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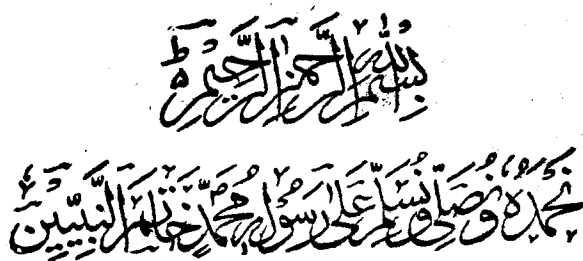


The late Syed Mubarak Ali Hussain Tirmizey.



"Having read some of the articles in the *Islamic Review* and particularly the correspondence that is published regularly in it, I had decided to change my faith to Islam many months ago but I was not quite sure of myself. I wanted proof that I was doing right. I am not quite well versed in the Islamic Literature yet what little I have read from the Holy Quran I am more than convinced that Islam is the only True Religion based on equality. If I may say so a lot of present-day troubles of the world can be solved by following the principles of Islam, which means peace."

(Miss) MYFONWY J. DAVIES.



# THE ISLAMIC REVIEW

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Vol. XXVII]

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JUNE 1939 A.C.

No. 6

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## A DECLARATION

I, Miss Myfanwy Davies, of Hampton Street, S.E. 17, do hereby faithfully and solemnly declare of my own free will that I worship One and Only Allah (God) alone; that I believe Muhammad to be His Messenger and Servant; that I respect equally all Prophets—Abraham, Moses, Jesus, and others.—and that I will live a Muslim life by the help of Allah.

*La ilaha il-Allah Muhammad-un-Rasul Allah:*

[There is but one God (Allah) and Muhammad is God's Messenger.]

M. DAVIES.

IN MEMORIAM

SYED MUBARAK ALI HUSSAIN TIRMIZEY

After a brief unnoticed suffering of a little over a week, from the prevalent influenza, Syed Mubarak Ali Hussain Tirmizey breathed his last quite suddenly, at the age of 43, on Friday, the 10th of March, 1939, at 1 p.m. He had fallen into a sudden coma on the previous night, from which all the scientific appliances of the Middlesex Hospital, London, could not bring him back.

*Inna lil Lahi wa inna ilayhi raji'un*

Surely, we are Allah's and to Him we shall surely return.

Mr. Tirmizey hailed from the city of Allahabad, in the United Provinces of India. Born in the landed aristocracy, very early in his life he perceived the need of Muslim enterprise in the field of commerce and business. This spirit took him to Calcutta, the heart of Indian commercial life. Having attempted and succeeded in some new enterprises there, his ambitious mind prompted him to visit Europe. First he went to Germany, and from there, towards the end of 1928, he came to Great Britain. He decided to try his luck in this nerve-centre of world commerce, and found his talents quite suitable to that ambition. With his indomitable courage he was soon able to settle down as a successful business man in London; a piece of good fortune that only rarely falls to the lot of an Eastern merchant.

One thing, which marked him out from the beginning of his career in England, was his charity. Anyone in difficulty, no matter of what nationality or religion, who went to him, invariably received his help in one form or another.

In the year 1935, he was elected Treasurer of the Muslim Society in Great Britain, a position which, with a slight break, he held till his death.

## IN MEMORIAM

In 1936, when he bought the house at 18 Eccleston Square, he placed a large part of it at the disposal of the Shah Jehan Mosque and the Muslim Society for Friday prayers and religious meetings and socials respectively. But that was only a minor part of his contribution to the cause of Islam in this country. His time, labour and all that he possessed were, strictly speaking, at the disposal of this cause. He had an open door for guests in the manner of old-time Islamic culture which, unfortunately, is fast dying out except where modern culture and economics have not made their inroads. No one, who has an intimate knowledge of the Mosque and the Society, is unaware of the unlimited nature of this hospitality at 18 Eccleston Square, so admirably supported by Mrs. Tirmizey.

Coupled with this hospitality was his modesty, another feature of the old-time Muslim culture. Living, as he did, in the modern world, this particular quality of Mr. Tirmizey's was conspicuous by its rarity.

Rigidly practical, he was at the same time a great dreamer, full of sentiments for Islam and for all those who tried to serve it. He had an absolute faith in the prospects of Islam being established as the predominant religion in Great Britain. He was extremely anxious to see the Muslims by birth and by adoption form themselves into a solid community, helping each other on the lines of other small communities in Europe. Of late, he was up and doing to have a Muslim Boarding House opened for Muslim students in London, who were anxious to maintain their own atmosphere in this Christian and materialistic country.

Indeed, it is difficult to enumerate all the efforts of Mr. Tirmizey in the cause of Islam in this country. It is equally difficult to find another person with an equal amount of devotion and sacrifice to this cause.

## ISLAMIC REVIEW

The Woking Muslim Mission and Literary Trust, as an appreciation of his invaluable service to the cause of Islam, nominated him a few months ago as a Trustee of the Mission. Little did the Trustees know at the time of the nomination that they were going to lose him so soon. The body of the deceased was removed for washing to the London Necropolis Company's premises on Monday, the 13th, and the Imam and the secretary of Mosque personally attended to the rites. On Tuesday, the 14th, a large number of members of the fraternity, together with some non-Muslim friends, assembled at the same place for the last obsequies to the deceased. The funeral prayers were led by the Imam. The body was then placed in the special Necropolis train (by which travelled many of the assembly), for the Brookwood Muslim Cemetery.

Among those present were: H. E. The Saudi Arabian Minister, Sir Abdul Qadir, Allama Abdullah Yusuf Ali, Mr. Ismail de Yorke, Chairman of the Muslim Society in Great Britain and Mrs. de Yorke, Mr. S. Z. Shah, Dr. Shakir and Mrs. Mohamedi, Dr. and Mrs. Razwi, Dr. Saeed Mohamedi, Mr. and Mrs. M. H. Rashid, and many English Muslims. At about a quarter to one, the body was solemnly lowered to its last resting-place, amidst the melancholy silence of a gathering representing many religions and nationalities. Thus came to an end the youthful career of a Muslim, who was full of accomplishments in his personal life, and full of hopes for the revival of his religion.

Our deepest sympathy goes out to his admirably worthy widow, Mrs. Tirmizey, and to the baby son, only a few months old, whose birth had brought such immense joy. May Allah give courage to the former to bear the loss, which the whole Muslim community shares with her! And may the latter grow up a replica



## IN MEMORIAM

of his father, resuming the task which his illustrious father has left unfinished.

Lastly, may the choicest blessings of Allah be upon the departed soul, and may His mercy envelop it in its happy and restful existence in Heaven!

## IN MEMORIAM

### SIR ABDULLAH ARCHIBALD HAMILTON

The Muslim Community in Great Britain had scarcely recovered from the death of one of its most valuable members, when another great shock came to it in the death of Sir Abdullah Archibald Hamilton, Bart., of Paisley Cottage, Selsey-on-Sea. The sad event took place in the night of Friday, the 17th of March, at the Cottage. The death was due to heart failure and hence absolutely unexpected. Sir Archibald went to bed in quite a happy mood. The exact moment of his expiry is not known. He was 62 years of age.

