

"Muhammad is . . . the Apostle of Allah and the Last of the Prophets . . ."

—HOLY QUR-AN, 33 : 4.

"There will be no prophet after me."

—PROPHET MUHAMMAD.

# *The* **Islamic Review**

**FOUNDED BY THE LATE AL-HAJJ KHWAJA KAMAL-UD-DIN**

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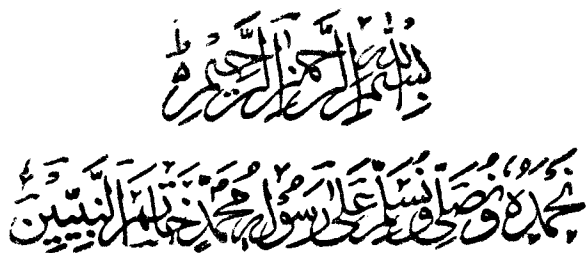
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# THE ISLAMIC REVIEW

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## BY THE LIGHT OF THE HOLY QUR'AN

“They know the outward of this world’s life, but of the hereafter they are absolutely heedless.”

—The Holy Qur’ān, Ch. XXX, v. 7.

### The Purport

This is the description of the generality of the people of the world. These are what we call worldly-wise people. They are apparently quite clever. But their cleverness being of a superficial nature they are successful only for a short while. In the long run their judgment of things and their worth prove of no value to themselves because they do not take into account the deeper laws of creation which ultimately determine the course of events. Thus there are two kinds of laws working in the affairs of humanity. One set of laws work in short range—these are laws operating in the domain of physical impulses of human existence. They are all right so far as they go. But there is a higher set of laws which work in long range. These are laws that operate in the spiritual regions of human affairs and open up ways for life eternal. They are subtle but real and are recognised only by those few who possess a deeper vision of things.

## ISLAMIC REVIEW

### A DECLARATION

I, Mr. Desmond Frank Woledge, of R. N. B. Devonport, 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.

*Lá Iláha Illa 'l-láh Muhammad-u'n-Rasúlu 'l-láh*

(There is no god but Allah and Muhammad is His Messenger).

*Dated 29th March, 1948.*

(Sd.) D. F. WOLEDGE.

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### ESPERANTIST CONVERSIONS TO ISLAM

[A Report from Mr. Colin Evans, Organiser of the "Islamic Esperanto Correspondence Circle" (Islama Koresponda Rondo), and Propaganda Organiser of the Society for the Propagation of Islamic Knowledge.]

Since my article on "Esperanto for Muslims" appeared a year or so ago in the *Islamic Review*, some progress has been made both in spreading a sympathetic understanding of our Faith among Esperantists of all religions and none, and in spreading knowledge of Esperanto among Muslims of all lands as a means of enabling those of countries where Arabic is unknown and the learning of it well enough for easy correspondence and conversation is extremely difficult for ordinary people to keep in personal touch with their co-religionists elsewhere, and abolish the isolation of individual converts to Islam in Western lands. By the great mercy of the Most Merciful, also, a few people have formally embraced Islam as a result, partly, of information and help given them in Esperanto, which they could not otherwise, humanly speaking, have got.

The Esperanto Publishing Company (London), told me some years ago that an Esperantist in Palestine had almost completed a translation of the Qur'án into Esperanto, which it was hoped to publish. Very large numbers of Esperantists have written to me asking whether such a translation was obtainable. I am now informed that it is about a year since those publishers

## ESPERANTIST CONVERSIONS TO ISLAM

heard from this Palestinian gentleman, and that in any case a year or two must elapse before the work can be published. In view of the unhappy conditions in Palestine, and my ignorance whether this translator is a Muslim brother or a non-Muslim student of Arabic literature working from the point of view of oriental scholarship without acceptance of our Faith, and in view of the fact that if the latter is the case, there is little likelihood of two different Esperanto translations of the sacred Book being a sound commercial undertaking from the publishers' point of view, I am a little worried over this matter. It would be highly desirable if devout Muslims, whether Esperantists or not, realising the importance of giving a clear exposition of the contents and subject matter of the last Divine Revelation to a group of people scattered all over the world who have a special inclination (as all Esperantists have) to open their hearts and minds more than most people to points of view other than those of the environments in which they have been brought up, would subsidise publication of an Esperanto translation done by Muslims, of the Qur'án.

Some time ago a British officer in Iraq wrote to me (in Esperanto) saying he wished formally to embrace Islam, but did not know the procedure and could not find any Muslims to instruct him (in Iraq!!!). I sent him Esperanto and English literature on Islam, and some explanations and advice in personal letters in Esperanto, and he next wrote to me that he had made his formal profession of faith in the presence of the Cadi or chief magistrate of the capital of Iraq.

In November 1947 a lady wrote to me from Prague, Czechoslovakia, and said that, through Esperanto correspondence over a long period with Muslims in Egypt, she had become convinced of the truth of the Islamic religion. But she did not know how to set about formally becoming a Muslimah, as she could not discover any Muslims or Mosque in Czechoslovakia, and she begged me to help her, saying she did not know anyone else who could do so. After further correspondence she has now signed a declaration of Islamic Faith. She is Russian by birth, Czech by marriage, and her husband has no religious beliefs. This lady tells me that, although

living in Czechoslovakia and married to a Czech (she has a child) she cannot write Czech, although she can speak it. With the help of her Esperantist Muslim correspondent in Egypt she has learned nine chapters of the Qur'án, and she was afraid that perhaps she should not formally profess herself a Muslimah until she knew the whole Qur'án equally well, as she hopes to do (she is continuing to learn it the same way). I reassured her that, while a life-time devoted to study of the Qur'án and Hadith, was all too little for a devout Muslim or Muslimah whose circumstances and abilities make it possible, yet a good deal less knowledge than she already has was sufficient to justify her formally professing a Faith in which she has not hastily but after much study and prayer come to have a firmly fixed belief. She also wondered whether it was right for her, married to a non-Muslim, to embrace Islam without her husband's approval, who was inclined to ridicule any form of religious belief. I assured her that not even the sacred duty a wife owes to her husband or a citizen to his government could come before, or abrogate, the duty of every human being to God to accept, and profess acceptance of, the belief in His Existence and Unity and in His Messengers and revealed Scriptures. She is trying to learn Arabic, with the help of a text-book from Egypt, and help in Esperanto correspondence, but finds it almost impossibly difficult. I have so far failed to obtain a copy of any Russian translation of the Qur'án, which I should like to send her. If any reader can help in this matter, it would be a pious act.

With the support of our brother H. A. Tufton (organising secretary of the Society for Propagation of Islamic Knowledge) and the help on our platform of our brother Ismael Siad, I have been holding regular outdoor meetings on Islam, speaking myself for several hours each time, every Friday evening, and have had the blessed privilege of witnessing formal professions of Faith by converts attracted at those meetings.

There is a desperate need of a supply of cheap, small Editions of an Islamic translation of the Qur'án in English, for new English inquirers.

\* A cheap edition, we think is, available of Muhammad Ali's English Translation of the Qur'án.—Ed.

## ISLAMIC REVIEW

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Nokolaj Garbunov, do hereby

DECLARE AND PROCLAIM

that I accept Islam as my religion.

that there is no god but Allah.

(There is no object worthy of supreme worship but the One God) and that

Muhammad is God's Messenger.

(Muhammad is the Prophet of Al'ah). LĀ ILĀHA ILLA LLĀH MUHAMMADUN RASŪLU LLĀH.

I believe equally in all the Prophets of God (among whom are 'J-sus, Moses, and Abraham and others named in the Quran and not there named and in the Books revealed by God. I believe in the Qur'ān, as the last Revealed Book from God.

I believe in angels, the future life and the final Judgment.

