

Muhammad is ... the Apostle of Allah and the Seal of the Prophets ..."—Holy Qur-ān, 33 : 4

"There will be no Prophet after me."—Muhammad.

The Islamic Review

Founded by the Late AL-HAJ KHWAJA KAMAL-UD-DIN

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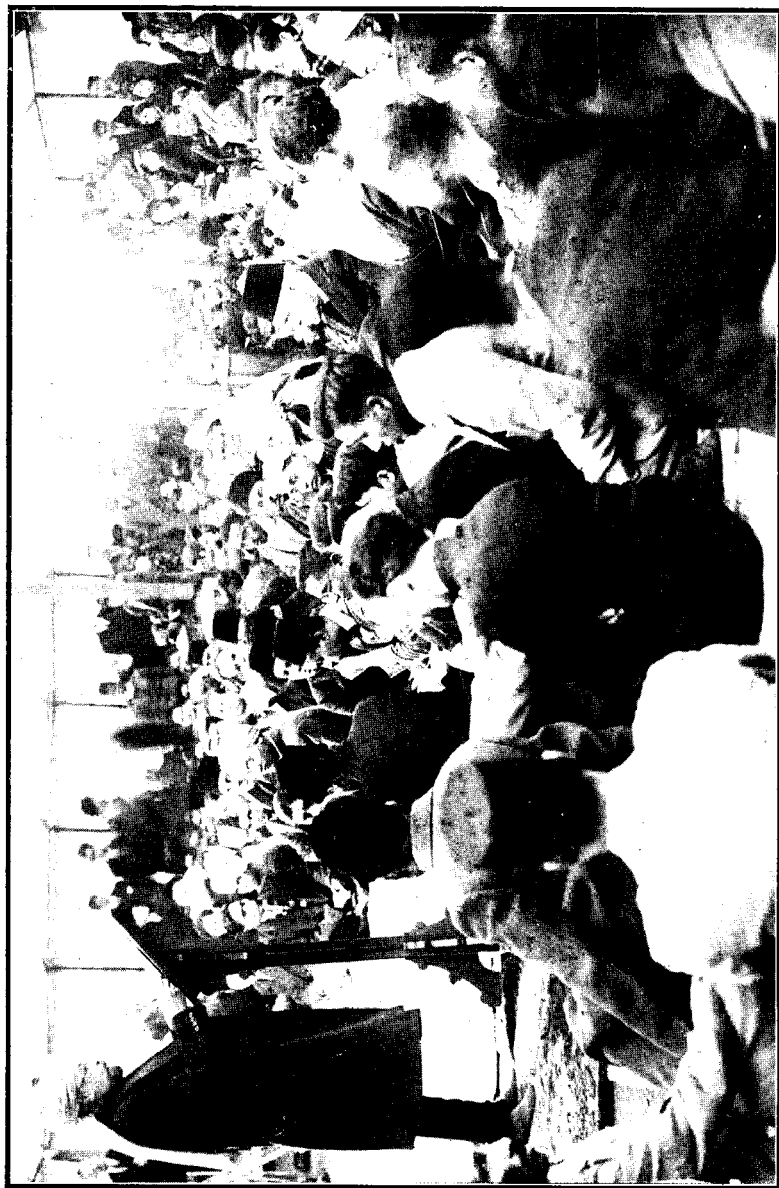
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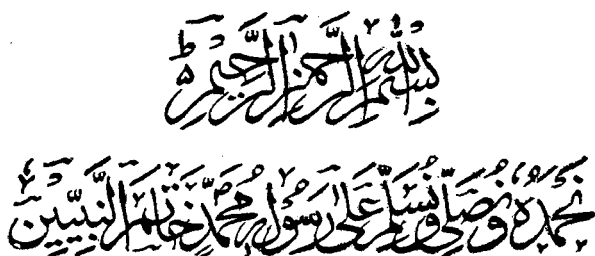
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Sir Abdul Qadir delivering Eid-ul-Fitr (1353 A. H.) sermon at the Mosque, Woking.



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THE HOLY QUR-ÁN AND ITS COMMENTARY

BY THE LATE KHWAJA KAMAL-UD-DIN

(Continued from Vol. XXIII, p. 16.)

SECTION 14.

V. 117.—It says that He is *Badi'*, which means "Originator." To possess this quality means that He should not create anything in conjunction with or pursuance of any other person or power,—in other words, His work must be without parallel or precedent. It is obvious that the phenomenon of fatherhood is to be found everywhere. Take the earliest instance in history when any group of polytheists have ascribed Divine sonship to any person, there must have been innumerable fathers and sons existing before it. Thus the assumption or the ascription of fatherhood is always to follow the example of others, and is consequently derogatory to the position of God, Who must be the Originator in everything that concerns Him. This argument is followed by the assertion that when God wishes to do anything, His very Will itself takes the shape of actuality. In the mode of expression peculiar to the Qur-án, this idea is expressed by the phrase: "Be, and it is." Now this characteristic is to be found in no other being who is capable of fatherhood. To be a father, one has to be connected with someone else, especially with a wife, and such a connection precludes the existence of the attribute expressed in the phrase: "Be, and it is."

V. 118.—Another point is raised here and is illustrated by the reference to the Jews of those days. The Jews used to express their surprise at the fact that whereas the Prophet claimed to have received so much revelation, they themselves received none. This surprise implied a doubt as to whether the Prophet had actually received any revelation from God, and a feeling that if any revelation

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did come at all it ought to have come to them also. In reply it is stated that there may be other proofs, than the one required, for the revelation coming to the Prophet.

V. 119.—One such proof is that the Prophet claimed to be a bringer of good news and a warner. In other words, he asserted that those who followed him would achieve victory and receive Divine help and that their opponents would meet with ruin—an announcement made at a time when there was not the slightest sign of any coming victory or Divine help at hand. On the contrary, his enemies were so strong at that time that it seemed as if they could and would wipe away the name of Islam from the face of the earth. Various other difficulties made their appearance immediately after the revelation contained in this verse, and they were in themselves sufficient to crush Islam out of existence. At such a critical time as this, to tell of his own victory and of Divine support and of the humiliation of his enemies, was surely a bold prophecy on the part of the Prophet and a proof positive of the fact that God actually spoke to him.

V. 120.—All those predictions, no doubt, came true; but what the Jews and the Christians wanted was that the Prophet should adopt the religion which each of them professed. God says in reply that real guidance, which is the purpose of religion, comes from Him alone, and that that guidance had already appeared in the shape of the Qur-ân. And to renounce this guidance, after it has come, will certainly lead to destruction.

V. 121.—So those to whom this guidance has been vouchsafed, namely, the Muslims, follow it and they shall as a consequence receive Divine succour; whereas those who refuse it, will, surely, meet with loss.

SECTION 15.

V. 122.—Two things are to be noted in the history of the Jews, and the first is that they are the perfect example

of those who have been blessed with Divine favours. In other words, they had been the recipients of every kind of Divine gift and had been given superiority in this respect over all other nations of the world. But side by side with this, on account of their evil deeds, they also present an example of those on whom descends the Divine curse ; and since they persistently broke the commandments of God in their obstinacy, their excellence also began to disappear from them. It was at this transitional period of their history that the Holy Prophet appeared in Arabia. They had, however, not yet reached the last stages of their humiliation which is described in the next verse.