Sir Archibald, fifth baronet of the first (1776) and third baronet of the second creation (1819), succeeded to these baronetcies on the death of his father, the late Sir Charles Edward Hamilton, in 1915. He was a Lieutenant in the Royal Defence Corps; Recruiting Officer, August 1914; Honorary Recruiting Officer of Selsey and District; Military Representative, 35th Regimental District; late Lieutenant, 4th Battalion, Royal Sussex Regiment; and late M. S. H. and President of the Selsey Conservative Association.

He married (first) in 1897, Olga, only daughter of Rear-Admiral Sir Adolphus Fitzgeorge, K.C.V.O., and granddaughter of Field-Marshal H. R. H. the late Duke of Cambridge, first cousin to Queen Victoria; and (second) in 1906, Algosta Marjorie Blanch, only daughter of George Child, of Widford, Hertfordshire. He had one son from his first wife, George Edward Archibald Augustus Fitzgeorge, who was born in 1898,

## ISLAMIC REVIEW

at whose baptism his late Majesty King George and Queen Mary attended in person as sponsors, and who died in action as a Lieutenant in the Grenadier Guards in Flanders in 1918. On the death of his second wife in 1927, Sir Archibald married for the third time, and this is the present Lady Hamilton who survives him.

Sir Archibald was a descendant of William Hamilton, one of the six Kentish petitioners, brother of Sir James Hamilton of Donalton, direct ancestor of the Duke of Abercorn, and also Baron Hamilton of Paisley, who married Mary, daughter of the King James II of Scotland.

Sir Archibald embraced Islam in the year 1924 and had since been an ardent preacher of the faith.

The sad news reached the Mosque on the morning of the 18th, and the Imam went down to Selsey to arrange, in consultation with Lady Hamilton, for the obsequies. The following Tuesday, he went down again, accompanied by the secretary and two other helpers, to attend to the ritual washing and shrouding. This done, the body lay in state till the morning of Thursday, the 23rd, when it was brought by motor car to the Brookwood Muslim Cemetery. The mournful procession arrived at the cemetery at 12-30 p.m. The Imam, with other workers of the Mosque and distinguished members of the Muslim Community, had already arrived there. The Salat-al-Janaza was offered in the midst of solemn silence, the relations and friends of the deceased participating. The body was lowered amidst the suppressed mourning of all at about a quarter to one. His grave lies by the side of another and older stalwart of English Islam, the late lamented Al-Haj Lord Headley al-Faruque. They were great friends in life and close comrades-in-arms in the cause of Islam. It was quite in the fitness of things that in death also they should lie together. May Allah shower His Mercy on

## MUSLIMS IN ENGLAND MOURN

their valiant souls and make them an inspiration for those who survive them.

We hasten to offer our heartfelt condolence to Lady Hamilton at this most sorrowful time in her life, and pray to Allah that He may give her courage and strength to stand the shock.

*Inna lil Lahi wa inna ilayhi raji'un.*

Surely we are Allah's and to Him we shall surely return.

---

### THE MUSLIMS IN ENGLAND MOURN THEIR SAD LOSSES

A vast concourse of Muslims and non-Muslims attended the public meeting held on Saturday, the 8th April 1939, to condole the irreparable loss to the Muslim fraternity in England by the sad death of Mr. S. M. H. Tirmizey, a trustee of the Woking Muslim Mission and Literary Trust, and the Honorary Treasurer of the Muslim Society in Great Britain.

Mr. Ismail de Yorke, Chairman of the Muslim Society, presided.

After the recital of the Holy Qur-án by the Imam of the Mosque, Woking, the Chairman opened the meeting by saying:

"To-day's meeting is a very sad occasion, as we are gathered here to mourn the sad and untimely demise of our beloved brother, Mr. Tirmizey, Sir Abdullah Archibald Hamilton and His Majesty the late King Ghazi of Iraq. We are all aware of that abounding kindness and generosity—qualities that had become identified with Mr. Tirmizey. He was generous to a fault; yet, he neither mentioned, nor took credit for anything he did. Nothing he could do for the uplift of his community was beneath him; but, all the while he kept a back seat for himself. His devotion to the work and welfare of the Society was unfailing even under circumstances of strain;

## ISLAMIC REVIEW

his patience was exemplary. His loss to us is irreparable.”

Of Sir Abdullah Archibald Hamilton, the Chairman remarked that he was the type of English Muslim of whom we could justly be proud. In him we have lost a highly learned man and a sincere Muslim.

And of King Ghazi, the Chairman said that His Majesty was a progressive ruler whose death was as great a shock as it was a loss for the Muslim world. His duties as a king did not prevent him from supporting a cause whenever Islamic interest was at stake.

After his introductory speech, the Chairman called upon Dr. Gotta—representing the Indian Social Club, London—to address the meeting. Dr. Gotta conveyed the great sorrow of the Club on the demise of Mr. Tirmizey, and explained that, although he had only known him personally for the last two years, he could safely vouch for the great spirit of comradeship and generosity displayed by Mr. Tirmizey. Nothing was ever of too much trouble for him. If there was a public cause needing support, he willingly gave his help and approval.

The next speaker, Mr. R. Kumaria—who represented the Indian Swaraj League—spoke of his friendship of ten years’ standing with Mr. Tirmizey. He said that Mr. Tirmizey’s kindness and generosity were not confined to Muslims alone, but extended to non-Muslim Institutions as well. Whenever the League held a meeting, they could always count on his presence and co-operation. He was a man who always kept his word and never let anyone down. His death was not only a Muslim loss but also a great and irreparable loss to the whole Indian community.

Mr. Haroon-ur-Rashid, the General Secretary of the Society, after a short introductory remark in which he paid his personal tribute to his late colleague, moved the

## MUSLIMS IN ENGLAND MOURN

following resolution :

"It is resolved at this meeting of the Muslim and Associate members of the Muslim Society in Great Britain that the Society expresses its deepest sorrow at the sudden and untimely death of Syed M. H. Tirmizey and record its appreciation of his spirit of sacrifice, keen devotion and service in the cause of humanity in general and Islam in particular. By his death, the Muslims in England have sustained the saddest and most irreparable loss and the Society has lost a veteran soldier at a time when he was needed most. May his soul rest in peace! This meeting further offers its sincerest condolences to the bereaved family.

A copy of this resolution be sent to Mrs. Tirmizey."

Sir Abdul Qadir, supporting the resolution, said that Mr. Tirmizey was loved by us all for his good qualities and spirit of service. He added that what impressed him personally was the fact that, whenever there was a function at 18 Eccleston Square, it was not only Mr. Tirmizey, but also all his family who were busy serving the guests. "We have," he said, "indeed, lost in Mr. Tirmizey a persistent and energetic supporter."

The resolution was then unanimously adopted.

*The late Sir Abdullah Archibald Hamilton.*—The Chairman called upon Al-Haj Allama Yusuf Ali to introduce the resolution of condolence on Sir Archibald Hamilton, Bart.

