
"Whether you manifest what is in your minds or hide it, Allah will call you to account according to it."
God is All-Knowing. Hypocrisy neither avails nor, profits. Away with it. Men you may possibly deceive; but what benefit will that bring you? Reward and punishment rest with God. Cleanse your hearts completely. Prayer purifies the heart.

Now again, the next sentence from the Glorious Qur'an states:

"Then He will forgive whom He pleases and chastise whom He pleases, and Allah has power over all things."

The account shall be complete; nothing overlooked; nothing forgotten; and you shall be called to full account; but God is Merciful, Forgiving. Though having full knowledge of the punishment merited, nevertheless your Lord will forgive whom He pleases and chastise whom He pleases. The matter rests with the Wisdom of the Most Merciful of the merciful ones. Seek Him, then, beforehand.

Again, how is the victory of Islam to be obtained? By holding fast to the Faith, by belief carried out into action. And what is this belief? What is this faith? Let me read the translation of the verse of the Qur'an:

"The Apostle believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in Allah and His angels and His books and His apostles: we make no difference between any of His apostles; and they say, 'We hear and obey; our Lord, Thy forgiveness (do we crave) and to Thee is the eventual course.'"

This, assuredly, is the true belief of Islam, and to this belief shall be given the victory. Let us examine it, for it is a
matter of the highest importance. Let me state the details. True belief comprises:

Belief in the revelation from God, that is, the Glorious Qur'an and in Muhammad, His Apostle.

Belief in Allah, in God, the One, the Supreme.
Belief in His angels.
Belief in His Books (not the Qur'an only); assuredly, there was more than one message.

Belief in His Apostles (not in Muhammad alone, may the peace and blessings of God abide with him!). Assuredly there were more apostles than one. Mark, too, how this is emphasised: "We make no difference between any of them.

We accept Noah (may the peace of God be with him). We accept Abraham (may the peace of God be with him). We accept Moses (may the peace of God be with him). And, O you who have English ears, listen! We accept Jesus (may the peace of God be with him). We accept Muhammad (may the peace and blessings of God be with him). And others, too, we accept (may the peace of God be with them!).

The believers say: "We hear and obey". (We accept the Qur'an and the messages delivered to the messengers from God).

"Thy Forgiveness, O our Lord, (do we crave), and to Thee is the eventual course."
Now let us take the concluding verse of the portion of the Glorious Qur'an read today from the chapter Al-Baqarah:

"Allah does not impose upon any soul a duty but to the extent of its ability."

What a glorious verse! Allah, the Creator has placed in each being its powers, powers which by Divine Grace may develop; but Allah does not require of any soul beyond the capacity He has given it. This verse places perfection within the reach of every individual created. And what is this perfection? To fulfil one's duties to the extent of one's capacities. Perfection lies ready to be grasped by each one. No need to despair, and to hold perfection up as an unattainable ideal. No need to seek consolation in such idle phrases as "in this imperfect world" and "no one is perfect". Why not? Who created the world? Who created man? Will you cast a judgment upon your Lord's creation with such effrontery, with such presumption as to say: "This was imperfectly done"? No! I say; perfection rests as a possibility for each one. Your Lord asks not beyond your power, but, whether you attain that perfection in accordance with your powers, rests very definitely with you.

To continue from the Qur'an:
"For it is (the benefit of) what it has earned and upon it (the evil of) what it has wrought."

Divine Justice, shining through the fabric of life! If you do good, you will be blessed; if you do otherwise, on youself is the punishment thereof. This is the Divine Dispensation and remains immutable, quite apart from earthly rewards and the punishments of man-made laws. If you do good, you will be blessed and if you do evil, on your own head, inevitably, is the account thereof.
"Our Lord, do not punish us, if we forget or make a mistake! Our Lord, do not lay on us a burden, as Thou didst lay on those before us! Our Lord, do not impose upon us that which we have not the strength to bear! and pardon us and grant us protection and have mercy on us! Thou art our Patron, so help us against the unbelieving people!" (The Qur'an 2:286).

O you who believe, O brothers from across the seas, I feel that I must express to you a special welcome on behalf of England, a welcome from your English brothers in the Faith. You have come to us from distant lands; you are our guests, and those who love God should assuredly honour their guests — an Islamic duty which, I venture to state, is widely upheld. Welcome, then, O our guests, and would that Muslims of the English race were more numerous to make this welcome wider so that, not only on this day of blessedness, but on many and many a day you may find its expression gracing your time of exile. Allah grant it be so!

Now the time has passed on, and there remains but little more to add to what I have said. I desire to conclude these remarks on a note of hope, which, I feel, is not unwarranted. This is the day of small things indeed, but despise it not! The beginning is made — and a good beginning! Concentrate your energies with patience and goodwill. Seek the common good with attention and forbearance. Be not ready to perpetuate disputes, but be steadfast in prayer. Do what you can. Spend what you can. Allah does not ask beyond one's power; and surely with God a small service constantly attended to and carefully carried out is well-pleasing and worthy of reward. Be on your guard; beware mostly against negligence and
inattention for whatever lies within the scope of your daily life concerns the well-being of the Faith.

Above all, be constant in prayer for to Allah belongs the Kingdom of the heavens and of the earth, and you, assuredly, are His servants.

Brothers and Sisters, some of you, perhaps, have come here today out of sincere interest, some out of curiosity. To you I will say: Behold Islam, the worship in congregation of the One True God. To you I will also say: Religion essentially concerns the individual soul and God. Consider your case for yourself, and take your stand where the Truth abounds. One soul shall not answer for another soul. Is it better to err with millions, or to find the Truth with few? Consider, then, but above all, humble yourself and pray for the Grace of God, without which no one can be a believer.

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NEWS AND COMMENTS

**Eid al-Fitr at Woking**

With the passing of each year, the Eid celebrations at the Mosque, Woking, are gaining in importance. Not only Muslims resident in England, but also the British public itself are beginning to look upon them as two of the outstanding events of the year. The strangeness of the Muslim festival, as such, is gradually wearing away, thanks to the pictures which appear in the daily papers morning and evening, and the films made of the Woking celebrations. The Woking Mosque is to be congratulated on this achievement whose importance cannot be over-estimated, for more than twenty years these festivals have been held, at a great sacrifice by the Woking Muslim Mission.
It is perhaps seldom realized that the celebration of such a festival in England and at a mosque tucked away in one of the beautiful suburbs of London, is a very costly affair, but the money spent is seen to be more than worth while when one tries to visualize the far-reaching effects with which this step has been blessed, and to look back upon the change it has wrought in the attitude of the average Englishman towards Islam. Such a one does not now feel himself to be so unfamiliar with the people of Islam as was the case, say, barely 15 years ago.

Accordingly, on Wednesday, 17th January, 1934, Eid was celebrated, as was the case last year, under the auspices of the Muslim Society of Great Britain, the prayers being offered at 11.30 a.m. As in years gone by, a multitude of Muslims from all over England poured in to offer their prayers of thanksgiving to God, the Merciful, the be-all and end-all of Eid al-Fitr, which marks the termination of the month of Fasting. In this great international congregation the rough edges of racial prejudices and nationalistic antipathies were conspicuous by their absence. One could see Indian Muslims, Egyptians, Malays, Arabs, Iraqis, Palestinians, Afghans, Germans, Hindus, British Muslims, together with British non-Muslims, mingling in brotherhood. To be in such a gathering is in itself an education. He who has but once visited the Eid festival at Woking takes home with him an impression and a world-brotherly spirit which can never pass from his memory. A non-Muslim is content with his own idealistic ideas until he sees the actual materialization of those self-same ideas within the fold of Islam. And it was in this feature that the utility of the Eid al-Fitr Prayers lay this year. About 300 friends were present, and the prayers were led this year by Mr. William Burchell Bashyr Pickard B.A. (Cantab) at the invitation of Maulvi Abdul Majid, M.A. the Imam of the Woking Mosque. This action on the part
of the Imam created a most excellent impression among both Muslims and non-Muslims, for it showed conclusively that Islam is not only free from priestcraft, but that it is also as indigenous to England as it is to India or to the place of its origin. Above all, it gave confidence to our new brethren in the Faith. They have now begun to feel that their shoulders too can bear the burden of heavy responsibility which they will have to assume in the carrying of the message of Islam to the people of England. They have begun to realize that the spread of Islam is as much a duty of theirs as of their brethren in the East.

The speaker in his sermon laid stress upon the importance of their carrying the message of Islam to the people of England. He also exhorted those present not to be satisfied with the present progress of Islam in the West. With men of his sincerity and courage at work, the day, I am sure, cannot be distant when the dream of Mr. George Bernard Shaw (as depicted by him in his "Getting Married") will be realized.

After the sermon was over, Mr. Abdul Majid, the Imam of the Mosque, read a letter from Lord Headley (who is absent from England), which contained a report of the present state of affairs as regards the proposed Nizamia Mosque.

Amongst those present were Their Excellencies the Afghan Minister, the Arabian Minister, members of the Persian Legation, Sir Omar Hubert Rankin, Bart., Mrs. Buchanan Hamilton and Sirdar Ikbal Ali Shah.

It will interest our friends to know that this year, for the benefit of our poorer brethren living in the East End of London, Eid prayers were also held at the Poplar Town Hall, London. Our thanks for this are due to the untiring zeal and cooperation of Mr. Sanaullah, who also led the prayers.
To-day is the festival of Eid al-Azha, and our Muslim brothers from all over the world are gathered together in the Holy place of Mecca to perform the most solemn duty of pilgrimage, to make acquaintance one with another, to seek counsel of one another and to discuss matters concerning their social welfare.

"And proclaim to men the Pilgrimage: they will come to thee on foot and on every lean camel, coming from every remote path:

That they may witness benefits (provided) for them, and mention the name of Allah on appointed days over what He has given them of the cattle quadrupeds; then eat of them and feed the distressed one, the needy" (The Qur'an 22:27,29).

We are also assembled here to-day to fulfil and realise the self-same supreme purpose.

This festival, This today, recalls to our minds the historical event in which the great patriarch Abraham and his son Ishmael exemplified purity of love for God. You will remember that Abraham dreamed that he was sacrificing his son. He asked his son Ishmael what he thought of his vision. Abraham, who was all purity, all submission to the Divine Will, was ready to fulfil his dream literally. The son, to use the words of the Qur'an said: "O my father, do what you are commanded; if Allah please, you will find me of the patient
ones". (37:102) When Abraham was ready to lay his sharp knife to the throat of his son, God called out to him saying: "O Abraham, thou hast, indeed, fulfilled (the truth) of the vision," (37: 104,105) and ransomed him with a great sacrifice.

It was thus that the Divine commandment to sacrifice an animal in the place of his son marked the abolition of the savage custom of human sacrifice, not only among the Chaldeans, but among many other nations also.

This incident typifies in itself the purity of love on the part of both Abraham and Ishmael. It is a reminder to sons to obey their parents — for this is considered the keystone in the foundation of family life.

It should be further borne in mind that the purpose of sacrificing an animal on this day is not merely the killing of a beast. The real underlying object is to revive and perpetuate the memory of Abraham; to remind us to be good and kind to the poor, to be solicitous of them and to comfort them, more especially on this particular day in which happiness suffuses every Muslim house. It is in this way that Islam reminds you of the poor and enjoins you to be compassionate towards them. The Qur'an says:

"Not their flesh, nor their blood reaches Allah but to Him is acceptable observance of duty on your part" (22:37).

In the tradition of the Holy Prophet we read:
"The poor are the family of Allah, and the most loved by God is he who is kindest to the poor."
The world today is struggling, on the one hand, to ensure that democracy and equality of rights among men shall reign supreme, and on the other, towards the destruction of the sovereignty of parties, nations and races.

It will interest you to know that one of the most important features of Islam, a feature of which it is proud, is that some thirteen centuries ago, it actually established democracy, liberty and equality of rights for all sections of people, thus bringing about the mightiest revolution the world has ever known.

We assemble for prayers in mosques, and gather together at this time of the pilgrimage to learn that no man takes precedence over another, and to remember that in Islam there is no distinction of profession, caste or rank; to remember that, the one most honourable among us is, in the eyes of God, he who is most careful of his duties towards God. The Qur'an says:

"So when the trumpet is blown, there will be no ties of relationship among them that day, nor will they ask of one another" (23:101).

Thirteen centuries ago Islam abolished the invidious distinctions of colour and race prejudice, established the principle of complete equality of rights, and granted no privilege to anyone. All Muslims are brothers. This fact will become plainer to those who read the history of Islam.

Islam is the religion of peace and tranquillity and not the religion of war and aggression, nor that of idleness and indolence. Remember, a Muslim is one from whose tongue and
hands all people are safe; a Muslim is he who never injures either neighbour or friend; a Muslim is he who, when he speaks, speaks the truth; a Muslim is he who, when he makes a promise, keeps it, and a Muslim is he who, when he is trusted, never betrays.

The Qur'an says:
"And the servants of the Beneficent are they who walk on the earth in humilily, and when the ignorant address them, they say, Peace!. And they who pass the night prostrating themselves before their Lord and standing.
And they who say: O our Lord, avert from us the chastisement of hell; surely the chastisement thereof is a lasting evil;
It is surely an evil abode and resting place!.
And they who, when they spend are neither extravagant nor parsimonious, and (keep) between these the just mean\(^2\) is ever between them". (25 : 63-67)

Islam is the religion which affirms the Unity of the one God in the most emphatic terms. It aims at uniting the whole of the Muslim World in the path of good, by co-operation in its aims and purposes. It aims at preventing evil from thwarting the prosperity of mankind and the good of the brotherhood of man.

Let not the glamour of modern civilisation to-day beguile you, and let not its tinsel make you oblivious of the glory of your faith. It is your duty that you study the Holy Qur'an and the history of Islam from its real sources. You will find that the more you study it, the more you will love your religion and the more you will adhere to it.

The Qur'an says:
"Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best
manner. Surely your Lord best knows him who strays from His path, and He knows best those who go aright. And if you take your turn, then punish with the like of that with which you were afflicted. But if you show patience, it is certainly best for the patient.
And be patient and thy patience is not but by (the help of) Allah, and grieve not for them, and nor be in distress for what they plan.
Surely Allah is with those who keep their duty, and those who do good (to others)" (16:125-128).

May Allah bless you and one through the Great Qur'an and make us all benefit by what is in it of the signs and reminders of wisdom.

"You are the best nation raised up for (the benefit of) men; you enjoin good and forbid evil." (3:109)
Remember that lovers of God and those most favoured by Him are they who follow what God has commanded them to do in the way of spreading justice, love for work and its execution in the best manner, the performance of their duties towards family, motherland and friends, and the giving of advice to all who need it.

The most honourable in the eyes of God are those who do good to others, tend the sick, the crippled and the infirm and give a helping hand to those in distress.

They are the Ansar (helpers) of Allah who labour continually for the spreading of virtue, and fight unceasingly by all possible means against every form of evil. Every action is followed by its natural results, for this is the way of God, and you shall never find a change in it.
The Qur'an says:

"It will not be in accordance with your vain desires nor the vain desires of the People of the Book. Whoever does evil will be requited for it." (4:123)

"Surely Allah enjoins justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebelling" (16:90)

Remember God and He will exalt you; and give thanks to Him for His favour and He will increase it. Remembrance of God is the best thing. He knows what you do.

I do not wish to leave my place without acknowledging with thanks that honour which the Muslim Society of Great Britain has conferred upon me — that Society to which belongs the honour of organizing functions of this nature on the occasions ordained.

While we acknowledge this, our debt of gratitude to the Society and to those who represent it in this country, I am anxious that we shall not forget the responsibility which devolves upon us of helping the Society in every way to the utmost of our power so that it may carry on its noble work. In conclusion, I thank you all for having the patience to hear me speak in English, in which language, I regret to say, I am not, as yet, very proficient.

NEWS AND COMMENTS

The festival of Eid al-Azha commemorating the immortal sacrifices of Abraham and Ishmael was celebrated under the auspices of the Muslim Society of Great Britain on Monday,

The prayers, as usual, were offered at 11:30 a.m. under the leadership of His Excellency Sheikh Hafiz Wahba, Envoy Extraordinary and Minister Plenipotentiary of His Majesty King Ibn Saud. The festivities, however, were overshadowed by the sorrowful news of the hostilities which had broken out between the two premier Muslim States of Arabia.

The huge gathering that assembled comprised members of all conceivable nationalities — Muslim brothers from England, Morocco, Arabia, Afghanistan, Somalia, Iraq, Egypt, India, Malaya and Persia. It is in such a gathering that one sees a demonstration, simple, impressive and above all convincing, of the real meaning of prayer in Islam, its actuality and its power; for in this homogeneous congregation of all races, one realises that the division of mankind into nations and tribes, is, as the Holy Qur'an puts it, for purposes of identification only, and here the non-Muslim can realise that Islam knows no priesthood. It is in such congregations that we have a great example and a great promise for the redemption of humanity. "If Islam had done nothing else than eliminate, as it incontestably had done, the unconscionable barriers of racial antipathy and national exclusiveness from one-fifth of the human race, scattered over the surface of the globe, and covering every land and clime, then it must hold civilization its debtor for ever."

The moral significance of such an occasion in England cannot be truly over-estimated. Europe, which owes its glory as well as its undoing to the lethal concept of Nationalism, cannot yet bring itself to appraise justly the greatness of Islam, which
alone of the religions of the World, has joined together by the common bond of the Islamic international brotherhood Muslims of every nation. The brotherly atmosphere which pervades these gatherings is quite a new thing to Europe. The average European finds himself hard to reconcile his conventionally stiff attitude with the informal behaviour of the Muslims in these gatherings.

This year we made an effort to synchronise our Eid in England with the celebrations in Mecca. It is our wish that all over the Muslim world the festival of Eid al-Azha should be held on the same day, so that throughout the length and breadth of the spiritual territories of Islam the hearts of Muslims may be lifted up in sympathy with our more fortunate brothers gathered together in the sacred city of Mecca. One can imagine some reasons for the confusion and variation of dates on the Eid al-Fitr day, but to us, there seems no excuse, for ourselves or for any other part of the Muslim World, for holding the Eid al-Azha on any other day than the day on which it is kept in Mecca, for the simple reason that it takes place ten days after the appearance of the crescent. Thus, we took a practical step in this direction. We arranged, through the good offices of the Saudi Arabian Legation, to ascertain the exact date of the appearance of crescent and it was on the receipt of official news to this effect that we fixed the date of the festival. It thrills us to look forward to the day when the Government of Saudi Arabia shall make arrangements for the broadcast of the Hajj Sermon by radio, in many languages, from Mecca. Let us hope that that day is not far distant.

After the prayer, His Excellency read his sermon which was very much appreciated. It was replete with sound advice to the Muslims and studded with verses from the Qur'an.
Later, a meeting of all the Muslims who had come to join the prayers, was called to consider three resolutions which were passed unanimously under the Chairmanship of Mr. J. W. Habeebullah Lovegrove. They read:

**Resolution One**

"This representative meeting of Muslims in Great Britain views with alarm and sorrow the resort to hostilities by the two premier Muslim states of Arabia and earnestly beseeches His Majesty King Ibn Saud and His Highness Imam Yehya to preserve peace of Arabia, particularly during the sacred month of Hajj and exert their utmost to settle their dispute by amicable means."

**Resolution Two**

"This meeting would like to call the attention of all foreign powers that any trouble in these regions of Arabia is absolutely an internal affair of Muslims and interference, be it financial, political or otherwise, will give the whole of the Muslim world a strong and just cause of resentment."

**Resolution Three**

"This meeting authorises and requests the Chairman of the Muslim Society of Great Britain to convey these resolutions to the representatives of His Majesty King Ibn Saud, His Highness Imam Yehya, the British, the Italian and the French Foreign Offices and the Press."
Every nation has its days of rejoicing and festival. This day of Eid al-Fitr is for us, Muslims, a great day of rejoicing. That, in fact, is what the word *Eid* means; and the word *Fitr* indicates that each one of us, who can afford to do so, is enjoined to give a small quantity of grain (13/4 seers, i.e., 3½ lbs.) or fruit, or its equivalent in money, to feed the poor, before offering his prayers. We offer thanks to God, Who enabled millions of His faithful servants to carry out the command of fasting during the month of Ramadan. This month is held sacred because the first verses of the Holy Qur'an were revealed in it, and because in the same month occurs the night known as *Lailat al-Qadr* (the Night of Majesty) on which the decrees of God were brought down to the earthly plane, and His blessing and peace descended on Earth. That night cannot be described better than in the words of the Sacred Book itself, which I have recited in the prayers this morning, and which are beautifully, though somewhat freely, rendered into English verse by the well-known Muslim scholar, Mr. Abdullah Yusuf Ali, who says:

Night of Power! Blessed Night!
When Holy Angels fly
To earth by God's command to shed
The joy that reigns on high!
The joy a thousand nights can ne'er
Unfold in Time's slow flight;
The joy of Man's high destiny;
His hope for God's pure Light;
The joy whose gracious beams will shine
On Life and all its ways;
The hope that joins in sacred link
Both youth and length of days;
The Peace that, born of faith, transmutes
Our night of dark and gray,
By God's most wondrous love and grace,
To heaven's perfect day" (97:3-5).

This night has recently passed. Some of you may have been fortunate enough to have had the experience of its unique spiritual influence. Those who have not had it, may diligently look for it in the next year's month of fast, or in the years to come. But we all have the good fortune of being together in this place of worship on a day which has among days, a position similar to that of the *Lailat al-Qadr* among nights. In Muslim lands all over the world there are huge congregations on the day of Eid al-Fitr, the like of which cannot be seen on any other occasion, or anywhere else. Thousands and thousands of the faithful collect together, either in the spacious Eid mosques which abound in Islamic countries, or in open spaces outside the towns. They stand in orderly rows when the prayer commences. They bow together, and they prostrate themselves on the ground together. The rising of so many thousands at once from the ground, and their bowing and prostrating themselves again, is a spectacle which inspires awe and respect in any outsider who watches this simple but impressive ceremony, and furnishes the best illustration of the levelling and unifying force of Islam. A great Western scholar and student of divinity, who once went out to India to deliver a series of lectures on the rational aspects of Christianity, admitted in one of his public utterances, how deeply impressed he had been by the sight of a large Muslim congregation offering its prayers; and he added that a thrill passed through
him when he heard the greatness of God proclaimed by the
inspiring shout of *Allahu Akbar* uttered by a thousand tongues
in unison. The thoughts of many of us will go back to-day to
our respective homelands, where we have seen many of these
familiar sights in the years gone by. Compared with the
immense crowds that characterize Eid gatherings in the East,
we, who are celebrating this function in England, may appear
to be a mere handful. But my heart is full of thanks to God, and
I am sure you will all join me in offering sincere thanks to Him
— for enabling us to offer our prayers on the Eid day in this
distant land, and in a congregation which represents the peoples
of the East, as well as those of the West. Away though we are
from our own lands and from many of our near and dear ones,
we still have the satisfaction of feeling that we are in the midst
of those whom the kinship of belief in the One True God and in
His Great Messenger, the Prophet Muhammad (peace and
blessings of Allah be upon him) have welded into one universal
brotherhood. If we reflect on this aspect of Islam, the difference
between various peoples disappear, and the barriers caused by
mountains, rivers or seas, vanish. A great Sufi poet, who holds
that Islam does not recognise the boundaries between one
country and another, has put this thought in the following
couplet:

Mulk-i ma Ajam-o-Iraq-o-Sham naist;
Mulk-i ma mulk ist kan ra nam nist.
(Our home is not Persia, or Mesopotamia or Syria:
Our home is a land which bears no name).

I am particularly glad to see that among our brothers-in-
Islam assembled here, there are many English people who have
come within our fraternity. We welcome them, and we hope
that as knowledge about our beautiful Faith advances in this
country, and the misunderstandings that have existed about it are removed, we shall have them with us in greater numbers. I remember how few of them there were when I was a student here about thirty years ago. I also remember a day when a score of young Muslim students offered their Eid prayers in Hyde Park, and I was among them. We prayed to God that a day may come when Muslim prayers may be regularly offered in England, and hundreds of Muslims may congregate to bear witness to the Unity of God. I am glad that it has pleased God to allow us to see that day; and more congregations than one, consisting of hundreds of the Faithful, are being held to-day in England. Let us pray for the day when these hundreds shall grow into thousands, and when the call to the prayer of the One True God shall resound from the minarets of many a mosque in England; and the people of this country, who are known for their desire to find the truth, and their sense of discerning it when it is brought to their notice, shall see and share with us the LIGHT, with which the followers of the Great Prophet of Arabia have been blessed."

NEWS AND COMMENTS

The festival of Eid al-Fitr was celebrated at the Mosque, Woking, on Sunday, 6th January 1935. Sheikh Sir Abdul Qadir, Rt. lately Judge of the Lahore High Court, and at present a member of the Secretary of State for India’s Council, led the prayers, after which the Imam of the Mosque, Maulvi Aftab-ud-Din Ahmad, delivered an eloquent and moving address in which he pointed out to the congregation how there was no division in Islam between the temporal and the spiritual, and how one who would be called a layman in other religions is, given the required amount of piety, entitled to perform such
religious duties as are ordinarily reserved for those devoted to the study of religious and spiritual subjects.

He also explained, by the way, that certain postures in the Muslim prayers are photographed for the Press and the Film in England, not out of regard for the prayers, but to pander to the feeling of amusement which the masses here entertain towards the postures. The posture which amuses these people most, continued the Imam, is the prostration, or the *Sajda*. But, he remarked, if the Muslims are ridiculed for this posture, they are in good company, since Jesus the Prophet, the Christ of the Christians, prostrated himself in the same way on the night before the Crucifixion. As a matter of fact, the Imam concluded, the spirit of complete self-surrender before God, exhibited by Jesus on that memorable night, can be expressed by this posture only, and by none other.