V. 123.—As I have shown in the foregoing pages, whatever has been asserted in this verse has literally been fulfilled ; so much so that a time actually came upon them when in the whole world they had no friend and helper. True, they always remained a wealthy nation, but even their wealth could not save them from the misery and ignominy with which they were beset.

V. 124.—Now both these conditions of theirs, namely, the state of being blessed and that of being cursed, are bound up with those covenants of God which were made with Abraham, a reference to which is contained in this verse. Although the state of complete accursedness had yet to be reached, the superiority which they still possessed over others and of which they were so proud had no other basis than the words of the Prophet Abraham. It is obvious that the blessings of God come to that man alone who exhibits a firm determination and constancy of purpose. There are times when God causes to appear events in the life of a person which make for determination and perseverance. He is thrown in the midst of difficulties just to bring into play the real genius that lies hidden in him. Such a process is called *Imtihán* or *Ibtílá* in the Arabic language. Both of these words have

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the meaning of "asking for difficulties." Sometimes they signify "examination or trial," whereby the fitness or competence of a man is tested. But, since God is the Knower of the unseen, He does not need to resort to such examination. So whenever these two words are used as indicating the action of God, they mean nothing more than that He makes the quality of perseverance in a man shine out when he is passing through difficulties. As the Prophet Abraham had to be commissioned with the performance of very great tasks—debating with Kings, breaking down the houses of idol-worship, bringing the world over from polytheism to monotheism, and the like—he was made to pass through various tribulations so that these might develop in him the requisite qualities of perseverance and determination. The greatest of these trials was that he was commanded by God to sacrifice his son Ishmael at the altar of the Divine Will. Obviously it would have served no useful purpose to take an innocent life. On the other hand, the purpose was to create in both father and son that spirit which would enable them to perform even the most difficult task in the way of Allah. When the Prophet Abraham made ready his knife for the purpose of actually slaughtering the son, who in his turn willingly yielded to the intended operation, they had already developed in them that spirit under the dictates of which the sentiments of fatherhood and sonship will produce themselves as willing sacrifices. So it was immaterial now whether Ishmael was slaughtered or not. Thus, when the emotions of perfect devotion to God were roused both in the father and the son, the Divine message came announcing that they had fulfilled the purpose of the trial. It is to this that the reference is made by the word "*Kalimat in*" meaning "certain words." These trials over, the Prophet Abraham proved competent to be the leader of nations, and the doors of

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Divine blessings were opened to him. When Abraham was informed of this favour of God, he naturally sought to include his progeny also in this blessing. The reply, however, which comes to him from God in this connection is very instructive.

God said that He promised nothing to the unjust, meaning that no one merely on the ground of his being the descendant of a great man is held righteous in the eyes of God. The Holy Qur-án referred to this incident because the Jews boasted of their descent from Abraham. True, God has promised to send blessings on the descendants of Abraham, but this promise was not confined to one particular branch. To both Isaac and Ishmael was vouchsafed the blessing of fruitfulness, but when the Israelites chose the ways of transgression and sin, it was but proper that they should be cut off from the promised blessing. Moreover, the promise which was given to the Ishmaelites, as recorded in the Book of Genesis, had yet to see its fulfilment; and it is significant that God's first promise of a blessing was given to Abraham at a time when neither of the two sons was born. There is, therefore, no warrant at all for assuming that it was intended for one of his sons only. Moreover, the promise which was given to Abraham, was also given to Hagar, the mother of Ishmael,¹ and Ishmael himself had received a separate promise, which was the same in effect as that given to Abraham.² Furthermore, the condition of circumcision³ was observed by the Ishmaelites as well as by the Israelites. Again, the prophecy which is contained in Genesis (xvii, 8) related to the land of Canaan. I admit that this land remained in the possession of the Israelites for a considerable period of time, but after that it certainly passed to the Ishmaelites. It is surely wrong for Jews and Christians to say that the covenant that

¹ Genesis XVI : 10.

² Genesis XVII : 20.

³ Genesis XVII : 10.

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was made with Ishmael was simply with regard to a worldly kingdom, when we find that the words of the promise given to Ishmael were the same as those of the promise given to Abraham.

These prophecies are, in fact, altogether sufficient to silence even an atheist. The promises were given to the Prophet Abraham, thousands of years before they saw their fulfilment, when there was nothing to indicate such a phenomenon. It was to a man holding a position no higher than that of a village headman that the promise came that his descendants would become the masters of kingdoms. It may, however, be objected here that these prophecies were written down at a time when the Jews had attained some power, and that it is possible that they were fabricated in view of the growing prosperity of the race ; but we should not forget that among these prophecies were also those that related to Ishmael, which were preserved in writing long before the coming of the Prophet Muhammad. These last named prophecies are to be found in the Book of Genesis, which was written when the rest of the Old Testament was written, so that the objection referred to above cannot at any rate apply to the prophecies that concerned Ishmael. Keeping the facts of history in view, Europeans, it seems, could not conscientiously reject these prophecies altogether, so they contended that this message had reference only to the worldly prosperity of the Ishmaelites, and that they contained no promise of spiritual glory. But, as I have shown, the wording of the respective prophecies about Isaac and Ishmael is almost identical, and further in the Books of Habakkuk (iii, 3), and Deuteronomy (xxxiii, 2), it is clearly written that a prophet was to be born in the land of Arabia, and we find no person in the land of Arabia other than the Holy Prophet Muhammad, who ever laid any claim to prophethood. It is written in

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Deuteronomy that the appearance of the Lord will take place from Sinai, Seir and the Mount of Paran—nay, more, the sun which was to rise in Mount Sinai, was to shine forth in all its brilliance from the Mount of Paran. It is admitted on all hands that Sinai and Seir stand for the prophethoods, respectively, of Moses and of Jesus. But where can we find that hill “Paran” if we do not take it to mean the one in the valley adjacent to which the town of Mecca stands? In face of these facts, is it not in the interests both of wisdom and justice that we should readily accept the claims of the Prophet Muhammad?

(To be continued.)

EID-UL-FITR (1353 A.H.) AT THE MOSQUE, WOKING

BY K. S. AHMAD

The festival of Eid-ul-Fitr was celebrated at the Mosque, Woking, on Sunday, the 6th January 1935. It was a fine clear day, save for occasional clouds which, now and then, hid the sun. From about half past nine the guests began pouring in. Some had even come the night before and at half past eleven, the time appointed for the Prayers, the whole of the lawn in front of the Sir Salar Jung Memorial House was filled with men and women. Some five *charabancs* came from London, bringing parties of friends for the prayers, the major portion of these being from the East End of London. A moderate estimate would place the number of guests at upwards of five hundred souls, comprising Arabs, Indians, Egyptians, Somalis, Persians and Afghans, besides many Muslims of British stock. The prayers began at about 11-45 A.M.