I will try, to the best of my ability, to live a good and Islamic life.

Dated the 10th of December 1947. (Signed) N. KOUTNA

My Islamic name from henceforward shall be: AMĪNA.

Mrs. Koutna has signed an English translation of her declaration, but as she does not understand English, the version which really matters is the one she has signed in Esperanto, the language in which alone she is able to communicate with Muslims whom she knows by correspondence, as she can write in no language except Esperanto and Russian and knows no Russian speaking Muslims. She has, however, in order to prove her sincerity, made a translation into Russian, which is her mother-tongue, and signed that also. The originals in Esperanto, English and Russian, all signed by her, are for the present in my keeping.

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### A WESTERN AWAKENING TO ISLAM

This illuminating book by the Late Al-Hajj Lord Headley is out of print. As we tried to get it reprinted we found to our disappointment that we have no copy of the book left with us. If any of the readers of the *Islamic Review* can help us in this matter we shall be much obliged. Needless to say, any copy of the book sent to us for this purpose must come by registered post.

Secretary, The Woking Muslim  
Mission and Literary Trust,  
Lahore.



## IN MEMORIAM : MAHATMA GANDHI\*

BY DR. S. M. ABDULLAH, PH.D.

30th of January 1948 witnessed the loss of one of the greatest personalities of our age—Mahatma Gandhi, when not only India but the whole of the world plunged into darkness and gloom, the parallel of which is not experienced very often. He was an apostle of peace and we Muslims also claim and endeavour to establish peace in the world, so we were also naturally shocked by his death.

Peoples of various political as well as religious faiths have said a good deal about Mr. Gandhi—everyone viewing according to one's own view-point, as Mr. Gandhi really had some message for every one. To me, as a representative of a religion in the West, his greatest and outstanding achievement is the fact that he did show and prove to the present-day warring and materialistic world the strength and superiority of moral and spiritual forces over the physical and material forces of the world. He had a dominating and firm faith in the existence of God. He is reported to have said : "I claim to be a man of faith and prayer, and even if I were to be cut to pieces I trust, God would give me the strength not to deny Him but to assert that He is." Talking of the Unity of Godhood he said : "The Musselman also says : He is, and there is no one else" ; which is nothing else but the translation of the Muslim's fundamental article of faith : "Lā ilāha ill-allāh".

In order to refute the general notion that material advancement and for that matter the modern civilization will bring about proposed peace and security in the world he said : "Increase of material comfort, it may be generally laid down, does not in any way whatsoever conduce to moral growth so very essential and fundamental for the present-day humanity. The people of Europe, before

\* A lecture delivered at a meeting held for this purpose under the auspices of "The World Congress of Faiths" in London on the 17th March 1948.

## ISLAMIC REVIEW

they were touched with modern civilisation, had much in common with the people of the East."

But he, like all other true religious persons, never claimed to be a Divine being or one possessed of any Divine powers. He said : "I lay no claim to superhuman powers. I want none. I wear the same corrupt flesh that the weakest of my fellow-beings wears and I am therefore as liable to err as any. I have made great blunders. My judgment is not always correct." Now there are many dictators today, many leaders of states, who will be ashamed to confess that they made errors. But not Gandhi. Here was a man, laying down his life, facing unreason, hatred, anger, dis-sension, and at the last moment with the name of God on his lips, and with love and forgiveness in his heart. Thus as he crumpled down with blood streaming from his lips, he lifted up both his hands and greeted the murderer who was there facing him. You cannot conceive of a death more noble, less hateful than that.

Mr. Gandhi not only preached such noble and basic truths but what one admires most in him is that he did practise these truths and lived up to these teachings of his even at the risk and peril to his own life. His faith in God was so deep and firm that when the police authorities approached him with the request to search every stranger going into the compound for attending his prayer meetings he (the Mahatma) did not agree to the proposal and said : "My life is in the hands of God and if I have to die no precautions can save me." His non-agreement to anybody being restricted from coming to the prayer-meetings or from being searched shows his great reliance in God.

Another point which should be remembered by us all is that material things of life had no hold on him. He had not any possessions in the world, and said the day he relieved himself of possessions, he obtained peace and power.

People of the type of Mr. Gandhi leave a great impression on history simply because they have this quality of detachment from any kind of allegiance to earthly possessions themselves. They have no attraction for the material things of life so far as their personal lives are concerned, though they are anxious to make the

## IN MEMORIAM : MAHATMA GANDHI

material conditions of life better for large numbers of men. Gandhi did belong to this type of people.

Mahatma Gandhi although a religious man was not a narrow type of religious personality. For instance, he believed in good being preached and practised by all the religious personalities and holy scriptures of the world—a view which is propounded by Islam, as it teaches belief and faith in all the religious books and religious personalities of the whole world. The fact that Gandhi in his prayer meetings used to have recitations from the Qur'ān, the Holy Book of the Muslims, clearly demonstrated the breadth of his outlook and his endeavour to bring about peace and security to the whole of the human race. He often cited the examples of the simple and noble lives of the early Caliphs of Islam such as Abu Bakr and 'Umar as models for his co-religionists and ministers of state.

His efforts for communal harmony and good-will through his peaceful methods as demonstrated in Calcutta and Delhi will be remembered with gratitude by all lovers of peace. They proved to the world that one-man's moral force could do more than the full force of a whole regiment or a battalion stationed to create peace and security. Let us widen our outlook on life, by treating the entire human race as one brotherhood—without any distinction of caste, creed, race, nation or colour. Hatred, discord, disunity, selfishness, must give place to love, concord, unity, self-sacrifice and service to humanity. It has often been proved to the world—and now through the life of Mahatma Gandhi it has once again become an admitted and established fact that the days of civilization based on materialism are over and it is only through moral and spiritual forces that humanity can be saved. Material advancement, which was believed to be the source of increased happiness for the human race, has brought instead untold misery and vast destruction.

The world is almost in a chaotic condition, and security of life, property and honour has disappeared from the entire world. Let us picture to ourselves the state of affairs in China, Indonesia, India, Pakistan, Palestine and here on the continent and see for ourselves

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if there is any spot on God's earth where peace, security and goodwill exist. Nowhere! Humanity has been divided into races and nations which hate each other, and in their march for advancement and their passion for more and more of material comforts and worldly pelf and power seek to destroy one another, not being bound by any moral code.

Humanity has banished God from this world and so God has banished peace and security from it. The material civilization of ours has refused to admit the value of any spiritual forces. In the materially advanced Western world, the seismic centres of convulsion which are shaking the entire world, such a moral and a spiritual force does not exist. Religion—and by religion I mean the true and real religion—is recognised only as a man's private concern, and people feel ashamed of speaking of it in society! The name of God is on the lips, and the politicians, instead of serving Him, requisition His services in some national calamity or for a victory in a war. God is more needed to further our material gains and to serve political ends than to bring contentment of mind and tranquillity of heart.

Let us treat the whole of humanity as one universal brotherhood based on moral and spiritual forces. Let us give a fair trial to this concept of life—which has universally been preached by the greatest personalities of the world—like Krishna, Abraham, Moses, Jesus, and Muhammad, and now has again been revived and practised by Mahatma Gandhi and many other saints and godly people of our own age.

If we learn this great lesson from the life of this great man, that is, reliance and faith in God and in the final victory of moral and spiritual forces over the material and physical forces, his death will not be in vain. This to my mind is the greatest achievement of that great man to pay whom our humble and last tribute we have all assembled here today.

## THE FUTURE LANGUAGE OF PAKISTAN

BY A. R. M. INAMUL HAQ, B. SC., B.E. (MECH.)