Sir Abdul Qadir, who, as has been stated, led the congregation, then delivered his most instructive sermon. After this Mr. Abdullah Yusuf Ali, addressing the vast congregation, referred to the admirable address of Sir Abdul Qadir and said that he welcomed Sir Abdul Qadir as a man of true religious feeling and literary fame, and his leadership in public had always pointed to moderation and well-balanced views.

The Imam then rose and wished a happy Eid to all present. The guests were entertained with light refreshments, at the close of which an announcement was made by the Imam of the conversion to Islam of a distinguished English lady.

Among those present on this occasion were Lady Abdul Qadir, Lord Headley Al-Farooq, Sir Omar Stewart Rankin, His Excellency Abdur Rahman Hakki, the *Charge d'Affaires* of the
Saudi Arabian Legation, Mr. Habibullah Lovegrove, Mr. Abdul Qadir Pickard, Mr. Omar Flight, Mr. Horace Leaf, Sirdar Iqbal Ali Shah, Sardarina Shah, and Mrs. Buchanan Hamilton.
"So We gave him the good news because of a forbearing son. But when he became of (age to) work with him, he said: O my son, I have seen in a dream that I should sacrifice thee: so consider what thou seest. He said: O my father, do as thou art commanded; if Allah please, thou wilt find me patient. So when they both submitted and he had thrown him down upon his forehead, And We called out to him saying, O Abraham, Thou hast indeed fulfilled the vision. Thus do We reward the doers of good. Surely this is a manifest trial. And We ransomed him with a great sacrifice. And We granted him among the later generations (the salutation)" (The Qur'an, 37:101-108).

We are gathered here today for the festival of Eid al-Azha, or the Feast of Sacrifice.

As you know, ours is, in fact, a replica of the great festival of the Muslim world which is being celebrated about this time in the Holy City of Mecca on the occasion of the Hajj, the one institution in the whole world which has successfully levelled all distinctions, and has demonstrated in the midst of our worldly life that we are really and perfectly equal in the eyes of God. If you had witnessed that unique spiritual gathering, you would have found how within the precincts of that sacred territory all distinctions of creed and nationality, colour and class, evaporate like water thrown in the fire. The last vestige of distinction, namely that of clothes, is discarded and all, dressed in the same white unsewn pieces of linen, gather in and
around the Sacred House of the Ka`bah, and moved by an intense spiritual frenzy, exclaim with one voice:

"Here I am at Thy service, my Lord!"

Praise be to the Lord, Who has given us such an institution, the like of which has not been produced by any community, religious or secular.

Now, the Sacred House of the Ka`bah, in and around which Muslims gather from all parts of the world in annual pilgrimage and towards which they turn in all their prayers wherever they may happen to pray, is of more historical consequence than is generally realised. According to the Qur'an, it is the first House ever built for monotheistic prayer. Even George Sale admits:

"The temple of Mecca was a place of worship, and was held in singular veneration by the Arabs from the remotest antiquity."

The spiritual influence of the Ka`bah may be guessed from the fact that even at the dark and bloody period of Arab history in which the Prophet Muhammad appeared, it afforded an island of safety in the midst of a raging sea of passion and lust. Here was no slight token of the antiquity of the Ka`bah, and its spiritual achievements, before the advent of Holy Prophet Muhammad. In the hands of the Holy Prophet Muhammad, it served as the spiritual headquarters of a mighty nation that revived the dying germs of civilization in Greece and in Rome, in Egypt and in Persia, in India and in China, and safely steered the course of human culture through the storms of the middle ages, when Christianity, in the words of Johnson, was "but the Queen of the Night". And even now, at the present
moment, when the temporal leadership of the world has passed over to non-Muslim nations — I will not call them Christian, as it is in no way from Christian influences that they have become what they are — the Ka`bah is the power-house of an active monotheistic movement, presenting from year to year a tangible proof of the Unity of Godhead together with that of the human race. Praise be to the Lord! May our hearts respond to-day to the call of that House for unity, brotherhood and purity of heart!

This festival, as you know, is in commemoration of the sacrifice of Abraham. It is remarkable that we Muslims have no official festival connected with the life of our Founder, the Holy Prophet Muhammad. The Eid al-Fitr, which this year was celebrated in January, is only the thanksgiving at the termination of the month of fasting, and has nothing to do with any historical event. But this festival which we are celebrating to-day is, of course, connected with the life-history of a person, though that person is not our leader and master, Muhammad, but Abraham, the common ancestor of Muslims, Jews and Christians. This is, indeed, one of the many instances where the Holy Prophet Muhammad has sacrificed his own personality for the sake of the unity of the different religions and races; and also one of the many ways whereby he has saved his followers from the extremism in hero-worship that has been responsible for the deification of many religious heroes in the past, Jesus being one of them. This fixing of occasions for festivals in Islam shows a foresight that can scarcely be expected from an ordinary human mind.

Coming to the question of Abraham, I should like to recall that the Holy Prophet Muhammad claimed to be the spiritual descendant of Abraham, through his son Ishmael. So
when we Muslims refer our religion to Abraham, we also do it by way of an argument of tradition. With all their clever logic, our Jewish and Christian brothers have failed to prove that the spiritual heritage of Abraham did not descend to the Ishmaelites. With all the interpolations in the Bible, wilful or otherwise, it still contains this verse:

"And as for Ishamael, I have heard thee; behold I have blessed him, and will make him fruitful, and will multiply him exceedingly." (rev. 17:20)

It will not do to say that this referred only to the temporal glory to which the Ishmaelites were to attain, seeing that the Ishmaelites were clearly included in the convenant which God made with Abraham regarding the spiritual as well as the temporal glory of his descendants, the sign of which is thus described in Genesis:

"He that is born in thy house, and he that is bought with money, must needs be circumcised; and My Covenant shall be in your flesh for an everlasting covenant." (17:13)

The fact that both the Jews and the Arabs have been maintaining this practice of circumcision in their respective communities, shows clearly that the Covenant of Abraham embraced the Ishmaelites as much as the Israelites. Then, as is known to you, the question of Abraham’s sacrifice has itself been a subject of controversy between the Muslims on the one hand and the Christians and Jews on the other. We Muslims hold that it was Ishmael who was to be sacrificed by Abraham at the command of God; but our brethren of the Israelite tradition maintain that it was Isaac, and not Ishmael. One who
is inclined to the verdict of truth can decide the question for himself on facts. Firstly, we find it recorded in the Bible that God refers to the person to be sacrificed as "Thine only son". As Ishmael was the elder of the two children, such reference would be meaningless in the case of Isaac, whose birth brought a second son to Abraham. Evidently, the command of God came to Abraham before Isaac was born, when he had but the one son, namely Ishmael. The very purport of the trial demands that it should have happened when Abraham had only one child born to him. It will not avail our opponents nothing to hold that Ishmael was not counted as a child of Abraham, for read the following clear statement in the Book of Genesis with regard to the status of Ishmael, from the mouth of Sara, the mother of the Israelites:

"Go in, I pray thee, unto my handmaid. It may be that I may obtain children by her." (en. 16:2)

So Hagar's child was clearly meant to be the child of Abraham and Sara by the joint agreement of both. Unfortunately, our Christian brethren have exceeded all limits in their opposition to the Holy Prophet Muhammad. In order to disprove the claim of the Holy Prophet Muhammad they have suggested, as in Murray's Bible Dictionary, that Hagar was never the wife of Abraham, but merely a concubine. In their spite against the Holy Prophet Muhammad they would even disregard their own sacred book, the Bible, since according to this book, Hagar was a lawful wife of Abraham as the following passage of Genesis will show:

"And Sarah, Abraham's wife, took Hagar the Egyptian, her handmaid, and gave her to Abraham, her husband, to be his wife." (16:1)
So Sarah, the first wife, gave Hagar in marriage to Abraham, so that she might bring forth a child that would be a rightful descendant of Abraham. There could be no clearer statement and it must be remembered in this connection that polygamy was a recognised institution in the Jewish Law, hence a second wife could not be regarded as unlawful simply because she was the second wife, nor should the fact of Hagar's being a handmaid to Sarah raise any sneer in critical circles. We have it in the traditions of the Jews — whose religious interests are more vitally bound up in this question than those of any other religious community — that Hagar's position as a handmaid was the result of an accident and that otherwise she was of noble descent. According to this tradition she was an Egyptian princess, reduced to that humiliating position by war captivity. (Consult Jewish Encyclopaedia). It should be remembered too, that such changes of status were of very common occurrence in those days. Whole tribes of Jews were, on more than one occasion, carried off into captivity, and kept in bondage by foreign kings and nations, so the sneer on this score is as absurd as it is groundless. Therefore, taking everything into consideration, the descent of the Holy Prophet Muhammad from Abraham is as proud and honourable as that of Jesus and of all the Israelite Prophets that preceded him.

Now, coming again to the question of Abraham's sacrifice, there are two facts that decide it in favour of Ishmael, and, for that matter, in favour of the Holy Prophet Muhammad, and these facts, being historical, are the most decisive of all. The first is that the sacrifice was not commemorated by the Israelites in any of their festivals, whereas the Arabs have been celebrating it throughout the ages. It is for this reason, and not by way of any compromise with pagan rites, as is suggested by some hostile critics, that the Holy Prophet Muhammad did not
abolish this annual festival at the Ka’bah. May Allah save us from the harm intended by these insinuators!

The second fact is that God’s command to Abraham for sacrifice was never fulfilled in the life of Isaac.

Let me make this argument a little clearer. All are agreed that this command of God to Abraham was to test his faith and obedience; but, as we know, trials and tests are not objects in themselves, but only precursors of some coming achievement. God has certain purposes to fulfil through His obedient servants; certainly He does not hold mock trials of the faithful. If he ordered Abraham to sacrifice his son, He must have had some purpose for it — He must have meant it. But the fact that just in the nick of time God prevented Abraham from actually slaughtering his son, shows that He wanted the sacrifice in some other way — a way that would prove of some real good to the world. As a matter of fact, the Qur’anic version of the story helps us very much in understanding the situation more clearly. While, from the Biblical version, it appears as if the order for sacrifice was a direct and a positive one, the Qur’anic version of the story is that Abraham proceeded to sacrifice his son in that way on the basis of a dream, "O my son, surely I have seen in a dream that I should sacrifice you" are the words ascribed to him, and as is well-known, dreams are as often as not fraught with ambiguity. So, according to the Qur'an, Abraham's attempt to sacrifice his son by means of a knife was on the basis of his own interpretation of a Divine commandment, as given through a dream. God's interposition to prevent this act showed only that Abraham's interpretation was wrong. The commandment, nevertheless, stood there for fulfilment. In the case of Isaac, we do not find that this order ever found fulfilment in any incident of his life; in that of Ishmael, however, an incident actually took place which called
forth a similar spirit of sacrifice on the part of Abraham, when he had to exile this son for life, together with his mother, ostensibly to save them from the anger of Sarah who had grown jealous of them, but really for the fulfilment of a great Divine purpose which was beyond the comprehension of the human mind at that time. The Qur'an hints at this when it says:

"And We ransomed him with a great sacrifice" (37:107).

Surely, a ram could not be considered a great sacrifice! Evidently, it was the exile of Ishmael that is hinted at here; and no such occasion for Abraham's sacrifice of filial affection is known to have arisen in the case of Isaac. So this seems to provide a most conclusive proof that it was Ishmael, and not Isaac, who was offered as a sacrifice to the Divine pleasure.

And here you may ask, what purpose was served by having Ishmael exiled in that way? What good did it bring? I have almost answered this question already, when describing the importance of the Ka'bah. Yes, if the rise of the Holy Prophet Muhammad saved human culture and human morality at a very critical point of its history, and if, again, the religion of the Holy Prophet Muhammad promises this present one-sided civilization of ours a haven of safety from the storms of lust, passion and jealousy, as it is undoubtedly doing at present, then the migration of Ishmael to the wilderness of Arabia was most certainly of huge consequence for the welfare of humanity. As for the question whether the separation of the Ishmaelite branch from the main community was necessary for this purpose, that too has an opposite reply, but this is neither the time nor the occasion for its detailed discussion, since it pertains rather to the domain of sociology. Yet a word or two may not be out of place. An old and unbroken tradition tends to make a nation arrogant and proud. The Jews were given the
oldest tradition, and hence their arrogance accumulated beyond all measure, and had become so hard and ingrained that a master mind like Jesus, who tried to soften it with humility and charity, had to pay the price of his adventure with his blood. On the other hand, civilization is, in certain of its aspects, a disease that saps the vitality of a nation, and the Jews were the oldest civilized nation in the world. Divine wisdom had it, therefore, that the Ishmaelite branch of Abraham's descendants should be cut off, for a length of time, from the principal tradition of that race and should be allowed to lapse into a state of semi-barbarism, so as to render it fit to receive the final and universal message of God to humanity.

But apart from the theological, traditional and even historical values of this incident in Abraham's life, which is being celebrated today all over the Muslim world, has it any lesson for us in the present state of affairs? That is the question we should discuss, next and the answer is "Yes". Abraham's sacrifice has a message — a great message — first, for the whole civilized world; secondly, for those of us who are born Muslims; and thirdly, for all who have newly embraced this faith, as a matter not of national culture, as is the case mostly with us born Muslims, but of conviction and realisation.

To the world at large, its message is that virtue never goes unrewarded, that real virtue consists of sacrifice, that it is the sacrifice of the present and the near that can assure all future and ultimate felicity and success. If you analyse the nature of the present world crisis, its causes will reduce themselves to two, namely, that far more emphasis is being laid on the assertion of rights than on the need for sacrifice, and secondly, that too much devotion is given to the near and the present, at the cost of the distant and the future. I am not a politician, and so I refrain from a discussion of prevailing
political and economic conditions, but I venture to say that these two mental diseases do undoubtedly furnish the psychological causes for the present cataclysm.

To the born Muslims its message is — Do not love the physical life of your sons too much. Your sons must be brought up, if you are Muslims, in such a manner that they be of service to God and humanity. I am afraid this has not been the case for a long time. Our children are being trained mainly with a view to worldly prosperity. The best brains of the Muslim world are being exploited in the universities of Oxford and Cambridge, of London and Edinburgh, of Paris and Berlin. Do we care to employ any of these brains for the proper understanding and the preaching of Islam? Do we even think of making some of their possessors saintly characters, like Abdul Qadir Jilani, or spiritual like Ibn al-Arabi, or scholars like Ghazzali? Yet do we not feel the need among us for dozens and scores of Khwaja Kamal-ud-Dins and Sulaiman Nadvis, Amir Alis and Iqbal, Shaikh Abduhs and Shakib Arsalans, Rashid Razas and Said Vales, while there are hundreds of Sales and Rodwells, Muirs and Margoliaths, Zwemers and Stanley Joneses, to the fore and in most unwelcome evidence?

Listen to the voice of Abraham! How clearly enough it comes to us across the ages! It denounces our conduct in the face of the dangers by which Islam is surrounded. It demands of us that we should sacrifice the best of our sons at the altar of Divine Service, and not altogether at the altar of Mammon.

To our new brethren in the fold, the message of Abraham is this, that the physical connection with one's children should be sublimated into a spiritual connection. The father loves the son, and the son loves the father, but this love is transient as it is based on physical connection. One can, however, turn this
love into an eternal one, by sublimating it into a spiritual love. In so doing, one has to give to the son the message of truth, of service, and of sacrifice, and if this is given in the right spirit and with a spiritual boldness, it is most likely to receive a response from the son; and when that response comes from the son, the bond of the flesh is supplemented by the bond of the spirit, which is imperishable. I know that it is altogether unusual and unfashionable in "modern circles" to admonish children on matters religious, but the demands of truth are no respecters of either fashions or customs. If you truly love your children, give them the best that you have, — and what is dearer to you than the truth that you have found — the truth that has revealed to you the life eternal?

Abraham thought that the cause of truth demanded the slaying of his only son with his own hands, and straightway he set himself to perform this, the hardest of all tasks. Later, he was required to exile the same son for life, — and this also he did without hesitation or murmur. And we all know how this spirit of sacrifice was rewarded by God. It was rewarded with the rise, from the progeny of Ishmael, of the great world religion called Islam. Let our brothers-in-faith show a similar spirit of sacrifice with regard to their children, and we shall see, as surely as the day follows the night, the rebirth of Islam in the not too distant future from this cold bleak island country of Great Britain. And what is more, when leaving the body of this flesh, at the time of what is called death, our brothers will have the glorious satisfaction of knowing that they are leaving behind in the world a heritage which is not only of the flesh, but also of the spirit, and that their accidental connection with their children by blood is going to be an acquired connection of the soul, that will abide for ever.
NEWS AND COMMENTS

The celebration of the annual Muslim festival of Eid al-Azha was held at the Shah Jahan Mosque on Saturday, 16th March, 1935, when over six hundred Muslims were united in prayers and thanksgiving.

The visitors began pouring in from 11:00 o'clock. The congregation stood up for prayers at about 11:45 am. They filled the marquee from end to end. All the Muslim Legations and embassies were represented — Saudi Arabian, Egyptian, Iranian, Iraqi, Afghan and even Turkish. A large number of Muslims, too, came from the East End of London.

The prayers were led by Maulana Aftab-ud-Din Ahmad, the Imam of the Mosque. After the prayers, the Imam delivered an instructive sermon dealing with the peculiarities of Muslim festivals, the occasion for the present one, the importance of the Ka`bah, the legitimacy of the Holy Prophet’s claim to be a descendant of Abraham, and the lesson of Abraham's sacrifice for the world at large. The sermon lasted for about half an hour. Next Mr. Bashyr Pickard gave a message to the congregation. Mr. Habibullah Lovegrove also spoke for a few minutes on the need for a more vigorous propaganda for Islam in this country.

The news of the dastardly attempt on the lives of King Ibn Saud of Saudi Arabia, and of his son, the Crown Prince Emir Saud, while they were performing a sacred duty at the Ka`bah on the previous day had sent a tremor of horror throughout the Muslim world. It was very much in the fitness of things, therefore, that Imam Aftab-ud-Din Ahmad, voicing the general feeling of Muslims, urged the congregation to join him in returning thanks to God for the providential escape of
one of the most beloved figures in the Muslim world, the attempt on whose life, continued the Imam, at such a sacred place, was the most sacrilegious act that could be imagined. Then at his request Lord Headley moved the following resolution:

"That the large gathering of Muslims assembled at Woking Mosque on the occasion of the Eid al-Azha expresses its deep sense of horror and indignation at the dastardly attempt on the lives of His Majesty King Ibn Saud and the Crown Prince of Saudi Arabia and wishes to congratulate them on their providential escape."

The resolution was unanimously passed by the congregation, and duly telegraphed to His Majesty. A copy of it was sent to the foreign as well as the English Press, and another copy was handed over by the Imam to the Charge d'Affaires of the Saudi Arabian Legation, who was present at the prayers at the Mosque.

The following message has since been received from the Royal Legation of Saudi Arabia in London:

"I am commanded by His Majesty King Abdul Aziz to convey to you personally and through you, to all the Muslims who attended the Eid prayers at the Mosque, his thanks for and appreciation of the noble sentiments which you have shown towards him." — Mahmood R. Zada

Eid al-Azha at Woking

"A large and distinguished gathering at the Woking Mosque on the occasion of the celebration of Eid al-Azha, among whom were the Persian Minister, Sir Hubert Stewart
Rankin, Count Grog, H.H. the Nawab of Tonk and their Excellencies the Charge' d' Affaires of Iraq and Saudi Arabia, adopted a resolution on the motion of Lord Headley, expressing the deep sense of horror and indignation at the dastardly attempt on the life of King Ibn Saud and the Crown Prince and congratulated them on their providential escape. The resolution was cabled to Mecca." — *The Times*, London.
EID SERMONS AT WOKING

EID AL-FITR SERMON - 1936
H.E. Sheikh Hafiz Wahba

On this happy day, the Feast of Breaking the Fast (`Id al-Fitr), the Holy Prophet of Allah decreed that the alms of breaking the Fast or *Fitrah* should be given to the poor and such of their relatives who need help. It was fixed at a measure of dates, barley, or raisins, the staple food of the country, and was due from all Muslims, slaves and freemen, male and female, small and great alike. Later Imam Abu Hanifa ruled that an equivalent sum of money might with advantage be substituted as the recipient was the best judge of his or her needs.

Our fasting does not profit God nor does our eating and drinking hurt Him, but when, in His wisdom, He decreed fasting, He did so not only in order that we may gain health of body and strength of will, but also as a spiritual discipline of the soul and a practical reminder to us of the sufferings of the poor, the pangs of the hungry and the privations of the destitute.

Would that rich Muslims remember that their religion has imposed on them certain duties towards the poor, and that on this day, when the houses of the well-to-do resound with happiness and joy, our poor brethren are in the greatest need for our help, kindness and sympathy. Alas! Too many people are so completely engrossed in themselves and in the pursuit of their interests and pleasures, that they scarcely think of anything or anybody except from their purely selfish point of view. They, as the Qur'an says, "are those whose lives have been lived in vain". There are those, however, who take it upon themselves to help the poor, aid the weak, succour the
distressed and alleviate the sufferings of the afflicted. They feel that their happiness cannot be complete unless they manage to introduce a ray of happiness in the houses which have been deprived of it. These are the true Muslims. They are those who love God and whom God loves. In the Qur’an we read:

"Hast thou seen him who belies religion? That is the one who is rough to the orphan and urges not feeding of the needy. So woe to praying ones who are unmindful of their prayers. Who do (good) to be seen, and refrain from acts of kindness. (ch. 107).

It is also stated in Bukhari on the authority of Ibn Umar that the Holy Prophet was asked what was the best part of Islam. To this he replied, "To feed the poor and treat kindly those whom you know and those whom you do not know."

The greatest blessing which God has bestowed on the Holy Prophet after that of the unity of the Godhead is that He made Muhammad (peace and blessings of Allah be upon him) instrumental in uniting the Arabs into one nation bound together by the ties of spiritual brotherhood after they had been split asunder by disunity, strife and civil war, which rendered them subservient to the surrounding countries. Thus, it was as if God had created anew the Arabs and all those nations which accepted the religion of Islam, for they went forth carrying the standard of learning and civilisation and left behind them wonderful pages of history to testify to their unequalled greatness and glory. God says:

"And hold fast by the covenant of Allah all together and be not disunited. And remember Allah's favour to you
when you were enemies, then He united your hearts so by His favour you became brethren" (3:102).

And the Holy Prophet said:
"A Muslim is the brother of every other Muslim. He must not either harm or despise him."

And again:
"A Muslim is he from whose hand and tongue people are safe."

"No one among you can really believe until he wishes for his brother what he wishes for himself."

This is what God and His Holy Prophet say about the unity, solidarity, and brotherhood of Muslims, but unfortunately many of us are completely oblivious of the strong religious bond which, but for our neglect of it, would make of us a powerful and respected body assured of success. Whenever we think of this unhappy state of affairs we look to our educated young men assembled here today to set the example and give the lead and work to bring all Muslims together and lead them to their old greatness.

Allah said:

"Allah has promised to those of you who believe and do good that He will surely make them rulers in the earth as He made those before them, rulers and that He will surely establish for them their religion, which he has chosen for them, and that he will surely give them secrurity in exchange after their fear." (24:55)
Having spoken thus, I pray to God to forgive you and me and all Muslims and call on you to pray for His forgiveness, for He is the Forgiving, the Merciful.

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NEWS AND COMMENTS

The Eid al-Fitr, at the Shah Jahan Mosque took place this year on the 27th December, 1935, so that one of the two great annual Muslim festivals followed two days after the great Christian festival of Christmas. Falling on a Friday, it gave occasion to two distinct religious ceremonies taking place at the same time at this Mosque — the annual Eid al-Fitr ceremony and the Jumu‘ah or Friday prayers.

At the request of the Imam, His Excellency Sheikh Hafiz Wahba, the Saudi Arabian Minister to the Court of St. James, led the `Eid Prayer and followed it with a short sermon.

In the course of the lecture the less considered side of abstinence from indulgence in physical, not to say carnal pleasures, was emphasised. It is not necessary to be versed in either science or psychology to acknowledge both the physical and the spiritual benefits accruing from such restraint, and they have been admitted even by hostile critics of Islam. These are the more obvious benefits deriving from sustained abstinence; but though they are of high value, they cannot be said to have any social value, for they are confined to those who are faithful to this Institution, in that they develop powers of self-restraint in the individual himself. In short, their function is limited to the sterner virtues of human nature; but the glory of Islam, as it is reflected in the institution of Fasting in Ramadan, is enhanced when one brings to mind the fact that, by virtue of
actual experience of the pangs of hunger, the feeling of pity and sympathy is engendered in the true believer.

The multiplicity of sects in Christendom has reduced the condition of England, from a religious point of view, to that of Persia at the time of the Muslim invasion. One result of this is that some thinking Englishmen, appreciating the solidarity of Islam, have embraced that religion. Hence the Imam exposed the recent attempts to find sects in Islam and showed how the Qur'anic revelation left no room for difference of opinion in the fundamentals of religion, by exhaustively defining the position, the creed and the practices of the Islamic Faith. What have been taken for sectarian differences have been only differences of opinions on minor points of interpretation.