Mr. Yusuf Ali spoke of the personal kindnesses experienced at the hands of Sir Archibald Hamilton, and gave a brief outline of Sir Archibald's family history, mentioning its association with the Royal family. The speaker, after paying high tribute to his

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great kindness to all and real devotion to Islam, moved the following resolution:

“The Musalmans of London, assembled at a meeting held under the auspices of the Muslim Society in Great Britain, express their profound sorrow at the sad and sudden demise of Sir Archibald Hamilton, Bart., and consider his death as an irreparable loss for the Muslim Community in England. They also convey their heartfelt sympathy to the members of the bereaved family.

A copy of this resolution be forwarded to Lady Hamilton.”

The Imam of the Mosque, Woking, seconding the resolution (which was later unanimously carried), spoke of personal contact and the impressions gained of Sir Archibald's great courage and love for the cause of Islam. He added that such actions on the part of a well-known English Baronet ushered in a new era for Islam in this country.

*His Majesty the late King Ghazi of Iraq.*—Then the following resolution of condolence on the death of the King Ghazi of Iraq was moved from the chair and unanimously adopted:

“That—

The Muslim Society in Great Britain has learnt with profound sorrow the sad news of the untimely death of His Majesty King Ghazi of Iraq and considers His Majesty's demise a greast loss to the world of Islam.

The Society further wishes to convey its most sincere condolences to Her Majesty the Queen and the Royal family, and prays that His Majesty King Feisul II may enjoy a long and prosperous reign.”

## MUSLIMS IN ENGLAND MOURN

The Chairman then requested the Imam to hold a "Fateha Service" for H. M. the King Ghazi, after which the meeting came to an end.

*Resolution No. 198, dated 11th March 1939, passed by the Managing Committee of the Woking Muslim Mission and Literary Trust, Lahore.*

Resolved that the members of the Managing Committee of the Woking Muslim Mission and Literary Trust, Lahore, record their profoundest sorrow at the sad and sudden death of Mr. Tirmizey of London, a Trustee of the Woking Muslim Mission and Literary Trust, Lahore, who rendered valuable services to the cause of Islam and had been of great assistance to the Woking Muslim Mission, England. The Committee considers his untimely death a great calamity to the cause of propagation of Islam in the West, and that by this loss of a sincere, selfless and untiring co-worker, the Woking Muslim Mission Trust has sustained an irrecoverable loss.

This meeting further sends its sincere sympathy to Mrs. Tirmizey and other members of the bereaved family.

A copy of the resolution should be sent to his wife.

*Resolution No. 199, dated the 20th March 1939, passed by the members of the Woking Muslim Mission and Literary Trust, Lahore.*

The members of the Woking Muslim Mission and Literary Trust learn with the greatest regret and poignant sorrow of the demise of Sir Abdullah Archibald Hamilton, Bart., a well-known personality in England. They mourn the death of a worthy son of Islam and a trusted and influential champion of the Muslim Cause. We, of the Woking Muslim Mission, mourn the demise of a sincere fellow-worker of Islam in the West. We grieve over the loss of a valued and dear friend of a very

## ISLAMIC REVIEW

long standing whose counsel and advice we had always welcomed.

We tender our heartfelt condolence to Lady (Miriam) Hamilton and other members of the bereaved family and pray Allah to grant the departed soul eternal peace.

A copy of the resolution should be sent to Lady Hamilton and to the Press.

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### MISCELLANEOUS REMARKS ON CHRISTIAN MISSIONS

BY M. GHULAM ALI

*St. Matthew's Gospel*, 10:14; 16:26; 23:8, 15; and 28:19.

Christian missions are nearer to imperialism than to religion, otherwise missions could not disengage themselves from ethical conduct. First and foremost these missionaries place confidence in the political power of the Christian State.

I have lived for many years in foreign countries. But I would never repay the hospitality I have received by hateful descriptions of those countries. The missionaries are writing the greatest blasphemies.

I say openly that I detest missions in, for example, Buddhist countries as much as missions amongst Muslims. The methods are everywhere the same. Lately, a Swedish missionary in India, Mr. J. Hagner, wrote a book in Miss Katherine Mayo's style. Mr. Hagner hates Mahatma Gandhi, who, for him, is only "a blinded and misguided man."

For decades Swedish missionaries have been working to deceive the Muslims in East Turkestan. They have been beguiling the hearts of children



## MISCELLANEOUS REMARKS

to steal their belief in the true religion. The poor girls they have taken care of have often said, weeping: "We are so ignorant. We do not know if Christendom is the true religion." Then the missionaries have said to the girls: "If you don't accept our teaching, the devil has entered your hearts."

I will make some quotations from books written by Swedish missionaries on Islam. Mr. John Tornquist writes: "Islam has conquered with the sword and it is now Satan's strongest bulwark in Asia." Missionary L. E. Hoegberg writes: "We have not a struggle against flesh and blood, but against a stronghold of lies and Satan's depths." This missionary writes about the Muslims in India: "They have so many liberties and rights assured to them that, if other people should take the same liberties, they would immediately be sent to prison. If a Christian is guilty of bigamy, he is prosecuted and sentenced. But a Muslim may, in accordance with his law, take an unlimited number of women to wife, and the children are legitimate and have all legal rights." We see that this missionary is most distressed because all children have legal rights in Islam! Mrs. Hoegberg writes on the women in Kashgar: "Vanity, sensuality, cunning, unfaithfulness, intrigue have become the Muhammadan women's second nature." Mr. Palmberg writes: "It is Islam's teaching that the woman is given up to her husband's arbitrary ill-treatment as a *punition* for the fall of the first man." In a great work on the missions in Kashgar, the following is written: "Most of the Muslims in Kashgar are dishonest and false in the highest degree. It is a result of their faith, which allows lying."

Other missionaries are writing: "With fire, sword and extreme cruelty the Muhammadans have oppressed other peoples. The wife is her husband's slave." The next quotation is taken from a little lesson-book for children. "For the Muslim, God is not a loving father, but a hard and implacable fate, and the Muslim is abandoned to the mercy of selfish priests, according to their own sayings, for ever. The woman is for the Muslim the offscum, stain and burden of society, destined to slave-service to the man. Muslims have in Africa skinned men as goats and sold them to cannibals." The former missionary in Kashgar, lecturer at Lund University, G. Raquette writes: "It is not easy to administer justice in Kashgar in accordance with a crazy Prophet's crazy laws."

4. Some years ago, one of the leading Christian newspapers in Sweden, "Svenska Morgonbladet," had some correspondence from Palestine, in which appeared a translation of an article written by me in "As-Siassa," Cairo. The correspondent, Mr. G. Westmo, now in India, had the effrontery to commit a falsification. In the mouth of the Swedish writer, Georg Ljungstrom, quoted by me, Mr. Westmo puts the following words: "Muhammad was able . . . to found a new religion thousands of years ago." This Mr. Westmo, with characteristic ignorance, corrected thus: "As known only 1354 Muhammadan years." But, unfortunately for Mr. Westmo, we could in this time count only 1353 years. The shamelessness of this case becomes so much the greater as the editor refused to insert a correction.