Shaikh Sir Abdul Qadir, Kt., lately Judge of the Lahore High Court, and at present a Member of the Secretary of

EID-JUL-FITR (1353 A.H.) AT WOKING

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 ordinarily are reserved to 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 ponder 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, which is being published elsewhere in these pages. After this Mr. Abdulla 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. From a broad Muslim point of view, what we needed most at the present day was Unity. The eternal light of Unity was the majestic light of God's own Will. Prayer was good, but how could it be effective if it was not directed to that Unity which was the only

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Reality, and which supports the Universe ? Fasting was good only if it raised our souls to the realisation of our oneness with all those who suffer from privations and misery. The Eid spirit of rejoicing went into our lives only if we brought our sense of unity to show itself in a sincere love of all our brethren, taking the term in its widest sense. Divisions and disruptions were destructive forces. They led to chaos and destruction. Harmony was a binding force, and led to the throne of God. In the phenomenal world of nature, all the vastest diversity was held together by a central Will and Purpose, in which we dimly see a vision of the Will of God. Science, which deals with the material and the phenomenal world, had been much discredited by opposing forces, but as its knowledge and horizon expanded it saw more and more unity in life and in the forces moulding life. Were we, the disciples of the Gospel of Unity, to forfeit our title, and deny in our life what we professed with our lips ? The speaker earnestly urged all to stand together in concord, unity and harmony.

The Imam then rose and wished a happy Eid to all present. The guests were entertained to 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 El Farooq, Sir Omar Stewart Rankin, Lady Rankin, the Egyptian Chargé d'Affaires, His Excellency Abdur Rahman Hakki, the Chargé d'Affaires of the Saudi Arabian Legation, Mr. Habibulla Lovegrove, Mr. Abdul Qadir Pickard, Mr. Omar Flight, Mr. Horace Leaf, Sirdar Iqbal Ali Shah, Sardarina Shah, and Mrs. Buchanan Hamilton. Some of the guests, including Sir Omar and Lady Rankin, remained for afternoon tea. At about 8 p.m. the last batch had departed leaving the staff of the Mosque to pursue their silent programme for the Islamization of England.

EID-UL-FITR (1353 A. H.) SERMON

EID-UL-FITR (1353 A. H.) SERMON

BY SIR ABDUL QADIR

Dear Brethren-in-Faith,—Every nation has its days of rejoicing and festival. This day of Eid-ul-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 ($1\frac{3}{4}$ seers, *i.e.*, $3\frac{1}{2}$ 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-án were revealed in it, and because in the same month occurs the night known as *Laila-t-ul-Qadr* (the Night-of-Power) 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. Abdulla 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 !

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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 fasts, 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 *Laila-t-ul-Qadr* among nights. In Muslim lands all over the world there are huge congregations on the day of Eid-ul-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 *Allah-u-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

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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 have still 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 be upon him) have welded into one universal Brotherhood. If we reflect on this aspect of Islam, the differences 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-má Ajam-o-Iraq-o-Shám nist ;

Mulk-i-má mulk ist kán ra nám 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

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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.

MUSLIMS IN POLAND¹

THE ORIGIN AND HISTORY OF THE LITHUANIAN TARTARS

BY L. BOHDANOVICZ

The settlement of Tartars in Palatinates, in the North-East of Poland, opens a new and original phase in the history of Poland.

These Tartars are the descendants of the old Turco-Mongols who so often plundered Poland in the latter part of the Middle Ages, coming as far as the walls of Cracow in 1241. Nevertheless, as observed by the writer of an article in a Wilno paper : “ It is on the breast of our ancestors that the invading waves of the Tartars broke, and at the same time we consider the descendants of these same Tartars as our dearest brothers.”²

This statement is not the only one of its kind ; not to speak of contemporary authors, as far as we can look into the past, all Polish writers and chroniclers, with but one exception, show sympathy for these Tartars, and esteem for the loyalty with which they have always served Poland. Chroniclers tell us that, in the 15th and 16th centuries, these Tartars enjoyed full rights and had privileges which even nowadays seem exorbitant. To our

¹ *All Rights Reserved.*

² “ Slovo,” Article by Wm. Ch : “ The Eternal Word of the Koran,”

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knowledge, no other Mussulman community enjoyed such favours in any Christian country during this period.

To-day, after the revival of Poland, the Polish Government has confirmed by a series of Acts the traditional sympathy of Poland with them.

In spite of many works on these Tartars, their systematic and complete history still remains to be written. In this brief study we do not claim to say the last word on the matter. We merely wish to give some elementary ideas about the origin and the history of this tribe, which has never been large, and now comprises about 15,000 souls. We particularly propose to clear up the following points : (1) Why and how the Tartars established themselves in Poland, to be precise in that part of it which Tartar invasions never touched; (2) how this little Islamic colony, the most advanced in the West, and which never was numerous, lost among Christian populations, which were extremely intolerant in religious matters, could keep intact its religion through centuries; (3) their history during recent times.

CHAPTER I

THE ORIGIN OF THE LITHUANIAN TARTARS

These Tartars are usually called "Lithuanian," because they established themselves in the great country that Lithuania was in the 14th century, a country stretching from the Baltic to the Black Sea, and as far as the Oka in the East.

Nobody doubts their ethnic origin; everyone agrees that they came from the Golden Horde; only the time and the causes of the emigration of their ancestors to Lithuania must be determined.

Before the end of the 15th century, there are hardly any documents on the matter. Those of the end of the 15th century enable us to infer that at this period their

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situation was already a stable one. From this we might surmise that the major part of the ancestors of the Lithuanian Tartars were established in Lithuania by 1475.

As regards the historical data directly relating to their origin, they are as follows:—

(a). The first in chronological order is the testimony of the historian Tetchvi or Techy-Oglou, quoted by Professor Mulchliuski which shows that, following the occupation of Kiptchak (*i.e.*, the Golden Horde) by Tamerlane in 1391, the followers of Khan Tochtanysch, probably those occupying the highest positions, took refuge in Lithuania where there were 60 Tartar villages or colonies at the time of Petchevi (16th century). This testimony is confirmed by a legal document, dated 1392, dealing with the concession of an estate to a Tartar family.¹

(b). The second datum is the testimony of the Polish chroniclers, Dtugosz,² Bielski³ and Kroner⁴ dating the establishment of the Tartars in Lithuania from the campaign which Witold, Grand Duke of Lithuania, undertook in 1397 against the Nogais, a tribe dependent on the Golden Horde, but they do not agree on the origin and character of this invasion. In fact, Dtugosz says that, when the campaign was finished, Witold sent one-half of the prisoners to King Jagiello in Poland, where they were converted to Christianity; as for the other half Witold established them on the banks of the river Waka, near Wilno, where they live to this day, practising the Mussulman religion.

Bielski adds that Witold gave them lands, “exonerated them from the payment of taxes and compelled them only to military service in case of war. But they deny

¹ Danilowig : Collection of Legal Documents, Wilno, 1860, No. 626.

² Warsaw 1765, p. 491.

³ *Ibid.* 1767, p. 24.

⁴ *Ibid.* 1767, p. 428.

