The January 1961 issue of ‘Islamic Review’, commemorating the 49th year of its publication.

Photo: Ahmadiyya Anjuman Isha’at Islam Lahore (U.K.)

AMANDA LANZILLO

is a PhD candidate in Asian History at Indiana University in Bloomington, United States. She has conducted archival research in Lucknow, Hyderabad and Delhi, with support from the Fulbright-Hays programme and the American Institute of Indian Studies. Her research analyses Indo-Islamic professional cultures in colonial Southasia.

In other words, the Southasian Muslims began to express vocal opposition to the international work of the Lahori Ahmadi. The Southasian critics, however, often distinguished between doctrine and missionary zeal, praising the later while decrying the former and linking it to foreign cultural and political domination. As the Lahori Ahmadi community expanded, setting up bases not only in Lahore and Woking, but also in the United States, Germany and Pakistan, the move was legitimated through transnational discourse. The published work of an international community brought to bear on the issue of nascent nationalism is a crucial part of the story of the movement.

The journal’s increasing popularity also reflected the wider changes underway in Britain. As was the case with many Southasian Muslim journals and papers, the experience of the Khilafat movement made the Islamic Review a transnational project. The roster of articles focused on this latter belief. But both groups have been targeted by anti-Ahmadi sentiment. When the Islamic Review was published in English, with missionary aims, it received greater attention from the wider community. The journal’s increasing popularity also reflected the wider changes underway in Britain. As was the case with many Southasian Muslim journals and papers, the experience of the Khilafat movement made the Islamic Review a transnational project. The roster of articles focused on this latter belief. But both groups have been targeted by anti-Ahmadi sentiment. When the Islamic Review was published in English, with missionary aims, it received greater attention from the wider community.

The Islamic Review, in which he argued that European Christians could not understand the institution or importance of the Khilafat movement without some grounding in Islamic history and theology.

Republic’ against the criticism that the move was “theocratic” and “regressive”.

Northumberland Avenue, London, on 30 September 1930. (The Islamic Review, November 1930)

After the Second World War, the writers and editors at the Islamic Review, in which he argued that European Christians could not understand the institution or importance of the Khilafat movement without some grounding in Islamic history and theology.

San Francisco and Kuala Lumpur, Colombo and Istanbul, Durban and Berlin. Starting with the September 1967 issue, the Islamic Review’s title was changed to The Islamic Review, in which he argued that European Christians could not understand the institution or importance of the Khilafat movement without some grounding in Islamic history and theology.

The Islamic Review, in which he argued that European Christians could not understand the institution or importance of the Khilafat movement without some grounding in Islamic history and theology.

The Islamic Review, in which he argued that European Christians could not understand the institution or importance of the Khilafat movement without some grounding in Islamic history and theology.

As the Lahori Ahmadi community expanded, setting up bases not only in Lahore and Woking, but also in the United States, Germany and Pakistan, the move was legitimated through transnational discourse. The published work of an international community brought to bear on the issue of nascent nationalism is a crucial part of the story of the movement.

Perhaps because the founder of the Ahmadiyya movement, as well as Kamal-ud-Din himself, had studied and ultimately taught in the West in the 20th century.

PHOTO: AHMADIYYA ANJUMAN ISHA’AT ISLAM LAHORE (U.K.)

A group of English and the Subcontinent’s Muslims outside the Woking Mosque (The Islamic Review, February 1931).

A transregional project of the Islamic Review, in which he argued that European Christians could not understand the institution or importance of the Khilafat movement without some grounding in Islamic history and theology.

Rephrasing its engagement with global anti-colonial and anti-imperial movements across the Muslim World. The roster of articles focused on this latter belief. But both groups have been targeted by anti-Ahmadi sentiment. When the Islamic Review was published in English, with missionary aims, it received greater attention from the wider community.

The Islamic Review, in which he argued that European Christians could not understand the institution or importance of the Khilafat movement without some grounding in Islamic history and theology.

When the Islamic Review was published in English, with missionary aims, it received greater attention from the wider community. The journal’s increasing popularity also reflected the wider changes underway in Britain. As was the case with many Southasian Muslim journals and papers, the experience of the Khilafat movement made the Islamic Review a transnational project.

The Islamic Review, in which he argued that European Christians could not understand the institution or importance of the Khilafat movement without some grounding in Islamic history and theology.

The Islamic Review, in which he argued that European Christians could not understand the institution or importance of the Khilafat movement without some grounding in Islamic history and theology.