## MISCELLANEOUS REMARKS

5. A Swedish missionary, Mr. Carl Lidby, lately paid a visit to Egypt. In a missionary weekly of Stockholm he, if possible, surpasses Miss Maria Eriksson of Port Said in lying propaganda against Islam. He makes the following quotation from a book on the mission in Egypt written by Miss Eriksson and published by the Pentecost Movement which stands behind the Salam Mission:

"Muhammad's religion puts to death the consciences of its adherents. Allah is compared to the false Prophet Muhammad who allows slavery, polygamy and unchastity. The book of the Muslims, Al-Koran, is a mixture of heathendom, Judaism and perverted Christendom. Lord Jesus still is called Maryam's son, and his godhead, death and resurrection are denied. The Muslims are from childhood taught to hate the Christians, and murder and robbing have always been their characteristics. The Muslims are deceived by the spirit of lying issued from the false Prophet."

6. Once I heard Miss Maria Eriksson speak in a meeting in the Pentecost Church in Stockholm. She spoke with vehemence of the great possibilities of her Salam Mission in Egypt. She began her speech by reading the verse in the New Testament in which the followers of Jesus are exhorted to convert all mankind "in the name of God, the Father, the Son and the Holy Ghost." This verse is apparently a falsification by a fanatic theologian in one of the first centuries of the Christian era. Jesus himself could not possibly have spoken of the trinity, which was a later invention, confirmed by the Synod at Nicaea in the year 325.

Miss Eriksson spoke of Jesus as omnipotent. In the Pentecost Church there is to be seen written in great golden letters the word "Jesus." As the Catholics prostrate themselves before the blessed Virgin, the Christian Sectarians are prostrating themselves before Jesus as God.

1. One of the leaders of the Pentecost Movement in Sweden, which is now responsible for the Salam Mission in Port Said, once wrote that the Mosque on the Rock in Jerusalem is the "abomination" which is spoken of in the book of Daniel, Chapter 12. "This mosque must be annihilated, and a Christian Church erected in its place," wrote this leader of the Pentecostists.

8. There is an intimate co-operation between missions and Zionism in Sweden. Missionary papers make great efforts to stimulate the Zionist propaganda. There is not a single word to be heard concerning the attitude of the Christian Arabs. The missionaries will not make known that even the Christians are standing side by side with their Muslim brethren in the struggle for justice and peace in Palestine.

9. In the year 1930, there were a number of Swedes who went over to Islam. There have never been Islamic missions in Sweden, but nevertheless, Islam advances. The missionaries do not love conversions to Islam; if it were possible, they would forbid them. Their attitude towards conversions is very different in Islamic countries. I read in the "International Review of Missions" about Egypt:

"It is understood that Egypt will apply early in 1937 for membership of the League of Nations. Guarantees will be given covering such vital questions as freedom of missionary

## MISCELLANEOUS REMARKS

work, freedom of conversions and the protection of religious minorities . . . .

Sweden is an esteemed member of the League *without* protection of religious minorities, *without* freedom of conversions and *without* freedom of missionary work.

10. Every protest against Christian Missions and their methods is interpreted as a sign of Islam's violent tendencies.

Miss Signe Ekblad, of a Swedish school in Jerusalem, criticizes attacks on missions in the Arabian press. The merest contradictions concerning the false methods used by missions are, in the missionary spirit, interpreted as an encouragement to use violence on missionaries. When I wrote that Swedish missionaries ought to be expelled from Kashgar, the former Missionary, G. Raquette, lyingly stated that "Muhammadian Sectarrians" encourage the use of violence. His phrase contains thus, in five words, two lies—perhaps a record in lying also for Swedish Missionaries!

An Egyptian doctor protested many years ago against the writings on Islam in Germany, and he said that the whole of Arabian literature did not contain such violent attacks on other religions as one can find on a single day in the European Press.

Some years ago, the Missionary Zwemer wrote an article in "World Dominion." Mr. Zwemer makes the following quotations from Sir William Muir and the German historian, Schlägel: "Muhammad's sword and the Qur-án are the bitterest enemies of civilization, freedom and truth the world ever has seen—Muir." "A Prophet without miracles, a religion without mysteries, a moral

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without love. Islam has always nursed a thirst for blood. Its beginning and its ending is sensuality—Schlägel.” Mr. Zwemer comments: “These statements are not at all antiquated. The press campaign in Egypt against missions a year ago gave an account of Islam’s real violent character which cannot be denied.”

11. Lately one of the missionaries expelled from Kashgar wrote that “it has been said that Swedish Muslims feel joy at the annihilation of Missions in Kashgar.” But the people in Kashgar are mournful, the missionary says, and he pretends that many “upright Muslims” have been treated as Christians. Now I may be permitted to ask, referring to my quotations concerning Kashgar: Why have the Missionaries not before this moment found any “upright Muslims” in Kashgar? The Missionary further says that the expulsion of the Missionaries does not depend on Islamic but mystic “outer” influences. Why do the missionaries, then, attack Islam?
12. The missionaries speak of the slavery of woman in Islam. Is woman in Europe happy? No! She looks for another rather than her actual destiny. The result of progressive female unhappiness is in Sweden, for instance, that the woman is living in promiscuousness and seeks to deaden her restlessness by alcohol. In Islam, every individual has the possibility and the right to develop his or her spiritual and intellectual aptitude. Woman may remain woman, and man remain man. There is no nobler task in the world than the education and care of children. “Mother” is an honorary title. A fruitful and loving mother has a higher significance than a sterile doctor. The European woman wants to marry, wants to have children

## MISCELLANEOUS REMARKS

but, in many cases, she is deprived of her right to have children!

Even as a child, I began to be interested in Islam.

Reading the history of the Christian church, I perceived the difference between the teaching of Jesus and the Church. Everyone, who has his heart open to the truth, must feel as I do. I could not be deceived by lying missionary propaganda. The missionaries are turning their hatred against the Prophet (may the peace and the blessings of God be upon him!) instead of doing penance for Christian cruelties against the peoples of Africa and Asia. I thank God that I became a Muslim. I feel no hatred against upright Christians. I know that Muslims and Christians must live together as brethren in Palestine and Egypt. It is evident for everyone, who loves truth, that fanatic Christian missionaries can never be called good and upright Christians.

I believe that Islam can unite mankind in peace and brotherhood. Many of the human aspirations of Europe are merely indifferent experiments with human beings. European philanthropists are not inspired by real charity. The missionaries are spreading education in the East in order to make converts.

Islam is the defence of brotherliness and humanity in the world. Peace can only be created by men who, in sincere worship, prostrate themselves before God. The real idea of brotherliness can never blossom in the marsh of arrogance and egoism. The way of Islam is the way to understanding between classes, nations and races.

## ISLAMIC REVIEW

### ISLAM AND CIVILISATION

BY ABDUL LATIFF KHAN

*(Continued from Vol. XXVI, page 371.)*

The Qur-án is the most wonderful holy book the world has ever seen. It unquestionably holds a unique position in the sacred literature of the world. Although revealed to an illiterate Prophet, it excels all other scriptures in elegance of style, grandeur of imageries and purity of language and, above all, in nobility of doctrines. It is the safest, surest and easiest guide to peace, prosperity and happiness in both the worlds. It is the standing miracle of Islam which conclusively proves its divine origin. Lest it be thought we are biased in our opinion, we quote below the opinions of some of the greatest non-Muslim authorities in support of our statements:

Bishop Middleton says:

“The Greek scripture is utterly rude and barbarous, and abounds with every fault that can possibly deform a language, whereas we should naturally expect to find an inspired language pure, clear, noble and effective, even beyond the force of common speech, since nothing can come from God but what is perfect in its kind. In short, we should expect the purity of Plato and the eloquence of Cicero.”