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that they have come as prisoners of war, and say that they came of their own accord, to help Witold in the war against the Prussians." Kroner goes still further and says: "They (the Tartars themselves) claim that it is because of the civil war that they were compelled to leave their land and have arrived here voluntarily to take part in the war against the 'Sword-bearing Knights.'" This statement can be corroborated by the fact that they live to this day in Lithuania, free and equal in rights to the natives.

Thus we see that the chroniclers contradict each other, and Kroner's testimony approaches that of Tetchevi. On the other hand, the document quoted above proves that there were already Tartars in Lithuania before this campaign, which took place in 1397.

(c) The third element which helps us to clear up the question of the origin is given by the authors—T. Czacki,¹ Muchliuski² and Narbutt.³ They claim that the first coming of the Tartars in Lithuania dates from the time of Gedymin the Grand Duke of Lithuania (1314-1315), and was the indirect consequence of the policy of alliance employed by the latter towards the Golden Horde. This great statesman, a wary politician and diplomat was the first to conceive the idea to seek the support of that powerful empire, the Golden Horde, which was at that period at the height of its power, against the Russian princes and the Teutonic Knights. He succeeded in 1316⁴ against the former, and in 1319 against the latter.⁵

Narbutt⁶ says expressly that the Tartars served in Gedymin's army and received their rewards and lands to settle in. Muchliuski repeats the same thing. Dealing

¹ "About the Tartars,"—Wilno Journal, 1816.

² *Op. cit.* p. 5.

³ History of the Grand Duchy of Lithuania, 9 vols. Wilno, 1841—1855.

⁴ Narbutt, *op. cit.*, Vol. 4, p. 471.

⁵ Muchliuski, *op. cit.* Vol. 4, p. 471.

⁶ *Op. cit.* p. 625.

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with the origin of the Lithuanian Tartars, Narbutt says that they settled in Lithuania during the reign of the Grand Duke Olgierd (1345—1378) either as voluntary emigrants or as prisoners of war.¹ Unfortunately, Narbutt does not indicate the source of his information.

Consequently, we see that the question of the origin of the Lithuanian Tartars is fairly obscure, and that we cannot link it with any historical fact. Their appearance in Lithuania is due to a whole series of various circumstances, and it did not take place all at once.

We have seen above that in Lithuania there were already in 1392 some Tartars who were granted estates. Now the possession of a landed estate had as counterpart, the obligation of military service. It was a concession such as prisoners and old enemies rarely received. The explanation of this phenomenon, as of the question of the origin, both of which really make but one problem, must be sought in the history of the relations of the alliance between Lithuania and the Golden Horde, and later with the various Khanates into which the Golden Horde broke up.

This question which has been little considered before, asks for detailed study. Here we can but sketch the general line of Lithuania's policy of alliance with the Tartars. We shall see later that the emigration of the Tartars into Lithuania was its indirect but logical and almost necessary consequence.

With Gedymin's successors the policy of alliance between Lithuania and the Tartars becomes traditional; perhaps it was favoured by the fact that at that period, *i.e.*, towards the end of the 14th century, the Lithuanians were still heathen and the question of religious difference was not very important to them: anyhow, it is difficult to imagine the alliance of a Christian people with Mussulmans at that period.

¹ *Op. cit.* Vol. 8, p. 246.

MUSLIMS IN POLAND

Gedymin's son, Olgierd, soon after coming to power, hastened to send ambassadors to the clan of the Golden Horde to resume friendly relations (1348).¹

In 1350-1351 the Tartars take part in the war against Poland, on the side of the Lithuanians² as in 1370 in the war against the Crusaders.³

Olgierd's son, Jaguiello, the future King of Poland, went further and concluded with Mainai⁴ an alliance the aim of which was nothing less than the division of Russia.

This alliance did not succeed : the Lithuanian troops could not join the Tartar army in time, and the latter was defeated by the allied army of the Russian princes at the battle of Konlikovo.⁵

It is from this period that the Golden Horde begins to decline and weaken because of the struggle for power of rival Khans. The followers of the fallen Khan were compelled to emigrate, and could find refuge only with their old ally, Lithuania.

Jaguiello, who had become King of Poland in 1386 by his marriage with the Queen of Poland, Hedvige, thus effecting the personal union of Lithuania and Poland, began, by the occupation of Tolotzk, carrying out his old scheme of annexation to Lithuania of all the Russian lands, but the revolt of his cousin Witold compelled him to stay this policy for a time.

After the two cousins' reconciliation in 1392, by which Witold obtained the general government of Lithuania for life, Jaguiello could resume his scheme with the help of Witold, in whom he had found a valuable auxiliary. On the other hand, this scheme was facilitated by the

¹ Danilowig *op. cit.* Vol. 386.

² Długosz *op. cit.*

³ Narbutt *op. cit.* Vol. 5, p. 181.

⁴ Mainai was not Khan, but Commander-in-chief of the army and governed with dictatorial powers.

⁵ Collection of Russian Chronicles, 40-8, Voskresienski MS., pp. 34-42.

alliance proposal by the Khan of the Golden Horde, Tochtamysch. This time it was the Khan himself who asked the alliance of the King of Poland by sending him ambassadors (1393).

This attitude is explained by the failure of his attempt to disengage himself from the influence of Tamerlane, thanks to whom, he had come to power only a few years back. He had understood that he could not hope to succeed by himself, and that he must find allies. Definitely beaten by Tamerlane in 1395, Tochtamysch came in 1396 to Kieff to seek Witold's help and protection. Soon afterwards they concluded the treaty of alliance by which Witold promised to help Tochtamysch to regain his throne while the latter promised to yield his rights on Moscovia. In 1397 Witold organised a campaign of reconnaissance into the Don Steepes : in 1398 war was declared on Timon-Kontlounk, the new Khan of the Golden Horde, and Tamerlane's protégé. But this policy, although cleverly prepared by alliance, ended in a complete failure at the battle of Vorskla (12th August 1389). Tochtamysch and his followers fled to the forest of Bulgaria (on the Volga), where he was killed in 1407. His elder son, Djelal-Eddin, with his brother and the rest of his followers, arrived in Kieff in 1409 to ask for help from his father's ally ; he spent a few months with Witold and took part with him in the battle of Grunwald (1410).

At the beginning of 1412 Djelal seized power with the help of Witold. The treaty of offensive alliance against Moscovia had been concluded, but Djelal was killed by one of his rivals before this policy could give positive results.

At this period the central power in the Golden Horde had considerably weakened : the Khans were perpetually struggling for power ; the reign of most of them was ephemeral, and rarely lasted more than a few months.

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Witold untiringly upheld his own candidates, always with the intention of encircling Moscovia in case of success, *e.g.*, in 1414 he crowned at Wilno one of Djelal's brothers, Betson-Ulan, the Khan of the Golden Horde. The latter took part with his followers in the war against the Crusaders (1414). But Betson-Ulan's attempt did not succeed ; he was killed ; in 1417 Witold supported the candidature of Tochtamysch's third son, Yeremferden, but his reign was not less ephemeral.