The latter point was very carefully explained by the Imam, and in elucidation of his assertion he quoted the following verse from the Holy Qur'an:

"He it is Who has revealed the Book to thee; some of its verses are decisive — they are the basis of the Book — and others are allegorical. Then, those in whose hearts is perversity follow the part of it which is allegorical, seeking to mislead, and seeking to give it (their own) interpretation..."etc. (3:6).

It is such portions of the Holy Qur'an that are more or less of a mystical nature that have led to divergence of interpretation; those which deal with the doctrines and practices of the religion are decisive, and hence they leave no room for discussion. The divergence of interpretation referred to, by the way, has been serving a good purpose, for it has repeatedly happened that what originally was a protest has in due course become embodied in the general opinion of the Muslim world.
The message of the lecture was that Islam should show itself as one and indivisible by its devotees and having one common basis for all their beliefs, namely, the text of the Holy Qur'an.

Representatives of the Egyptian, the Iranian and the Iraqi Legations were present at this Eid al-Fitr. In addition there were present: Dr. M. R. Zada; Mrs. Khalida Buchanan Hamilton; Sir and Lady Abdul Qadir; Sardar and Sardina Ikbal Ali Shah; Dr. and Mrs. Shakir Mohammadi, Mr. and Mrs. S.A. Latif; Syed Altaf Hussain; The Dewan Sahib of Mangrol, Mr. Siraj-ud-Din Piracha; Professor Abdul Aziz Puri; Syed Saeedullah; Mrs. Amina Fleming; Captain A.F. Mohsin Ali; Sheikh Abdul Hamid, the Artist; Rustom Ali Halibi; Mr. A.A. Daoud; Mr. H. S. Faruki; Mr. Karim Bakhsh Lakhesar; Mr. Sardar Bahadur, Syed A. Karim; Mr. Kasim Lekhi; Mr. Soliman Pocchi; Sheikh Jalal Quraishi; Mr. S.Z. Shah; Mr. M. A. Rashid; Sheikh Manzoor Qadir; Mr. Omar Flight and Dr. Abdul Hamid.

— A.A. Baig
"And for every nation We appointed acts of devotion that they might mention the name of Allah on what He has given them of the cattle quadrupeds. So your God is One God, therefore to Him should you submit. And give good news to the humble, whose hearts tremble when Allah is mentioned, and those who are patient in their afflictions, and who keep up prayer, and spend (benevolently) of what we have given them. And the camels, We have made them of the signs appointed by Allah for you — for you therein is much good. So mention the name of Allah on them as they stand in a row. Then when they fall down on their sides, eat of them and feed the contented one and the beggar. Thus have We made them subservient to you that you may be grateful. Not their flesh, nor their blood reaches Allah, but to Him is acceptable the observance of duty on your part. Thus has He made them subservient to you, that you may magnify Allah for guiding you aright. And give good news to those who do good (to others)" (22:34-37).

As you know, this gathering of ours is a replica of the world-gathering of Muslims about this time at Mecca on the occasion of the Hajj, or Pilgrimage, which every Muslim, man or woman, given the means, is expected to undertake at least once in his or her life. Although it merely commemorates an important incident in Jewish history, namely, the attempted sacrifice by the Prophet Abraham of his first-born son, Ishmael, it has come to be regarded as one of the standing institutions of Islam — nay, one of its five pillars. No doubt, there is a great
traditional significance in the observance of this day for our Chief, the Holy Prophet Muhammad, is a direct descendant of the sacrificed person, Ishmael — but, as it stands today — it has attached to it more than a mere traditional significance. It is the final item in the programme of Muslim socio-religious life for unity and brotherhood between the races and nations of the world.

It is generally known, but seldom appreciated, that the Muslim national life is theocentric. All our actions have their origin and end in God. We are supposed to derive all motives and emotions for our actions not from the scattered phenomena of physical nature, but from that single undercurrent of moral purpose that gives them unity in the midst of diversity. In the course of our ceaseless endeavours for self-preservation and self-realisation, we touch this soul of unity every now and then in spirit, individually, and try to realise it in the midst of our material surroundings. That is the significance of our Muslim congregations five times a day, of the weekly congregational prayers in the big central mosques, and finally, of the world-gathering of Muslims at Mecca every year. The races and nations of the world repair repeatedly to Mecca to realise the Unity of the Godhead and of the human race. Yes, "repeated repairing" — that is the meaning of the word "Hajj" which is translated in English as Pilgrimage. But this day of the Hajj is also called Yaum al-Nahr, or I'd al-Azha, the day or the Festival of Sacrifice or Sacrifices. For over 13 centuries, believers in every walk of life have been repairing there irrespective of convenience or inconvenience, leaving behind them their country and their pleasant homes which are in most cases far more attractive and pleasant, from the physical point of view, than the hot, sandy deserts of Arabia. And more than that overwhelming majority of them cannot speak the language
of Arabia. Most of them spend on this journey all the savings of a life-time which, in the eyes of non-Muslims, should, instead, afford a comfortable living at the fag end of one's life. And lastly comes the sacrifice of all human vanities. And above all, dress, the symbol not only of national but also, as we know, of economic distinctions, has to be discarded, excepting a uniform of an unsewn piece of white cotton cloth for one and all, making the great one with the small, the rich one with the poor. A great sacrifice indeed. All these sacrifices the believers have to undergo on that day. No wonder it is called the day of Sacrifice, or the Festival of Sacrifices.

But, says the sceptic, animals are sacrificed on that day as well. Numerous camels and cows and sheep are slaughtered at Mecca and all over the Muslim world. Yes, that is true. But this is only a secondary aspect of the Festival. As we know, the origin of the Festival lay in the test of that great believer — Abraham — on the question of sacrifice — the sacrifice of a thing that was dearer to him than his own life; and all the affairs connected with its observance at Mecca, as I have just now shown you, are matters of great sacrifice. Compared to this example of Abraham, and these enormous sacrifices of the believers, the killing of a few animals is nothing. The eating of animal flesh is an everyday matter for the vast majority of civilized humanity. Even among those communities in which animal food is forbidden, individuals indulging in this food are getting more numerous every day. As a community we are not pledged to abstention from animal food, although meat-eating is in no way an essential part of our religion. And this policy of meat-eating has been adopted by us not without scientific grounds. Food certainly plays a considerable part in the formation of character. It is not without reason that animals eating meat dominate over animals living on vegetables. And
most assuredly, certain traits of character are associated with each of the two kinds of food. Qualities such as meekness, humility and forbearance are, as is well-known to all, to be found in the vegetarian animals, whereas valour, courage, adventure and their likes are the characteristics of the meat-eating animals. And, because perfection of human character lies in a harmonious blending of both these types of qualities, it seems only necessary, from the moral point of view, that a perfect man should have both these kinds of food. Besides, it was not merely by chance that Nature provided us with canine teeth.

Thus, in company with other nations of the earth, past and present, those that have been great materially, and those who, like the Jews, have created a long history of spiritual achievements, we Muslims have been eating meat. We eat meat throughout the year and a countless number of animal lives must be taken every day to provide this huge nation, let alone other similar huge nations of the earth, with the requisite amount of meat.

As for those who do not use animal food, even they cannot ascribe a higher purpose to animal life than its subservience to man. By their treatment of these animals, they only show that the highest object of lower animal life is to live and die for human existence. The argument of cruelty is a superficial one. This is not the occasion for any lengthy discussion. Suffice it to say that, like all other words expressing our moral actions, it is a relative term, resting on the nature of the circumstances under which a thing is done, as also on the result of the action. A man killing another man for private reasons is regarded as cruel by all. But when the murderer, in his turn, is hanged by the order of the Court by the hangman, this hanging is never called an act of cruelty, for it is done with
a higher object in view, namely, the safeguarding of human lives from the outrages of human spite and anger.

Coming now to the question of the slaughter of animals — this is done by us every day, and it is difficult to say whether we and the followers of other sister religions always keep within bounds in doing so.

It is necessary to observe here, that Islam is opposed to the killing of animals for luxurious dishes; it wants us, on the contrary, to keep within the minimum limits of necessity. Thus, when on the occasion of the Hajj, or I'd al-Azha, we slaughter animals, we are doing an act which is an every-day affair. It is repeated on this occasion just to impress upon our minds an important truth about our existence. Pilgrims have assembled for the Hajj at much sacrifice, an amount of sacrifice in a spiritual cause which it is difficult for an outsider even to begin to appreciate. But is it enough? That is the question which our minds ask us when we have finished the rites. We even say, "Here am I, my Lord, at Thy service". But do we realise the full significance of this avowal? Behold! Before our very eyes the slaughter of animals takes place, — a scene that forces upon us the greatest law of existence, namely, that the lesser existence must be sacrificed to the greater existence. Can a thoughtful mind escape the impression of this serious lesson? Can a mind worked up to a high pitch of spiritual emotion, as the mind of a pilgrim surely is after the long course of experience preceding the Pilgrimage, remain impervious to the huge significance of this great truth? We have not created these animals — nay, we have no manner of real control over their lives and their existence — and yet without a murmur they give every moment of their lives, and finally lay down these very lives to maintain us in our existence, simply because ours is the
higher form of life. How much more complete and willing should be our sacrifice in the way of Allah, Who is the Author of our existence, and without Whose support we could not live even for a moment? Yes, nothing less than life itself with all its desires and emotions, can be a befitting sacrifice in the way of our Beloved Master. But it is not in any intellectual or emotional perception of a philosopher or a poet that this truth is to be realised. Religious perception is, indeed, far deeper than that. It goes straight into the core of human consciousness, whence moral actions proceed.

If Muslims commemorate the sacrifice of Abraham, if they strive to have a vivid perception of the extent of sacrifice which their objective entails, by holding before their minds the significance of sacrifice in the lives of the lower animals, they have to go very deeply into their own nature to see if the feelings of the occasion have reached the bottom of their consciousness. A nation or an individual that has gone as deeply as that cannot lead an indifferent and epicurean life. Once this realisation comes to us, arrogance of all kinds vanishes from our minds; our spirits are humbled, and we achieve the object of our existence — Islam, or submission to the Creator — to the moral will behind the Universe. It is this transformed state of our soul that the Qur'an refers to when it says: "And give good news to the humble". But submission is only a negative state of the soul under this impression. When our souls have submitted — in other words, when we have renounced our waywardness, and have submitted ourselves to the moral handling of God — we realise, on the one hand, how helpless we are before the realities of life, and on the other how strong and perfect is our Beloved Master. When we feel this, our hearts tremble as they tremble before nothing else in the world. This trembling, of course, is not the outcome of a fear
of punishment, as some who are spiritually blind suggest. It is, on the contrary, the trembling of a mind face to face with a tremendous reality and responsibility. After all, we are not to behave as the spoilt children of "our Father in Heaven", as some unfortunate religious communities have done. Responsibility is the soul of our religious life, nay, it is the soul of all real existence. So our hearts do tremble, and should tremble at the remembrance and realization of God, and His hold over and control of our existence. I wish the rest of humanity had realised this great truth. I wish it were further realized that all real morality has its origin in this humility and apprehensive amazement of the human mind in the presence of God, and that all the rest that passes for morality is only another name for vanity that breaks out in horrible reactions every now and then.

By the magic touch of this awe, Prayer turns from a dire necessity to a pleasurable adventure, defying all temptations that the world can offer, and all oppositions which material forces can bring together.

Much nonsense has been talked about the love of God for man. In the Qur'an, also, the preponderant attributes of God are Beneficence, Mercifullness, Compassion and Love. Ever and anon the Book draws our attention to these Divine attributes to inspire us with hope and confidence about our future. But, unlike some other religions, Islam recognises the supreme spiritual fact of man's absolute dependence on God. It knows that, as created beings, we cannot be independent of the Creator at any stage of our existence. Our destiny has to be guided, and our conduct regulated by the loving hand of God. And guidance presupposes authority and control. One who has any real knowledge of the spiritual development of human nature cannot
deny this aspect of our relation with God. Shocks, disappointments, disillusionment and like experiences of a progressive mind, indicate that much of our advancement depends on the recognition of certain clearly defined paths, aberrations from which are fraught with grave consequences to our very existence. Thus, while the Qur'an impresses on the minds of the believers the fact of God's love and concern for us, it also wants us to lift up our souls towards Him, and to be continuously wakeful, so as not to slip back to spiritual unconsciousness, the depths of which are as enormous as the heights of enlightenment are spacious.

Thus, when a man is enabled by the Divine Light to see and realize this critical position of the human soul, but cannot help but be thrilled by the stupendous possibilities between which he has been lying. An extreme perplexity overtakes him, and he runs towards God as a child frightened by a fearful thing will run towards its mother. It is the recognition of this supreme fact of our spiritual existence that gives awesomeness to the conception of Divine Love in a Muslim's mind. And I assert again that this feeling of anxiety and concern is the only factor in our spiritual outlook that can keep our social morals steady. It is the only element in our character that can create that humility of spirit in our mutual dealings which alone can bring peace to the world. We are living under a civilization resplendent with external grandeur, but productive of an equal amount of complications in the social life of humanity. And who will deny that this is because arrogance is the soul of this civilization? It is, indeed, paradoxical that a religious community pledged to a personality that is supposed to be all meekness and humility, should be responsible for the making of this civilization, which has assertion as the watchword of its life! Yes, it is the spirit of assertion and imposition that have
been ruling the minds of the Christian nations at the present moment. The actions and reactions of this spirit have, to our great misfortune, been making this world of ours, not so much an abode of peace, as a pit of fire. Jealousy, hatred and greed have come to be the basis of our feelings towards one another, and if anything is still holding us together, it is the instinct of self-preservation. The spirit of sacrifice and love, the slogans of Christianity, is nowhere existing today in the midst of our social existence. None of the different Movements that have been launched in the West within recent times for the bettering of our social conditions has had humility as its spirit. Capitalism, the product of the theory of Individualism, its reaction in the shape of Communism, and the counteraction of this in the shape of Fascism, have all at their back the spirit of arrogance. It will not be an exaggeration to say that arrogance is the spring of our modern civilized life. No keen observer can miss this trampling of the spirit of the average modern man. The intoxication of animal consciousness had never before in history reached this staggering height. When one sees all this one cannot help feeling sorry for that humble preacher of Nazareth under whose name this huge arrogance is passing.

But I make bold to assert that this anomaly is due to the central confusion in Christian Theology, where love of God is taken to mean the doting of a fond father, whose only hope of the son's coming back to his senses lies in his own mortification. If God were what such theology would have us believe, He might be an object of pride for a nation of arrogant votaries but He could, by no means, be a comfort to the weak and the distressed nor a source of strength to the humble. If they had a real grasp of the subject, and could give a proper lead to European moral life, humanity would have been saved much trouble and much bitter experience. They would have been able to infuse humility into the minds of their fold; the
absence of which is going to prove this civilization of ours the most dreadful of all the civilizations that the world has ever seen.

Much capital has been made by these theologians out of the utterance of Jesus on the subject of resignation to the Divine Will; but is there any effort on their part to realize the spirit of Jesus in the midst of their social lives? Have they any institutions through which they endeavour to mould their social life on the lines of the precepts of the noble Prophet of Nazareth? Have they, after all these 2,000 years' training, succeeded, even partially, in approaching the Divine Will? Is it not a fact that the followers of the Prophet of Islam have, in the meantime, exhibited a far nobler spirit of resignation to the Will of the Creator? Is it not also a fact that the Divine Will is better realised in an average Muslim's outlook on life than in that of a highly developed Christian mind? Yes, if the indications of the Will of God are humility and brotherly feelings towards one another, Muslims are certainly nearer to Jesus than are the people of Christendom.

A religious community that has no better social achievement to claim than race-arrogance, international jealousy and colour prejudice should better not refer to the example of Jesus in the matter of resignation, especially when the history of the Muslim peoples is before them.

But no more of this criticism of others. I have indulged in this much of it only by way of self-defence. In fact, a little criticism of others is at times helpful to ourselves, in-so-far as it saves us from being diffident about ourselves. Now, turning the searchlight of the principles under discussion to our own affairs, the first question we should ask ourselves is — have we
realised the Divine Will to the extent that we should? Have we sacrificed ourselves to the Will of our Creator in the way He expects us to, in view of the lesson of sacrifice as imparted by this Festival of `Id al-Azha, celebrated every year? Have we sincerely been following the example of sacrifice as it is set forth by the ancestor of our Prophet — Abraham?

I should be failing in my duty if I did not point out to you that what little virtue is left to us as a community, is not the result of any striving on our part, but entirely because of the religion that we have adopted — a religion that simply forces these virtues on its followers in spite of all their shortcomings.

For ourselves, under the pressure of foreign influences, and, so far as religion goes, alien influences, we appear at this moment to be extremely oblivious of the spirit of our religion, as also of the significance of its practices. For one thing, we can scarcely now comprehend the extent of the sacrifice that both our Creator and His creation expect from us. In these days, humanity, more especially the Western section of it, is confronted with some very difficult problems, mostly of a social and economic nature. There are fearful differences and hatreds on this account. The feelings of the peoples appear to be entirely misguided and their intellects befogged. All this for want of correct data for thinking and an enlightened guidance to the feelings of the nations concerned.

On the other hand we know it as a fact that, although we are off the rails in many directions, the Qur‘anic guidance for our social life has nevertheless been keeping us on the right lines of perception and thinking with regard to these very questions which have been causing such confusion in the Western countries.
But are we inclined to exercise our minds along these lines? Are we trying to follow the feelings and the thoughts of the Western peoples — which, with all their defects, are based on sincerity of purpose — in order to drop helpful suggestions with regard to the errors that have crept into them? I know that this is a stupendous task. And here comes the question of sacrifice. It is a fact that politically and economically we are nowhere. We know this fact has seriously affected our physical and mental powers. We also know that we are forced to adopt certain courses of studies which are not only useless for the objectives of our religious lives, but are actually detrimental to the best interests of humanity, and even of those who force them on us, and that our comprehension of things that matter is consequently very much clouded. I have often complained of the exploitation of Muslim brains by the universities of the West, and I repeat it here to-day. I admit that this exploitation is in the natural course of things. But that does not absolve us of the huge responsibility that rests upon us as a religious community. "You are the best nation raised up for men" (3:109), announces the Qur'an in its majestic voice. If we believe in this declaration our spirits should know no drooping, our minds no faltering in the face of sacrifice. It is from among ourselves — ill-provided as we are with material resources — that the Muslim counterparts of Rousseau, Karl Marx and Lenin have to appear. It is no longer in the field of battle, but in the fields of emotion intellectually expressed, that we have to fight the forces of evil. The sacrifice of lives is no longer to be instantaneous, as in ages long gone by, but slowly and by degrees, leading by inches to the grave. We are not to follow the easy path of denunciation, but the difficult way of sympathetic correction of the Western mind.

The task is all the more difficult when we have none of the external glitter of material civilization and advancement.
We have, of necessity, to so kindle the fire of Qur'anic emotion in our hearts, as to be slowly but steadily consumed by it, not only mentally but also physically as circumstances demand. Let us always keep before our minds the example of animals slaughtered on this occasion, if we cannot comprehend the higher manifestations of sacrifice as exemplified by Prophet Abraham. Unless we have this orientation of our minds today we shall have missed the real import of the Divine commandment.

"Not their flesh, nor their blood reaches Allah, but to Him is acceptable observance of duty on your part. Thus has He made them subservient to you, that you may magnify Allah for guiding you aright. And give good news to those who do good (to others)" (22:37)

I do not know if I have been able to convey to your mind the full significance of this Festival of Sacrifices as held today, the 4th of March 1936. If I have not, may the Holy Spirit of Allah accomplish what I, His frail creature, have failed to do.
"And We revealed to Moses and his brother: Take for your people houses to abide in Egypt and make your houses places of worship, and keep up prayer. And give good news to the believers.'

And Moses said: Our Lord, surely Thou hast given to Pharaoh and his chiefs finery and riches in this world's life, our Lord, that they may lead (people) astray from Thy way. Our Lord, destroy their riches and harden their hearts, so that they believe not until they see the painful chastisement.

He said: Your prayer is accepted; so continue in the right way, and follow not the path of those who know' not" (The Qur'an, 10:87-89).

We are celebrating today Eid al-Fitr, or the festival of the breaking of the Fast. Fasting during the month of Ramadan, from dawn to sunset, is one of the five pillars of Islam and, God be praised, so many of us in this country, belonging to different races and countries, have been able to observe this sacred institution this year. Festival signifies some pleasure and happiness, but the world scarcely knows the nature of Muslim happiness. Our happiness today does not result from our having finished a period of restraint and starvation, nor does it arise out of a consciousness that we are able to exhibit a definite measure of forbearance. On the contrary, it arises out of our realisation that even the power to obey the ordinances of God comes from God. Even the slightest feeling of independence
from God savours of polytheism in Islam. The folly of egotistic consciousness has to disappear completely in the realisation of the Divine Unity. It is for this reason that we say in every Prayer: "Thee Alone Do We Serve, And Thee Alone Do We Beseech For Help".

"Alas! Christianity, while talking at length about the love of God, misses this all-important point concerning the spiritual self-realization of man.

So it is that our happiness and pleasure seek an altogether different mode of expression from the pleasure and the happiness of the other communities of the world. At the climax of all our joys, we cry *Allah’u Akbar* — "God is the Greatest" and the final expression of our feelings is in humble prostration. We are at our happiest in the year on the occasions of the `Eids, and we are asked to express that happiness by assembling for an extra prayer.

I have read to you from our Holy Book a passage which relates to the time of Pharaoh and the Prophet Moses. Remember, the Qur'an relates these stories not so much as facts of history but rather as warnings and assurances to its followers in the course of their spiritual struggles as individuals and as a nation. Do not for a moment think that the story of Pharaoh is merely a story of the past. The maxim that history repeats itself is far truer of the spiritual history of humanity than of its political history. We are, in fact, living in an age which has gathered and demonstrated to the full all those devilish tendencies which the human race has exhibited differently in different ages. It is, indeed, remarkable that the fate of Islam as a religion today is very similar to the condition of Judaism under the Pharaoh. We should not misunderstand the situation because there is no physical
persecution. It does not appear from the story that Pharaoh openly persecuted any Jew because of his adherence to the Jewish faith, or for obeying its ordinances. Even in their political subjection, the Jews were allowed such freedom in their religious observances as we Muslims of several countries have under one or other of the imperialistic nations of Europe. The religious persecution that necessitated the rise of Moses among them appears to be of an altogether different kind, as is shown by the verse I have quoted. It consisted of contempt of religion arising from an arrogance born of a material prosperity and accompanied by a pagan outlook on life. Pray, do not be deceived by the fact that current civilisation has the stamp of a revealed religion called Christianity. I affirm that this fact makes its paganism all the more dangerous for the people of religion. In spite of all its allegiance to Jesus and his religion, Christianity has inherited the traditions of all the pagan nations of old, and its contemptuous treatment of the only true religious movement has almost achieved its object, so that the soul of religion in the shape of Islam is indeed crying in its agony:

Our Lord! Surely Thou hast given to Pharaoh and his chiefs finery and riches in this world's life, our Lord, that they may lead people astray from Thy way.

This contemptuous treatment, we should remember, in the form of an undisguised opposition and then it is comparatively less dangerous. At other times, however, it comes in the guise of friendly and sympathetic admonition, and as such it is the most dangerous. An example of this insidious attack was recently furnished by the Weekly Illustrated of London. It wrote:

"Ramadan in the old days meant comparatively little sacrifice. The Bedouins slept all day long in their tents.
Nowadays, in a world not organised on Muslim lines, it involves a serious dislocation of the ordinary activities of life. Many, sympathetic to Islam, say that, in the modern world, the Fast is hardly practicable." — (Saturday, December 5th, 1936).

I do not know what the editor means when he refers to the Bedouins. Is the history of Islam the history of the Bedouins sleeping in their tents? One cannot help but feel sorry for an editor who does not know that, within one hundred years of the rise of Islam, Islamised Arabia was at "Granada on the one hand, and at Delhi on the other, glowing in life and vigour and the light of genius," and that Islam became the religion of very many nations of the world who, one after another, kept the torch of civilization burning for many centuries, when Christianity was the religion of nations, historically, unborn or defunct. Nor does the learned editor realise that the purpose of the fast in Ramadan is to keep the usual activities going in spite of hunger and thirst. It is only in this struggle that the object of fasting is achieved. This object, it is hardly necessary to remind you, is the subordination of the body to the mind. In usual circumstances, our mind follows the desires of the flesh. There is no real harm in the mind's attending to the necessities of the body, but then the body, as often as not, demands things detrimental to the growth and development of the spirit. Therefore, a training has to be received by which the mind learns to assert its individuality, and can control the body whenever it tries to override the mind. That being the object, it is not expected that any dislocation of the ordinary activities should take place. However, granting for the sake of argument that a slight dislocation does take place in the course of the struggle of the mind against the body, such a dislocation is far better than the unperceived, but enormous, dislocation that must be taking place as a result of our over-eating and over-
drinking, which is a common feature of modern life. It is certainly a thousand times better than that horrible dislocation which was brought about by the last Great War —, a result of the helplessness of the spiritual aspirations of man at the hands of the physical passions. Every European — German, French or English — knows that international warfare is a huge folly and a sin. And yet, when passions rise high, when geographical patriotism, — which is only a magnified desire of the flesh is aroused by jealousy or hatred, the beastliness of the national mind cannot be controlled by the idealistic sense of neighbourly duty. In view of this, is it not necessary that the nations of the world should follow a system like that of fasting in Ramadan that periodically gives training to the mind on how to overcome the storms of passion? Therefore, instead of our needing any sympathy from our Christian friends, they need all our sympathy for their not realising this great necessity in our socio-moral life. Indeed, this failure on the part of the Christian leaders of thought is all the more pitiful when we recall how Jesus, whom they regard as their Saviour, and whose personality is proclaimed by the Neo-Christians as the central point of the Christian religion, fasted for forty days before he started his ministry. In criticising the practice of fasting among Muslims, therefore, our Christian friends are evidently ridiculing the personality of Jesus. But who cares? As I have remarked, lip-allegiance to Christianity is only a mask behind which paganism is playing its dirtiest game of all ages. Had our Christian friends but known! But how long will this go on? Have we not been praying to God in the manner of the Prophet Moses for the last two centuries to save us from the temptations of this godless and soul-destroying civilisation? Has its deceptive brilliance not already created sufficient havoc in the ranks of the believers? Have its intellectual onslaught not paganised the minds of a considerable section of our rising generation? Have all our prayers then, been in vain? Believers
be of good cheer! When the darkness is at it deepest the sun is nearest to the Eastern horizon. Observe carefully, and you will find the idol of Western civilisation fast collapsing. Geneva, which imitated of, and tried to supersede Mecca as the centre of a world-fellowship of nations, has failed, and failed in a most disgraceful manner. Just as one feels ashamed to look at one's nude body, the nations composing the League of Nations are themselves ashamed of its failure. Meanwhile, that sacred League of Nations, of which the foundations were laid at Mecca by Muhammad, the Prophet of God, has been going from strength to strength throughout all these centuries, in spite of all the ups and downs in the life of the Muslim community. Indeed, it has received new vigour of late. After a brief lapse, the intelligentsia and the leading figures of the Muslim world have started taking an active interest in this, the most solemn of all institutions. And what is more, even the West has started sending its annual quota of pilgrims to this sacred assembly. Indeed, the time does not seem distant when the hub of human social life will again be transferred from materialistic Western Europe to spiritualistic Western Asia — the meeting-point of the three great continents.