George Sale, the well-known translator of the Holy Qur-án, says:

“The Koran is universally allowed to be written with the utmost elegance and purity of language, in the dialect of the tribe of Koraish, the most noble and polite of all the Arabians, but with some mixture, though very rarely, of other dialects. It is



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confessedly the standard of the Arabic Tongue, and as the more orthodox believe, and are taught by the book itself, inimitable by any human pen (though some sectaries have been of another opinion), and therefore insisted on a permanent miracle, greater than that of raising the dead, and alone sufficient to convince the world of its divine origin.

“And to this miracle did Mohammed himself chiefly appeal for the confirmation of his mission, publicly challenging the most eloquent men in Arabia, which was at that time stocked with thousands whose sole study and ambition it was to excel in elegance of style and composition, to produce even a single chapter that might be compared with it. I will mention but one instance out of several, to show that this book was really admired for the beauty of its composition by those who must be allowed to have been competent judges. A poem of Labid Ebn Rabia, one of the greatest wits in Arabia in Mohammed’s time, being fixed up on the gate of the temple of Mecca, an honour allowed to none but the most esteemed performances, none of the other poets durst offer anything of their own in competition with it. But the second chapter of the Koran being fixed up by it soon after, Labid himself (then an idolater) on reading the first verses only, was struck with admiration, and immediately professed the religion taught thereby, declaring that such words could proceed from an inspired person only. This Labid

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was afterwards of great service to Mohammed, in writing answers to the satires and invectives that were made against him and his religion by the infidels, and particularly by Amir al Kais, Prince of the Tribe of Asad, and author of one of those seven famous poems called Al Moallakat."

Rodwell, a translator of the Holy Qur-án, says:

"In close connection with the above remarks stands the question of Muhammad's sincerity and honesty of purpose in coming forward as a messenger from God. For if he was indeed the illiterate person the Muslims represent him to have been, then it will be hard to escape their inference that the Koran is, as they assert it to be, a standing miracle.

"It must be acknowledged, too, that the Koran deserves the highest praise for its conceptions of the Divine Nature, in reference to the attributes of Power, Knowledge and Universal Providence and Unity—that its belief and trust in the One God of Heaven and Earth are deep and fervent.

Deutsch, the great Orientalist, whom we have already quoted, says of the Qur-án:

"Those grand accents of joy and sorrow, of love and valour and passion, of which but faint echoes strike on our ears now, were full-toned at the time of Mohammed; and he had not merely to rival the illustrious of the illustrious, but to excel them; to appeal to the superiority of what he said and sang as a very sign and proof of his mission."

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## ISLAM AND CIVILISATION

Muhammad is said to have convinced a rival, Labid, a poet-laureate of the period, of his mission, by reciting to him a portion of the now second Surah. Unquestionably it is one of the grandest specimens of Qur-*ā*nic Arabic diction, describing how hypocrites

“are like unto those who kindle a fire without, and think themselves safe from darkness. But while it is at its biggest blaze, God sends a wind; the flame is extinguished, and they are shrouded in dense night. They are deaf, and dumb, and blind. . . . Or when in darkness, and amidst thunder and lightning, rainfilled clouds pour from heaven, they in terror of the crash thrust their fingers into their ears. . . . But God composeth the infidels around. . . . The flash of the lightning blindeth their eyes—while it lights up all things, they walk in its light—then darkness closes in upon them, and they stand rooted to the ground.”

But even descriptions of this kind, good as they be in their own tongue, are not sufficient to kindle and preserve the enthusiasm and the faith and the hope of a nation like the Arabs, not for one generation, but for a thousand. Not the most passionate grandeur, not the most striking similes, not the legends, not the parables, not the sweet spell of rhyme-full and the weaving of rhythmic melodies, and all the poet's cunning craft—but the kernel of it all, the doctrine, the positive, clear, distinct doctrine. And this doctrine Muhammad brought before them in a thousand, so to speak, symphonic variations, modulated through the whole scale of human feeling. From prayer to curse, from despair to exultant joy, from argument, often casuistic, largely spun-out argument to vision, either in swift, and sudden, and terrible transition, or in repetitions and reiterations—monotonous and dreary and insufferably tedious to the outsider—but to him alone.

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The poets before him had sung of love.

\* \* \* \*

Antara, himself the hero of the most famous novel, sings of the ruins, around which ever hover lovers' thoughts, of the dwelling of Abla, who is gone, and her dwelling place knows her not; it is now desolate and silent.

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They sang of valour and generosity, of love and strife, and revenge, of their noble tribe and ancestors, of beautiful women, "often even of those who did not exist, so that woman's noble fame should be spread abroad among kings and princes," as the unavoidable scholiast informs us; of the valiant sword, and the swift camel, and the darting horse, fleetier than the whirlwind's rush. Or of early graves, upon which weeps the morning's cloud, and the fleeting nature of life, which comes and goes as the waves of the desert-sand, and as the tents of a caravan, as a flower that shoots up and dies away—while the white stars will rise and set everlastingly, and the mountains will rear their heads heavenwards, and never grow old. Or they shoot their bitter arrows of satire right into the enemy's own soul.

Muhammad sang of none of these. No love-minstrelsy was his, not the joys of this world, not sword or camel, not jealousy or human vengeance, not the glories of tribe or ancestor. He preached Islam. And he preached it by rending the skies above and tearing open the ground below, by adjoining heaven and hell, the living and the dead. The Arabs have ever been proficient in the art of swearing, but such swearing had never been heard in and out of Arabia. By the foaming waters and by the grim darkness, by the flaming Sun and setting stars, by Mount Sinai and by Him who spanned the firmament, by the human soul and the small voice, by the Kaaba

## ISLAM AND CIVILISATION

and by the Book, by the Moon and the dawn and the angels, by the ten nights of dread mystery and by the day of Judgment. That day of Judgment, at the approach whereof the earth shaketh, and the mountains are scattered into dust, and the seas blaze up in fire, and the children's hair grows white with anguish, and Allah cries to Hell, Art thou filled full? and Hell cries to Allah, More, give me more, . . . while Paradise opens its blissful gates to the righteous, and glory ineffable awaits—both men and women. The kernel and doctrine of Islam Goethe has found in the second Surah, which begins as follows:

“This is the Book. There is no doubt in the name. A guidance to the righteous. Who believe in the Unseen, who observe the Prayer, and who give Alms of that which We have vouchsafed unto them. And who believe in that which has been sent down to those before thee, and who believe in the Life to come. They walk in the guidance of their Lord, and they are the blessed. As to them who believe not—it is indifferent to them whether thou exhortest them or not exhortest them. They will not believe. Allah sealed both their hearts and their ears, and over their eyes is darkness, and theirs will be a great punishment.

“And in this wise,” Goethe continues, “we have Surah after Surah. Belief and Unbelief are divided into upper and lower. Heaven and hell wait the believers and deniers. Detailed injunctions of things allowed and forbidden, legendary, stories of Jewish and Christian religions, amplifications of all kinds, boundless tautologies and repetitions form the body of this sacred volume which,

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to us, as often as we approach it, is repellent anew, next attracts us ever anew, and fills us with admiration, and finally forces us into veneration."