Until his death Witold played the chief part in the destinies of the Golden Horde. We have the proof of this in the testimony of a traveller of that period, Guilbert de Launay.¹

According to legend, Hadji Guirei, the founder of the Khanate of Crimea, was born in Lithuania and brought up at Witold's court, and with the latter's help seized power in Crimea. What is certain is that up till the time of his death, Hadji Guirei was a faithful and devoted friend of Poland and showed this in several circumstances as, for instance, in his struggle with the Khan Sidi Achmet, and in the conclusion of the treaty of alliance against the Czechs.²

When, after Witold's death, Lithuania became the scene of civil war, Swidryguiello, the brother of Zaguïello, made sure of Khan Sidi Achmet's alliance. Until he was caught by Hadji Guirei, he was a valuable ally to the Lithuanian magnates.

Towards 1470 Casimir Joguiello concluded the offensive alliance with Achmet, a Khan from beyond the Volga, against Moscovia in 1380. This alliance did not have any results because the Lithuanian troops could not join the Tartar army in time.

¹ Guilbert de Launay Voyages, Leyden.

² Kez. Julaski : " Relations between Poland and Mendli Guirei," Cracow 1881, pp. 2-3.

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After having considered the history of the alliance policy practised, first by Lithuania alone, and then by the United Kingdom of Poland and Lithuania, it is easy to sketch the general lines of the emigration of the Tartars into Lithuania and to understand the character of the emigration.

It is impossible to fix the exact date of the first appearance of the Tartars in Lithuania. But we believe, with the authors quoted above—T. Gacki, Narbutt, Muchliuski—that it is very probable that the first colonies appeared in Lithuania by 1350. As we have said before, it is almost certain that part of Mainai's followers took refuge in Lithuania, after the defeat of Kulikovo in 1380. Afterwards, the occupation of Kiptchak by Tamerlane in 1382 was also the cause of a stream of emigration of Tartars towards Lithuania.

Generally, there is every reason to believe that the emigration of the Tartars into Lithuania did not have a massive character, but was rather individual, and it is probably for this reason that chroniclers do not mention it. Consequently, it is very difficult to determine the current of such emigration.

There is no reason, however, to suspect the accuracy of the facts mentioned by the chroniclers.

There certainly were prisoners made in the reconnaissance campaign of 1397. Amongst these prisoners one must distinguish between them that were in favour of Tochtamysch and those that were against him. Tochtamysch's troops participated in this campaign. It was easy for Witold to "separate the grain from the chaff." The prisoners of the second category were sent to Poland to King Yaguielle, where they quickly became assimilated to the native population ; as for the prisoners of the first category, they were established in Lithuania, and they were submitted to the compulsion of military service in

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exchange for certain privileges. As peace with the Crusaders had not been concluded at that time, Witold probably intended to use them in this war. Besides, one can hardly call these Tartars prisoners, as they were subjects of Witold's ally. The political future of Lithuania depended on the success of this alliance.

After the battle of Vaskla, part of the Tartar troops certainly took refuge in Lithuania.

Ten years afterwards, Tochtamysch's sons came to Lithuania to seek Witold's help and protection. For a few years they even enjoyed Witold's hospitality in the heart of Lithuania. The least active among their companions were probably tempted to exchange the perilous life which they had unsuccessfully led for 10 years for the quiet existence of farmers. One part, therefore, settled in Lithuania.

While it is impossible to determine the exact number of Tartars who took part in the battle of Grunwald, it is certain that a number of Tartars remained in Lithuania, richly endowed with landed estates and all sorts of privileges.

Later, when supporting the various pretenders to the throne of the Golden Horde, Witold was compelled to receive their followers kindly. This fact is the source of the uninterrupted Tartar emigration during Witold's reign. In all the wars led by Witold there were Tartars among the troops.

After Witold's death (1430) relations with the Tartars became less frequent, and, above all, less systematic, and they were usually the outcome of chance, and not of a methodical policy.

Nevertheless, the troubles in the Golden Horde were becoming worse and worse, and the Khans, expelled from the Horde by their opponents, were still coming to seek refuge

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in Lithuania. These troubles, together with the alliances concluded from time to time by Witold's successors with the various independent Khanates, were the uninterrupted source of the Tartar emigration into Lithuania during the whole course of the 15th century. These immigrants did not meet with any difficulty : for there were already more Lithuanian Tartars who, after about 60 to 70 years of life in the land, had vested interests and enjoyed civic rights.

Thus we have seen that the origin of the emigration of the Tartars into Lithuania was the indirect consequence of the policy of alliance which Lithuania, and, later, the United Kingdom of Poland and Lithuania, practised towards Tartars from the time of Gedymin. This circumstance alone can explain the fact that these immigrants were treated with consideration, and even with respect. On the other hand, these immigrants did not belong to one tribe. There were among them representatives of all the tribes which made up the Golden Horde : the Kiptchaks, the Nogais, the Crimean Tartars, the Seldjouc Turks, who had emigrated from Anatolia to Crimea, etc.... It is very easy to enlarge this by studying the alliances of Witold's successors and of the King of Poland Casimir with the various Khans, as, for instance, the alliance of Swidryguille with Sidi Achmet, Khan of the Nogais, that of Casimir with the Khan of Crimea, Hadji Guirei, and later, with Khan of Kazan Achmet, etc.

Besides, as the Tartar emigrants on their arrival in Lithuania had hardly any women with them, Witold and his successors granted them the right to marry Christian women without changing their religion.¹

Therefore, finally, the Lithuanian Tartars are the descendants of the representatives of several tribes of the Golden Horde who immigrated into Lithuania, and, besides,

¹ Narbutt. *op. cit.* Vol. 8, p. 248.

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they have intermarried with Lithuanians and Poles. This explains the fact that these Tartars have formed a separate ethnic group, different from the other Turco-Tartar groups. This also explains the fact that the Lithuanian Tartars are of no particularly pronounced type, but exhibit a great variety of features, ranging from Slav to Mongol, with the latter predominating, as mixed marriages were at first not allowed.

(To be continued.)

TWENTY YEARS AGO¹

“THE RELIGION OF OUR NON-CHRISTIAN ALLIES”

Speaking at Newtownards on the above subject and particularly about Islam the Rev. R. Maxwell King said :—

“Islam arose, in the first place, as a protest against the departure of sixth century Christianity from the primitive monotheistic teachings of Jesus....His (Muhammad's) message may not, as a whole, commend itself to us to-day, but we cannot, if we speak and act fairly, deny that he was a prophet raised up by God for His own purpose...The Bible of Islam is called the Qur-án.... In this the Muslim has the advantage of the Christian, for his gospel and the law are alike, while the Christian has one code for his faith and a different sytem for his law.....(After quoting some extracts from the *Islamic Review*, Volume II, No. 3, the Reverend gentleman said:) I have read in Muslim writings such deep and tender expressions of respect and reverence for Jesus that for the time I almost forget I was not reading the words of a Christian writer. How different, it is sad to say, has been the way in which Christians have spoken and written of Muhammad. Let us put it down to its true cause—ignorance.....Let us also recognize that humanity is never swayed by a lie.....”—*The Chronicle*.