If, however, the League of Nations was the political catch-word of this deluded band of world guides, its assiduously cultivated and developed science of economics was also a subtle move to divert the aspirations of man from heaven to earth. Social problems, it was claimed, were no longer to be referred to the unsensuous experiences of the spiritual life, but to the tangible appetites of the body for things which the physical world alone can supply. It is necessary to bear in mind that Muslims never neglected the study of this particular science, but it is true that it was not given one-tenth of the importance which it has acquired among the leaders of Western civilisation. The reason is obvious. Muslims never believed,
nor can they believe even now, that economics is the chief factor in our social relationship. They knew, as they know now, that there are far superior senses in man than the economic, and that an appeal to those senses is necessary, not only in the interests of our social life, but also in the interests of our very economic existence. For the ultimate solution to all social problems, therefore, they looked not downwards to the dark and dead earth, but upwards towards the brilliant and life-giving heaven. The fathers of this science in Europe did not, in the beginning, announce that economics was to replace God for purposes of worship, yet, when it reached its maturity, it announced for itself its own objective, and that in unmistakable terms. In spite of what the unenlightened may think of the attitude of economics towards religion, those who have followed the philosophy of that movement know well that its theory of life is the denial of the religious theory of life. It will be wrong to think, however, that Communism, or the science of Economics, originated the anti-God movement. I prefer to say that it was, the consummation of the pagan attitude towards life, the beginnings of which it is difficult to trace in European history. Perhaps it started as early as the conversion of the Anglo-Saxons to the Christian Faith. It was, in fact, a reaction to the oppressive and unwarranted demands of the Church on the normal capacity of the human mind. Nevertheless, if the pagan outlook on life attained its consummation in the philosophy of Communism, it also reached the point where all evils produced their own weapons of destruction. The weapon which has been produced by Communism, the one which has been threatening its own life is, as we know, Fascism. Thus the evil intention which was conceived against God by the so-called science of Economics has at last recoiled on itself. It has not harmed the votaries of God and religion half as much as the votaries of this so-called science. The beleagured cities of Spain, however horrible in their appearance, have,
nevertheless, a message for the believers from this point of view.

If, however, the political and economic sides of the civilisation passing under the name of Jesus Christ have exposed themselves in all their shamelessness, its socio-moral life has also reached an awful depth of shame and hypocrisy on account of the insincere lead given to it by a system condemned by its own professed standards. Jesus disdained all political power and glory. His kingdom was avowedly not of this world. Yet, almost from the beginning, the Church has been actively engaged in the acquisition of political power and glory, and the states of all the different countries of Europe have had to wage a ruthless war against it to curb its inordinate ambition. Shorn of all real power in the political field and devoid of any initiative, it has at the present moment the melancholy satisfaction of opposition and change — good, bad or indifferent. The same glaring inconsistency is to be found in the economic outlook of the Church. Although the Master had said: "It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God," the Church has always been found on the side of the rich aristocracy. Small wonder is it that, whenever there has been a rebellion of the "have-nots" against the "haves", the Church has suffered the same fate as the aristocracy of wealth. Let Muslims remember in thankfulness that, even if their aristocracy has at times been negligent of the mosques, their poorer sections have always clung to their religion with the greatest earnestness.

Equally untenable is the position of the Church in its attitude towards legislation. Every sensible student of the New Testament will readily admit that the exhortations of Jesus were never intended to form the basis of any law. All that the Master wanted was that the followers of the Jewish law should not be
contented with the observation of the letter, but should go deeper and observe the spirit of the law, also. Unfortunately, the Chruch missed the whole purport of the mission of the Master, and came to regard the law itself as a curse. Moreover, it tried to formulate laws on the basis of the very meagre guidance furnished by the sermons of Jesus. The legislators, therefore, had, of necessity, to draw upon pagan sources to make a practicable code of laws. What a disaster it has proved to the moral life of the people following these laws is well known to all serious students of the situation. On all points of social morality, the Church is found swallowing camels and straining at gnats. Take, for instance, the case of marriage laws. The Church is so inexorable on the matter of divorce that, with great difficulty, the State could allow it only on the grounds of misconduct. Further, even if the State would grant divorce, the Church would not marry a divorced person. As a result, the social atmosphere is surcharged with stories of misconduct, supposed or real. Strangely enough, although the Church is so furious against divorce, it seems prepared to condone any amount of sexual immorality, public or private. The Christian laws have no punishment for this most serious of all social offences. Indeed, the absurdity of this position has become so glaring that it has shaken the very shrine of conservatism and orthodoxy in this most conservative of Christian countries: I mean the Crown. The abdication of King Edward is, therefore, an event of great significance to us Muslims.

And what about the Church itself? Is it complacently carrying on with its hypocritical programme? We are glad to be able to see that the declaration of its spiritual bankruptcy has been forthcoming now from its own representatives. Only the other day, the ex-Dean of St. Paul's, Dr. Inge, told the world in so many words that he could not persuade himself to believe
that prayer could in any way interfere with the course of events. Indeed no clearer indication of the realisation by the Church of its own futility is needed.

So the Pharaoh of this godless Western civilization, with all his paraphernalia that has been sitting like a nightmare on the soul of Islam, is almost on the point of drowning. It is, indeed, an occasion for abundant thanksgiving as it brings a great and well-earned relief to the believers all over the world. Across this great deluge which is overtaking humanity, the followers of Muhammad can see the safe landing of the forces of religion and belief, escorted by the unfailing teachings of the Holy Quran. It is, indeed, the most thrilling point in the history of our religion. The import of the Divine assurance, Therefore continue in the right way, was never before as clear to us as it is today. We feel like crying out in spiritual zeal: God is the Greatest! God is the Greatest! There is no object of worship except God! God is the Greatest, and to God is due all praise!

Is this all that is required of us believers at this the greatest turning-point in our history? Should we be content with the sense of safety that the impending collapse of this soul-killing civilization affords? I am afraid that would be the greatest misunderstanding of our position in relation to humanity. We must recall that it was at the time of a similar crisis of world-civilization that Islam took its birth, and that this religion undertook to collect the dying germs of civilization from all over the world, and, nursing them back to life, safely escorted them through the stormy times of the Middle Ages, during which this very religion of Christianity had been upholding ignorance and superstition and ruthlessly crushing everything that was likely to foster enlightenment and scientific thought in the minds of the people.
Now that the selfsame civilization is once more in danger, it is for Muslims to form themselves into a salvation corps, as before, and to come to its rescue with all their spiritual resources. The responsibility of Muslims was, indeed, never as great as it is today. Their spiritual powers are going to be put to the crucial test. They have to act as the builders of a new world out of a huge mass of wreckage. It is necessary, therefore, that we make our houses, to use the words of the Qur'an, places of worship, in a manner that perhaps we have never done before.

I cannot emphasize too much that the future of humanity will depend on the amount of spiritual energy we shall have stored in our minds. Thus, it is very pertinent that we ask ourselves in all seriousness how much energy we have stored during this sacred month of Ramadan, which saw the start of the Qur'anic revelation, and to celebrate the end of which we are assembled here today.

NEWS AND COMMENTS

The festival of Eid al-Fitr, marking the end of the month of Ramadan, was celebrated at the Shah Jahan Mosque, Woking, on Tuesday, December 15th, 1936.

As usual, nearly every member of the Muslim community in England had been informed several days beforehand of the Eid day. This enabled Muslims from different parts of the British Isles, representing various classes, races and countries, to congregate at the Mosque at Woking on this auspicious occasion.
Special trains from London soon began to bring the devotees, many picturesquely and colourfully dressed, to their destination, and the faithful began to assemble in groups on the rich carpets spread in the large electrically-lit and well-heated marquee on the lawn of the mosque grounds. Here were fezes in shades of red, top-hats, soft hats, turbans, caps and astrachan hats, gorgeously covered robes and graceful saris, lounge suits, frock-coats and even "plus fours". Here were English Muslim ladies and gentlemen from different countries of the British Isles, representatives from Turkey, Iran, Russia, Nigeria, Egypt and India. Here were they all, rich and poor, ready to unite in prayer to Allah, and to prostrate themselves as one before the Almighty, testifying to that vast and all-embracing spirit of brotherhood which is Islam's unique and peculiar gift to mankind.

It was indeed a demonstration of the common fraternity of mankind, unique in this land where not only political and social differences but also religious sectarian schisms are rife.

It might well be asked why the Eids at Woking are usually a success. The reason is that the Eid festivals at Woking whether the weather is dull or bright, always provide in their English setting a picturesque and an instructive feature, not only for the English Muslims but also for those from afar who are away from an Islamic atmosphere and tradition. For here, though it be for only a brief spell, they experience again the home-life of Islam.

It is no exaggeration to say that, with the exception of the Holy City of Mecca, nowhere but at the Woking Mosque is there presented the opportunity of seeing as many different nationalities assembled and united by the sole bond, the bond of Islam — the religion of peace and amity.
Among those present were His Excellency Sheikh Hafiz Wahba, the Saudi Arabian Minister, His Excellency Sayid Ali Jawdat, the Iraqi Minister and Madame Ali Jawdat; Ameer Adel Arsalan; Sir Raza Ali, Agent-General to the Government of India in South Africa; Sir and Lady Abdul Qadir; Sirdar Bahadur, Sirdar Mohan Singh; Hadja A’isha Fitzwilliam; Mr. Rama Rau, Deputy High Commissioner for India; Lady Baker; Mr. and Mrs. De Yorke; Colonel Qureishi; Captain W.D. Peckham; Mr. M.Z. Ali Reza; Rev. S. R. Bawtree; Mrs. N. Chawortn Musters; Dr. M. R. Zada, Mr. Ghory; Dr. Muhammedi; M. Bashyr Pickard; Mrs. Shakir Muhammadi; Mr. Abdul Qadir Khan and Dr. Ahmad.

—Khwaja Salah-ud-Din Ahmad.
"And who forsakes the religion of Abraham but he who makes a fool of himself. And certainly We made him pure in this world and in the Hereafter he is surely among the righteous. When his Lord said to him, Submit, he said: I submit myself to the Lord of the worlds. And the same did Abraham enjoin on his sons, and (so did) Jacob: O my sons, Surely Allah has chosen for you this religion, so die not unless you are submitting ones". (2:130-133)

The Lord be praised that so many of us have assembled here today to celebrate the Eid al-Azha or the Festival of Sacrifices! It is the greater of the two official festivals in Islam. It is celebrated not only by the millions of Muslims scattered all over the world, but also, in a centralized way, at Mecca — the one great centre of absolute unity for humanity — in the form of the Hajj or Pilgrimage. Thousands of our brethren in the faith, from East and West, North and South (black, white, brown and yellow), have assembled today in that city to testify to the unity of mankind under the unity of the Godhead. It is pleasing to reflect that the white races of the world who have for a long time been opposed to Islam, have, of late, been sending their quota to this world assembly of believers. This is one of the happiest signs of the times, for which we must be grateful to God. Let us lift up our souls in response to the feelings swaying the minds of this international spiritual gathering of believers at the Sacred City of Mecca. May the peace of God be upon them and upon us also!
For some time now, humanity has been bewailing the lack of socialistic feelings among its members. Attempts have been made to create such a feeling by external methods, with results that are not unknown to us. It is very unfortunate that we should have forgotten that our external behaviour is only a reflection of our internal nature; that our social habits and relationships are determined by the condition of our feelings and emotions. Nor is this all. We seem to have forgotten also that diversity is of the very nature of matter. However much we may try, we cannot eradicate diversity from the world of matter. Leaving aside other things of creation, we cannot make any two men look, feel, think and behave alike. It is futile, therefore, to attempt to bring about any equality or unity by our interrupting the course of that diversity. As a matter of fact, the urge for unity and brotherhood does not belong to the world of matter — it is a spiritual yearning, though it tries to satisfy itself in material surroundings. As such, its programme of action has to start with the spiritual training of the human mind. It is the lack of understanding of this very important fact that has made modern socialistic movements resort to blood-curdling terrorism resulting in still more fearful terrorism. The very fact of terrorism shows that the method adopted will lead anywhere but to unity and fellowship.

This vision of unity and fellowship is well-known to Islam. It was, in fact, Islam that first roused these feelings in the minds of men. It has its laws of production and distribution, its agrarian and commercial laws that are definitely directed towards the creation of a real socialistic world, but it starts with a co-ordination of the spiritual impulses of man. Its congregational prayers and its ordinances of fasting, of the poor-rate and of the pilgrimage are effective in socialising the emotions of man through successful appeals to his spiritual
instincts, and then these external regulations come as finishing touches to the materialisation of the purpose which is common both to Islam and modern socialism. The emotions being softened and disciplined spiritually, the disintegration and the disunity which the diversity of the material world tends to create is easily checked by a few rules of social conduct without any violence to the natural impulses of man. Of these spiritual means, the one of pilgrimage to Mecca is by far the most important. For not only is it that the usual Islamic principle of absolute equality is maintained there, but it is required of the believers that they should present an absolute level of economic equality. The same dress is ordained for all — from the richest to the poorest. The ideal of economic equality thus spiritually realised has little chance of ever being forgotten in the midst of our struggle for existence, especially when it is supplemented by a corresponding code of social life as supplied by the Qur'an. I heartily wish that this aspect of the Muslim religious institutions was grasped by the present-day sociologists and economists.

It is, moreover, significant that this lesson of economic equality should be inculcated by the institution of the pilgrimage. As a truly religious people, Muslims are to regard their whole life as a constant pilgrimage. They should never look upon their worldly life as a settled state. Their attitude to life is best described by their chief, the Holy Prophet Muhammad (peace and blessings of Allah be upon him), who, referring to his attitude towards the world in general, said:

"My case is like that of a mounted wayfarer who pauses at noon under the shade of a tree for a while, and then immediately proceeds on his way."
It is for this reason that we Muslims have never known any slogan in our national life that may be said to savour of worldliness. Our only slogan and motto has been, as the world well knows, "For God we are, and to Him do we return." "God is Great." In the performance of this pilgrimage to Mecca we only symbolically express this God-oriented nature of our life — in one short phrase, our sense of pilgrimage to the eternal and heavenly Mecca. Because of this outlook on life, our worldly problems have never assumed that magnitude that has rendered humanity so restless today.

Deeply connected with the subject of pilgrimage is the matter of sacrifice, which forms an inseparable part of the institution of pilgrimage, and of this festival of Eid al-Azha, which we are celebrating today. As a matter of fact, the very name of this festival, as I have already stated, is the Festival of Sacrifices. People have seen Muslims sacrificing animals, but they scarcely know that this killing of a few animals is nothing compared with the perpetual life of sacrifice that a Muslim has perforce to undergo. What is animal life, nay, what is human life even. or, for that matter the whole life of humanity for all times?

All animals live and die — nay, the whole creation will pass out of existence in the same way as it has come into it. Everything lives and dies — indeed is bound to die. Yet to what end? That is the question. Life cannot explain or justify life — not the life of the whole creation. Death cannot explain death — not the annihilation of the whole creation. No atheist has ever been able to reply to this very subtle point. A man of religion has a reply, and that reply is this — "The Divine Purpose". And what is this Divine purpose? The Muslim's reply is — "To give to the creature a higher and ever higher
existence, grander and ever grander self-realisation", or, to put it in another way, an ever closer approach to God. In the words of the Qur'an "higher places above the higher places" — and this same rising higher and higher in experience is done through sacrifice. What is called sacrifice on the part of the creature is only discarding one stage of consciousness for another and a higher stage — a lower self for a higher self. Nevertheless as the nature of a creature is ordinarily inclined to persist in one stage, hence the special moral effort which is called "sacrifice". At bottom it is an effort for a forward step in our eternal journey or pilgrimage. This effort at times consists of patience and preservance in the earthly life. At other times, it demands the laying down of this life. The man of God knows what is needed at a particular time. He knows that life, human, animal and otherwise, has no absolute value — that its value consists in its perpetual efforts to rise to a higher and higher life. If it ceases or fails to do so at any time, it is really dead, however much the world may think to the contrary. If, again, on the other hand, it dies a physical death in the cause of this higher life, it is actually living, however much the people of the world may think it is dead. On no other subject is the Holy Qur'an so emphatic as on this, namely, life consists solely in our persistent efforts for the higher life — perpetually discarding a lower experience for a higher experience. That is the only import of sacrifice in Islam. Living or dying, animal life has of necessity to be a sacrifice to the higher life of man—and human life in its turn should be a sacrifice to bring about a further evolution. This is the implication in the Qur'anic verse:

"Say, My prayer and my sacrifice and my life and my death are surely for Allah, the Rabb or Lord of the worlds" (6:163).
The whole existence of a Muslim is a dedication to the cause of eternal evolution. Indeed, what else can it be? All his desires, all his emotions, in a word, everything that goes to make one feel one's own existence, has to be surrendered to the Invisible Lord of evolving life and existence. There is a saying of the Holy Prophet, "Die before you are dead." In other words, bring, as it were, a death on your physical existence voluntarily, before it is effected by compulsion through what is called "death". It is this voluntary surrender on the part of man that is called Islam or submission. It is after we have so surrendered that God gives us a new life — a life in spirit which, although connected with the physical world, is in fact, fed, not by the sensations of physical life, but by those of the spiritual world. Thus, life in Islam means a life of surrender to God. A man who has attained Islam has, in fact, attained life eternal, before which the phenomenon called death is but an insignificant milestone. Of all those persons who have thus surrendered and have lived their life in God in the modern spiritual era of humanity, the Holy Prophet Muhammad comes first, according to the Qur'an, but he is by no means the first in the whole history of mankind. Before his time, there have been innumerable Muslims or submitting ones. Some of them were Jews like Moses and Jesus, others were Gentiles. Some of them were Aryans; others Ethiopians and Mongolians, but among all of them Abraham, the Hebrew Patriarch, holds a very remarkable position. The greatness of this man has not as yet been properly appreciated by humanity. Rightly has Professor Max-Muller said: "The world needs to know more than it does of the life of Abraham." Although submission and self-surrender have been the common achievements of all the teachers of religion, in Abraham it manifested itself in a way not found in others. As I have so often said, the spiritual history of mankind has not yet been written with any
appreciable amount of care. As a result, there is not only a
dearth of account in the case of many a spiritual stalwart, but
there is also a very faulty appreciation of the comparative
greatness of many of them. History, and even historical
scriptures like the Old Testament, has taken very scanty notice
of Abraham. Yet it is to him that, in the words of Professor
Kingsley, "We owe more than to any other man." It is with him
that God sealed that covenant of perpetual spiritual guidance to
man which was to include every nation and tribe and family of
men.

It is interesting to reflect that both Jesus and Muhammad,
who today divide between themselves practically the whole
world under their spiritual sway, were of the progeny of
Abraham. Jesus claims his descent from this Prophet through
Isaac, the second son, while Muhammad is descended from him
through his first son, Ishmael. It is not only the heritage of
blood that they possessed, but also the heritage of spirit. The
Holy Prophet Muhammad used to say that he was the prayer of
his father Abraham, referring to the memorable prayer in
response to which God promised to give the spiritual leadership
of the world to his progeny. Such a great privilege cannot but
be the outcome of an equally great devotion and sacrifice on the
part of Abraham to God. In fact, if we piece together even the
meagre accounts that lie scattered in the old Scriptures and
traditions, we can get a fair idea of that great virtue which made
Abraham so dear in the sight of God. People in their
enthusiasm forget that it is not in their claims but in their
achievements that the greatness of leaders lies, and that it is not
so much in what is called martyrdom, as in a life of perpetual
martyrdom, which is far more difficult than death itself, that the
spiritual glory of a person is manifested. Abraham was never
taken as an incarnation of God, but always as a mere prophet of
God, and yet his achievements and his trials have been far greater than those for whom far higher claims have erroneously been made. He it was who rediscovered for the Hebrew race the tradition of monotheistic worship, after it had altogether been lost. In this attempt, he seems to have been persecuted to the utmost, in the same way as the Holy Prophet Muhammad was. Like the Holy Prophet Muhammad, also, he seems to have been banished from his homeland. He appears to have visited many countries in succession in the hope of getting a suitable abode for his devoutly religious habits, but in each one of them he found nothing but danger for a religious life, and, at last, when his life’s mission was to all appearance fulfilled, and he was able to wean his people from the filth of idolatry, and further when his natural desire for having a son was also fulfilled, although he had almost forgotten it, a fresh trial awaited him, in a way far surpassing those that had preceded it. This was, too, at almost the close of his earthly life. At such an advanced age a youthful son is dearer than life itself — and, particularly, a virtuous son of a virtuous father. Besides, Ishmael was the only son at the time; Isaac, the second son, was yet unborn. Yet it was this son, the embodiment of virtue and piety, that Abraham was asked by God to sacrifice. Abraham took the command of God literally, and being the man that he was, he straightway proceeded to fulfil it even to the letter. However, God did not in reality desire such a sacrifice. What he really desired was to prove the devotion of his devout servant for a sacrifice of a different nature, but none-the-less severe on that account. When a second son was born to him, he was asked by God to take this firstborn son to the distant desert country of Arabia, and to leave him there at the mercy of God. The devoted servant of God faced this last and the severest trial of his life in the same spirit of resignation as had characterised all his previous trials. As a true believer, he had no doubt that this action of God was
not without some deep purpose. He felt sure that, as in the case of all his previous actions, this sacrifice would also have its well-merited results, but what it actually would be was completely unknown to him, although later on, according to the Qur'an he was apprised of it, that is, the progeny of Ishmael was to be a race faithful to God, and that the last of the prophets, that is, Muhammad, was to be born in that same race. When, however, the trial came to him, it came simply as a trial, unaccompanied by the least assurance of a reward. The submission demanded was unconditional — and Abraham was not unequal to it.

As a faithful servant of God, he knew that the destinies of individuals and nations, in fact of the whole of humanity, were guided and controlled by none else but God, that submission to His will, whether consciously or unconsciously, was the only part that could be played by His creatures in this drama of life, and that it was the greatest privilege that a creature could have, if he was told of any part of His will beforehand, and given the opportunity of willingly following it. So it is that the demand of God on the life of Abraham, so to speak, is summarised by the Qur'an in the laconic expression — "Submit," and Abraham's life-response to it has been expressed by the phrase — "I submit to the Lord of the worlds." In other words, there can be no greater pleasure and privilege than to submit to the will that directs the destiny of the whole Cosmos.

In following the religion of Islam, we are expected to follow this way of submission. The word Islam means that. Further, this religion is also called Millat Ibrahim or the religion of Abraham. Nay, every Muslim prayer ends with a reference to the spiritual blessings and privilege of Abraham,
and a reminder that Muhammad and his followers are only continuing the traditions of that great "friend of God". So we should be untrue to our religion if we have failed to read the will of God in the trial of Abraham, and thus have not submitted to it as willingly as the great Patriarch did.

To a Muslim, the central will of God is the perpetual regeneration of humanity, and this is as urgent a matter today as it was in the days of Abraham — perhaps more urgent. Are we prepared to respond to the demands of this necessity in the spirit of Abraham? Are we ready to sacrifice all our other ambitions, desires, pet wishes and sentiments and even the considerations of our earthly existence in the way Abraham did? Those are the questions we should ask ourselves today, when we have assembled here to commemorate the most important and fruitful trial of his life, that is, his attempted sacrifice of his then only son, Ishmael.

There is another aspect to this celebration. For fear of obscuring the worship of the One and Only God, we Muslims have no official festival connected with any personality in our history — not even with the personality of our chief, the Holy Prophet Muhammad. We commemorate no incident of his life. Yet this official festival of ours is connected with a personality, the personality of the great Patriarch Abraham. Apart from the fact that Abraham is the only person in antiquity who deserves the honour of being so commemorated, his is also the personality an appeal to whom is the only rallying call to the principal warring religious communities of the world. Indeed, it is an irony of fate that, leading the cultural destiny of the world as they do, the spiritual descendants of Abraham — Jews, Christians and Muslims — should fill the world with political
and economic squabbles, with the consequent restlessness and chaos.