Thus Goethe. And no doubt the passage adduced is as good a summary as any other. Perhaps, if he had gone a little further in this same chapter, he might have found one still more explicit. When Muhammad at Medina told his adherents no longer to turn in prayer towards Jerusalem, but towards the Kaaba at Mecca, to which their fathers had turned, and he was blamed for this innovation, he replied:

"That is not righteousness whether ye turn your faces towards east or west. God's is the east as well as the west. But verily righteousness is his who believes in God, in the day of Judgment, in the angels, in the Book and the prophets; who bestows his wealth for God's sake, upon kindred, and orphans, and the poor, and the homeless, and all those who ask; and also upon delivering the captives; he who is steadfast in prayer, giveth alms, who stands firmly by his covenants, when he has once entered into them; and who is patient in adversity, in hardship, and in times of trial. These are the righteous, and these are the God-fearing."

Yet these and similar passages, characteristic as they be, do not suffice. It behoves us to look somewhat deeper.

## MUSLIM INFLUENCE ON THE CONCEPTION OF WOMAN IN WESTERN EUROPE

BY ABDUL GHAFAR

Dean Inge's latest fling at Islam is that he has read the *Arabian Nights* and known the History of the Turks; but one can retort with equal relevance "We have known the Vatican life during the Italy of the Renaissance, the records of Henry VIII, the founder of the Church of England, and Rasputin, the all-powerful monk of the Tsarist Russia." Yet Henry VIII or Rasputin represent the Church of England or the Greek orthodox Church no more than can the *Arabian Nights* lay claim to teaching the precepts and injunctions of Islam on the status of women in the Muslim Law.

It bespeaks a lamentable ignorance and neglect on the part of the great divine and, by the way, this intentional blindness and wilful neglect of the tenets, principles and practices of Islam has been a distinguishing feature of the Churchman ever since the two religions came into contact with each other. For one thing, Islamic cannot be identified with Arabian, and everything that appertains to Saracenic culture cannot trace its origin to the teachings of Islam. Qur-ánic precepts, in their essence of universal and eternal validity, are unchangeable for people of all times and climes, while the culture of a nation is the product of the country of its origin, of the physical and climatic conditions and of the centuries old social, economic and political traditions of the people, further, while a new religion releases the inner springs of human action and breaks down the fetters of age-long ignorance and moral and intellectual apathy and awakens dormant powers for change and self-development, it may leave the outer garb untouched and unaffected. The *Arabian Nights* throws light on the social and cultural life of a certain period of the history

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of the Arabs but it cannot be quoted as an authority on Islamic principles and rules of human conduct.

Moreover, anyone with even a slight knowledge of the history of Arabic literature knows that the *Arabian Nights* is not of genuinely Arab origin; the scheme of the stories, how a tyrant sends every day his newly-wed queen to the executioner for not giving him a fresh tale, has been borrowed from the Persian or Indian sources. Mas'udi, a thoroughly reliable and critical authority, has classed the *Arabian Nights* with the false traditions, palmed off on a credulous world, and as far from reality and historical exactitude as are the concocted traditions from representing the true character of the Prophet.

Nevertheless, even in the *Arabian Nights*, we can point out a noble type of womanhood like Zobaida, the talented wife of al-Haroun ar-Rashid and countless examples of courteous chivalry which would give the lie to any misrepresentation of the Arab's high conception of woman and of his great respect for her as a mother, wife or sister.

As for the Dean's remark about the Turks, it will be better to let Stella Reinhardt Halit speak—an American journalist who has married a Turkish artist, who has had many opportunities of studying Turkish social life at close quarters and who is expected to be familiar with the so-called secrets of harem life. Writing in *Asia* of September 1937, she says:

“Polygamy was formally abolished in Turkey when the Swiss Civil Code was adopted in 1926 but, for ages before, it was practically unknown outside the court circles. The house of my husband's people in the heart of the oldest section of Istanbul where generations of Turks have lived and died, has never known polygamy. The Turk was not a despotic Oriental with a fez and



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a harem one day and Derby-topper Westerner with one wife the next. Long before the reforms take legal shape they must have had the approval of the majority of the population. Virtue and progress cannot be legislated into a people."

So much for the so much talked of polygamy among the Turks. The institution was allowed merely as a remedy for social evils and it has never been a common feature of the social life among the Muslims anywhere in the world.

Again she writes:

"The celerity with which Turkish women have come forward is conclusive proof to me that they were never the greatly oppressed and browbeaten unfortunates that popular belief has held them to be."

Nevertheless, all this discussion is wide of the mark and the status of woman in Islam can no more be appraised from a study of the *Arabian Nights* than can Puritan England from the well-known poem of Samuel Butler or the Victorian age from the scathing verses of Lord Byron. We must ransack the archives of nations, make a sifting enquiry into the development of society and of the gradual evolution of home and study the dependent status of woman, considered more or less as a chattel of the house—her slave-like position in the Periclean age; her ignominious dependence on her father or husband in the Roman law; her unenviable position in the Teutonic household, her wretched state in Hindu society, among the Jews and others. With this as a sombre background, with some dark patches of the deepest dye, blots on the fair name of humanity, the study of the legal status of woman in the *Sharia'h* will come as a most welcome relief.

Before appraising correctly the service of the West in exalting the status of woman and in recognising her

equality with man, it is necessary to study her condition under civilisations which flourished previously and which are the main fountainheads of the social, political and cultural ideas of the West to-day. Among the Greeks, woman was kept within the four walls of the harem and she had no opportunity to participate in the social and intellectual life of the community. Under both the Spartan and the Athenian systems of education, the Greek thinkers did not make generous provisions for the educational needs of the girls whose training, in most cases, did not proceed much beyond the three R's. The woman under the Justinian Code was hardly in a better plight. At her home, she was the property of her father who had the rights of life and death over her, while, after the nuptial ceremony was over, all these rights were transferred *in toto* to the husband. There is no denying the fact that the Roman matron won for herself a high esteem by her high virtue and great industry but it had nothing to do with the law of the land, which did not recognise her position as a free citizen. Besides these, Western Europe inherited the barbarous customs of the Teutonic people whose sagas, epics and songs throw a flood of light on the low position of woman among those primitive people and tell of the frequent raping of helpless women, of their maltreatment often with brutal cruelty, bearing witness to the ancient practices of savages who thought woman to be merely a chattel of the house, which could be easily appropriated without any flagrant transgression of individual rights or social responsibility. Beowulf, Nibulengunlied and other Nordic songs tell the same pathetic story. On the top of it came the teaching of the Church Fathers to add the last drop to the cup of female misery which was already overbrimming with social injustice and tyranny. They brought the burden of their ecclesiastical prestige

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to bear upon the problem and threw their whole influence on the side of persecution and oppression. Religion and usage thus joined hands to wage an unholy crusade against the frail, disorganised womanhood of the West. The Fathers seemed to enjoy their anathemas and invectives against woman and some of them are couched in language which has all the vitriolic acidity and morbid perversity of a Voltaire. According to them, she had "the poison of an asp, the malice of the dragon; she was the organ of the devil, the gate of the devil and the road of iniquity."