* * * * *

SUNDAYS AT WOKING MOSQUE

Sundays at the Woking Mosque have acquired a significance of their own. They see a fairly good gathering of the thinking and religiously inclined people of the town itself, and sometimes visitors from other towns also come to the Mosque sermons and lectures. Last Sunday was an unusually successful day. A representative meeting of the British Muslim Society under the

¹ *The Islamic Review*, March, 1915.

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presidency of Lord Headley was held.....The differences of East and West, high and low, were absolutely obliterated under the ægis of Islam. The Russian Prince Ata-ur-Rahman Jala-ud-Din Muhammad Yourkevitch and the Egyptian Princess Saliha and Lord Headley broke bread with their brothers at the same table without the slightest distinction.....The *Zuhar* prayers were also well attended and the Mosque was crowded to the full to hear the lecture of Lord Headley on "Toleration".....Lord Headley was followed by a stirring oration on the same subject by Dr. Leon, M.A., PH.D., LL.D.

At the request of Lord Headley, Maulvi Sadr-ud-Din also spoke.....After an impressive prayer from Lord Headley the meeting dispersed.

SOME REASONS FOR ACCEPTING ISLAM

A thinking person pondering over the trend of modern thought will come at last to the conclusion that he must think for himself. There are so many schools of thought and so many methods of expression that, unless he is content to be an automaton reflecting only the opinions of his environment, and at all times ready to agree with the conventional or popular view, he must be prepared to go out into the desert and there reflect and find guidance. There alone will the thinker be able to find the inspiration which will enable him to impart his own ideas to others.

Various paths will lie before him. He has the ancient and traditional path of Roman Catholicism, with its claim of infallibility—a church which to many minds must make a powerful appeal because of its ritual, its antiquity, the vast number of adherents which it possesses all over the world and its multitudinous methods of religious activity.

He may think of Protestantism in general as according to all the right of individual expression of opinion, and of its claim that it grants liberty of conscience, thought and action ; but he will find, on examination, that this is

SOME REASONS FOR ACCEPTING ISLAM

but another form of traditional belief as arbitrary and as formal as the creed which it supplanted and often more inquisitorial than the ancient forms of intolerance and authority.

Rationalism will appeal to many minds because of its ready acceptance of modern science, its condemnation of priestcraft and the excellent service it has given in breaking down the hide-bound hostility of the past to any real freedom of thought in either religion or politics. Such iconoclasm is undoubtedly necessary before the human mind can ever find freedom or an opportunity to think over new discoveries.

Socialism or communism, with their gospel of social, economic and political equality as the immediate goal of human effort, will certainly make progress if only because of the clear necessity for some new re-organization of human society which even, though it be purely materialistic as its opponents assert, yet offers a change from the chaos into which modern society has drifted in recent years, more especially since the late Great European War with its wholesale shattering of illusions, and this has led many to look for an entirely new set of human ideals, if the human race is to make any lasting progress.

In recent years many new societies have been formed, each claiming to be the new guide for which the world is looking, and the number of societies and brotherhoods now in existence is but an expression of the time-spirit. If any or all of them could act up to their claims so eloquently and cleverly put forward, then the transition periods from one age to another would be much easier than that produced by the sudden and violent methods which the last few years would seem to have called into existence.

In Islam, however, I think, I have found the elements which make for stability. Its simplicity, its freedom

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from ritual, its toleration of science, philosophy, and political forms of government, its lack of social distinctions and racial antipathies ; its freedom from mysteries, reserved entirely for the select few or the wealthy and socially influential, and its possibilities for the future wider than those contemplated by any other of the modern forms of faith make it, when rightly understood, the best expression which I have yet found for my social, political and religious ideals.

DAVID OMAR NICHOLSON.

CORRESPONDENCE

CAIRO.

THE EDITOR,
The Islamic Review,
THE MOSQUE, WOKING.

DEAR SIR,

May I draw your attention to a rumour which is very much prevalent here that your Mission is preaching and propagating the claims of Ghulam Ahmad of Qadian who proclaimed himself to be a prophet after the Holy Prophet Muhammad (May peace be upon him !).

I would be much obliged if you will let me know your point of view.

Yours in Islam,

MAHMUD HAMDY ALI.

[We would refer our correspondent to the note appearing elsewhere in this issue which is signed by our Vice-President and the Imam of the Shah Jehan Mosque at Woking who are also our Joint Editors. The late Khwaja Kamal-ud-Din, the Founder of the Woking Muslim Mission, in somewhat similar circumstances published a lengthy discussion on this subject. It appeared in our *Review* under the title : *Man-Worship* (Vol. XI, pages 421—425). Our position has always been not only definite but also consistent.—ED., *I. R.*]

CORRESPONDENCE

NEWCASTLE-ON-TYNE.

THE IMAM,
THE MOSQUE, WOKING.

DEAR SIR AND BROTHER,

Being a regular reader of the *Review* through the medium of the Public Library, I notice there is a demand for a cheaper edition of the Holy Qur-án.

Certain *unauthorised* versions can be bought quite cheaply, and I have one which contains anti-Islamic footnotes and states that the Holy Prophet (may Allah bless him) received his tuition from Christian monks.

It gives me great pleasure to state that my wife has now renounced Catholicism, and I am convinced that could she attend one Muslim service her conversion would be complete. It means much to me that my two boys, when they are old enough, will be able to follow the Blessed Religion of Allah.

As perhaps you know, on marriage, I had to sign an agreement to have our children brought up as Roman Catholics. As my wife has now discarded that faith I shall be able to bring my children up as true believers. Praise be to Allah.

Yours very sincerely,

JOHN FISHER.

VIENNA.

THE IMAM,
THE MOSQUE, WOKING.

DEAR SIR,

Assalamu Alaikum !

On behalf of the Islamic Culture Association of Vienna (Islamischer Kulturbund, Wien), I have the pleasure of sending you our best fraternal Muslim greetings and express our heartfelt admiration of your noble work to propagate Islam in the British Isles. We highly appreciate your indefatigable efforts and activities to enlighten the Western peoples about real Islam and its culture.

As our Association is striving in Vienna and Central Europe for such noble aims as you are doing in England, and as we should like to keep in close contact and co-operation with you, we therefore beg you to be kind enough to send us the *Islamic Review* (back numbers since Vol. XXI) up-to-date and to kindly continue its free supply to our Association in future.

Yours sincerely in Islam,

(PROF.) AHMAD VALID BEY.

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PORT ADELAIDE,
SOUTH AUSTRALIA.

THE IMAM,
THE MOSQUE, WOKING.

DEAR BROTHER-IN-ISLAM,

Your kind letter was received by me to-day, and I must thank you for assisting me to clear up the few points about which I was doubtful.

I have only been in this country for six years. I was born and brought up at Durban, South Africa, and that is where I learned to respect and admire the followers of Islam. I am now very sorry that I left South Africa, because I feel that had I remained there, it would have been easier for me to have learned more about our Glorious Religion and I could have mixed with and worked for my brothers-in-Islam who are certainly not being fairly treated by the South African Government.

I will give you my reasons for embracing Islam.