I wish they had known better, and that instead of emphasizing political, economic and racial rights, they had, as became the sons of that embodiment of spirituality, acted as the spiritual preceptors of the world, and had shown by their conduct that the spirit is superior to matter, and that sacrifice and self-denial are far higher principles than selfishness and self-assertion.

As the situation stands, we have a double duty to perform. We have, ourselves, to represent the spiritual ideals of Abraham and to inculcate these same ideals in our brothers in the Abrahamic tradition, for they seem very much to have forgotten them in the midst of their worldly achievement.

For the first, we must discuss our religious ideals more frequently than has so far been the case. Congregational prayers, particularly the Friday prayers, are a means to that end. Let us be mindful of these prayers. For the second, that is, for a successful spiritual appeal to the Jews and to the Christians, the Muslims in England have a peculiar advantage. On the one hand, the Muslim community here is fairly large, representing as it does, by the Grace of Allah, practically all the nations of the East and of the West. On the other hand, Great Britain is one of the most important Christian and Jewish countries, too. If we are serious about it, we can, with the permission of Allah, more easily than can the other communities of the world, carry the spiritual message of Islam to the hearts of Christendom and Judaism very effectively by an appeal to the personality and mission of Abraham, the common spiritual father of all of us — Jews, Christians and Muslims.
Let me add here that, at the present moment, it is not only forgetfulness of the original mission of their respective religions, but also the ignorance of Islam that has been keeping those two religious communities apprehensive of, and antipathetic towards Muslims. Let us, therefore, lose no time in taking the step that will unite these three branches of Abraham's spiritual progeny, since it is only through them that peace can be secured to humanity. That will be the only fitting homage to the memory of that great Patriarch whose attempted sacrifice of his then only son we are all assembled here to commemorate today.

You will remember how Dr. Lang, the Archbishop of Canterbury, in the course of his broadcast sermon regretted that God has been crowded out of modern Christian life. The Archbishop owed it to the nation to point out this sad but undeniable fact, but he should also have told the nation where the fault lay. Unlike Islam, the Church in Christianity is very highly organized, and its material resources have also kept pace with the prosperity of the nations of Christendom. If, in spite of this, we find God crowded out of the national mind, with whom does the responsibility for it lie? Evidently, it lies with the Church at all events, if not with the religion itself. It is, after all, to ensure the reservation of room for God in the national mind that the Church exists. We have also read protests against the Archbishop's accusations. These claim that people are now comparatively more religious in the real sense of the word than they have ever been although they have neglected the Churches. Personally, I do not wholly agree with this view. Not being satisfied with the theoretical, dogmatic and ritualistic religion preached by the Church, people may have felt the urge for a practical and rational religion, but I am not sure if they have actually taken, or can take, to a real and independent religious
life. After all, the Church, however wrong its system may be, has always found in its ranks quite a number of people who desire to see themselves and others live a religious life, and yet the Church and the nation under its leadership are what they are today. What guarantee is there that laymen who are drifting away from the Churches will be able to set up a better religious life for themselves?

It is only too likely, I am afraid, that the willingness of the spirit will eventually submit more ignominiously than ever to the weakness of the flesh. We should like to know what safeguards these Church-emancipated Christians have against selling their souls for a mess of pottage. It is well to remember that Christianity had some sort of a hold on its followers only as long as there was no material prosperity, but the moment this prosperity came, God was crowded out of its followers' life. As contrasted with this, Islam took its birth in the poorest country of its time; that country became wealthy and prosperous in a surprisingly short time. Its prosperity was not only dazzling but for a long time enduring too. Then it had a fall, and a very pitiable fall, too. Now it is again rising, praise be to God! At no time, however, was there any occasion for its religious leaders to complain that God was crowded out of the nation's life. The reason is as I have already stated. The very core of life in Islam is godliness and the whole social system woven around it imperceptibly confirms the position of God in the minds of its people, keeping them unceasingly aware of the fact of the Divine presence.

The emotions of the believers are not allowed to go astray at any point. If you want a vision — it is there — "To God is our eventual return." If you desire an outlook on life — it is there — "To God belongs the East and the West — "there
is no God but He." If you wish for a standard whereby individuals and nations may be judged, a criterion is furnished by the Qur'anic verse: "Most surely the most honourable among you in the sight of God are those who are most careful of their duty to God." Again, even a national slogan is supplied in the sentence "God is the Greatest". If you begin anything, there is the customary expression to remind you of God. If you finish a thing, you have a similar reminder. If you feel amazed at anything, you are to repeat words that remind you of God, and if you are confounded by anything you are similarly to express yourself with reference to God. In short, Islamic social life starts with God, and ends with God, all the rest being merely subsidiary matters. This constant reiteration can evidently leave no room for the slightest dislodging of the sense of God from the mind of the believer. It is, accordingly, not worldliness, but other-worldliness that forms the basis of a Muslim's emotions. The pilgrimage to Mecca is, therefore, not a temporary effort and experience, but a sequel and a preliminary to a perpetual pilgrimage towards God to which the believer is impelled by his religion.

What is most interesting in this connection is that, whereas ordinarily, it is the rich who are too engaged to give thoughts to God, in the Christian West, both the rich and the poor, the "haves" and the "have-nots" are competing with each other in irreligiousness. The poor here, although they have nothing in the way of luxury and amusements to keep them away from God, are, nevertheless, stronger in their denunciation of God and religion than are the rich and the wealthy. I wish Dr. Lang had considered this aspect of the question too, and had thrown some light on it.
NEWS AND COMMENTS

The festival of Eid al-Azha was celebrated at the Shah Jahan Mosque, Woking on Sunday, 21st February, 1937.

Owing to the diminutive size of the Mosque, the weather has always been a matter of anxious consideration to the authorities on such occasions.

The scene was essentially human, in the best sense, and to one beholding it for the first time, of intense significance. Muslims from all parts of the world, of every nation and every rank of life, most of them dressed in their national costumes, including a fairly large number of European members of the fraternity, some of whom had travelled from the farthest corners of the country, were standing shoulder to shoulder giving a true and practical demonstration of the universality of the Islamic brotherhood in this huge marquee spread over the lawn with the grass covered with thick carpets.

The prayers were said at 11:30 a.m. and were followed by a sermon from the Imam, Maulana Aftab-ud-Din Ahmad.

The Imam in his sermon said, "Allah be praised that so many of us have assembled here today to celebrate Eid al-Azha, the Festival of Sacrifices. It is celebrated not only by the millions of Muslims scattered all over the world, but also, in a centralised way, at Mecca — the one great centre of absolute unity for humanity — in the form of the Hajj or Pilgrimage."

Lunch was served at 1:30 p.m., the arrangements being admirably carried out by Mr. and Mrs. Tirmizy, Miss Ghani,
Miss Howell and Messrs. S.D. Piracha, Abdur Rahman, Irshad and Riaz Qadir, together with a band of voluntary workers.

Among those present were His Excellency, the Iranian Minister; His Excellency the Egyptian Charge d'Affaires; His Excellency, the Iraqi Minister, His Excellency the Saudi-Arabian Charge d'Affaires; Sir and Lady Abdul Qadir; Major-General Sir Percival and Lady Wilkins, Madame Khalida Buchanan Hamilton (President, of the Muslim Society in Great Britain); the Dowager Duchess of Somerset; Mrs. L. Dudley, Mr. Ismail De Yorke (Chairman, of the Muslim Society in Great Britain), Mrs. De Yorke; Mr. and Mrs. Zaman, Ameer Arsalan, Count E. Gioja; Afzal-ul-Ulema M. Abdul Haq; Mr. and Mrs. Said Mohammadi; Dr. and Mrs. Shastri; Mr. Nehra; Rev. Greev and groups of Muslim students from Cambridge, Oxford and Leeds.
"Abraham was not a Jew nor a Christian, but he was an upright man, a Muslim; and he was not one of the polytheists.

"The nearest of people to Abraham are surely those who followed him and this Prophet and those who believe. And Allah is the Friend of the believers" (3: 66, 67).

Glory be to God that so many of us have assembled here today to celebrate the Eid al-Azha or the Festival of Sacrifices. This is the greater of the two official festivals of Islam as it synchronises with the Hajj or annual pilgrimage of Muslims from all over the world to Makka, the birth-place of Islam.

It is indeed highly exhilarating to the soul of the believers to reflect that, about this time, there has assembled at the Holy City of Makkah a spiritual and hence a real League of Nations, the only hope of humanity in this otherwise distracted world of ours. We can visualise how, in that vast concourse of several thousands, there are all possible nationalities of the world, all shades of colour, all the different races and languages, responding to one spiritual call and uttering one formula of faith; and, what is more, all of them wearing one uniform dress of white cotton cloth. May God bless that city and this institution of Hajj for ever and ever more!

As you know, this great institution and world-wide festival is in commemoration of the attempted sacrifice by Abraham of his then only son, Ishmael, Isaac, the second son, being then unborn. Abraham saw in a dream that he was
sacrificing this son and, thinking that that was the will of God, he proceeded to reproduce it in fact. Possibly, he thought that in the knowledge of God, his affection for Ishmael was a hindrance to the performance of his duties to God. Whatever his interpretation of the cause, he thought that that was what God demanded of him. As Abraham was on the point of sacrifice, however, God spoke to him, saying that his trial was over and that the actual slaughter was not intended. The fact is that the sacrifice seen in a dream was to have a far more exalted realisation than the mere slaughter by a knife. Ostensibly to keep them away from Sarah's jealousy but at bottom for a deep Divine purpose, Ishmael and his mother, Hagar, were to live a life of banishment, so to speak, for the rest of their lives. It is very significant that this event of sacrifice, although recorded in the Israelite traditions, is commemorated only by the Ishmaelites and by their spiritual brethren, the Muslims.

Poor Hagar! Originally an Egyptian princess reduced to slavery by war captivity, when she came with Sarah to the house of Abraham, and her only consolation was, perhaps, that she could serve a prophet's wife. Later on, however, when Sarah gave her in marriage to Abraham, and she not only became the legal wife of the prophet but also, as was intended by Sarah, gave birth to a son and heir to Abraham, she thought her days of misery were over and that she was going to be a proud mother in a proud family.

Fate decided otherwise. She and the son and heir to whom she had given birth, were to live a life of exile — away from the prophet's homeland and field of activity; but, being devoted servants of God nothing would deflect them from their obedience to His Will. Abraham took the mother and the boy to a distant land, indicated by Divine commandment, and settled them at a place surrounded by great deserts. Needless to say,
the place was the city of Makka, where stood the Ka`bah, the oldest house of monotheistic worship. After that, excepting for occasional visits from Abraham, the mother and son were left to the care of God. Ishmael married and, after his death, his descendants multiplied from generation to generation, but were cut off from the general tradition of the Hebrew race as continued by the Israelites. No remarkable achievement was noticed in the descendants of Ishmael for many centuries and it appeared that Abraham's vision and act of sacrifice had borne no tangible fruit and that Ishmael's banishment was a rejection. Mysterious, however, are the ways of the Lord! "The stone which the builders rejected, the same is become the head of the corner." Ishmael and his descendants were rejected and forgotten by the other branch of the family who imprinted mark after mark on the religious history of mankind. Nevertheless, when this branch exhausted itself and its last prophet, rejected at home, began to be worshipped as a deity by a till then pagan world, it was a scion of forgotten Ishmael that reinstated the tradition of monotheistic worship and gave it the vitality and universality that the times demanded. We, Muslims, are suspicious of symbols, and yet certain symbols are very significant indeed. The dilapidated condition of the Ka`bah at the time of the Holy Prophet's birth and its rebuilding before his very eyes were, it seems, a precursor of its future spiritual rebuilding by the Holy Prophet to serve as a new and a vigorous centre of a world-wide monotheistic movement. Similarly, the replacing of the Black Stone, the only remnant of the building erected in an unknown antiquity, in which the Holy Prophet took the leading part in his early youth, was, it seems, a symbolical reference to the remarkable advent of the Ishmaelite Prophet, Muhammad, whose family was a sort of rejected stone in the general structure of the Hebrew tradition, but who formed the corner-stone of the revived tradition of that
race brought about by the Qur'anic dispensation. That Black Stone of the Ka`bah, although nothing but a piece of stone to a Muslim, is yet far more significant in the spiritual history of humanity, than all the national monuments taken together can be in humanity's political history. Indeed, symbolically, it stands as the greatest landmark in the sacred history of our race.

In celebrating the anniversary of Abraham's sacrifice, therefore, we, Muslims, reaffirm our claims to the Abrahamic tradition through our leader, the Holy Prophet Muhammad, who was a direct descendant of that patriarch through Ishmael who was offered by him physically and spiritually in sacrifice to God. Indeed, so insistent is the Muslim claim in this respect that one of the oft-repeated designations of the Islamic faith in the Qur'an is \textit{Millat Ibrahim} or "the religion of Abraham." Nay, the Qur'an goes further and says, in the verses I have quoted at the beginning, that Abraham's religion, if it can be found anywhere, is found in the Qur'an and that Abraham was neither a Jew nor a Christian but an upright man, a Muslim. Some time ago, I happened to quote this verse in a Jewish gathering and the question was asked of me, "How could Abraham be a Muslim?"

Unfortunately, in the world at large, the words "Islam" and "Muslim" are regarded as communal labels like all other religio-social labels in the world. That, however, is due to the ignorance of the Qur'anic definition of the words "Islam" and "Muslim." According to the Qur'an, Islam is as old as humanity itself. The Prophet Muhammad was a Muslim, but so were all those countless spiritual leaders of humanity, before him, who had realised God through Islam, which means submission and self-surrender. Thus not only Abraham, but all the founders and revivers of religion were Muslims. We, who
call ourselves Muslims, are only claimants to the last phase of Islam as ushered in by the Holy Prophet Muhammad, the latest exemplar of that submission to the Will of God.

Apart from this, there is another purpose, in the Qur'an's calling Abraham a Muslim. In doing so, it safeguards a possible misunderstanding of the significance of Islam. I have already referred to this misunderstanding in speaking of communal labels. Although originally spiritual movements, religions have a tendency to degenerate into racial cults. The universal vision is narrowed to a more or less national outlook, and any national or communal outlook is the negation of the religious outlook. In fact, in our attempt to communalise religion, we have, throughout history, communalised God. The idea of a chosen people is, with the sole exception of Islam, to be found everywhere in official religions.

Now, when a man realises God, he must realise Him in His universality; and, when this realisation comes, it must expand the soul into cosmic consciousness. God-realised souls, therefore, are above all communities. In this sense, it would be wrong to call even Jesus or Moses a Jew, not to mention Abraham, who lived long before the Mosaic dispensation. These great souls, no doubt, create their respective communities, but as long as their message and inspiration remain undefiled, even these societies are not worldly communities. Their bonds are purely spiritual and their vision is universal. It is to this fact that reference is made in the words "the nearest of people to Abraham are surely those who follow him and this Prophet and those who believe." In other words, this verse refers to the immediate followers of Abraham who were true to his spiritual vision and all those who, though coming long after him, still followed him in spirit — like all the prophets of the Israelite nation and then the Ishmaelite Prophet
Muhammad, who after such a long lapse revived his tradition of a universal God, together with his true followers — belong to the spiritual community of Abraham distinguished from such more or less racial communities as the Jewish or the Christian. In commemorating Abraham's name through this festival, therefore, we are practically upholding Abraham's theory of religion as given in the Qur'an. And what is that theory? It is that religion cannot be tribal or national. If a call is from God, its range must include the whole of humanity. All theories of racial preference are, accordingly, the creations of the devil. It is one of the ironies of religious history that the idea of racial superiority, besides being prevalent in political thought, should obtain even in religious circles. One wonders what would be the fate of the conception of a universal God, Who should be impartial, not only in His provision of physical needs for all sections of humanity, but also of their spiritual needs, if there were no Qur'an to uphold it. It is remarkable that, of all religions, it is only in Islam that the theory of universal Divine guidance through revelation is upheld.

It is very easy to talk of the call of God and of religion. Very few people, however, realise what it means to be able to respond to such a call. It means the killing of all interests and emotions that pertain to our worldly life. What people of religion usually do is to effect a compromise between the call of God and the call of the world; and this is at the bottom of all the troubles from which humanity has been suffering. We do recognise in our heart of hearts what the call of God is a particular moment and in a particular situation; but, then, we also believe in expediences. We forget that belief in expediences is, in fact, disbelief in the ultimate predominance of the Holy Will of God, of which the universal moral principles of humanity are but a faint expression. No one can deny that, at the present moment, religion in general, far from
earnestly trying to establish the universal moral principles, is only playing into the hands of worldly interests. Instead of raising the human mind to a height from which it can respond to the call of God, religion is found, to the disgrace of its holy tradition, to pander to the low sentiments of nationality, of race, of colour, and if nothing else, of economic prosperity. So much so, that many a religionist is anxious to prove a particular nationality for his founder by way of privilege, just as there are many others who are eager to prove that their founder was nothing but an economic revolutionist. A very sad commentary, indeed, on the religious outlook of modern humanity! Should the memory of Abraham not rouse us to a higher view of religious life? With Abraham, love of truth was higher than love of country, and so he left his homeland, in the manner of his worthy descendant Prophet Muhammad, to find a better place for truth and virtue. With him also, the truth was greater in value than popularity. Hence he infuriated his whole people by his persistence in speaking the truth. As a matter of fact, if a man of religion preaches absolute truth with resolution, he is bound to court unpopularity. Unadulterated truth preached with seriousness and persistence has, in all ages and among all peoples, roused popular indignation. Abraham experienced this, as did his descendants, the holy Prophets Jesus and Muhammad — peace be on all of them. To be able to recall people to religion, one has to be equipped with the highest spiritual acquisition — one has to rise above all considerations of a worldly nature — one has to create the Abrahamic frame of mind — that would enable one, not only to sacrifice the interest of one's country and the goodwill of one's people, but also, if need be, to kill the most intimate personal sentiments. The life of Abraham, undoubtedly, holds out a beacon-light to the half-hearted religious leaders of our time.
There is great confusion in the popular mind today about the position and the function of religion. Some think religion takes man away from the normal life of the world and is opposed to all material progress. Others think it has nothing to do with our worldly life and prepare us only for a future existence that has nothing in common with our life here. The fact is that religion is at the root of our civilised existence; the inner civilisation of the mind has to precede the outer civilisation of matter, and this inner civilisation is everywhere created by religious movements. Far from religion being antagonistic to material progress it is, so to speak, the very breath of life for such progress. The function of religion is, in fact, to create harmony between the opposing interests of man. As we can easily see, at every moment of our life we are pressed by hundreds of divergent interests. From purely personal and even physical desires to the widest social emotion, there are endless interests surrounding our consciousness. Religion, in its reality, never proposes to reject any of these interests. What it wants, however, is that none of these interests should be emphasised at the cost of any other, and what is more, that any of the narrower interests should be sacrificed, if it happens to clash with any broader interest.

Just as individual comforts and lives have to be sacrificed when the life and comfort of a nation are in jeopardy, similarly national interest has to be sacrificed, if need be, in the interest of international welfare. Nay, even international peace at a given time has to be sacrificed at the altar of the universal peace and progress of the human race. History is replete with instances of how a temporary disturbance in the international situation, brought about by religion, has been followed by new and awakened moral sense in humanity, carrying in its train a better and a more lasting peace and prosperity to the world, and reaffirming for humanity with a greater emphasis than ever
before, the unchangeable values of the universal moral principles. The latest of such instances is furnished by the rise of Islam. Out of the struggles of the first believers arose a brotherhood, the social solidarity of which was to be unparalleled either in the past or in the future history of humanity. A new world was created altogether, the world of Islam that supplied the life blood to the moral and intellectual frame of humanity for over one thousand years, the longest period of unbroken civilised life ever recorded of a people. To resume the thread of the discussion, although religion does demand at times the sacrifice of lower and narrower interests in the interest of the universal welfare of humanity, it does so only to serve these narrower interests better. If we look closely, the reality of any life is attained in its subservience to a higher life. Thus, mineral life finds fulfilment in vegetable existence, the vegetable in animal, and the animal in human. Then individual human life again finds fulfilment in the larger and larger social life ultimately embracing the whole of human history. The peculiarity of religion is that it takes into consideration the whole interest of existence, as such, emphasising most of all the largest and widest interest, in which lies the ultimate fulfilment of all other interests. This sublime truth is expressed by the Qur'an in its following reference to Abraham:

"When his Lord said to him, Submit, he said: I submit myself to the Lord of the worlds" (2:131).

Yes, Abraham would submit only to the Lord of the worlds, that is to say, to the highest law of life, to which all the other laws of life are subservient. Religion should stand — and in its pure form always has stood — for this highest law of life; and Abraham's life is one of the most outstanding demonstrations of this objective of religion.
If Islam, the religion of the Qur'an and of Muhammad, in referring to Abraham as an example of Islamic life, establishes the extra-communal position of religion, it also takes good care to clarify the negative aspect of the matter. It emphasises the justice of Divine providence. Although there is no prohibition against blood-descendants of God-realised persons inheriting their forefather's spiritual traditions and blessings, they do not hold any absolute lease for these. The Islamic God is pre-eminently the God of virtues, the God of soul-culture and of service. This principle is enunciated in the following words of the Qur'an:

"And when his Lord tried Abraham with certain words and he fulfilled them, He said: Surely I will make thee a leader of men': (Abraham) said: 'And of my offspring?' 'My covenant does not include the unjust,'" said God." (2: 124).

Here is a warning, a very serious one, not only to the other sections of Abraham's spiritual descendants, but also to the Muslims themselves. By their loss of political and intellectual leadership in the world, they have only confirmed this principle of the Qur'an. My God! save us from any further unmindfulness! May the leading nations of the world take heed of this. Another dialogue between God and Abraham is given in the Qur'an in the following words:

"And when Abraham said: My Lord, make this a secure town and provide its people with fruits, such of them as believe in God and the Last Day, He said: And whoever disbelieves, I will grant him enjoyment for a short while, then I shall drive him to the chastisement of the Fire. And it is an evil destination. (2: 126).
I wish that the leading nations of the world today who also claim to be the spiritual descendants of Abraham, had realised that they are very near the brink of this fire, against which the Qur'an warns us all.

Now, apart from all these lessons concerning our spiritual and cultural welfare, which the example of Abraham so forcibly imparts to us, there is also an appeal for inter-communal goodwill in this Muslim celebration in which the other two older branches of Abraham's spiritual progeny can take part with genuine spiritual pride and ease.

The Qur'an has suggested many a way of inter-religious co-operation, but for an effective and impressive reunion between the three sections of Abraham's spiritual descendants — the Jews, the Christian, and the Muslims — I do not think we can invent any better occasion than this festival of Abraham's sacrifice. We, Muslims, can very well make it an occasion for extending an inter-communal and inter-religious invitation on a national scale to the Christian and to the Jews. Given adequate seriousness, this programme alone is likely to solve the centuries-old Jew-Christian-Muslim tangle in the world. May it please God that this dream of mine does not prove too difficult to realise.
"The month of Ramadan is that in which the Qur’an was revealed, a guidance to men and clear proofs of the guidance and the Criterion, so whoever of you is present in the month, he shall fast therein, and whoever is sick or on a journey (he shall fast) a (like) number of other days; Allah desires ease for you, and He desires not hardship for you and (He desires) that you should complete the number and that you should exalt the greatness of Allah for having guided you and that you may give thanks” (The Qur’an, 2:185).

Praise be to God that so many of us have been able to participate in this festival of Eid al-Fitr, or the breaking of the fast.

Strictly speaking, this festival began with the month of Ramadan — the month of fasting. Unlike other religious communities of the world, we, Muslims, do not officially celebrate either the birth or the death or any successful achievement of our Founder, lest the glory of the unity of the Godhead be in any way obscured thereby. Instead, we celebrate, for one thing, the anniversary of the first revelation of the Qur’an. It was a spiritual experience of the Prophet — an experience undergone in absolute loneliness, while he was in ascetic contemplation in the cave in Hira, near Mecca. Nevertheless, it was an experience undergone by him as the representative man for this last part of human history. Although the complete revelation of the Qur’an, coming, as it did, piecemeal, with its various ordinances, explanations and directions — physical, moral, social, economic, political,
administrative and spiritual — took the whole of the remaining 22 years of the Prophet's life, yet its beginning was witnessed in one of the last days of the month of Ramadan — in the year 610 of the Christian era, that is, the fortieth year of the Prophet's life. Hence the sanctity of this month, the end of which we celebrate today. Again, our way of celebrating this festival is also unique in the history of celebrations. We celebrate the whole month by fasting from dawn to sunset, from day to day. Indeed, if there has been any religious festival celebrated in a purely spiritual way, it is the Muslim festival of Ramadan, or the commemoration of the first revelation of the Qur'an; and this is quite appropriate to the occasion. Revelation has always been associated with the ascetic practice of fasting. The prophet Moses fasted for forty days preparatory to his revelation, and so did the prophet Jesus. The Holy Prophet Muhammad was also fasting when the first revelation came to him.