The lot of woman was hardly better in England, and the ignorance and superstition among women had become proverbial. As recently as the time of Charles II, many ladies of the highest society and of the bluest blood could not write their own name. The tyranny and oppression of women among the lower classes continued fairly late into the 19th century, and it is said that the selling of a wife by a spendthrift knave or a drunken boor was not an uncommon experience in the streets of London. Many of us must have read that terrible scene in the first chapter of the *Mayor of Casterbridge* by Thomas Hardy, where the hero transacts such an ignominious business in a public place; and the 19th century, with all its religiosity of the Victorians, was perhaps the most Christian century in the history of England. The legal status of woman was finally recognised after the Great War and the Church and its leaders had hardly anything to do with this happy consummation. The emancipation of woman was really due to the suffragette movement which was a natural consequence of the Industrial Revolution which brought in its wake altered economic and social conditions of life. The increased proportion of women in the population after the Great War was another reason for the granting of these hardly-fought for concessions from society which

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was governed by the Christian conception of the nature and the rights of woman. No such difficulties arose in the Muslim countries like Turkey, and the enfranchisement of the women appeared as natural to the people as did that of men.

Somewhere about the end of the 10th century, we discover a singular change coming over the Western conception of woman and her place in society. In spite of the fulminations of the Church Fathers, and the widespread and far-reaching influence of the Church during the medieval ages, there sprang up various orders of knighthood, mostly under the ægis of the Church and with an interesting paraphernalia on a cavalier knight with a prancing steed, whose accoutrements may be easily traced to their Saracenic origin; the heraldic designs, said to be associated with the equipment of a Moorish knight in Spain; a sonnet written to the eyebrows of his mistress whose name he often invokes while charging on the enemy, a popular pastime of the warrior Arab whose *rajz* or war songs often celebrated the praises of his tribe and his beloved. These knights tried to develop a high spirit of chivalry wherein woman was idolised as a goddess and it was one of the cardinal virtues of every knight and one of the essential principles of the education for chivalry to uphold the cause of the helpless and to show a sentimental regard for and high devotion to womanhood. This exalted idealism comes as an agreeable surprise to anyone who has made a careful study of the degradation of woman in the West. We have not forgotten the denunciations of woman by the Holy Fathers and those anathemas must have been hurled from the housetop of every monastery and Abbey which spread like a spider's web all over the West and were gradually squeezing the life-blood out of all social and intellectual life by their sterilising conceptions of morality and their bankruptcy of constructive thought. Some would maintain that these orders

## MUSLIM INFLUENCE ON WOMAN IN EUROPE

of knighthood were inspired by love and devotion to the Holy Virgin, and that this attitude of mind was gradually transferred to the rest of womanhood. One can easily be taken in by this argument if one forgets that the institution originated about nine centuries after the advent of Christ and sprang into life when, on the one hand, the Saracenic civilisation in Andalusia was in its palmyest days and when, on the other, the flower of the feudal society in Europe had come into contact with the Arabs during the Crusades, a conflict which, in the long run, proved a blessing in disguise intellectually and socially. Some of the most illustrious and influential orders were started in those islands of the Mediterranean where the influence of Muslim culture had reigned supreme for centuries. Moreover, researches into the songs of minstrelsy and the compositions of the troubadours—a well-known feature of knighthood—have revealed a startling resemblance to certain stanzaic formations peculiar to the Moors in Spain, in rhyme, metre and matter.

Whence this sudden revolution in the conception of the position of woman in society, these startling innovations in the world of social and military etiquette? The only reply which the unbiased Western scholar gives is that this miracle was wrought through the cultural incursions of Islam. It was the first Caliph who really laid the foundation of the rules of chivalry in war, when he issued orders to the combatants that all women, old persons and children had the first claims on their protection and support. No more glorious example of noble chivalry can be mentioned than that of the Caliph al-Hakum of Andalusia who once waged a war against a powerful adversary on what appeared to be quite a slight provocation. The Caliph was on a tour when one of the court poets came across an old, helpless woman who had been driven out of her home during an invasion of the Christians and she, hearing

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that the Caliph was staying in that neighbourhood, had come to invoke his help against the persecutors. Through the kind offices of the poet the Caliph came to know of her wrongs and one cry of distress from the humble woman was sufficient to throw the king into a royal rage. He took an oath not to partake of food until he had revenged himself upon her enemies and when he had redressed her wrongs, hurried back to the woman and asked her whether she was satisfied. Indeed in Islam, a thoroughly democratic faith without any class distinctions or any tendencies to create them, all women, whether high or low, rich or poor, came to receive a high regard and honour at the hands of the chivalrous Muslims. The Moorish Ballads which form one of the most important sections of the literature of the Spanish language, tell stories of wonderful courtesy and kindness shown by the Moorish warriors towards woman. There is a well-known ballad in which a Christian knight, made captive in war, is set free by his captor on parole and, on the expiry of the term, he returns with his loving wife to intercede for him and, for her sake, the noble Moor sets the knight at liberty.

Such kindly treatment of the fair sex, such a high regard for their feelings and such an earnest solicitude for their protection and service was something unknown in Christian Europe. For the most part, the Christians were governed by the passionate reactions and primitive instincts of a barbarous age, which had not been toned down by any high moral or knightly code or by the teachings of the humane religion they had adopted. To many a person, Charlemagne represents par excellence the Christian knight, Defender of the Faith against the heathen. Yet, strange to say, even his nearest and dearest female relations could not escape the fury of his ferocious anger when it was thoroughly aroused. Once he got annoyed with his sister and in the presence

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of the courtiers challenged her to a duel but he found an adversary of Amazonian strength in his kinswoman and it was not a decisive meeting. Later on, he returned after putting on his coat of mail and was at last successful in knocking out seven of his sister's teeth—quite a royal victory for this true Christian monarch, the defender of the Papal authority and the flower of Christian chivalry! It really needed some deep influence to mould and soften such brutal savagery of nature and such barbarous ferocity. According to the Christian researchers, it was the Crusades and the example of the knightly chivalry as exhibited in the tournaments and on the field of battle which set the rules of courtly conduct and aroused a deep respect for woman. In the Holy Land, the Christian invaders found in Saladin not only a valiant fighter but also the most brilliant example of chivalry. Cornish writes thus in his book on Chivalry:

“The Western nations learned architecture, poetry, science and philosophy through their contact with the Arabs in the Eastern and Western Crusades, so their rough chivalry was rebuked and refined by the noble behaviour of the Saracens.”

Again, writing on the influence of the Crusades, he adds that the campaigns developed “a keener sense of honour, an improvement in the position of women, from an infusion of Eastern gallantry into the gay science’ of the West.”

The origin of knighthood is still a secret as yet unsolved by the historians, but any evidence worth the name tends to prove conclusively a Moorish origin for this institution. The evidence appears to be overwhelming when we take into consideration the various sources from which the rays seem to converge on the same point. The investigations in the domain of Spanish and Provençal poetry, its themes, the rhyme scheme and the

## ISLAMIC REVIEW

stanzaic formations, all prove that along with so many fine arts, useful sciences like agriculture, horticulture, seamanship, medicine, philosophy, mathematics, chemistry, physics and astronomy, Europe owes Islam a debt of gratitude for introducing the orders of knighthood, and thus changing the fundamental conceptions of the status of woman in society.