### Introduction

By the Grace of Allah, the Muslims of India after a long struggle under the leadership of Qaid-i-Azam Mr. Muhammad Ali Jinnah, have been able to achieve their cherished goal of Pakistan. Now it remains for them to establish it, and for this they will have to shake off all the narrow ideas of selfish ambition, nepotism and provincialism and to rise equal to the occasion inspired by a clean and broad outlook. It is high time that they should think actively of that great "Universal Brotherhood" of Islam, its culture and civilization, its teachings and traditions, the revival of which has hitherto been held up by those who had been till recently ruling over us. Every Muslim of Pakistan should now have an easy and direct access to the wells of the original sources of his religion and not by via-media of any other source where most of its beauties have been ignorantly, wilfully, cruelly and antagonistically destroyed. For this purpose we must now take up in right earnest the Arabic language, the original source of Islamic culture and civilisation.

To elucidate my point I now put it in the form of a dozen Questions and Answers, which I hope will have a better appeal to the readers and I invite my countrymen to consider and criticize my opinion calmly, coolly and dispassionately.

**Q. 1.** Can the Muslims of Pakistan forsake their religion—Islam?

**Ans.** Impossible. No Muslim can think of it. Islam is the most perfect and scientific religion of the world. If the modern world thinks that religion is necessary for the well-being of the human race and that she should have one, then Islam only, and no other religion, can satisfy that need.

**Q. 2.** What are the principal sources of Islam?

**Ans.** The Qur'ān and Hadith are the principal sources of Islam.

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**Q. 3.** In which language are they ?

**Ans.** They, as well as many other valuable literature of Islamic interest, are originally in Arabic.

**Q. 4.** Is it then necessary for a Muslim to learn the language ?

**Ans.** It is not only necessary but incumbent on his part to learn it to have a direct and easy access to the original sources.

**Q. 5.** Is it not possible to have the teachings of Islam in any language other than Arabic ?

**Ans.** It is not exactly impossible, but if you try to take recourse to other languages not only that you may have merely the gist of it which is sure to fall short of its real charms and beauties but also that in the process of transformation, there is every likelihood of its being mutilated as it has already been the case with other scriptures. This is one consideration ; but the consideration of paramount importance lies in the fact that we are to attend in Arabic to many of our religious obligations particularly the prayer, the most important of the "five pillars" of Islam. And as such a thorough knowledge of the language in matters of our own faith is essential to us just as a thorough knowledge of a particular subject is in matters of our worldly persuasion.

**Q. 6.** Will the Muslims of Pakistan then learn Arabic only for religious purposes and some other languages for secular objects ?

**Ans.** Of course, we have been till now practising this at the cost of a good deal of our national energy only to suit the requirements of our the then foreign taskmasters. Now that things have changed and we are no more in a slave country, and that ours is a free country—being the fifth largest state in the world and the largest state in the Muslim world—we are in a position to mould our destiny according to our own ideology without any hindrance.

When we can kill two birds with one stone, it will be unwise for us to use two. Therefore having a thorough knowledge of Arabic for religious purposes, we can profitably apply the same for secular ones. We will then have its double virtues as the exercise of one side will help to bring up the other side automatically.

## THE FUTURE LANGUAGE OF PAKISTAN

Let our future administrators, lawyers, philosophers, scientists, physicians, and engineers learn only their respective trades through the medium of Arabic; they will not have to learn any religious books, and lo, the Qur'ān and the Hadith will be intelligible to them when they open their pages. They will feel the least necessity of religious instructions to lead an honest and pious life.

There might be a little difficulty at the outset which is also the case with any other language: but to make things easier for our future generations, let us gradually adopt this very language as our mother tongue, as Egypt has done though she had some other language as her mother-tongue before she embraced Islam. In this way we would be able to save a large amount of our national energy by avoiding to learn unnecessarily too many languages, and the energy thus saved may usefully be employed for more nation-building activities.

**Q. 7.** Is Arabic rich enough to meet those requirements?

**Ans.** Of course, it is. It is one of the most ancient and richest languages of the world. It is said to be the "*Ummul Alsinā*" or "the mother of all languages." It is very rich in its vocabulary and literary achievements and has got an excellent grammar unlike others.

**Q. 8.** Is it possible to study science in Arabic if we want to?

**Ans.** Look at Egypt the example of which can be of much help to us. She has got now only one language, namely Arabic and has employed the same in all branches of education—Arts and Science. Do you forget that it was the Muslim Arabs who were the real fathers of science and whose initiatives are the real foundation of our modern science of which we are so proud to-day? For the benefit of the modern scientists many scientific Arabic literatures are being translated from time to time into various languages of the world. If required, the present books of other languages can be translated into Arabic for our use.

**Q. 9.** What will be the policy to implement Arabic?

**Ans.** This is very simple. Arabic should henceforth replace English from all branches of Administration and

**Education.** The people of Pakistan should in near future know, if not more, at least as much of Arabic as they know English at present. As such our educational curriculum and the policy of the Government must at once be formulated just as was done when English was imposed upon us by the Britishers. And it is needless here to mention that unlike English, Arabic being the origin of our religion, its imposition will have a far more response and appreciation from the whole population of Pakistan. Let the state services be distributed among the people of the country on the basis of their knowledge of Arabic, the pathetic lack of which, hence of the Qur'ān and Hadith, in the great majority of our present-day English educated leaders and officers, is responsible for their not being able to direct themselves as well as many of their followers in the right path. And responsible also is the negligence on the part of most of our Ulama who have great responsibilities in this direction and who could have done greater service for the nation had they emphasized the fact that as an Islamic language Arabic has got far greater claim on us than either Urdu or Bengali. It is futile to expect those Britishers who are the open enemies of Islam to promote the teachings of Islam during their domination over India for nearly two hundred years. It is equally futile to blame those Muslim rulers who having had the opportunity were not enthusiastic enough about this and ultimately had to lose Allah's Grace and Mercy. In the past there were great many handicaps but now we are once more in possession of our "own house, and this we must now set in proper and ideal order, by directly following the examples of our Holy Prophet and his immediate followers in the discharge of our duties, without any further delay.

**Q. 10.** Are there any other advantages in favour of Arabic?

**Ans.** Certainly, there are. Firstly, it will not only remove the spirit of "Provincialism" which appears now to be rampant among the Pakistanis and which is surely detrimental to the healthy development of our hard-earned national homeland, but will also promote the cause of "Universal Brotherhood" not merely among our own nationals but among the Muslims all the world over.



## THE FUTURE LANGUAGE OF PAKISTAN

Secondly, it will help us a lot in our ambition to form a sixth continent of Muslims. Thirdly, being an Eastern language and being partly known to every Muslim, it will not be as difficult to learn as English is for us in general, or as Bengali for non-Bengalees and Urdu for Bengalees in particular. Fourthly, it is equally alien to the people of five provinces. This fact, we thank Allah, is a blessing in disguise. None will be able to enjoy an undue privilege over others, and without grumbling over the privileged position of others every one will be on the same footing, which is so very essential for the building up of a healthy democratic state. This will not be the case if any provincial language is adopted; for, there will be a chance of one party exploiting the other on the score of language.<sup>1</sup> And fifthly, according to the "Statesman" year-book of 1931, the then Indians were only about one per cent literate in English. Muslims were therefore without doubt less than one per cent. This fact again is another blessing in disguise in that our educational field has so long remained practically clean and free from abuses. So the soil being virgin we are in a position to cultivate the whole of it thoroughly and smoothly without inconvenience to anybody with the best of seeds and least of troubles.

**Q. 11.** What about the minorities?

**Ans.** Let the minorities, if they so desire, develop their own language and culture and the state should help them in their attempt. But they can learn Arabic just to enjoy the privilege of state services etc. just as we all learnt English during the British Raj. In fact there are many Arabic-speaking countries where the non-Muslims while retaining their own beliefs and culture, speak the language of the country. In any case, if the idea is unpalatable to the minority, they "should not veto the rights of the majority."