This association of revelation with fasting is not difficult to understand. The physical life of this existence necessitates a periodical tuning-up of the body if the soul is to soar to the highest point of which it is capable. The clamours of the physical senses, if not brought under proper control, will create a disturbance in the soul's communion with God, in the same way as the uncontrolled atmospherics do in our wireless transmissions. According to the Qur'an, there is a perpetual query addressed to the soul from the Divine Court, "Am I not your Lord"? and the soul's perpetual response to it is, "Yes, my Lord." In other words, the soul always recognizes the Lord. Why, then, is this world full of sin and disobedience? Certainly, it is the influence of the flesh, which, by its confusing calls, prevents the soul from listening to the perpetual call of its Creator. It is to this phenomenon that the prophet
Jesus refers when he says: "The spirit is willing, but the flesh is weak." Indeed, the flesh is too egoistic and one-sided in its demand, and in the interests of the soul, it must be checked and controlled from time to time. The institution of fasting in Islam affords opportunity for such checking and controlling. As is known to you all, fasting is not merely abstaining from food and drink and smoking, but also abstaining from all kinds of sensual gratification. A full month's restraint of this sort in the year is certainly calculated to help enormously the spiritual faculties in the individual and in the nation. The mind, under this discipline, is surely more able to see and understand things Divine than it could otherwise be. Hence it is that the Qur'an is copiously recited during this month. All the Muslim houses, not to mention the mosques, from one end of the world to the other, resound with recitations of the Qur'an. Indeed, no better time can be imagined for taking to heart the lessons given by a Divine Book than during this month of Ramadan. There is a special prayer designed for devoutly listening to the Qur'anic exhortations and expositions, and it is called Tarawih. It is the late evening prayer. Huffaz, or those who commit the whole of the Qur'an in its original Arabic to memory, and they are counted by thousands, if not by millions, throughout the Muslim world, give a complete recitation of the Qur'an during these prayers. The Muslim world creates spiritually, in its own humble way, so to speak, the atmosphere which formed the background of the Qur'anic revelation and all revealed ordinances for that matter. Just as the whale, from time to time, comes up to the top of the water for breath, so, too, the Muslim world for one month in the year rises above the level of physical sensations and breathes in the free air of Divine revelation.
The glorification of the Lord — the *Takbir*, as it is called by the Qur’an — which we are doing at this moment, is only the vocal expression of the internal realisation which we have experienced during this sacred month. Indeed, when the soul is free from the interruptions of the flesh, the glory of the Divine Presence bursts in upon it like sunbeams from a cloudless sky.

This short morning prayer of ours and this glorification of the Lord are undoubtedly a fitting sequel to the month-long spiritual festival which we have been celebrating.

Connected with fasting is also charity. As you all know, our Holy Prophet Muhammad, who used to be very charitable in his everyday life, was unusually charitable during this month. As in every other wise provision in Islam, to save this charity from falling out of practice, the minimum has been fixed, and this has to be paid on behalf of every soul in the house before the head of the house joins in the congregational prayers. As I have announced so often, this minimum would be something like half-a-crown in English money.

It does not need any deep contemplation to understand the relationship between fasting and charity. Whereas fasting controls the greediness of the physical senses and subdues them in all their manifestations, charity makes a positive move to crush the very germs of greediness. You can easily understand how selfishness in man, in order to be perfectly subdued, needs positive acts of self-abnegation. Obviously enough, acts of charity act as a tonic to the mind after its cure from lust by the discipline of the fasting in Ramadan; and herein is revealed to us another aspect of fasting which bears upon the most pressing problem of our times. We are faced today by a serious strife between the rich and the poor — between the "haves" and the
"have nots" — a strife unparalleled in history for its brutality and callousness. It has deprived the whole of Europe of social peace. The Spanish scenes are liable to be re-enacted in any part of Europe today. It is, undoubtedly, a very menacing prospect. Yet, if we look closely, we shall find that the poor do not hate and detest the rich solely because of their own poverty or because of the opulence of the other party. They resent, not the rich man's wealth, but his brutal arrogance and callous indifference towards their sufferings. If the poor discover any inclination on the part of the rich to be charitable and anxious for the mitigation of their sufferings they will not only not feel jealous of the rich, but even love them and follow them in all international and national affairs, even with great sacrifices, as they have been doing throughout the ages. Unfortunately, in the present-day West, this desirable solicitude of the rich for the poor, which is the only solution of this long-drawn-out class war, is totally absent. It should not be understood that the rich people of Europe are made of a clay different from that of the corresponding classes in other communities of the world, or that they are not anxious to have this problem solved by getting rid of a certain unwholesome mentality. To be just and fair to them, it must be admitted that they are a very well-meaning people as their occasional manifestations of charity show. A community that can produce a Nobel, a Rothschild, or a Nuffield cannot be regarded as inherently callous to human sufferings. In fact, it is the lack of proper discipline of the mind that stands in the way of the Western rich developing on a satisfactory scale their charitable feelings towards the poor. The ordinary English proverb is "hell is paved with good intentions." It is a wrong understanding of the human mind to think that it does not need any practical guidance in developing its noble sentiments. It is equally wrong to think that external laws are all that are needed to make our social relationships
sweet and harmonious. What Communism has tried to do in the economic field of our social life has been done far more thoroughly, and without the concomitant cruelties, reactions and fuss by the Muslim law of inheritance etc. The effectiveness, however, of Muslim regulations for distribution of wealth arises from the fact that they come on the top of a series of drills on our socio-moral plane of life. The system of congregational prayers, which compels the rich, several times a day, to rub shoulders with the poor, on a footing of complete equality, which is further supplemented by the system of Zakat, or poor rate, which compels the rich to religiously recognize the rights of the poor to a portion of the earnings of the rich, is enough to kill any sense of arrogance and exclusiveness in the minds of the rich. If there is any need for training in the cultivation of an active feeling of sympathy and charity for the hungry and the starving, this is furnished by the fasting in Ramadan. Indeed, no amount of sermonising can bring home the actual pinch of hunger to one who has never experienced any scarcity and want.

This ordinance of voluntary abstention from food and drink and other sensual enjoyment on the part of the rich, is, therefore, a training in socialistic feeling which is not only most effective but also unparalleled in the history of economic legislation. Very rightly does the Qur'an call itself "a guidance to men, and clear proofs of the guidance and the distinction." Glory be to the Lord Who revealed it for us!

Further, the world is badly in need of peace, and, paradoxically enough, it is preparing headlong for a destructive war. All the nations are engaged every moment in making huge preparations for a great war. We all know why it is so. It is the unbounded greed in man. Collectively and individually, those
who have comparatively little, want more, and those who have more, want still more, without any regard to the limitations of propriety. We should not forget that the national mind is the reflection of the individual mind. It is a perniciously wrong idea that suggests that a bad and selfish individual becomes a saint when he or she deliberates on any collective action. It is rather the reverse. The individual loses his standard of thought and feeling when he is in a crowd. To control the collective greed, we must control it in the individual. to find altruistic feeling in a class or in a nation, we must first find it in the individual. The ordinance of the fasts in Ramadan is aimed at securing the subjection of the lust in the individual mind, and at upholding and developing the altruistic feeling in man; and, insofar as it promises these, it holds before humanity the hope of that peace which seems so dead today.

Enemies have said that Islam is a dead weight on the soul of the Islamic world, and that it keeps it from all advancement and life-giving movements. I wish these enemies had the wisdom to read and understand the facts of history. Nations that have once throbbed with life and creative energy, when they fall, as they must eventually do, never recover their position. No one can trace today, far less find prosperous, the Assyrians, the Babylonians, the Phoenicians, the old-time Greeks or the great Romans; but one does find today the Arabs, who at one time created, in the words of Lothrop Stoddard, a new world — the world of Islam, — the Persians, who embellished Islam so marvelously in the course of its transmission as a culture and thought movement; the Egyptians who supported Islam so early in its history, and the Turks, and the Afghans who rendered splendid military service to the cause of that faith. They are all living today as nations, and not only living, but they have the ambition, a living hope, to guide the destinies of humanity once
more — as soon as opportunity affords. Obviously, it is the religion of Islam that creates this exception for Muslims to the general rule of history. But for their unfailing religion, these nations must have gone the way that other nations like them have gone before. The living religion of God — Islam has saved not only the Muslim nations from total collapse, but also seems destined to save the present civilised humanity from its threatened doom.

As some great poet has rightly observed, it is not where the clamorous waves beat against the shore with terrific noise that we should seek the result of the blows of the sea against the land. At these ostensible points of the sea's excursions against the land we see more or less futile efforts. We see, at times, some sand washed away, at others some pebbles thrown ashore. Nevertheless, at distant corners far removed from the human eye, the sea is steadily, though silently encroaching on the land, making creeks where none existed before, and making bays out of creeks. Its struggles after all are not in vain. In the world of thought and emotion, the same rule applies to Islam. One notices the rather negligible progress of Islam in the political struggles of Muslim nations, although signs of the reviving power of Islam are patent even in those struggles; but the real triumph of Islam is to be found in the life-and-death-struggle between Fascism and Communism; in the "pacifist" movement of Europe pitched against the neo-"religion" of Germany, based on pure militarism; in the inauguration and failure of the prohibition movement in Christian America; in the attempts of Hindu India to rid itself of the vice of drinking; in the progressive marriage laws of Western countries, and, above all, in the futility of all attempts at peace between Christian nations. The whole situation in the world outside Islam is crying aloud for a spiritual revolution, and this revolution has to be, as is
evident, on the lines of Islam, as no other religion can promise anything like a solution and harmonization of these conflicting problems — social, moral and economic.

It was in the 'seventies' of the last century that a far-sighted Englishman, Mr. Bosworth Smith, made the following prophecy:

"Islam itself is a thing of indestructible vitality, and may thrive the more when rid of the magnificent corruptions and the illusory prestige of the Stamboul successors of the Prophet."

Little did the gentleman realise that the words of his prophecy would prove far truer, in the course of half a century, than his wildest imagination could have comprehended. All sober and thinking minds in the West realise today that Islam, with its wise and practical ordinances, is the only hope for humanity, and among these same ordinances, that of the fast in Ramadan, the end of which we have assembled here to celebrate today is of very great importance in that it has a direct bearing on the present confusion in the world.
"O you who believe, fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil.

The month of Ramadan is that in which the Qur'an was revealed, a guidance to men, and a clear proofs of the guidance and the Criterion. So whoever of you is present in the month, he shall fast therein, and whoever is sick or on a journey, (he shall fast) a (like) number of other days. Allah desires ease for you, and He desires not hardship for you, and (He desires) that you should complete the number and that you should exalt the greatness of Allah for having guided you and that you may give thanks" (The Qur'an 2:183,185).

Praise be to God that He has enabled so many of us to observe the fast of Ramadan this year, and to celebrate its end today by this short prayer at this quiet centre of rising Islam in this country.

Those of us who have been prevented from fasting because of illness or journeying should not fail to fulfil their obligations to this sacred institution when they are in more favourable circumstances. We should take to heart the import of the Divine pronouncement, "Allah desires ease for you, and He desires not hardship for you."

Indeed, as things are in this world, temporary and passing ease brings difficulty at the end; whereas temporary and surface difficulties bring abiding ease and comfort.
In this world of matter, we have, of necessity, to handle physical things, but it is only to realise certain moral faculties that lie dormant in us. Our life's aim, indeed, is to realise moral truths in the midst of, and through contact with physical things.

The material world is, therefore, a means towards the end of life; and yet we are so apt to lose the end in the midst of the means. As a matter of fact, at the present moment, the whole civilized world seems to have done so. The economic theory of life, which forms the cornerstone of practically all civilized governments of today indicates that very clearly. If you analyse that theory it will resolve itself into this: that we live, first and last, for the satisfaction of physical needs and the enjoyment of physical comforts, and that, if we observe any moral restrictions, it is for the realisation of those other objects. This is the attitude towards life which is termed materialism. The difference between this theory and the religious theory of life is this: that whereas this latter regards moral values as the end, and the satisfaction of our physical needs as the means to that end, the former places them in the reverse order. The reason, man confuses this issue, is that the moral values are less palpable than the physical ones. This, however, does not mean that the sense of the abiding value of moral virtues is at any time lost to man.

Neglected, it may become weak and faint, but it never dies out altogether. Suppressed, it manifests itself in increasing dissatisfaction with ourselves, apart from the growing disorderliness of our social relationships.

The present crisis is a case in point. I have said "present crisis", because, to my mind, we are still in the midst of a crisis — indeed, we have been so far a long time past. In this crisis, as we all know very well, every heart, in its own place, longs to see peace and goodwill and amity established in the world,
and yet every one has, by force of circumstances over which he has no control, to prepare from day to day for a war which spells a growingly assured destruction of civilized humanity. Unfortunately, very few of us try to find out the cause of this strange paradox, and this in spite of our boast that we are the most intellectual of all generations of humanity. The fact is that, however much our intellect may comprehend the ways and means of our physical existence, it is worse than useless for giving us any guidance in the realisation of our destiny. It is not through metaphysical thinking, but through the spiritual vision obtained through trained emotions that we can truly appreciate and realise the moral basis of our existence. This training of emotions involves certain restrictions on physical actions, accepted spiritually. It is, indeed, the lack of control over the physical actions by the inner consciousness of man that has ruined many of the noblest aspirations of man — and that, accumulating to a large volume, has from age to age created crises like the one we are now passing through. The Muslim fast of Ramadan, as simple a matter as it may appear, gives us a very effective method of dealing with this great problem of civilized human existence. It gives a man power over his physical self which is so apt to overshadow his spiritual vision. In a less decisive period, a few years back, we were told, to the discomfort, sometimes, of the comparatively weaker amongst us, that the practices of Islam were one of the causes of Muslim decadence. Today, Glory be to God, we can fling back the charge, saying: "The lack of these physico-moral observances amongst the materially-advanced nations is the spring of the destructive forces let loose upon the world today, while on the other hand the presence of these observances among the Muslims has made this huge, wide-spread, old nation, experiencing so many vicissitudes of fortune, socially immoral and morally steady throughout these long centuries. Glory be to
God! Indeed, the present crisis in the West brings "into relief" the miraculous safety of our own precious community from similar disintegration even during this long and tiring period of political depression, and unmistakably points towards the vital necessity of practices like those in Islam, for the cultural life of humanity.

There is also another aspect of this celebration of ours which should not escape our attention.

We commemorate through this fasting the incident of the first revelation of the Qur'an. The Qur'an, as you are aware, was revealed piecemeal over the twenty-three years of the Holy Prophet's ministry; but the first revelation came to him one day in the month of Ramadan, when he was fasting and engaged in devotion in the cave of Hira, near Mecca. In commemorating this incident we are in fact, affirming our unflinching faith in a great principle — namely — that of revealed guidance. Many non-Muslim communities share this principle with us in theory, but nearly all of them, for all practical purposes, have gone astray from it. One of the reasons for this aberration is that man is inclined to consider his light of intellect sufficiently strong to penetrate the mysteries of the socio-moral life and to feel in this ignorance, as if man has outgrown the age of revealed guidance. Although as a community we have never fallen a victim to this folly, yet we must confess that we had, of late, been a little nervous about the wisdom of our way of life, owing to the clamours and the false intellectual flourish of a materially powerful community. Let, therefore, the celebration of Ramadan, this year particularly, hearten us in this matter. Let us with relief realize that, after all, in not following the so-called intellectual findings of the age in the field of sociology, we have at least, been able to maintain a social solidarity which is an envy to others. Again, with redoubled faith and
confidence, let us hasten back to the guidance of revelation, that is, the Qur'an, the only Scripture which the ravages of time have not been able to damage. Indeed, it is time we understood, never to forget it again, that all these theories which have been so over-emphasized in the social history of mankind are one-sided, and that they need harmonizing for the safety of our organic life as a species. Monarchy, Diarchy, Oligarchy and so on; Autocracy, Bureaucracy, Timocracy, Democracy and so on; Individualism, Socialism, Communism, Capitalism, Fascism and so on — all have their parts to play in an ideal society. Selecting one of them to the exclusion of the others, or even putting wrong values on any of them, and trying with all the violence of animal nature to mould the destiny of humanity on the lines of the chosen system, is indeed the greatest sin against the social life of humanity. The trouble is that modern humanity will not admit that it is not for the human mind to understand itself. Just as we cannot see the whole of our physical body with the help of our physical eyes, nay, not even our own face, unless it be with the help of some external apparatus, such as a mirror, etc., so we cannot mentally comprehend all the component parts of our own nature, unless it be through revelation. Indeed, it is revelation, and revelation alone, that can reflect the full stature of human personality and harmonize all its facts and angles into one composite constitution. In the absence of this, a dynamic cultural force will merely release forces of antagonism and conflict — an example of which is before our very eyes today.

Let other nations, taking heed, make the best of their own respective Scriptures, and let us, on our part, hasten back to our Qur'an. Let us no longer try to examine the Qur'an in the light of these modern theories, which, by their very nature, must be one-sided, but, rather, let us examine these same theories in the light of the Qur'an.
May it so please God that the intellectuals of Islam should wake up and make their contribution to the cultural life of humanity at this critical juncture. Humanity will be thankful to them, and God, the God of the Qur'an and of all the previous revelations, will be pleased with them — will reward them here and in the hereafter.

May His light dispel all the darkness of misgiving in our hearts, and may He employ us as vehicles of His High and Sacred Will at this thrilling turning-point in the history of our race.
"And who forsakes the religion of Abraham but he who makes a fool of himself. And certainly We made him pure in this world and in the Hereafter he is surely among the righteous.

When his Lord said to him, Submit, he said: I submit myself to the Lord of the worlds.

And the same did Abraham enjoin on his sons, and (so did) Jacob: O my sons, surely Allah has chosen for you (this) religion, so die not unless you are submitting ones." (The Qur'an, 2:130-132).

We have assembled here today, Muslims of many different races and nationalities, to celebrate `Id al-Azha or the Festival of Sacrifices — the greater of the two festivals in our religion.

If Ramadan teaches us self-restraint, this festival teaches us the next and final lesson of complete sacrifice of ourselves to the will of God.

The word "Islam," as you know, signifies this unhesitating sacrifice and surrender of our whole self to the will of God. The Holy Qur'an makes this point clear in the verse I have quoted, with reference to Abraham. It relates, obviously, to God's command to Abraham to sacrifice his then only son Ishmael, while Isaac was yet unborn. Although the command of God did not mean actual slaughter of the youth, Abraham
thought it to be so, and he was thoroughly prepared to obey it as such. Although the catastrophe was averted in the nick of time by a fresh communication from the Lord, on Abraham's side it was as good as done. The spirit embodied in this act is, indeed, the spirit of Islam. Abraham's frame of mind is the true Islamic frame of mind.

Throughout the history of mankind, there have been Muslims, people prepared to sacrifice themselves and their possessions in obedience to calls from God, under the heads of truth, justice, chivalry, etc. But for their existence, humanity would relapse into veritable barbarism. Among these personages, Abraham stands very prominent. His sacrifices and obedience to the calls of God must have been of a surpassing nature, so that the subsequent spiritual history of mankind was to be bound up with his memory and tradition. It is most impressive to recall that the great prophet Moses, the founder of Judaism, the great prophet Jesus, the founder of Christianity, and the great prophet Muhammad, the founder of our religion — peace and blessings of God be upon them all — are all descendants of this great Patriarch. Whereas the prophets Moses and Jesus were descended from Isaac, the second son of the Patriarch, the Prophet Muhammad was descended from Ishmael, the elder. The Qur'an refers to the banishment of Hagar and Ishmael, and the Old Testament gives some details of the incident. The place where the mother and son were settled in their banishment was no other than the Holy City of Mecca. It was from there that the Ishmaelites or the Arabs, as they are otherwise known, spread over the whole Arabian peninsula, waiting to be welded, under the leadership of the greatest genius of their race, into a compact nation, and inspired with a new religious ideal that was to blend the scattered cultures of humanity into one united whole. This
genius, needless to say, was no other than the Holy Prophet Muhammad, a pre-eminently worthy son of Abraham and the latest example of an ideal Islamic life.

The Holy Prophet Muhammad did not claim to bring any new religion. He wanted only to re-establish in its pristine purity the ancient religion of Islam, the religion of humanity, of which Abraham was an exemplar and preacher. To show his identity with the Abrahamic tradition, he preserved all that really belonged to it in the practices of his race. Among those was the annual festival in commemoration of Abraham's attempted sacrifice of his son. It is remarkable that, although corrupted beyond recognition, at the time of the Holy Prophet's appearance. Ishmaelite practices should include this celebration, which is so noticeably absent in the Israelite traditions, Jewish as well as Christian.

This celebration, as you know, passing through necessary reform and refinement, came to be established as a great institution of Islam under the name of Hajj or Pilgrimage, in which every Muslim man or woman, with the means, is expected to participate at least, once in his or her lifetime. From an Ishmaelite festival, it was made into a call to the believers the world over. From year to year, since the time of the Holy Prophet, believers from all corners of the earth, white and black, brown and yellow, speaking innumerable languages, flock there on this date and offer their all to the Lord of the Universe.

Selfishness in man dies hard. Suppressed in comparatively narrower circles of interest, it lingers, undetected, in wider circles of interest such as race, nation, and so on. But man's sacrifices for God, to be of any abiding value,
must be of a perfect nature. Selfishness must be killed even in the widest circle of interest. The institution of Hajj is, indeed, the most remarkable achievement in this direction.

Through all these manifold turns of history, even in times when life was extremely unsafe in Arabia, believers living in comparatively more attractive and comfortable parts of the world have flocked there to realise that brotherhood of man which transcends all feelings of race and nationality. It is not always fully appreciated that in the observance of this institution most of these pilgrims spend the savings of their lifetime. As if to remind the pilgrim of the real vision and objective of this assembly, religious rites demand the discarding of national costumes and the wearing of one simple uniform of unsewn and uncoloured cotton cloth. Praise be to God, the Lord of the nations; the world cannot present another assembly pregnant with such a realisation of the unity of the human race. Commemorating the great sacrifice of Abraham, this institution very appropriately makes its observers offer sacrifices, great both in quality and in quantity.

The sacrifice of animals which form a part of this celebration of Hajj, hold rather a secondary position compared with those sacrifices on the part of the pilgrims, of money, of comforts, and of sentiments.

Animals are killed in countless numbers every day all over the world, sometimes for necessary food, sometimes just for luxury. Those who do not indulge in animal food nevertheless use these beasts in such a way that a thoughtful man gets the same impression about the objective of their lives as the Qur'an has announced in so many words, that is, that they are created for us. Living or dead, therefore, they are a
sacrifice to human life; and this is quite in accordance with the rules of creation. The lower and narrower interest has to be a sacrifice to the higher and wider. The animals themselves live on plant life, which in turn lives on inferior forms of existence. As the most evolved form of existence and consciousness in the universe, we are entitled to the sacrifice of all other and less evolved forms of existence. What we do thoughtlessly, however, every day, may be done thoughtfully with a spiritual concentration, on a certain occasion, in order to impress upon ourselves the grand principle which gives us the right to take the lives of those animals. That principle is clear. It is that no life is too sacred to be sacrificed when the demand of a higher life leaves no alternative. If animals are killed to support the physical life in man, men and women, countless in number, have been sacrificed — nay, have sacrificed themselves, for the principles of purity, of honesty, and of justice. What is most impressive in this connection is that the greatest amount of sacrifice in its most thrilling forms has come from those who happened to be the cream of humanity. What a number of men like Jesus, Socrates and Hussain has the world seen in the course of its chequered history!

Abraham's readiness for the supreme sacrifice is symbolic of the constant preparedness on the part of spiritual humanity to lay down its physical self whenever and wherever higher objectives, commonly called principles, demand it.

Let us, who are assembled here today, revive our understanding of the principle underlying this Festival of Sacrifices, of which the principal part is the Hajj which takes place during this month every year in the holy city of Mecca and in which all of us look forward to participating one day in our life.
Celebrated today, this festival has one message for the children of Abraham and another for humanity at large. To the descendants of Abraham, physical or spiritual, it stands as a rebuke for their having neglected their hereditary duty of upholding the moral and spiritual values in preference to the material values of life.

Indeed, the world expects them to behave better than by filling it with economic, political and racial problems, just at this moment when it badly needs a lead in the spiritualization of its affairs.

Although people will die and kill one another recklessly for physical existence, or for slogans betraying only the vanity and egotism of individuals or groups, the world today is almost devoid of persons or peoples who will stake something for the universally recognised principles of virtue and goodness. Indeed never before in its history did the world stand in such dire need of ideal martyrs or, to use the Qur'anic expression, "Muslims, whose prayers and sacrifices, and life and death, are according to this Book, dedicated to God, the Eternal Nourisher of all the worlds."

May the memory of Abraham, celebrated in this prayerful way, bring erring humanity to its senses!
Today is a happy day for us Muslims and, I venture to say for non-Muslims also. This day is happy for us Muslims, because we meet today in a prayer of thanksgiving to God the Beneficent, the Merciful, for having enabled us to perform our duty, which, to use the words of the Qur'an, was designed by God with the purpose "of fitting us to guard against evil." And, further to express our happiness at the completion of this moral duty of ours, each one of us is required to pay *fitr* or *fitrana*. This charity, be it noted, is obligatory on every Muslim whose paying capacity comes within the range of the specifications of the law of *Zakat*, or the Islamic poor-rate. It must be paid by every Muslim both for himself and for those dependent upon him.