As early as 1068, we find the king of Seville despatching his son, Mohammad, to the wars and bestowing upon him a shield with a green crescent on an azure field, bordered by golden stars. Even fifty years earlier, we find Abdur Rehman, the son of al-Mansur, indulging in the pleasures of chivalry, jousts, tilting yards and tournaments. The tournaments with their presiding ladies were a favourite pastime of Moorish Spain. The Moorish ladies did not then veil their faces and used to go about hawking with the knights, presiding over the tournaments, meeting scholars and poets on equal terms in the literary gatherings or symposiums; others with lady-like reserve and decorum entertained their guests in their rich countryard gardens where fountains played to the tune of the plaintive music of the East. The frescoes at the al-Hambra, painted by a Florentine artist of the fifteenth century, represent the Moorish ladies in their palmiest day, occupying their well-deserved place of honour in Spanish society.

*"Caballero granadinos*

*Aunque Moras, hijos d'algo"*

says the Spanish proverb: "The citizens of Granada, though Moors, are gentlemen," and they were not merely gentlemen but the teachers of gentle manners to the whole of Europe. Cornish, while commenting on the savage bravery of Christian Europe, says: "The fierceness of Christian chivalry had been by that time somewhat "softened by the ceremonious life of the courts and the society of the ladies. It is not therefore unreasonable to believe that Christian Knights learned



## CORRESPONDENCE

courtesy from the Saracens. Grave and dignified courtesy was in no country carried as far as in Spain where the Christians were compelled to imitate and, if possible, surpass the graces of the Moorish knights."

That the ideal of chivalry, the cult of the gentleman, the high conception of woman, self-denying devotion and regard for the weaker sex originated from the contact with the Muslims becomes abundantly clear when we study the literary history of the lyrical poetry and the development of the modern languages in Western Europe. The eleventh century was an epoch-making period, when the poetical rapture which inspired the Count of Poitiers, the father of lyrical poetry in Southern France, spread all over the West.

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## CORRESPONDENCE

THE LATE MR. S. M. H. TIRMIZEY

ESSEX COURT,  
TEMPLE, E.C.4.  
*10th March 1939.*

DEAR SISTER IN ISLAM MRS. TIRMIZEY,

I have just received a great blow at the news of the death of your husband who was our beloved friend.

My wife and I, as indeed do all his friends, feel most keenly this loss and do not know how to express adequately our deep sorrow and our great sympathy with you.

Your husband was not only a great friend to us all, but he was also a pillar of the Muslim Society and his devoted and ceaseless work in the cause of Islam in this country was an example for all to follow.

The above are the personal feelings of my wife and myself, but I would like also in my capacity of Chairman of the Muslim Society to express my deepest sympathy with that of all the members.

Once more let me say how sorry we are.

Yours very sincerely,  
ISMAIL DE YORKE.

## ISLAMIC REVIEW

THE INDIAN SOCIAL CLUB,  
170, WESTMINSTER BRIDGE ROAD,  
S.E. 1.

29th March 1939.

DEAR MRS. TIRMIZEY,

At a Committee Meeting held on the 25th instant, I was requested to convey to you the following resolution of the Committee:

"Resolved that Mrs. Tirmizey be acquainted with the very deep sympathy of all the members of the Club in her recent bereavement and to record the Club's sorrow at the passing of a member who did so much to foster the spirit of fellowship amongst the Indian community in London. The Club mourns the loss of a most valued member."

We all earnestly trust that time will help to soften the blow which you have received and that good health will help you to renewed confidence in the future.

With sincerest regards,

Yours truly,  
M. L. BHARGAWA,  
Honorary Secretary.

THE DORCHESTER HOTEL,  
PARK LANE,  
LONDON, W. 1.

13th March 1939.

To

THE SECRETARY,  
THE MOSQUE, WOKING.

DEAR SIR,

I wish to express the deepest condolences of my colleagues of the Palestine Delegation and myself for the loss of our late brother, Saiyad Tirmizey, and request you will communicate same to his venerable wife and family.

Yours fraternally,  
JAMAAL HUSSEINI,  
President, Palestine Delegation.

## CORRESPONDENCE

30 RUE DE MAUBEUGE  
PARIS 9E  
FRANCE

*March 22, 1939.*

DEAR MRS. TIRMIZEY,

A letter from Mr. Mahmoud saddened me very much. It saddened me all the more for I was looking forward to the pleasure of renewing my old acquaintance of so many years ago. The loss in the death of your dear husband of the blessed memory, I assure you, is more than personal. The Muslim community of England has been bereaved of a sincere and a selfless friend and a good Muslim.

Mr. Mahmoud had talked to me so much of his interest in the work of the Woking Muslim Mission that the sad news was indeed a veritable blow to me; for in him we had a kindred spirit, the which thing is prominent by its absence in the present-day world. May Allah shower His blessings on his soul! Permit me to express my condolences in your sad bereavement and join you and all the friends of the late Mr. Tirmizey in our humble prayers to God that He, out of His beneficence, have mercy upon us all! The only consolation which we have got is that Mr. Tirmizey, though no longer with us in flesh, will always be with us in our ideas and that he is in a better world than this world of ours. He with his prayers and we with our prayers can help each other. Because of the community of our ideas neither can forget each other. Think of this tragedy from this angle and perhaps it will give you a little comfort.

Assuring you of my esteem for you and praying to Allah that He may give you strength enough to stand the loss and love to the baby.

I am,  
Yours in Islam,  
ABDUL MAJID.

## ISLAMIC REVIEW

### WOKING MUSLIMS' GREAT LOSS

The Muslim fraternity in Woking have sustained a great loss by the death, on Friday last, of Saiyid M. H. Tirmizey, honorary treasurer of the Muslim Society in Great Britain. Mr. Tirmizey was 43 years of age and had been associated for some years with the work of spreading the Muslim faith in England, and in this work he became one of the trustees of the Woking Mission.

The funeral service was held in the Necropolis Company's private chapel at 121 Westminster Bridge Road, London, S.E. 1, on Tuesday, when over 100 mourners and friends were present. Amongst these were His Excellency the Saudi Arabian Minister, Sir Abdul Qadir, Mr. Ismail de Yorke, Dr. Shakir Mohamedi and Allama Yusoof Ali.

The burial took place in the Muslim Cemetery at Brookwood, and floral tributes were sent by members of the Muslim Society of Great Britain; the Khwaja family; the Trustees of the Woking Muslim Mission; President of the Muslim Society in Great Britain; General Secretary of the Muslim Society in Great Britain; Chairman of the Muslim Society in Great Britain; members of the Indian Social Club; the Indian Congress; Imam of the Woking Mosque; Dr. and Mrs. Razwi; Mr. Sydique; Mr. Lindar; Mr. and Mrs. E. A. Hay; Maidie Brenack; Mr. and Mrs. Kumria; Mr. and Mrs. Khan; Mr. and Mrs. Farmer; Dr. and Mrs. Mohamedi; Dr. and Mrs. Kalra and Mr. and Mrs. Howel.—*Surrey Times*, dated the 18th March 1939.

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