**Q. 12.** What will be the language in the meantime to conduct all our affairs?

**Ans.** Let English continue during the transition period. When it will be found that we have gained

<sup>1</sup> This is rather a minor consideration. For a Muslim no sacrifice should be regarded as too great when the prestige of Islam is at stake.

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sufficient knowledge of Arabic to conduct all our business, we shall just switch over to it. I, as a devoted citizen of Pakistan, would suggest the adoption of neither Urdu nor Bengali, as our state language, as either of them may not only cause a lot of trouble and misunderstanding on the sweet relations between one part of Pakistan and the other as stated above, but may take us a long way off to reach our cherished goal of the adoption of Arabic.<sup>1</sup>

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### WINDOW-DRESSING IN RELIGION

BY A BRITISH MUSLIM

"Must be a good window-dresser" is a requisite sometimes seen in the advertisements in the "situations vacant" columns in trade papers. It might also appropriately be included in the "clerical vacancies" advertised in the columns of religious newspapers. Ministers who will draw and attract big congregations are always in demand and are just as eagerly sought as are counter assistants. Their conformity to denominational tenets figure secondary in their qualifications: the first consideration is "will he draw?" In their words, the applicant for the vacancy must be a good "window-dresser." He must pander to the modern demand for novelties. Well, it is not exactly a modern demand, for in the New Testament we read frequently that the crowds who were attracted to Jesus were drawn to his preaching not because of the truths to which he gave utterance but because of the "mighty works", particularly of healing, which he performed. The same would happen to-day if a preacher advertised that he would conduct a service in a cemetery and raise to life any or all of the people whose bodies were interred therein. The scene that would result from such an advertisement has been amusingly but graphically described by the Rev. S. Baring-Gould in his poem "Dr. Bonomi" in *Silver Store* (1898). That would be a

<sup>1</sup> The learning of Urdu by non-Urdu speaking high grade Pakistan officials and men of education in general will prove a stepping-stone towards the adoption of Arabic as the universal language of Pakistan, just as Persian had proved in the past. Our Bengali friends should do well to remember that, strictly speaking, Urdu is almost as alien to an average Pathan, Punjabi and Sindhi as it is to a Bengali.—Ed., I. R.

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case of window-dressing. Of course, a small percentage would sometimes grasp the Truth which Jesus taught. The New Testament tells us of Matthew or Levi, of Zacchæus and of others who were genuine cases of conversion, but they were exceptions among the majority who proved the rule—the wonder-seekers who cared nought for the teaching and were merely seekers after excitement.

The window-dressers in the pulpit create the wonder-seekers in the pews and are responsible for the large proportion of humbugs and hypocrites who infest and infect the pews of all religions, making what should become solemnity transformed into entertainment sometimes even of a questionable character rather than of incitement to duty and worship. Popular concerts, cinema entertainments, theatrical displays, tragedies and farces, scientific demonstrations—all are dragged in as religious auxiliaries, to induce men and women to “come to Church”. All are legitimate, but *not* as religious auxiliaries—though not so acknowledged they are “draws”, part and parcel of the humbugging tactics. Both Church and Chapel seem to have made a contribution to the start of the innovations. There was a west-end clergyman who acquired renown for his violin performances in the pulpits: he was followed by another who came along with trombone solos and a well-known evangelist concluded the trio with his playing of a “silver cornet”. The Nonconformist won and very quickly oratorios and other performances began to be frequent in chapels where the necessary talent could be obtained. There may be some traceable connexion between this feature and the rise of the Nonconformist conscience, which began to be much talked of at that time. That conscience seems to have been a variation from the ordinary type being unusually flexible but sometimes exceedingly rigid, which may have led to the definition of Nonconformity as “nonconforming to any known doctrine.”

Before the invention and introduction of these innovations Nonconformity was a mighty power in the land; its faith was more firm and solid and some mighty works were the evidence of that faith; they were raised to stand for all time and they are known to-day, although one has

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to enter the realm of foresight in fear and trembling, it may be regarded as venturesome and daring to predict that they will stand as long as this planet is in existence. Surgeon's Orphan Homes (a Baptist creation); George Muller's Orphan Homes at Bristol (of Plymouth Brethren origin) and Dr. Barnardo's Homes (he was of Jewish descent but the Homes were a Christian foundation)—but to mention those only on British soil, greatly understates the facts and brings to the memory hundreds of institutions as noble and great, though of lesser knowledge to the multitudes. But in the days of their foundation, faith was purer and there was little window-dressing.

We have even fallen into the practice of limiting our faith by giving it a territorial description. We talk about the Christian faith, the Catholic faith, the Jewish faith, the Methodist faith and all manner of isms, each calling itself *the* faith. Would that faith in God were Catholic—that is universal not limited, as Anglican or Roman, for Faith has no territorial limitation.

Faith calls for audacity—not imitation. It must be audacious in the sense of being daring. But to be daring it must be firmly fixed on a sure foundation. Read the life of the Prophet Muhammad and note the ever-recurring instances of his trust in Allah. Such trust and constancy in the observances of the ordinances which were instituted for the maintenance of faith will not only repel any momentary longing for outside innovations and allurements in the form of window-dressing but it will afford a stalwart protection against doubt, the first step, unless countered, on the path of defection. Faith was wavering in the days of Jesus. One of the earliest instances were the Sadducees, who denied the Resurrection and caused scepticism among the Jews, who became the victims of negation and taught that the Days of the prophets had passed into history and would not again appear. Allah has never left the world without a witness. Men complain to-day, as they have ever done, that it is difficult—too difficult for them, to exercise complete trust in God—hence they seek to amuse themselves with trifles. That has been the cry of every age. Faith has always been encountered by Doubt, but it is possible for

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it to be countered and the Muslim has five pillars of protection, illimitable protection. Our faith in Omnipotent Power may be supreme, or we may say it is and even think it is, but for that Power to be efficient, that is effectual, it must have the co-operation of the human will. Then it becomes illimitable and inexhaustible.

The best window-dressing we can exhibit to the world is to give in our lives the evidence of the faith within us. Not to exhibit what we call our "best side" but our natural side, our usual, our mode of living. It is sad that the opinion seems to be prevalent that whatever may be the belief professed and held often with tenacity that it can be presented to the world by borrowing a fifteen by four expression and go out into the world as though we were bearing all its trouble and care, as though our faith had taken all its fun and humour out of our life. It has caused the 'man in the street' to think and to say that a religious man can always be spotted by his mournful expression and that living in accordance with the will of God is incompatible with cheerfulness and happiness. It is a relief from this religious gloom to find Mr. Middleton Murry, in his *Life of Jesus*, maintaining that satire and irony and humour may be traced in many of the utterances of that Prophet. He instances the nicknames given to some of the apostles and suggests that if the truth had been told in those names, Peter would have been called "the wobbler" instead of "rock" for he was certainly in his life the reverse of steadfast; that though there was an incident in the lives of James and John which suggested the appropriateness of the term "sons of thunder" the title suggested a satirical application. But I think Mr. Murry is scarcely within the confines of fact when he says that humour has never been a Jewish virtue, a statement disproved by their literature. It has been my privilege to spend many happy hours among the Jews and they have certainly not been dull times, devoid of humour. If the opinion is based upon the Pharisaic record as contained in the New Testament, one can scarcely expect to find humour in those brief and possibly inaccurate narrations.