This day, as already stated, closes the month of fasting — a course for self-purification, for seeking light and guidance from God, Who is the Source of all that is good and the Fountain-head of all that is noble and the Inspirer of every good desire bringing forth good conduct. I said that this day is a happy day for non-Muslims as well; for it is through the agency of this festival (there are two occasions of Muslim festivity each year) that we, Muslims, by practical demonstration, proclaim to the non-Islamic world the message of the spiritual equality of mankind. It is through the agency of this spiritual education of mankind in action that Islam and we Muslims have succeeded in breaking down from among one-sixth of the human race the resistance offered to the peace of the world by the unconscionable barriers of racialism and the hatreds, which are the result of geographical limitations and linguistic and colour
prejudices. This is indeed a great moral achievement in itself. A non-Muslim writer, Dr. Maude Royden, in her monograph, The Problem of Palestine, published this year, has the following remarks to make on this singular characteristic accomplishment of Islam:

"The religion of Mahomet proclaimed the first real democracy ever conceived in the mind of man. His God was of such transcendent greatness that before Him all worldly differences were nought, and even the deep and cruel cleavage of colour ceased to count.

"There are social ranks among Moslems, as elsewhere, but fundamentally (that is to say, spiritually) all believers are equal, and this fundamental spiritual democracy is not a fiction, as it so commonly is among Christians; it is accepted, and real. This accounts for its extraordinary spread among different peoples. It accounts for its strength today in Africa, where the Christian missionary preaches an equality which everywhere is mocked by the arrogance of the white races and the existence of a colour bar. The Moslem, black, brown or white, alone finds himself accepted as a brother, not according to his colour but according to his creed."

We Muslims are never proud of ourselves as being Chinese, Iranian or Indian. What we are proud of is our religious culture. And it may be said, in passing, that this pride is not begotten of hatred or haughtiness. We talk of it because it is a gift from God, and we are humbly thankful to Him for this. The Islamic nations, at the height of their culture and material glory, never thought of themselves as Arabs or Turks but simply as Muslims. For them, the difference between
themselves and others was spiritual. They were Muslims and others were non-Muslims. We are Muslims and the sole justification for our existence, other things being equal, lies in the propagation of an outlook on life which brushes aside, effectively, once and for all, those obstacles which stand in the way of bringing about harmonious relations in the first place between one individual and another and, for that matter, between one nation and another, thus eventually paving the way for a world brotherhood of mankind.

It is with these noble aims in view that the Muslim festivals are held. I wish to emphasise that Muslim festivals are not mere festivities degenerating into mere frivolities. This is because Islam knows that all social functions, if dissociated from the remembrance of God, are liable to get out of hand and to degenerate into a reckless indulgence of the lower self. Islam has, therefore, enjoined, before everything else, the saying of prayers at these festivals. Those who have witnessed Muslim festivals will bear out the statement that the manner of them is in sharp contrast with the way in which the festivals of other religions are celebrated. By way of illustration, I may refer you to the depths of degeneracy into which the European carnival has fallen. The carnival, as you know, was originally a feast which preceded the Christian period of fasting — Lent. But nowadays the Christian feast has lost its original significance and denotes nothing but riotous revelry and unfettered licence. On the occasion of carnivals in Europe, both men and women wear fancy dress and mob each other with confetti. They set at naught all social codes of morality. In a word, all that is sacred in normal life is suspended, and its place is taken by licence. And all this is at its height in Roman Catholic countries, more particularly in France and Italy!
The aim of Muslim festivals is to educate the world to realise the eventual destiny of mankind which is the "fellowship of mankind". Thus those friends, who see fit to object to the celebrating of this festival of ours today on the ground that all festivities should have been suspended for the duration of the present war, would perhaps be able to discriminate between the nature of Muslim festivals and the usual kind of festivities to which one is accustomed in Europe. All Muslim festivals are controlled and guided by spiritual values, which are superimposed upon, and dominate, the biological values which play such a prominent part in non-Muslim festivals.

Each one of us, at least, likes to believe that, at the end of this war, a new order will emerge from the present chaos; that a new humanity will be born out of the present turmoil. I think it is meet that I said a few words on the attitude of Islam towards wars and the position to be taken up by us Muslims in the present war in particular.

As a rule, plain truths are not liked by us. There are things we like, and their result is bad for us; and there are things we hate, and their outcome is good for us. Thus our liking or disliking a thing does not make it either good or bad for us. We Muslims believe that all that comes from God is good, even though we may not understand it. We Muslims, for that reason, are neither panderers to, nor danglers in cheap sentimentalism. But that does not mean that Islam is devoid of idealistic teachings. The merit of the teaching of Islam lies in its capacity to be practical and yet idealistic. The religion of Islam is dynamic in its outlook on life and has no time for any talk or outlook which lacks courage to look things in the face. We Muslims never like to take refuge behind the stockade of such philosophies and religious outlooks on life as place a fantastic
estimate on the worth of an individual, his powers and importance, but refuse to take due notice of the baser side of human nature of men and women who, for a number of reasons, may not be so elevated and advanced as ourselves, and may even be bent upon annihilating us outright. We Muslims like to call a spade a spade and seek remedies accordingly for those mental and moral aberrations, from which some people and nations may be suffering. Naturally, religions and philosophies which are oblivious of this phase of the life of mankind not only fail to see eye to eye with us, but they also decry us by styling us as gross, harsh and materialistic. But it passes my understanding when I see their prominent exponents exhorting their co-religionists to take up arms and be up and doing and fighting. The only conclusion to which I can come is that cheap sentimentalism and empty talk are employed by these exponents to keep people under their hold. Because of this dynamic and fearless outlook on life and our readiness and preparedness to look facts in the face, we have been branded, since our appearance on the world stage, as warlike people and as people whose history reeks of bloodshed and cruelties. It would indeed be a stroke of luck if anyone of us came across a book or a lecture by a non-Muslim in which, in one form or another, we Muslims were not described as loving war for the sake of war. I hope that my assurance will be accepted, when I tell you that we Muslims are the greatest pacifists the world has ever known. The very word Islam means pacifism, and the word "Muslim", its active participle form, means a pacifist; or, to use the words of the Holy Prophet Muhammad, a Muslim is one from whose hands, tongue and limbs, everyone is safe. Whenever such people read of the Holy Prophet Muhammad and learn something of the war conducted by him in self-defence (the Holy Muhammad who counts among his followers today over 400 million people) it will be natural enough if they
seek consolation in stigmatising us, his followers as people who literally believe in the use of the sword for securing their ends. Calumnies have been heaped upon the fair name of Islam simply because its fault, if any, is that it refuses to play the ostrich policy. Nothing, of course, would convince such people of the necessity of unsheathing the sword. At all costs they would go on eulogising pacifism to the skies. Islam and the Holy Prophet will appeal to them to a certain extent, but, at a given point, they would part company with them. It is this particular point that I wish to discuss in the next few words of mine.

Islam not only deals with the problem of war, but it has also laid down a detailed system of ethics, governing and controlling war. The only difference, according to me, between us Muslims and non-Muslims, especially the Christians, is that we, Muslims, freely admit the presence and necessity of wars and humanize them by laying down ethical restrictions, whereas our Christian friends, though they act exactly in the same manner as we do, will not admit the presence and necessity of wars. Our Christian friends have no support for their conduct either in the words or example of the prophet Jesus (upon whom be the peace of God) or in any ethics having for their basis the words of the Master.

In order to understand this fundamental difference between the approach to the problems of life by the two great religions of the world, Christianity and Islam, I quote at some length the words of Dr. Sir Muhammad Iqbal from his book, *The Reconstruction of Religious Thought in Islam*:
"The main purpose of the Qur'an is to awaken in man the higher consciousness of his manifold relations with God and the universe.

"Thus, the affirmation of the spirit sought by the Christians would come, not by the renunciation of external forces, which are already permeated by the illumination of spirit, but by a proper adjustment of man's relation to these forces in view of the light received from the world within. It is the mysterious touch of the ideal that animates and sustains the real, and through it alone we can discover and affirm the ideal. With Islam, the ideal and the real are not two opposing forces which cannot be reconciled. The life of the ideal consists, not in total breach with the real, which would tend to shatter the organic wholeness of life into painful oppositions, but in the perpetual endeavour of the ideal to appropriate the real with a view eventually to absorb it, to convert it into itself and to illuminate its whole being. It is the sharp opposition between the subject and the object, the mathematical without and the biological within, that impressed Christianity. Islam, however, faces the opposition with a view to overcome it. This essential difference in looking at a fundamental relation determines the respective attitudes of these great religions towards the problem of human life in its present surroundings. Both demand the affirmation of the spiritual self in man, with this difference only; that Islam, recognising the contact of the ideal with the real, says 'yes' to the world of matter and points out the way to master it with a view to discover a basis for a realistic regulation of life."
We, Muslims, believe in pacifism in the sense that we abhor war but, if circumstances are such that war becomes unavoidable, then the religion of Islam, unlike its sister religions, has got an ethic of war. It does not shut its eyes to the stern realities of life. It has courage enough to tell the world that war is one of the ways of God to cleanse it of a vitiated atmosphere; it says that war is a biological necessity. We read in the Qur'an, "And were it not for Allah's repelling some men by others the earth would certainty be in state of disorder. But God is Lord of kindness to His creatures" (2:251). In this verse, for the first time in the religious history of mankind, I believe, it is stated that wars sometimes become inevitable, and that their purpose is to purge mankind of the vicious elements that come to get the upper-hand and trample under their feet justice, liberty, freedom of speech, freedom of conscience and religious conviction. It is under such circumstances that wars become a source of blessing to mankind, as a result of which justice and freedom of conscience are restored.

I wish to make it clear that Islam, like St. Paul, could have said in the words of Jesus, "Bless your persecutors". We Muslims feed our persecutors and enemies when they are hungry, and, if they are thirsty, we would give them to drink; for, to use the words of St. Paul, that is the way to make them burn with shame. This is idealistic without doubt, if idealistic and fantastic are synonymous. But is it always practical? Islam knew that it should take into due consideration the demands of human nature and that idealism has limitations, and that the showing of an absolute undiluted leniency to the enemy might do more harm than good. Thus, instead, the Qur'an laid down a guiding principle of life for us, which reads, "Repel evil with that which is best." (23:96.) Thus it improved immeasurably upon such ideas as are couched in the phrase, "Bless your
persecutors." The doing of good in return for evil is the common teaching of all religions, and is by no means a monopoly nor a peculiar distinctive element of Christian ethics. But nowhere is the principle put in such a beautiful and practical form as in the Qur'an in the verse read by me; and, what is more, the whole change has been brought about by the mere use of a single word, that is, by which is best. To return good for evil is only possible under certain circumstances; and, notwithstanding all the sentimentalism of the Gospel doctrine, no individual or community that has ever taken that teaching for a guide, has found it possible in practice to return good for evil in all cases. Some of the later disciples of Jesus have, perhaps, because of the impracticability of the original doctrine, taken rather the opposite course. The Qur'an, however, says, "repel evil by what is best." Evil is not a thing that must be encouraged. It must be repelled. But, in repelling, the rule according to the Qur'an is that it must be repelled by what is best. If you can repel evil by doing good for it, that is the course recommended; but if punishment is necessary, and the meekest follower of Jesus must admit that in some circumstances this is so, then punishment is recommended. The aim is to repel evil, and the method of repelling evil is to be the best that is possible in the circumstances. The rule laid down here was the guiding rule of the Holy Prophet Muhammad and is that of Muslim ethics. I am afraid that the above explanation with regard to the repelling of evil may be misunderstood by some, especially by those who wish to live in a world of delusions. So I hasten to add that, as far as idealistic teachings go, Islam is abreast of all and is second to none in the loftiness of its ethics. Let me give just a short comparison between the teachings of Christianity and those of Islam to show that they run on parallel lines and that, in mere idealism, there is nothing to choose between them, while the characteristic which
distinguishes Islam from other religions is its genius in conforming its idealism with practicability. In Christianity, as is clear from Thessalonians, 1:5:15 and Galatians, 6:10 and Romans, 12:17, one is asked not only to refrain from offending or shocking one's pagan neighbours, but also to endeavour positively to do them good. Christianity does not admit any reprisals, even if the injury has been done to ourselves (Romans, 12:17). Now, if you ask how Christianity repels evil, we are told that the moral order will look after itself; for the principle of retribution is inherent in a moral universe and that we need make no effort "to get even with" people who have done us wrong. Evidently this fantastic idealism is sure to do more harm than good. But now I give to you the parallel teachings in the words of the Qur'an. We read:

"O you who believe, be upright for Allah, bearers of witness with justice; and let not hatred of a people incite you not to act equitably. Be just; that is nearer to duty. And keep your duty to Allah. Surely Allah is Aware of what you do." (5:8).

We read also:

"And the recompense of evil is punishment like it; but whoever forgives and amends, his reward is with Allah. Surely He loves not the wrong doers." (42:40)

To ensure peace we have often to disturb peace, and then it is that the martial spirit, that has been implanted in us by God for our safety, comes into play. The protection of life and property is a common instinct, but it has often served as a pretext for oppression and tyranny. We, it must be admitted, are not free from inordinacy; and, if we need something to put us on the right path, war is indispensable in order to restrain those who would otherwise be beyond our control. In other
words, we need an ethic of war. We fail to find any healthy principle of war in the Bible.

No man can be bound by another’s injunction, if that is at all likely to be detrimental to his own interests. But if he finds himself so bound, he tries to find some means to get rid of the obligation. Treaties in Europe are meant for the waste-paper basket. They are honoured more in the breach than in the observance. We need a word from God Himself on this subject to serve as our article of faith. This is not mere theory. The history of warring peoples has proved it. Those who were once the embodiment of oppression and a curse to humanity on account of their prowess, became as gentle as lambs under the salubrious influence of Divine revelation, and won for themselves the title of "Gentlemen Soldiers" from the world. They were once reckless in the matter of life and wielded their swords ruthlessly, but these unscrupulous people became clean fighters under the teachings of God.

The question of war has always been a most difficult and intricate problem. War could neither be dispensed with in the interests of peace, nor could it be pursued on the lines laid down in by gone days. The world had an urgent need of true reform in this respect, and Islam fulfilled that need. I will now give the essentials of Islamic teachings in this matter. Fighting to satisfy the hankering after land or property belonging to others has been repeatedly condemned in the Qur’an. But, from the very beginning, these motives have always given rise to fighting in the world; even today the same hankering makes civilised nations covetous of the possessions of others. They have engineered various schemes and have come with plausible pretexts, but cupidity and usurpation are at the bottom of all their movements. Islam, however, forbids all fighting for such
objects. It allows war only under those conditions for which the
Creator has purposely endowed us with a martial spirit. Islam
permits fighting for three reasons:

(i) To restrain disturbances and to keep every land free
from the incursions of others.
(ii) To defend life and property from the hand of others.
(iii) To enable every person to follow his religious
convictions, to whatever persuasion he may belong.

I need not emphasise the first two points; they are self-
evident. I will merely quote the following verses from the Holy
Qur'an concerning them.

With regard to No. I, the Qur'an says:
"If you do it not, there will be persecution in the land and
great mischief" (8:73).
With regard to No. 2, the Qur'an says:

"Permission (to fight) is given to those on whom war is
made, because they are oppressed. And most surely
Allah is Able to assist them. Those who are driven from
their homes without a just cause" (22:39,40).

The third object of war is, however, a vexed question. It
has furnished the enemies of Islam with a pretext for carping
against the faith, though the Holy Qur'an has given the most
desirable and humane teachings on the subject.

"No compulsion in religion" (2:256) is the universal
immunity given by the Qur'an to an adherent of any faith no
matter what its form. Islam came to establish freedom of
conscience and action in general but particularly in religion. A
Muslim is bound to wage war against any person, whether of
his own kith and kin and religion or not, who interferes with the beliefs of a non-Muslim. This state of things has been called "Faith for God" in the Qur'an; that is to say, every one must be allowed to choose his own faith and to worship his God in the manner he thinks best. It is a disturbance of this state of things that makes a Muslim draw the sword against any person, Muslim or otherwise, who violates the Islamic ideal of peace. Liberty of conscience was unknown before Islam. The feeling in Islam for religious freedom is so strong that a Muslim is enjoined to act as a policeman, as it were, in the protection of all religious houses. For example, a Muslim is ordered to protect a Christian church from a Muslim attack. The Qur'an is too clear on the point to allow any other conduct.

We read in the Qur'an:
"And if Allah did not repel some people by others, cloisters and churches, and synagogues, and mosques in which Allah's name is much remembered would have been pulled down. And surely Allah will help him who helps Him" (22:40).

In this verse the Qur'an identifies the maintenance of religious houses of every faith with the "cause of God". It is to be noted that Muslims are ordered to sacrifice their lives not only to save their own mosques but the religious houses of other people as well. The civilised world, with Christian notions lurking in its breast, is still far from holding the noble principle thus enunciated in the Qur'an. Even in time of war a Muslim soldier is forbidden to touch an alien's house of worship. He has also to spare the life of religious teachers.

One more consideration, and I shall have finished. What should be the attitude of us Muslims towards the present war?
In view of the above remarks, our duty as Muslims is quite clear. I do not hold a brief for any political ideology. I am just trying to place before you our duty in the present circumstances. We, Muslims, have suffered much at the hands of the French and the British. Fate had thrown us into the arms of one or the other. Clashes and injustices were perhaps only natural. The Zionist policy in Palestine has done us great harm. Untold miseries has it brought upon our brethren in the faith in that country. But the very fact that synagogues have been pulled down in Germany upon the slightest pretext makes it obligatory upon us Muslims to throw our weight into the cause of the Allies. The Allies may be fighting for the defence of democracy and we, Muslims, possibly may not agree with the definition or the signification attached to that word by European diplomats. Nevertheless, in the present circumstances, our attitude is quite clear. Unless and until religious liberty is restored, no Muslim should think that he has done his duty.

NEWS AND COMMENTS

The Muslim festival of Eid al-Fitr, marking the end of Ramadan, was celebrated at the Shah Jehan Mosque on Monday, 13th November 1939.

Many things combined made this ‘Eid different from those of preceding years. On account of the War Emergency, and the subsequent departure of many Muslim residents from this country, it was anticipated that, comparatively, fewer people would take part in the celebration. Last minute surprises were, however, in store for us. No sooner had the invitation cards been issued, than applications for more came for numerous new friends — Muslim and non-Muslim. The number of visitors was in the neighbourhood of 600.
One early arrival was none other than Sir Firoz Khan Noon, the High Commissioner for India, who was accompanied by his entourage. By 10:30 a.m. other visitors had begun to arrive. The gathering in front of the marquee was gradually increasing, as, although all the arrivals were ushered into the sheltered atmosphere of the tent, the majority preferred to remain outside walking about the grounds or standing in groups gaily chatting with one another till the appointed time for prayers.

A medley of all Muslim nations on terms of perfect equality and distinguishable from one another only by the different costumes worn, is a heartening sight. And, if it were not for the presence of some members of His Majesty's Forces, one would have almost forgotten that there was a war on.

Just before prayers a large number of Indian seamen arrived in buses — a solid phalanx in blue uniforms.

After the prayers, a very interesting `Eid sermon was delivered by the Imam. At the end of the lecture his statement reflecting the attitude of Muslims in this war aroused much interest and comment.

Amongst those present were: His Excellency Sheikh Hafiz Wahba, Lt.-Col. Sir Hassan Suhrawardy, Sir Firoz Khan Noon, The Rt. Rev. Bishop J. Wedgwood, Rev. S.R. Bawtree, Rev. P.L. Quilter, Afifi Fakhouri, Secretary, Arab Centre, London, Dr. H.G. Patel, Captain Rashid, I.C.S., Mian M. Nasir, P.C.S., Prof. Dr. A.M. Deen, Mr. Omar Flight, Mr. Lewis Parker, Mr. Dawood Cowan, and Mr. Ibrahim Arif.

— S.A. Toto
Today's festival is called the Festival of Adha, (that is to say, of sacrifices) primarily because every Muslim, after having performed his pilgrimage to Makka, sacrifices an animal on the plains of Mina near Makkah. Secondly, because it is in memory of the willing, unstinted and spontaneous sacrifices made by the great Patriarch Abraham and his son Ishmael. But although the patience, perseverance and courage with which the son offered himself to be killed by the loving hands of his father, and the readiness which the father showed in sacrificing his son in pursuance of a dream he had, are enough in themselves for their memory to have been made immortal for all time to come by the institution of sacrifice, as Islam has done, yet it is not merely in this lofty consideration that the occasion of today has its far-reaching importance. We, Muslims, are proud of this occasion and of the blessings that flow from it, and which we, in our turn, are able to pass on to our fellow beings all over the world.

Now it is a fact that the principle of the equality of man and man has been enunciated and affirmed by all religions. There is nothing, for instance, to choose between Islam and Christianity in this matter. If we read in the words of St. Paul the following: "God hath made of one (blood) all nations of men for to dwell on all the face of the earth" (The Acts, 17:26), then we, when turning to the pages of the Qur'an read the following, the same sentiment in a slightly different form: "O mankind surely, We have created you of a male and a female, and made you tribes and families that you may know each other. Surely the noblest of you, with Allah, is the most dutiful
of you. Surely Allah is Knowing, Aware" (49 :13). Indeed one can multiply the number of such edifying and inspiring excerpts and verses from the religious books and writings of the prophets and saints of other religions. Such words and phrases do indeed create a desire for a better world order. They do create a fundamental change in men's minds, but they definitely do not suggest how to express that change in practice and conduct. For is it not a fact that the belief in the fatherhood of God, and that we all are the children of God, has been preached in one form or another from the pulpits of the Christian world for the last two thousand years? And yet the net result of continual doses of these admirable ideals is that the behaviour of the present Christian crowds is indistinguishable from that of the crowds that believed in the virtues of clannishness and tribalism before the advent of Jesus. The answer that is made, when this is pointed out, is that Christianity has not been tried, that it has not been given a fair chance. Such an answer may satisfy some but I wonder if it will satisfy those who realise that 2,000 years is a long period for any experiment. To illustrate my point further, I would take you to the year 640 A.D. in the land of Egypt. When the Muslim conquerors sent a deputation of their ablest men to discuss the terms of the surrender of the capital of Egypt, headed by Ubada, a negro and the ablest of them all, the Archbishop Cyrus exclaimed, "Take away that black man! I can have no discussion with him." The scared Archbishop, to his astonishment, was told that this black man had been commissioned by `Amr ibn al-As, the Commander of the Muslim army, that the Muslims held negroes and white men in equal respect, and that they judged a man by his character and not by his colour.

"Well, if the negro must lead, then he must speak gently," ordered the prelate, so as not to frighten his white auditors. The reply of the Muslim negro, Ubada, shows the
spirit of the early Muslims and of the Muslims of today with all their backsliding. Ubada said, "There are a thousand blacks as black as myself, amongst the companions of our Commander. They and I would each be ready to meet and fight a hundred enemies together. We live only to fight for God and to follow His Will. We care naught for wealth, so long as we have wherewithal to stay our hunger and to clothe our bodies. The world is naught to us, the next world is all."

The point which I wish to emphasise is that the spirit of the Christian prelate, Cyrus of Egypt, prevails even to this day in the West. Race hatred still rules and controls men's judgments. In some countries people are persecuted and even exiled because they belong to a different race. Everyone knows the gulf that snobbery and class distinction make to separate English people from one another and how they spoil the otherwise admirable character of English life. Here one talks of democracy, but one is not aware of its real import. Here one at best understands by democracy the universal suffrage, but the classes are careful that its essence does not infiltrate the masses. Considerations of prestige and discipline create class distinction and snobbery. It is simply next to impossible for an Englishman of the masses to understand the ease and freedom with which the poor move in Muslim countries amongst all sorts and conditions of men. The Muslim rich also show no trace of any consciousness of class. The snobbery and class distinction of English life are simply incomprehensible to us Muslims. We, born and bred in the Islamic system of life, cannot understand the class distinctions of English life. We, Muslims, have our poor, but poverty is one thing and inferiority another. With us there is an equality real enough to over-ride the greatest inequality. With us priority in faith and spiritual eminence are the only real claims to distinction.
By way of contrast I give you two historical incidents which will illustrate the social and political ideal of Islam.

In the days of the Caliph `Umar, the Great, in the beginning of the 7th century, the King of the Ghassanids, named Jabala, accepted Islam as his faith. Jabala went in great pomp and ceremony to perform the pilgrimage to Makkah. While circumambulating the holy shrine of the Ka`bah, the robe of a poor pilgrim was accidentally flicked across the King's neck. The King turned and in a fury struck his fellow pilgrim violently, knocking out his teeth. This is how the Caliph `Umar, the Great, records what followed: "The poor man came to me and prayed for redress. I sent for Jabala, and when he came before me, I asked him why he had so ill-treated a brother Muslim. He answered that the man had insulted him and that, were it not for the sanctity of the place, he would have killed him on the spot. I answered that his words added greatly to the gravity of his offence, and that, unless he obtained pardon of the injured man, he would have to submit to the usual penalty of the law. Jabala replied, 'I am a king and the other man only a common man.' I said, 'King or no king, both of you are equal in the eyes of the law.' The King escaped in the night and became a Christian rather than apologise."