I was born into a very religious family and grew up to be a Church-worker myself, but when I was able to think for myself I began to notice many things that I could not agree with, to mention a few—the Trinity, the Immaculate Conception, the Ministry, etc. Besides, there was something I longed for and could not find, and I began to lose interest in my Church work.

I had noticed for a number of years the sincerity of the followers of Islam who lived in my home town and I began to make enquiries and to read all the Literature I could obtain about what I *then* knew as the Muhammadan Religion. All I need say now is that I found what I was craving for and I also found out how wrongly I had been taught about this wonderful religion. Since embracing Islam my outlook on life has changed. Praise be to Allah to whom I can now pray in this different way, and from whom I have received this great peace of mind.

Peace be with you and the Mercy of Allah.

Yours in Islam,

SHAH JEHAN JAMES MURCHIE.

PORT ADELAIDE,
SOUTH AUSTRALIA.

THE IMAM,
THE MOSQUE, WOKING.

DEAR BROTHER-IN-ISLAM,

Assalamo 'Alaikum !

It is with great joy that I am able to inform you that my wife has decided to embrace Islam. My wife has always been a very

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devout Christian, but, like myself, she has realised that Islam is a wonderful religion which has brought peace to her. I attach a declaration signed by my wife.

I received circular re Zakat and I will send same to Lahore monthly. It won't be a great deal as the depression here is very bad. I am holding a position as Manager of a Flour Mill here.

Yours in Islam,

SHAH JEHAN MURCHIE.

MITCHAM PARK,

SOUTH AUSTRALIA.

THE IMAM,
THE MOSQUE, WOKING.

DEAR SIR,

I have found light through the great generosity of Dr. Mohamet Allum, that noble worker for Islam. I am greatly indebted to him for such kindness and help as he has given me in every conceivable way, such help as I had never received in my life before. I have always longed for that peace which at last I have found in Islam. It is all so natural. I give thanks to your organization for producing the *Islamic Review* and other books on Islam for the benefit of the uninitiated like myself. I study the books daily Dr. Allum has sent me, and I have already learned a number of Daily Prayers.

The work Dr. Allum is doing here in Australia is remarkable of which the whole Muslim world should be proud. May the blessings of Allah ever be with him. I solemnly declare of my own free will that I adopt Islam as my religion.

Fraternally yours,

DAISY WILKINS.

RELIGION AND PROGRESS

BY MUHAMMAD YAQUB SUFI

(Continued from Vol. XXIII, p. 78.)

We have next to consider the universality of this beautiful Energy, "not alone in the sense of extension, but in the high sense of uniformity of action." Science tells us that all bodies throughout the infinite space "exist in ether," and in electricity and magnetism. In face of this proven fact, we cannot suppose that this earth of

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ours is a "creation displaying phenomena elsewhere unknown," but, on the contrary, that life upon this planet is proof positive of virile development in other worlds.

The salient characteristic of the unal energy which reforms the universe is, as we have seen above, its "constant exercise." It is being exerted now, every second and every infinitesimal fraction of a second, and it will continue to be so exerted when time shall be no more.

Since, therefore, it transcends man's knowledge as gained by experience: every act in this manifestation of *directed* force (to some end) is a miracle and a true source of wonder. Miracle follows miracle in accordance with observed sequences, but the reason why the unal energy works thus is, in a strict sense, superhuman, except that we, as beings endowed with a mind, find ourselves working under and with this universal mind. Fortuitous necessity, viewed in the light of natural phenomenon and *ordered* force, at once becomes a creed that does violence to *man's mind* and which a true sceptic must disbelieve, since he sees in it nothing else but necessity or chance replacing God under the same conditions.

We can challenge the denial of mind with a new argument, which not only touches God's attribute as a mind, but "also His, for us greater attribute, Righteousness." As we are in and part of the universe, *our minds* and *our thoughts* are parts of that universe too, and as we possess minds, therefore, according to the necessitarian doctrine, a *mindless* energy, or for the matter of that, *necessity* is for ever giving birth to mind or thought—which is the greatest gift that distinguishes *man* from the brute creation. *A strange product, truly!* A phenomenon which only the materialists can account for. Everywhere throughout infinity we have found energy tending to produce life and mind, and mind's supreme effort to pro-

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duce spiritual aspiration and the *thought of God*. Is all this an illusion and doomed to an eternal repetition of disappointment? And yet we should call ourselves reasonable beings. The idea is thoroughly illogical, in violent opposition to the constitution of our own mentality, and outrages the very instrument on which we rely; therefore, we are compelled to reject it, and since we reject it, we are forced to the conclusion that the energy which constitutes this universe is not *mindless* but *mindful*.

As to the righteousness of God. How does it lie within our power to discern it, seeing that on this earth which His power has fashioned evil is still a force? This at least we may affirm that the whole spiritual life of man,—all his prayers, all his uplifting of heart, all his straining after divine ideals—is as much a part of the universe as all the material comforts for which the baser part of human nature yearns, and this can hardly be denied by any materialist. They are inherent in the universe. The tyranny of a Nero or a Yazid ibn Mu'avia has its counterpart in the love of God of St. Thomas Aquinas and Imam Hussain, both are the product of that unal energy which we may now call the universal mind, but by the effect of their influence for good or bad we may decide as to the permanence or otherwise of either; and when I say permanence I mean little else than what is good and acceptable to our mind (the product of the universal mind), having an inherent force tending to prevail over what is hateful and contemptible; wherefore, since permanence and goodness are the attributes of God, we know that in Him righteousness is found, working in the nature's way to righteous ends.

The immensity of the picture presented to us as the work of this unal energy, on our own planet, as well as in all solar systems where its power has given birth to life, defies all attempts, individual or combined, to delineate

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its features in any *substantial* form, but whatever we observe and understand forces us to the one possible conclusion that love and righteousness are its essential attributes ; and this can hardly be controverted by any right thinking man. Howsoever brought about the fact is there, that from the very moment that the first animal, bird or reptile, conceived love for its offspring “the foundation of ethics was laid.” Self-love was transmuted into *mutter-lieb* and “the instinct of self-preservation into devotion to the preservation of others.” Though, guided by righteous hand, man with a mind appears to have reached his goal, yet brute passion, the taint of the “stages through which his ancestry has passed” still inflame him, the remnant of the so-called “ape and tiger,” but the thought of a God in our hearts—a thought at once the be-all and end-all of our true life—provides the necessary clue to its real meaning.

From what has been said above, it is a fair conclusion that what we denote by evil or sin, is but the obstacle opposed by matter to the orderly progress of the life divine. This energy, ever-working for the good, always overcomes evil in the end—a process called scientifically the survival of the fittest.

In pursuing the idea of righteousness, we are here face to face with another question,—How can we possibly say that the stage reached in mind will continue to a higher end and outlast the dissolution of matter? Experimentally we have nothing to bear us out in this, but observation provides us with an answer in “the history of man,” which not only indicates but proves “the emergence and survival” of the higher, signifying thereby that beings endowed with a developing mind may possibly be morally and spiritually better in higher regions, even as existing men and women are presumed to be superior to the beings of the palæolithic age? And this is what we understand by the Darwinian ascent of

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man. The machinery of the universe is so constructed, that "what is good tends to triumph and what is evil tends to die." Properly regarded it is a tremendous fact, which "when multiplied by eternal processes" gives us insight into the ultimate end.