But that humour is to be found in all religious devotees is fact and not fiction. I have even seen smiles and laughter on the faces of Strict Baptists—a denomina-

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tion supposed to represent the quintessence of religious gloom. Certainly, among the not-so strict Baptists, humour flows abundantly. The Spurgeon family oozed it and sometimes carried it into the pulpit. I once heard the famous pastor, after decrying ordination, state solemnly :

‘Nor empty hands were laid on my poor empty head’ which created much amusement in his congregation. On one occasion, his twin sons, Charles and Tom—Charles, the senior, must be : mentioned first, because he was ten minutes older than his brother—were booked to fulfil a country engagement along with their uncle, the Rev. Dr. James Spurgeon (as he became years afterwards) but the uncle was detained by a train mishap. The nephews decided to carry on until he arrived. Charles opened the proceedings and after him his brother took to the rostrum. Within a few minutes Charles espied his uncle entering the hall. “Now, Tommy,” he said in an audible tone, “make room for your uncle.” The popular song of the day was “Now, Tommy, make room for your uncle.” It is necessary to add that the laughter was general and prolonged.

Is humour lacking among Muslims ? Well most of the readers of the *Islamic Review* can answer that question with a direct negative. Since I arrived at years of discretion—in my instance at a period later than that event is generally reckoned—and accepted the Holy Qur’ān as my guide book for life’s journey, I have spent many happy hours in the company of the followers of the Prophet Muhammad (o. w. be p. and e. b.) and humour has not been a missing incident on those occasions. My recollections go back to the days of (Maulana) Sadr-ud-Din at Woking and who can charge him with being lacking in humour (or serious application to his duty) ? Or any of the Imams who have succeeded him ? I have known Abdul Majid to halt in the middle of Eccleston Square and laugh heartily at a joke made by one of his companions and also make jokes himself. We can honour Allah in all our actions, mirthful and serious. That is not the window-dressing which is substituted for worship.

## THE WAY OF LIFE

BY WILLIAM BASHYR-PICKARD, B.A. (CANTAB.)

### Dangers and Pitfalls (1)

And now, when the guidance hath been proclaimed and the Way delineated in brief so that it prove not a burden to the pilgrim, it remaineth merely to utter a word of warning and to close that word of warning with some sentences of congratulation, some felicitation of success before the final 'God-speed!'

How blessed those who by endurance and watchfulness and effort win through to success !

\* \* \* \*

So, of dangers.

These are many and various and may not be set forth completely in little compass. Let it be remembered that each man (and woman) is an individual. Even as we are told, fingerprints are not the same ever of different persons, but are an infallible identification, even so the individuality of each remains distinct and unto each peculiar dangers will present themselves, so that what to one will prove a great danger will be overpassed easily by another.

Some, then, of the dangers of the Way of Life are thus :

To read, to consider, to approve and yet to remain idle, without action, viewing the path and praising it, yet remaining comfortably seated and taking no steps thereon.

O brothers, O sisters, be not deceived ! The way is so excellent as to demand the whole of one's heart therein. Verily there is no part, parcel or portion of the make-up of humanity that should not share in the pathway of reality, that should not be exhilarated by the fundamental joy of existence. The spirit must rejoice ; the mind must rejoice, the body must rejoice.

Con, then and afterwards consider, but having considered, continue not in the deepening mists of musing,

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lest they overwhelm thee and at the last thou seest nothing clearly.

\* \* \* \*

Now the first danger I would delineate is named self-deception.

For a simile, imagine a millionaire (every human being is a potential millionaire of the spirit). This millionaire, seated in his favourite apartment, toys with the idea of a world tour. Cities will he visit, Paris, Brussels, Madrid, Berlin, Moscow, enduring Rome, bright Athens, yea, and further afield, Bombay, Delhi, Benares and the cities of ancient India. Nay, these are not enough, knowledge must be yet more complete. To Canton, to Nankin, Shanghai and the gloried past of Peking. Cities, too, of the South will he visit, Sydney and Melbourne and Adelaide, Wellington and Auckland. Nor shall the Americas be neglected, to Rio will he go and to New York.

Now this millionaire, dreaming thus, buies himself guide books and ever he reads of the marvels of each city, and from the books well doth he know the way he must travel, the hotels at which he must stay and the details of travelling he must observe, so that his progress may be safe and sure and comfortable and so that, infallibly, he may arrive.

Yet, all this notwithstanding, unless he rouse himself, unless he move his two feet and use his two hands and concentrate into action his God-given faculties, this millionaire, although his knowledge of the intricate details of his desired world tour be exact and extensive, this millionaire, will not arrive, his dream will not be fulfilled and never will he visit the wonder cities of his thoughts.

Verily so is the danger with the would-be pilgrim contemplating the Way. With the route laid clearly before him, with descriptions of troubles overcome, of the sure attainment of the living joy of life, and of the entering in upon the unassailable rapture, nevertheless and of a certainty a way is for walking, and, unless the would-be pilgrim shake off the sloth of simple dreaming and pleasurable self-deception and put his spirit, mind-faculties and



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very body into action, never will he attain, never will he arrive.

\* \* \* \*

Again, casting one's eyes over the placid sea of illumination wherein dwelleth peace, behold upon the horizon a cloud, and in the cloud a danger lurketh for the unwary, yea, in the cloud is wrapped up a tempest, and this is a second danger for those who have found the Way and who walk therein.

The second danger I would call bigotry or pride or narrow-mindedness.

Thou hast found the light. Walking therein it becometh thee to be humble and not scornful, and not boastful, but rather silent and melted with compassion.

O ye who frequent mosques, O ye who frequent temples, O ye who frequent churches, what are ye but one people? If the Qur'ān delights thee, if the Upanishads delight thee, if the Gospels and the Psalms delight thee, shut not thy heart against thy brother. Perchance from some God-given scripture, not often conned, some flashing spearhead of light may shine, illuminating some beauty of the faith thou lovest; perchance the scent of some rose of tolerance, yet unknown, may bring an added rapture to thy heavenly joy, lost else.

Lo! as the pilgrim progresses, he passes by a thick and tangled wood. The path is difficult. Thorns tear his garment, if not his very flesh, and in the wood he heareth the roaring of a strong and hungry lion. Now hath he need of courage and steadfastness not to turn back to the world and the comfortable ways of the world. For the lion is no less than despair—and how many hath he devoured!

Let the pilgrim at such time of besetting danger revive his spirit by thinking steadily upon that victorious verse which he beareth ever with him, even this:

'Only the unbelieving people despair of the mercies of their Lord'

This sword-sharp verse will vanquish despair and take the pilgrim safely through the dread wood wherein he walketh.

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Let it be remembered that despair arises from the world. The way of the spirit is not the way of the world. The spirit is not touched by despair. But the pilgrimage must needs be through the world and must pass with trouble through the exhalations of the world.

Reflect that success or failure, as the world vieweth, weigheth not a grain in the balances of the spirit.

\* \* \* \*

Beyond the wood there lieth a swamp through which the path runneth meandering, even as a river over dry ground ; and often the swamp is but to be crossed by treading from stone to stone amidst the ooze.

And the name of that swamp is forgetfulness and the slime thereof is sloth.

Against forgetfulness and sloth only avails vigilance and prayer. At such time cry with insistence to the Lord of Strength and He will bear thee safely across, lest the morass engulf thee. For not, it seems, by belief alone shall the soul dwell in light and life, but by action and exertion and the due fulfilment of duties.

There needs alertness, the keeping bright of all the faculties and powers as the very panoply of eternity. If thy body be overcome, shall not thy mind suffer ? and if thy mind suffer, shall not thy living spirit be ill at ease ?

Once having found the way and having for a time walked therein with gladness, think not that this brief span of right existence will for ever after avail thee without thy further concern or watchfulness, letting the days slip by without performance.

Idly to watch the passing water and to view the blessedness of the gardens beyond is not one and the same thing as to cross that lulling stream and to enter into the joy of that garden of fulfilment.