Islam abolishes both priesthood and hereditary kingship, and for this reason its conception of equality is on a different plane to that to which our friends in the West are accustomed when they use such phrases as "the King can do no wrong". By abolishing sacredotalism and kingship, Islam emancipates man completely. It makes him the complete master of his destinies both in the physical and the spiritual world. Nowhere has the recognition of the value of the soul and the dignity of the individual been so much emphasised as in Islam. In Islam, if there has to be a king, then he submits to the same law as
applies to an ordinary individual of the kingdom. The well-known incident of Sultan Salahuddin Ayyubi (known to Europe under the name of Saladin) who flourished from 1137 to 1193 A.D. will be remembered by many in illustration of my remarks. The Sultan (who was Sultan of Syria and Egypt and one of the mightiest men of his day) appeared before the tribunal in an action brought against him by one of his humble subjects. In a few words the story is that a man named `Umar al-Khalati came to the holy city of Jerusalem and appeared before a court of justice. He placed in the hands of the judge a certified memorandum and begged him to read it. The judge asked him who his adversary was. The man replied that his affair was with the Sultan and added, "This is the seat of justice, where I have heard you make no distinction of persons." "Why," the judge replied, "do you bring this action against the Sultan?" The man replied, "I had a slave who remained in my possession until his death. The name of the slave was Sonkor. At the moment of his death he had several large sums of money, which are now mine by right. He died leaving these sums, and the Sultan has taken possession of them. I lay claim to them as my property." The judge remarked, "Why have you delayed your action so long?" The plaintiff said, "One does not forfeit one's right by delaying to claim it. Here is the certificate, proving that the slave had been bought by the plaintiff from a merchant of Arjish in Armenia and that the witnesses in the document had never understood that the slave had ever ceased to be the property of his master in any manner whatever. "The instrument was in legal form. The judge said to the plaintiff, "It is not meet to adjudge a claim in the absence of the party sued; I will inform the Sultan and will let you know what he says in the matter." The Sultan, when told of the legal suit, thought it utterly absurd and asked if the document had been carefully examined. He was told that the
document had been taken to Damascus for examination and that
the judge had appended a certificate to that effect. "Very well,"
the Sultan replied, "let the man appear, and I will defend myself
against him and conform to all the regulations prescribed by the
law." The Sultan, placing himself before the plaintiff, called
upon him to state his case. The plaintiff stated his case, and the
Sultan replied in the following words: "This Sonkor was my
slave; he never ceased to be my property till the time I gave
him his freedom. He is dead, and his heirs entered upon his
inheritance he left." The plaintiff answered, "I hold in my hand
an instrument that will prove the truth of my case. Please open
it so that its contents may be known." The judge opened it and
found that it bore out the statement of the complainant. The
Sultan having informed himself of the date of the paper,
replied, "I have witnesses to prove that Sonkor was in my
possession and at Cairo at the said date. A year before, I had
bought him with eight others, and he remained in my
possession till he received his freedom." The Sultan then
summoned several of his chief military officers, who bore
witness that the facts were in accordance with the statement of
the Sultan and declared that the date given was exact. The
plaintiff was confounded.

These two instances should suffice to show how deep-
rooted is the principle of the absolute equality of all men in
Islam, and will bear witness to the sense of justice inspired by
the teachings of the Holy Qur'an, and will give some idea of
the practical institutions which enable us Muslims to put our
ideal of the unity of all believers and the brotherhood of man
into actual practice.

The miraculous change that comes over an individual
when he joins the brotherhood of man in Islam, and the reality
of human fellowship under the aegis of Islam have been
remarked by all those writers and travellers who have had the
good fortune of mixing with Muslims. A recent writer, Dr. M. N.
Dhalla, a distinguished Zoroastrian high-priest in India, has
recently published a book entitled, "Our Perfecting World",
and in it has paid the following tribute to Islam for rising above
colour and racial prejudice:

"Muhammadanism alone among the religions of the
world has remained free from colour bias . . . it
welcomes all converts with open arms, whether they be
negroes or pariahs. Without reserve it accords them their
rights and privileges, and receives them into its social
circle as much as into its religious fold. It is the only
religion that excludes all barriers of birth and colour, and
admits its converts into the community on the basis of
complete social equality."

The same writer, referring to this matter elsewhere,
makes the following observations:

"Until the race problem is solved, peace and goodwill
cannot come on earth. The race problem is the most
menacing that confronts civilisation."

In view of these observations it will be quite correct to
say that moral exhortations, even backed by religious authority,
are not efficacious. For otherwise, the history of Christendom,
for example, would have offered a different spectacle and
would have been free from race hatred. But the Christian world
is the same today as it was at the time of the conquest of Egypt
by the Muslims, as I have already illustrated by referring to the
words of the Christian prelate Cyrus. Therefore, it would be no
exaggeration to say that there is something else that is needed,
and there is still something that is missing from Christianity. In
other words, why is it that Islam alone succeeds where others fail?

The diagnosis of Islam is that it is the lack of right and suitable formalism and institutions, through which alone man can get an opportunity to express his noble ideals of human fellowship, and human brotherhood, that is ultimately responsible for the discrepancy and anomaly existing between man's behaviour and the high ideals he entertains and is so anxious to materialise. How, then, does Islam try to solve the difficulty that has been the bane of its predecessors, which, in spite of their sublime idealism, as sublime as that of Islam, were unable to make that idealism part and parcel of the lives of their followers? What does Islam do to remove the wide gulf existing between the ideals of man and his behaviour?

The first thing Islam does is this. While it creates the suitable frame of mind by echoing in common with all other religions the essentials of the brotherhood of man, it also realises that mere pious wishes and words have not been enough to induce man to give up his age-old tribal outlook on life. It is here that Islam is an improvement on its sister religions. Islam does succeed in implementing the ideal of human fellowship simply by devising institutions that enable every Muslim to practise effectively and learn visually that we are in reality the children of God. One of those institutions, which, linked together, gradually awaken in a Muslim a consciousness of his real place in relation to his fellow beings and ultimately make him cosmic conscious, is the festival of today which we are now celebrating.

Today is the last day of the pilgrimage; today is the 10th day, of the 12th month of the Muslim year. In Makkah today there are gathered together tens of thousands of men and
women from all over the world. They have gone there because Islam wants every believer to perform the pilgrimage to Makkah at least once in his lifetime. In the words of the late Sir Thomas Arnold let me describe to you the part this festival of today plays in the social life of us Muslims:

"No touch of religious genius could have conceived a better expedient for impressing on the minds of the faithful a sense of their common life and of their brotherhood in the bonds of faith. Here in the supreme act of worship, the negro of the West Coast of Africa meets the Chinaman from the distant East, the courtly and polished Ottoman recognising his brother Muslim in the wild Islander from the farthest end of the Malayan Sea. At the same time, throughout the whole of the Muhammadan world, the hearts of believers are lifted up in sympathy with their more fortunate brethren gathered together in the sacred city of Makka, as in their own homes they celebrate the festival of Eid al-Adha. . . . whatever be the race, colour, or antecedents of the worshipper, he is received into the brotherhood of the believers and takes his place as an equal amongst equals." (The Preachings of Islam, London 1913 pp. 416-17).

The marvellous fraternal spirit transcending all barriers of race, country or colour animates today the great brotherhood of Islam in exactly the same manner as it did 1,400 years ago, when it was preached and instituted by the Holy Prophet Muhammad, and this in a degree not discernible in any other community of mankind. Here, I am proud to say, at any rate we have a great example and a great promise for the redemption of humanity. If Islam had done nothing else than eliminate (as it has incontestably done) the unconscionable barriers of racial
antipathy and national exclusiveness from among one-sixth of the human race, scattered over the surface of the globe and covering every land and clime, then it must hold civilisation its debtor for ever.

Christianity, after two thousand years of evolution, has signally failed in this vital aspect. The conception of a human brotherhood, a social communion that would transcend geographical, racial or national boundaries, seems to be equally unrealised in the other great religions of the world. It is Islam alone that rules out in practice, no less than in theory, the claims of race or nation, caste or colour, which claims break the unity and mar the harmony of the human family; and there can be no question but that it is along that path the world will have to travel to find its ultimate salvation.

The gathering at Makkah which comes to an end today, consisting of tens of thousands of Muslims, consisting of poor and rich, prince and peasant from all countries, meeting together from far and near, all wearing the same simple unsewn garment, is an annual demonstration of the brotherhood of man in Islam and sets a grand practical example of fraternity and equality. Each of these pilgrims on his return home enlivens his fellow beings with his experiences in the plains of Makkah. You can imagine the enthusiasm and how fast it will spread. There is no parallel to this institution in any other religious system of the world. Islam is unique in this and unsurpassed.

The gradual evolution of the daily prayers of us, Muslims, into the international Islamic gathering, which is being celebrated this day at Makkah and in which we are joining by our prayers and our sympathy, makes a fascinating sociological study. It must be remembered that a Muslim is initiated into the idea of the equality of man and man on the
floor of the mosque, where prayers give every day a demonstration of the simplicity and the equality which run through the whole of the Islamic system.

We, Muslims, must never forget that, as yet, it is only one-sixth of mankind, (Muslims making 1/6th of mankind) that has tasted' the delicious fruit of equality. With the happenings of the last few years in Europe, the duty of us Muslims, towards our fellow beings becomes all the more important. They perhaps have a faint appreciation of, but as yet they do not know the fullness of the taste of this fruit; and the reason is partly because we have failed in our duty to carry the light of Islam to them. The Qur'an says to the Holy Prophet Muhammad, "Give to the people what has been revealed to you from your Lord" (5:67). This commandment holds as good today as it did 1,400 years ago. The world is in sore need of ways by which it can obliterate its racial differences and forget its antipathies. No one but Muslims can do this task. About fifty years ago the need was perhaps not so serious. Race theories were confined to sociologists and ethnologists. But now one has begun to preach and glorify openly the virtues of the doctrine of enslavement, of exclusiveness, of partiality, of intolerance towards people not belonging to the Aryan race. The message of the moral fraternity, of the equality of souls, of social justice, of charity towards all, of protecting the weak and the oppressed is being pooh-poohed and derided openly. We, Muslims, in common with our Christian friends, are inspired by the conviction of the fact that the individual does not develop but through devotion to others, through service to his fellow beings. But there is something more that we possess and that our fellow brethren in Christendom do not possess. That something leaves us as the only people who can shoulder the responsibility. Let us appreciate our position. We are the only
spiritually democratic people in the world; for what other community or people can boast of being free from the blight of priestcraft? We alone can give spiritualized democracy to the world. I know that Europe has built up idealistic systems that preach race equality, that inculcate service to mankind, but experience shows that truth received through pure reason and through religions without the right and suitable accompaniments of formalism is incapable of bringing the fire of living conviction to societies and is incapable of a regeneration en masse. No religion in the world except Islam, not even Christianity, possesses the means of changing and transforming societies into veritable fraternities. No doubt Christianity has succeeded in changing the lives of individuals, and is doing so every day, but wholesale transformation has never come its way. The same applies to other religions.

The world has made progress, unparalleled in its history in the matter of its conquests of the forces of nature only to find that it is destroying itself and digging its grave with its own hands. As yet five-sixths of the world are groaning under the crushing burden of race consciousness, passioned exclusiveness and other ridiculous superiority complexes, and these five-sixths of mankind have not as yet realised that each and everyone of them is to be of service to and to co-operate with all the others rather than be an enemy to all the others. This is a huge task! No one can shoulder it better than we Muslims, who not only possess the incomparably broad and cosmopolitan outlook on life but who are also the custodians of the secret and the methods to put that universal outlook on life into practice.

May Allah shower on us all the blessings of the Holy Qur’an. Ameen!
NEWS AND COMMENTS

Id al-Adha at the Shah Jahan Mosque, Woking

The second of the two annual Islamic festivals, the `Eid al-Adha, or the Festival of Sacrifices, was celebrated at the Shah Jahan Mosque, Woking, on Saturday, 20th January, 1940, under the most untoward conditions. The weather was the most inclement that England had witnessed for many years past. It was bitterly cold and frosty. On the previous day, it had been snowing hard. Travel facilities were curtailed owing to war conditions. In a word, there was nothing to encourage a Muslim or a non-Muslim to undertake a journey of 25 miles from London to Woking. But, despite these discomforts and disabilities, it was heartening to find at the time of prayers, which were said at 11:30 a.m., that the number of those who took part in the Service had exceeded three hundred. If one of the charabancs bringing a large number of Indian Muslims from the East End of London had not broken down on its way to Woking as a result of the freeze, the number of devotees would have approached the neighbourhood of 400. Non-Muslim visitors were surprised to find that it was at all possible, under conditions that were enough to dempen the spirits of even the most zealous, to have such a large assemblage consisting of various nationalities — Indians, Afghans, Arabs, Egyptians, Malays and English. Some had travelled long distances and had stayed overnight in London to be able to join the prayers the following day.

The `Eid prayers are primarily meant to enable the followers of Islam to give their thanks to God for the performance of their duty associated with these festivals. This is the chief reason that Islamic festivals are always, before everything else, preceded by a Divine service, a prayer in
congregation to God. But the social value, permeated by the
religious leaven imparted to it by the Divine service, is no less
important. Critics and writers on Islam are agreed that the two
festivals of Islam, which owe their conception and their present
structure to the religious genius of the Holy Prophet
Muhammad, are such that no better expedient could have been
devised for impressing on the minds of those who have
accepted the outlook on life of Islam, a sense of their common
life and of their brotherhood in the bond of faith.

The Imam of the Mosque laid stress on this peculiarity of
the religion of Islam and Islamic life. He quoted instances from
the history of Islam to show how deep-rooted is the principle of
the absolute equality of all men in the Islamic system of life,
and how real is the sense of justice inspired by the teachings of
the Holy Qur'an, and how admirable are the practical
institutions which enable Muslims to put their ideal of the unity
of all believers and the brotherhood of man into actual practice.
He reminded Muslims of the urgency of their duty to their
fellow beings, who, because they were as yet ignorant of the
pleasures and blessings bestowed upon Muslims by the practical
brotherhood of Islam, were groaning under the crushing burden
of race-consciousness and passionate exclusiveness. "About
fifty years ago," said the Imam, "the need was perhaps not so
serious. Race theories and academic discussions about the
unequal distribution of wealth were confined to ethnologists and
economists. But now, one has begun to preach and glorify the
virtues of the doctrine of servitude, of exclusiveness, of
partiality, of intolerance towards people not belonging to the
Aryan race. The message of the moral fraternity, of the equality
of the soul, of social justice, of charity towards all, of
protecting the weak and the oppressed, is being preached and
derided openly. We, Muslims, in common with our Christian
friends, possess the certitude and the conviction of the fact that
the individual does not develop thoroughly except through
devotion to others — through service to his fellow beings. But
there is something we possess that our fellow brethren in
Christendom do not possess. That something leaves us as the
only people who can shoulder the responsibility. Let us
appreciate our position... As yet five-sixths of the human race
are groaning under the crushing burden of race-consciousness
and passionate exclusiveness and other ridiculous superiority
complexes and, what is more, those five-sixths of mankind have
not as yet realised that each one of us is to be of service to the
others. This is a huge task, and none can shoulder it better than
we, Muslims, who not only possess the incomparably broad and
cosmopolitan outlook on life, but also are the custodians of the
secret and the methods to put that universal outlook on life into
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SOME OF THE DISTINGUISHED GUESTS WHO ATTEDDED THE EID CONGREGATIONS AT THE SHAH JEHAN MOSQUE, WOKING

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Hazrat Khwaja Kamal-ud-Din with Rt. Hon’ble Lord Headley Al-Farooq.
Hazrat Khwaja Kamal-ud-Din (sitting extreme right) with Lord Headley Al-Farooq (sitting fourth from right) in Arabic style gown and turban with some friends in Egypt in 1923 on their way to Makkah for Pilgrimage.
Hazrat Khwaja Kamal-ud-Din in a gathering at Srinagar along with Lord Headley Al-Farooq (with a solar hat) in 1928.
Hazrat Khwaja Kamal-ud-Din with some of his staff members and associates. Sitting from right: third, Mr Muhammad Marmaduke Pickthall; sixth, Khwaja Nazir Ahmad; seventh, Maulana Muhammad Yakub Khan, editor of The Islamic Review.

His Royal Highness Prince Amir Saud at the Shah Jehan Mosque in August, 1935. Maulana Aftab-ud-Din Ahmad, Imam (standing on his right behind him)
His Excellency Crown Prince Faisal at a reception held by the Woking Muslim Mission. Maulana Aftab-ud-Din Ahmad, the Imam, is standing on the right. In the middle is Ismail De York, president of the Muslim Society of Great Britain.
Hazrat Maulana Sadr-ud-Din, founder of the Berlin Muslim Mission and builder of the beautiful Mosque in Berlin in 1924.
The Mosque at Berlin built by the Ahmadiyya Anjuman Isha‘at-i Islam, Lahore, under the dynamic leadership of Hazrat Maulana Sadr-ud-Din, Founder of the Berlin Muslim Mission and editor of the Moslemische Revue.
Sir Muhammad Agha Khan III at the Mosque in Berlin with Hazrat Maulana Sadr-ud-Din.
His Imperial Majesty Haile Sellassie I of Ethiopia entering the Shah Jehan Mosque, Woking. On his right is Maulana Aftab-ud-Din, the Imam, and on his left is Khwaja Salah-ud-Din Ahmad, youngest son of Khwaja Kamal-ud-Din.

His Highness, the Sultan of Kedah visited the Shah Jeahn Mosque, Woking on 6th May, 1951. Dr. S. Muhammad Abdullah, the Imam is standing on his right. Mr. Ismail de York, president of Muslim Society of Great Britain is standing on his left.
His Majesty King Farooq of Egypt leaving the Shah Jehan Mosque, Woking, after the Friday congregation. Maulana Aftab-ud-Din, the Imam, is right behind him.

Maulana Aftab-ud-Din Ahmad Imam of Shah Jehan Mosque, Woking, delivering Eid Al-Fitr Sermon in Feb. 1937. His Excellency Shaikh Hafiz Abdul Wahba, Ambassador of Saudi Arabia in UK is sitting in the front row.
A partial group of the gathering at the At-Home given by a prominent British Muslim lady, Madam Khalida Buchanan Hamilton, Hon. President of the Muslim Society of Great Britain, in honour of His Excellency Sir Feroze Khan Noon (X), the first Muslim to hold the post of High Commissioner for India in England. Sitting from left: second, the guest of honour; third, the host, fourth, Sir Abdul Qadir; fifth, Maulana Aftab-ud-Din Ahmad, the Inam of the Shah Jehan Mosque, Woking.
Sir Salar Jang, Prime Minister of Hyderabad Deccan at the Shah Jahan Mosque, Woking. The picture was taken in front of Sir Salar Jang Memorial House, the official residence of the Imam. Funds for its construction were contributed by him. It was built by Dr G. W. Leitner. (Sitting from left) sixth, Sir Salar Jang; seventh, Maulana Aftab-ud-Din Ahmad, the Imam; eighth, Lady Khalida Buchanan Hamilton. (Stand third from right) Mr. Habibullah Lovegrove.
Maulana Aftab-ud-Din Ahmad, Imam of the Shah Jehan Mosque, Woking, delivering a lecture at a distinguished gathering in London.
Maulana Aftab-ud-Din Ahmad, the Imam of the Shah Jehan Mosque, Woking (right, standing) is delivering a brief address and prayers at the naming ceremony of a British ship. Sir Abdul Qadir is standing on his left.
A fraternal Muslim group to welcome His Excellency Aziz Izzet Pasha of Egypt to the Shah Jehan Mosque, Woking. Al-Hajj Lord Healey Al Farooq is sitting on his left.
His Excellency Sheikh Hafiz Abdul Wahba, Ambassador of Saudi Arabia to the United Kingdom and patron of the Woking Muslim Mission, after an Eid Congregation in 1932. Sir Abdul Qadir is sitting on his right and Maulana Aftab-ud-Din Ahmad, Assistant Imam, is standing behind him to the left.
His Majesty Shaikh Abdullah of Bahrain at the Shah Jehan Mosque, Woking. Maulana Aftab-ud-Din Ahmad, the Imam, is sitting on his right. Prof. Dawood Cowen of the University of London is standing eighth from right in the first row behind His Majesty.
A group of Indian Muslim officers and soldiers of the British Army at the Shah Jehan Mosque, Woking with the Imam, Hazrat Maulana Sadr-ud-Din (standing fourth from right) and Maulana Dost Muhammad (fifth from right).
His Highness the Emir Abdullah of Transjordan visited the Shah Jehan Mosque, Woking, and attended the Friday congregation on 29th June, 1934. Lord Headley Al-Farooq is standing on his left. Maulana Abdul Majid, the Imam, is standing on the extreme right in the second row.
His Excellency Al-Hajj Tunku Abdur Rahman Putra, Prime Minister of Malaysia, attended the Eid al-Fitr congregation at the Shah Jehan Mosque, Woking, in 1961. In a brief address afterwards His Excellency put forward the idea of forming a Commonwealth of Muslim Countries for closer economic and political coordination among the Muslim countries. Maulana S. Muhammad Tufail, Imam of the Shah Jehan Mosque, Woking (on his right) is talking to him. This idea later took the form of Islamic Summit Conference and he became its first General Secretary.
It was in 1903 that this small group of enthusiastic Muslims assembled at the Shah Jehan Mosque for the first Eid celebrated in England. The names are as follows: (from left to right) back row — Nawab Unsuddowlah, S. Asghar Hussain, Syed Ali Azhar, Khidmatagar; third row — S. Abdul Bari, M. Anwar Ali, M. Hidayet Hussain, Sirajur Rahman Khan, Dr Hamid, Dr Saiduzafar Khan, Mohsin Ali Khan, Muhammad Zareef, Syed Sultan Ahmad; second row — M. Amin Faqih, Shams-ul-Ulama Syed Ali Bilgrami, Major Syed Hasan Bilgrami, Abdullah al-Mamoon Suhrawardy (leader of the prayer), S. Abdul Aziz, Mr R.B. Qadri, Sheikh Maqbul Hussain Kidwai; front row — Mohsin Ali Bilgrami, Muslim Ali Bilgrami.

The first Eid al-Fitr congregation held at the Shah Jehan Mosque, Woking in 1903.
Maulana Aftab-ud-Din Ahmad at the railway station of Burdwan (West Bengal), his native town, with his friends and admirers on his return to India in 1932. He was Assistant Imam of the Shah Jehan Mosque at Woking (1931–32).
A section of women audience listening to the Eid al-Fitr Sermon at the Shah Jehan Mosque
Woking, Surrey, England.

Convention
of
Surrey Philatelic Societies.

Woking. October 28th. 1961

The Shah Jehan Mosque
Oriental Road
Woking
England

In connection with the Third Annual Convention of Surrey Philatelic Societies, which took place in Woking on 28th October 1961, Woking for the first time was accorded the use of a special pictorial postmark depicting the Shah Jehan Mosque at Woking. All mail posted on that day in the Convention Hall received this special cancellation. Above is a picture of the special envelope and cancellation mark used for this purpose. The postmark issued by the Woking Post Office caught the attention of many people from various parts of the British Isles. Requests also came from the U.S.A., South Africa, Australia and New Zealand. The Convention postmark was criticized by some people in Surrey papers who thought this choice was rather "unfortunate". But there were others who thought the choice to be a very good one (see correspondence).
**THERE ARE NO SECTS IN ISLAM**

**The Festival of Adha**

(SACRIFICES)

'Id al-Adha (1384 A.H.) in commemoration of the Great Sacrifice of Ishmael by the Great Patriarch Abraham, will be celebrated at

**THE**

**SHAH JEHAH MOSQUE ORIENTAL ROAD, WOKING, SURREY**

**THE FIRST MOSQUE IN GREAT BRITAIN (BUILT 1889 C.E.)**

**on MONDAY, 10th DHU al-HIJJA, 1384 A.H.**

(12th APRIL, 1965)

Come yourself and bring your friends

**PRAYERS 11.30 a.m.**

**LUNCHEON 1 to 3 p.m.**

**DIRECTIONS FOR TRAVEL TO WOKING**

**MORNING TRAINS: LONDON (Waterloo) to WOKING**

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Day return 2nd class by train: 10s. 6d.

From Woking Station the Mosque is a quick 12 minutes walk. Exit on platform No. 5. If you have somehow missed the last train as shown above, take the next. You may still be in time to join a part of the ceremony. Volunteers are requested to take the three early trains.

Those travelling by car from London, please take A3 as far as Cobham (about 20 miles from London) then A245 as far as West Byfleet (4 miles from Cobham) and then to Woking (3 miles from West Byfleet). (Vide The Automobile Association Member's Handbook, 1964 Map No. 10).

Allow approximately an hour and a half to reach Woking from London by car.

**THERE ARE NO SECTS IN ISLAM**


Our new Telephone No. is Woking 60679

Printed by A. A. Vartegu Ltd., Buxted Road, Houdemille Estate, Reigate, Surrey. Telephone B'ake 3326

A copy of a poster which was sent out in thousands throughout Britain to Muslims on the eve of Eid al-Fitr and Eid al-Adha by the Woking Muslim Mission based at the Shah Jehan Mosque, Woking.
Speakers at the interfaith meeting (from left to right are): Dr. H. P. Shastari (Hindu), Dr. E. B. Fernando (Buddhist), Dr. W. R. Mattthews, Dean of St. Paul's (Christian), Sir Evelyn Wrench (Chairman), Rabbi Dr. Moses Gaster (Jew), Maulana Aftab-ud-Din Ahmad, Imam of the Shah Jehan Mosque, Woking (Muslim), Rev. Belton (Chairman of the Council) and the Rev. Will Hayes (Secretary of the Council).
A partial group of the gathering at the fortnightly socials of the Muslims at the London Prayer House of the Woking Muslim Mission on 28th March, 1936. His Excellency Abdur Rehman Hakki, the Egyptian Chargé d'Affairs (seated fifth from right) was a guest of honour, Maulana Aftab-ud-Din Ahmad, the Imam of the Shah Jehan Mosque, Woking (seated third from right) and Lady Abdul Qadir (fourth from right) was the hostess. Sir Abdul Qadir (seated second from right).