We have now reached the point where we may ask: "Righteousness and unrighteousness, both equally the fruit of the *unal* energy, stand on the same level and have a like significance; and if that be so can we reasonably ascribe infinite righteousness to God?" Yes, we can. *Unal* power, that is God, in infusing life into matter has in a sense created sin, since from the combination of these (matter and life) sin as well as righteousness proceed. By this act, in the language of the New Testament, "he has taken our Sins upon Him" and by thus recognizing Himself with us He has at the same time, as the analogy of our world beside others shows, made the victory of righteousness the only function of His life.

From what has preceded we may fairly conclude that the Supreme Being, of Whom we have been treating, is producing righteousness, but in the same breath, by parity of reasoning, we have to admit the existence of evil also. "Was love born to the universe? So is lust. Are mercy, pity, compassion the children which it has brought forth? So likewise are the ravening brutality and savage force." Each having sprung from the same source, must we assign to each the same relevance and to the power which developed them an equable indifference as to their effect? Most surely no, the contemplation of the scheme of things inspires a thinking mind to say. The study of the bearing of His purpose in the processes which the ages unfold, gives us some knowledge, however dim, of the intentions of the Almighty through His works, and if we find that in this unfolding of His purpose—the progressive evolution—is revealed to us, we must bear the fact in mind that evil tends always to be eliminated and the good

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survives and serves as a beacon light to guide our erring footsteps. Assuredly this leads us to conclude that this is the result—accruing in all inhabited worlds—which the Power behind phenomena has intended to achieve. Both science and history alike teach that all along “that which was lower on this planet has ever been superseded by that which was higher.” From the “protozoa and amœba, life has climbed upwards . . .” and by endless struggle—the greatest law of nature—“it has attained to the level where a Newton divines the secrets of the heavens,”—or a Ghizali surveys human thought and watches it disappear in a mist which may not be rent asunder, but is significant of a “beyond.” Can this be disputed? Can uttermost cynicism deny the truth—certified by experience—of the message conveyed by the Prophet of Arabia as to the energy of which we have been treating; that the brain of a Shakespeare or Hafiz or Rumi are things higher “in the scale of creation than primitive cells.” And if this cannot be denied, then the fact of this ascent, or progressive stages, towards eternal good stands out like a rock above the waves of any reasonable doubt, and provides for struggling human reason fresh foothold and ground whence to take fight into the blissful regions beyond.

This is the purport of the Universe. This is the intention of God.

In the presence of a Supreme Power directing all our actions, the problem of free will becomes a mystery insoluble by men, and we do not attempt to do more than mention two self-evident facts here. The first is that every man carries within himself an instinctive feeling that he has a certain power of choice; the second that unless this be assumed, “the entire Universe is reduced not only to an absurdity but to a mockery” For in that case it is for ever giving birth to cries unheard; prayers unanswered and efforts without purpose, besides providing no satisfaction to the perpetual hankering of our souls

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after something to rest on, which is an undeniable experience of all thinking men. If we are in truth mere machines shaped and driven only by the "twin forces of heredity and environment," then good and evil cease in any real sense to exist, the vilest miscreant becomes in essence the equal of the greatest saint. Hence we are compelled to assume—and we do so under reasonable conditions—the presence, in intelligent beings, here and elsewhere, of a power which, however limited in extent, is yet the controlling factor of moral retrogression or moral advance by which alone we can count, as is said by the Prophet of Arabia in one of his traditions (*Kudsi*), upon the responsibility of man as a moral being. If the foregoing reasoning be correct, it establishes what we set out to prove, namely, that in the Power behind and realised in the phenomena "inhere the attributes of unity, of infinite energy, of infinite mind and of infinite righteousness"; and under these attributes, whatever emanates therefrom is a law, and as it transcends human intellect, which is confined to sensual phenomena, we may sum it up in the word *divine*, conveying thereby our inability to comprehend it in its intrinsic nature.

Having set the necessity of religion—God—on a surer footing, let us see if we can continue the argument to a life after death, for unless and until these great conclusions can be reached, to seek to prove "the continuance of the personality after death" will be in vain. The question of immortality, a stumbling block to many thinking minds, seems well-nigh disposed of. Let a physicist regard the spectacle of sentient beings, "standing for their tiny moment of physical life on those transient globular aggregations of ether stresses which we call matter, and worlds proclaiming His presence out of the mind which the Universe has given them" and say that the Universe has not an active mind. Many once felt the difficulty of believing in things not cognizable by their

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senses, in which they now have perfect faith. Science says "ether is frictionless ; it is impalpable ; it is invisible ; it is calculable only in that it is the vehicle of gravity, electricity and magnetism." We on our part can neither grip nor see it. It is inconceivably more solid than matter. And further who, except a fool, will now refuse to admit that the resources of the Universe are inexpressibly vaster than was once supposed ? And who therefore will presume to dispute the possible "survival of personality after physical dissolution." Simply because it all transcends our physical experience ? Why then may we not make bold to call upon our adversary unsatisfied, who is dissatisfied, with our argument to prove definitely that man cannot be immortal ?

We see an infinite energy directed by an infinite mind, "coincident with the entire Universe, with all space and with all time," yet transcending them all because we can only conceive of them as its creation. We raise our eyes to the stars and we know that "throughout their endless extent seen or unseen by us" the same Almighty force is at work and *in the orderly development of events*—looking from the orderly development of events—from matter to life, from life to mind and from mind, as cognizant of the basis on its own existence, to prayer to Him. This is no fantastic vision or mere assertion without proof. This is a picture which the Universe incontestably offers to every one who, with a mind unbiased and a gaze not confined to his terrestrial cradle, looks at the "heavens spanned by stars," and finds the same Almighty force carrying out its purpose in infinitely various ways, and we, though comparatively infinitesimal in strength of thought, can yet inexpressibly see something, in proportion to our power, of the nature of the power which is behind the phenomena. It is this Almighty Force, working and directing the Universe to a good end, that the Prophet of Islam was sent to proclaim to the world under the name of Allah.

WHAT IS ISLAM ?

WHAT IS ISLAM ?

[The following is a very brief account of Islam, and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.]

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

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHET OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was however, the last Prophet of the Faith. Muslims, *i.e.*, the followers of Islam, accept all such of the world's Prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

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

ARTICLES OF FAITH IN ISLAM.—These are seven in number : belief in (1) Allah ; (2) Angels ; (3) Books from God ; (4) Messengers from God ; (5) the Hereafter ; (6) the Premeasurement of good and evil ; (7) Resurrection after death.

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

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

PILLARS OF ISLAM.—These are five in number : (1) Declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad ; (2) Prayer ; (3) Fasting ; (4) Almsgiving ; (5) Pilgrimage to the Holy Shrine at Mecca.

ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All the

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Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

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

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

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

THE POSITION OF WOMAN IN ISLAM.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations, the one to the other.

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.

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