\* \* \* \*

The pilgrim is one who envisages the long vistas of eternity. He is sure amidst the unseen ; and yet it may well be that he fall into a further danger—a fifth beyond the four outlined above ; and that danger is impatience.

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Emerging from the swamp, he walketh through a sedge land, the rough bents and grasses of dried bog land. The tufts and clumps of coarse grass weary his legs and ankles. Then, saving himself from this weary course, he entereth a stony defile.

Upon either hand tower the piled up rocks, barren, frowning, pathless. There is but one narrow pathway between, and that he picks carefully, tarrying not but indeed making slow progress.

In time a great weariness comes over him ; for ahead he views nothing but the narrow trackway winding amid the rocks. On either hand the barrier walls of the defile wind with a rugged monotony. No fields or flowers or pleasant open view is there. The pilgrim feels a rising vexation within him. Let him beware of impatience ! He knows this is the way, the only way. He knows that a Complete Strength will bear him through. So let him plod with good heart and confidence through the barren defile of the drudgery of this world. By patience is perfection attained. The finite yieldeth to the infinite.

\* \* \* \*

But not only from without come dangers over the pilgrim's path, not from wild nature alone, storms, rocks, impasses and ravenous beasts come dangers, but also from within.

Before the pilgrim's feet the path may lie easily and pleasantly, so walking were a delight ; but, at the sides of that path, yea, even upon its winding course, will he find others of humanity, stricken, helpless, famished.

Then let him beware this danger lest inner exultation and his own strength make him heartless to stay and help those of poor humanity he meeteth ! Let him not hesitate to stay his progress ! Let him tarry ! Let him use the sympathy that is in him ! Let him lift up ! Let him bind up ! Let him feed ! Let him encourage with a gracious word ! Let him heal an uneasiness !

Though perfect bliss might dwell within, though humanity might prove a burden in the ever-presence of the Beloved, if help can be brought to humanity, then that help should be brought. Let not the delight of some pleasant hermitage give thee a deaf ear to the

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suffering cry of humanity ! Hear that cry, help that cry !  
Within thee still dost thou carry the garden imperishable,  
and the dust and strife and burden of the world leaveth  
still the citadel unassailable.

Surely that is the way ! Thou shouldst mix in works  
and in action and in bringing help and benefit to  
humanity, but with an illimitable dispassion. Thy soul  
should not be ensnared therein. Self-seeking, boasting  
and glory should be far from thee in this. Thy way must  
be ever the way of the Beloved, beyond praise or blame,  
beyond success or failure, beyond good or evil, as the  
world views, to thyself. Thy reward—thou seekest not  
reward.

\* \* \* \*

An arbour by that Way is set, pleasant amid the  
trellised leaves, cool, sweet-scented. Therein the pilgrim  
enters and findeth entertainment of intelligent com-  
panions, fair, amiable, unwearied.

Refreshed, let him nevertheless rise up and take his  
farewell courteously from them ; for their continued  
presence is but as a pitfall in the Way.

And why ?

For the way leads on and the path is of knowledge ;  
and increase of knowledge must ever be added to increase  
of knowledge. In the Way is no indefinite resting upon  
laurels, but a continuing progress.

So with his heart upon truth, the pilgrim seeketh  
knowledge at all times and in all places ; and he testeth  
knowledge by the touchstone of truth, lest he add to his  
store that which is false and may bring calamity.

The finite yieldeth to the infinite. The temporal to  
the Eternal. So with knowledge, the limited mergeth  
into the illimitable. Never can there come an end of  
knowledge, unless Truth itself be end, the illimitable be  
end, the eternal be end.

Therefore with this assurance that of knowledge there  
shall be no end and that life shall be illimitable, let the  
pilgrim go forward, countering all dangers with good  
heart : for by ever-presence is he infallibly upheld ! and  
let the song of his life thrill from his being, even as  
spring singing thrush filleth the air with a sweetness  
pervasive !

## JESUS SON OF MARY HIS BIRTH AND DEATH

BY KHWAJA NAZIR AHMAD

(Continued from Vol. XXXVI, p. 158)

### The Afghans and the Kashmiris

Many Western writers have tried to trace and follow the Lost Ten Tribes of Israel from the time of their deportations from Palestine. They have failed in their task because they invariably confined themselves to the Old Testament and instead of taking it as their starting-point, they centred their theories round it and tried in vain to prove that it contained the final truth. They consequently ignored or rejected every fact which was not, or could not be made, comparable with the Biblical version. The whereabouts of the Lost Ten Tribes, therefore, continued to remain a mystery to them. Now and again a traveller, or a scholar, when passing through Afghanistan or Kashmir, tumbled over the truth but his interest was that of a casual observer.

The claim of the Afghans to be the *Children of Israel* is not merely founded on tradition. It is supported by ancient monuments, old inscriptions and on historical works, which are still to be found in manuscripts in their possession. In these books of history the genealogies of the Afghan tribes are given in great details. The most ancient manuscript available to us is *Rauza ul Aibab fi Tawarikh-ul-Akabar wal Ansab*—The Garden of the Learned in the Histories of Great men and Genealogies—by Abu Suleman Daud bin Abil Fazal Muhammad Alberaketi which was written in 717 A.H. The author in his *Introduction* says that ever since the times of Moses the ancestors of Afghans had to face great hardships. They were expelled from place to place and exterminated and Jerusalem was sacked more than once and their ancestors, the Israelites, were carried into captivity. In chapter I history of Yacub (Jacob) Israel is given and in chapter II the genealogies of the Afghan tribes are traced to King Talut (Saul).

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Mestoufi, the author of *Majma'ul Ansab* traces Kais, the tribal head of the Afghans, in a series of thirty one degrees to King Saul and forty-five generations to Abraham, and even beyond upto Adam.

Bukhtawar Khan in his most valuable universal history *Mirat-ul-Alam*—the Mirror of the World—gives a vivid account of the journeys of the Afghans from the Holy Land to Ghor, Ghazni, Kabul and other places in Afghanistan. Similarly Hafiz Rahmat bin Shah Alam in his *Khulasat Alansab* and Fareed-ud-Din Ahmad in *Risala-i-Ansab-i-Afghana* gives the history of the Afghans and deals with their genealogies. They both prove that the Afghans are the descendants of Israel through King Talut.

I have yet to mention two most famous historical works on the subject, the first is *Tarikh-i-Afghana*—History of the Afghans—by Ni'matullah, which was translated by Bernard Dork in 1819, and the second is *Tarikh-i-Hafiz Rahmatkhani* by Hafiz Muhammad Zadek which he wrote in 1184 A.H. These works were founded upon the History of Kujoo, the celebrated historian and genealogist. These books deal with the early history of the Afghans, their origin and wanderings in general. They particularly discuss the Yusuf Zyes and their occupation of Kabul, Bajoor, Swat, Peshawar and other places. The two authors after tracing the descent of the Afghans from Jacob through King Saul came to the conclusion that the Afghans are the Children of Israel—*Bani Israel*.

Among recent authors Saeed Jalal-ud-Din Afghani<sup>1</sup> and Syed Abdul Jabbar Shah<sup>2</sup>, ex-Ruler of Swat, deserve to be mentioned specially. Both these writers give the genealogies of different Afghan tribes and ultimately trace them all to King Saul, and even beyond. They discuss the question exhaustively and come to the irresistible conclusion that the Afghans represent the Lost Ten Tribes of Israel.

If we turn to Western travellers and writers we find that they also have come to the same conclusion. The first to come to our notice is Henry Vanistart. In a letter, which appeared in the *Indian Researches*, he

<sup>1</sup> *Tarikh-i-Afghana* (History of Afghans).

<sup>2</sup> *Mun Ameen-i-Bani Israel*. MS.

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commented on the Israelitish descent of the Afghans and mentioned the circumstances under which they had become Muslims. He opined that the claim of the Afghans to be *Bani Israel* was more than justified.<sup>1</sup>

Sir Alexander Brunes in his *Travels into Bokhara*, which he published in 1835, speaking of the Afghans said :

The Afghans call themselves Bani Israel, or the children of Israel, but consider the term *Yahoodi*, or Jew, to be one of reproach. They say that Nabuchednezzar, after the overthrow of Jerusalem, transplanted them into the towns of Ghore near Bamean and that they were called after their Chief Afghans.....they say that they lived as Jews till Khalid summoned them in the first century of the Mohammadans to assist in the war of the infidels. For their services on that occasion Kayse, their leader, got the title Abdoolrasheed, which means the son of the Mighty. He was also told to consider himself as the Butan, an Arabic word, or mast of the tribe, on which their posterity would hinge.....since that time the Afghans are sometimes called *Putan*, by which name they are familiarly known in India.

Having precisely stated the traditions and history of the Afghans I see no good reason for discrediting them, though there may be some anachronism, and the dates do not exactly correspond with those of the Old Testament.....The Afghans look like Jews and the younger brother marries the widow of the elder. The Afghans entertain strong prejudices against the Jewish nation, which would at least show that they have no desire to claim, without just cause, a descent from them.<sup>2</sup>

Sir Alexander Brunes was again sent in 1837 as the first British Envoy to the Court at Kabul. For some time he was the guest of Amir Dost Muhammad Khan. He questioned the King about the descent of the Afghans from the Israelites. The Amir replied that "his people had no doubt of that though they repudiated the idea of being Jews, whom they treat with hereditary contempt. They found their claim not merely on tradition, but on an ancient record in their possession named *Munjoo-i-Ansab*."

G. T. Vagnie in his *Travels in Kashmir, Ladkah and Iskardoo*, quotes Lieut. Wood as saying the Esau Khel of Khaibar Pass speak of the greatness of their tribes in former days. Vagnie points out that Esau and Zaka, which latter is the same as Issachar, are Jewish names and

<sup>1</sup> *Indian Researches*, 1783, Vol. II : 69.

<sup>2</sup> Sir Alexander Brunes, *Travels into Bokhara*, Vol. II : 139-141.

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they "existed before the Mohammadans came". Vagnie goes on to explain that, as among Jews, if *Maka* is added to a name of a tribe, it would give the name of their principal town, so is the case with the Afghans and cites by way of illustration, the village of *Mahazaka* in the N.-W. F. Province.<sup>1</sup>

Dr. Joseph Wolf, himself a Jew but by profession a Christian Missionary, "was wonderfully struck with the resemblance of the Yusuf Zayes and the Khaibaries, two of their (Afghan) tribes, bear to the Jews."<sup>2</sup>

William Moorcroft travelled, during 1819 to 1825, through various countries adjoining India, including Afghanistan. "The Khaibarees" he says, "are tall and have singularly Jewish cast of features"<sup>3</sup> At Push Kyun he came across a very old copy of the Old Testament in Hebrew.<sup>4</sup>

J. B. Frazer in his book, *An Historical and Descriptive Account of Persia and Afghanistan*, which he published in 1843, says:

According to their (Afghans') own tradition they believe themselves to be descendants from the Jews.....they preserved the purity of their religion until they embraced Islam.<sup>5</sup>

J. P. Ferrier wrote his *History of the Afghans* in 1858. It was translated by Capt. W. M. Jessee. He too was disposed to believe that the Afghans represented the Ten Tribes of Israel. In support of his views he recorded, among others, a very significant fact:

When Nadir Shah marching to the conquest of India arrived at Peshawar, the chief of the tribe of Yoosoof Zyes presented him with a Bible written in Hebrew and several other articles that had been used in their ancient worship and which they had preserved. These articles were at once recognised by the Jews who followed the camp.<sup>6</sup>

George Moore published his famous work the *Lost Tribes* in 1861. He gave numerous facts to prove that

<sup>1</sup> G. T. Vagnie, *Travels in Kashmir, Ladakh and Iskardoo*, Vol. I: 128.

<sup>2</sup> Dr Joseph Wolf, *Narrative of a Mission to Bokhara in the years 1843-1845*, 12.

<sup>3</sup> Moorcroft and Trebeck, *Travels in Himalayan Provinces of Hindustan and the Punjab; in Ladakh and Kashmir, in Peshawar, Kabul, Kunduz and Bokhara*, 12.

<sup>4</sup> *Ibid.*, 22.

<sup>5</sup> J. C. Frazer, *An Historical and Descriptive Account of Persia and Afghanistan*, 298.

<sup>6</sup> J. P. Ferrier, *History of the Afghans*, 4.



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these tribes are traceable to the Afghans and the Kashmiris. After giving details of the character of the wandering Israelites, he said :

And we find that the very natural character of Israel reappear in all its life and reality in countries where people call themselves *Bani Israel* and universally claim to be the descendants of the Lost Tribes. The nomenclature of their tribes and districts, both in ancient Geography, and at the present day, confirms this universal natural tradition. Lastly, we have the route of the Israelites from Media to Afghanistan and India marked by a series of intermediate stations bearing the names of several of the tribes and clearly indicating the stages of their long and arduous journey<sup>1</sup>.

Moore then goes on to say :

Sir William Jones, Sir John Malcolm and the missing Chamberlain, after full investigation, were of the opinion that the Ten Tribes migrated to India about Thibet and Cashemire through Afghanistan.<sup>2</sup>

Moore has mentioned only three eminent writers on the subject. But reference can also be made with advantage to General Sir George Macmun,<sup>3</sup> Col. G. B. Malleson.<sup>4</sup> Col. Feilson,<sup>5</sup> George Bell,<sup>6</sup> E. Balfour,<sup>7</sup> Sir Henry Yule<sup>8</sup> and Sir George Rose.<sup>9</sup> They, one and all, independently came to the same conclusion. I will mention yet another: Major H. O. Bellew went on a political mission to Kandahar and published his impressions in his *Journal of a Mission to Kandahar, 1857-8*. He then wrote in 1879 his book—*Afghanistan and the Afghans*: In 1880 he was sent, once again though on another mission, to Kabul, and, in the same year, he delivered two lectures before the United Services Institute at Simla: *A New Afghan Question, or Are the Afghans Israelites?* and *Who are the Afghans?* He then published another book: *The Races of Afghanistan*. And finally he collected all his facts in *An Enquiry into the Ethnography of Afghanistan* which was published from Woking in 1891.

<sup>1</sup> George Moore. *The Lost Tribes*, 151.

<sup>2</sup> *Ibid.*

<sup>3</sup> General Sir George Macmun, *Afghanistan from Darius to Amanullah*, 215.

<sup>4</sup> Col. G. B. Malleson. *The History of Afghanistan from the Earliest Period to the outbreak of the War of 1878*, 39.

<sup>5</sup> Col. Feilson, *History of Afghanistan*, 49.

<sup>6</sup> George Bell, *Tribes of Afghanistan*, 15.

<sup>7</sup> E. Balfour, *Ency. of India*, Art. *Afghanistan*.

<sup>8</sup> *Ency. Brit.* Art. *Afghanistan*.

<sup>9</sup> The Hon'ble Sir George Rose, *The Afghans, the Ten Tribes and the Kings of the East*, 26.

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In this work he mentions *Killa Yahoodi*<sup>1</sup> (Castle of the Jews), as being the name of the eastern boundary of their country, and also speaks of *Dasht-i-Yahoodi*<sup>2</sup> (Jewish plain), a place in the Mardan District of N.-W. F. P. (in Pakistan). He also speaks of an Afghan tribe called Kushan<sup>3</sup> and of various places beginning or ending with Kush. Finally he concludes :

The Afghans, accounts of Jacob and Esau, of Moses and the Exodus, of the Wars of the Israelites with the Amalakites and conquest of Palestine, of the Ark of the Covenant, and of the election of Saul to the Kingdom, etc, etc. are clearly founded on the Biblical records, and clearly indicate a knowledge of the Old Testament, which if it does not prove the presence of the Christians at least corroborates their assertion that the Afghans were readers of the Pentateuch upto the time of the appearance of Mohammad.<sup>4</sup>

A contributor in the *Civil & Military Gazette*, a daily newspaper of Lahore, after comparing the Afghan names with those of the Israelites and certain other corresponding features of the two peoples, expressed the view that they are descendants of the Lost Tribes.<sup>5</sup>

Thomas Ledlie wrote an article in the *Calcutta Review*, which he subsequently elaborated and published in two volumes. He expressed his views on the subject very clearly :

The Europeans always confuse things, when they consider the fact that the Afghans call themselves to be *Bani Israel* and yet reject their Jewish descent. Indeed, the Afghans discard the very idea of any descent from the Jews. They, however, yet claim themselves to be of *Bani Israel*.<sup>6</sup>

Ledlie then goes on to explain :

Israelites, or the Ten Tribes, to whom the term *Israel* was applied—after their separation from the House of David, and the tribe of Judah, which tribe retained the name of Judah and had a distinct history ever after. These last alone are called Jews and are distinguished from the *Bani Israel* as much in the East as in the West.<sup>7</sup>

Among the recent writers Dr. Alfred Edersheim says :

Modern investigations have pointed to the Nestorians and

<sup>1</sup> H. W. Bellew. *An Enquiry into the Ethnography of Afghanistan*, 34.

<sup>2</sup> *Ibid.*, 4.

<sup>3</sup> *Ibid.*, 81.

<sup>4</sup> *Ibid.*, 191.

<sup>5</sup> November 23, 1898.

<sup>6</sup> Thomas Ledlie, *More Ledlian*, *Calcutta Review*, January, 1898.

<sup>7</sup> *Ibid.*

## JESUS SON OF MARY

latterly, with almost convincing evidence (so far as such is possible) to the Afghans as descendants from the lost tribes.<sup>1</sup>

Sir Thomas Holditch in his *The Gates of India* says :

But there is one important people (of whom there is much more to be said) who call themselves *Bani Israel*, who claim a descent from Cush and Ham, who have adopted a strange mixture of Mosaic Law in Ordinances in their moral code, who (some sections at least) keep a feast which strongly accords with the Passover, who hate the *Yahudi* (Jew) with a traditional hatred, and for whom no one has yet been able to suggest any other origin than the one they claim, and claim with determined force, and these people are the overwhelming inhabitants of Afghanistan and Kashmir.<sup>2</sup>

Describing the women of Afghanistan he said :

The women have handsome features of Jewish cast.<sup>3</sup>

It is obvious, therefore, that tradition, history, written records, both ancient and modern, point to the one conclusion that the Afghans are the descendants of the Lost Ten Tribes of Israel.

Now let me turn to the Kashmiris. Here again we find that their traditions, history, written records, both ancient and modern, establish their descent from the Lost Ten Tribes of Israel. The Kashmiris claim to be *Bani Israel* and call themselves *Kashar*, which is a Hebrew word meaning *right*.

Unfortunately, no history of Kashmir from ancient Hindu sources, except Kalhana's *Rajatarangini*, is available, and the *Rajatarangini*, as its very name indicates, deals with the Kings of Kashmir and not with its people. The first real historian of Kashmir was Mulla Nadiri who started writing his *Tarikh-i-Kashmir* (History of Kashmir) in the reign of Sultan Sikandar (1378—1416 C.E.) and completed it in the reign of Sultan Zain-ul-Abidin, for the author just mentions, towards the end of the book, the commencement of the reign of this Emperor. The next historian was Mulla Ahmad. He wrote *Waqāya-i-Kashmir* (Events of Kashmir) during the reign of Sultan Zain-ul-Abidin. Though independent of the history of Mulla Nadiri, it really is a continuation of that work. In both these

<sup>1</sup> Dr. Alfred Edersheim : *The Times of Jesus the Messiah*, 15.

<sup>2</sup> Sir Thomas Holditch. *The Gates of India*, 49.

<sup>3</sup> *Ency. Brit. Art. Afghanistan* (14th Edition).

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books it is categorically stated that the inhabitants of Kashmir were descendants of Israel. The next book of history, mentioning this fact is *Hashmat-i-Kashmir* by Abdul Qadir bin Qazi-ul Quzat Wasil Ali Khan. He wrote in 1820<sup>1</sup> C.E. and stated that *Ahli-Kashmir, Bani Israel and: the inhabitants of Kashmir are the children of Israel*; and further on the author states that they had come from the Holy Land.<sup>2</sup> He gives detailed facts which support this claim and with these I will deal elsewhere. Mulla Muhammad Khalil of Murjanpur (Kashmir) wrote his *Tārīkh-i-Khalīl* in 1866 C.E. Discussing the origin of the people of Kashmir, and dealing with King Vasukula, he says :—

In his reign Muslims came and settled here from a distant land.<sup>3</sup>

Now according to the calculations of Kalhana, Vasukula ruled from 765 to 705 B.C.E. For the present I think it would suffice merely to point out that the dates of Kalhana are not reliable. H. H. Wilson wrote a very lengthy and exhaustive article—*The History of Kashmir* in which he calculated that Vasukula began his reign in 218 B.C.E. But Wilsen, as I will show later, had made a mistake of 105 years in his calculations. Vasukula, therefore, ruled from 263 to 270 B.C.E. and if Khalil is correct, the ancestors of the present inhabitants of Kashmir must have come during this time. It tallies to a great extent with the history of the captivity of Israel. But I need hardly point out that there could not be any Muslims at that time. The author was also aware of this fact, but he was only quoting a passage from Mulla Nadiri. He, therefore, left the quotation in tact and explained :

You should know that at that time the last Holy Messenger (Muhammad) had not even been born and these Muslims were the followers of earlier prophets, the people of the Book.<sup>4</sup>

The term *people of the book* (Ahl-i-Kitāb), has been used in the Holy Qur'ān, and the Muslims have done so ever since, with reference to the Jews or Christians or both for they had been given the Book—*Torah* or *Injil*

<sup>1</sup> Abdul Qadir, *Hashmat-i-Kashmir*, MS. No. 42, Royal Asiatic Society Bengal f 68 b

<sup>2</sup> *Ibid.*, Folio 77 b.

<sup>3</sup> Mulla Muhammad Khalil, *Tarikh-i-Khalil*, MS. Folio 23.

<sup>4</sup> *Ibid.*

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respectively. But at the time under consideration, even Jesus had not been born. It is, obvious, therefore, that both Mullas Nadiri and Khalil were speaking of Jews only.

Pandit Narain Kaul, a Kashmiri Pandit, wrote his *Guldasta-i-Kashmir* in 1834. He described Kashmiri Muslims and Pandits as being of Jewish countenance and descent<sup>1</sup>

Pandit Ram Chand Kak, until very recently the Prime Minister of Kashmir, was at one time Superintendent of the Archæological Department of Kashmir. In his *Ancient Monuments of Kashmir*, published in 1933, he says :

Moses is a very common name here, and some ancient monuments still to be seen disclose them to be a people came out of Israel. For instance, the remains of an edifice built in a high mountain is called to this day the Throne of Solomon (Thakht-i-Sulaiman).<sup>2</sup>

Before mentioning the views of the Western travellers, writers and historians I ought to refer to a book of Shiah traditions—*Usūl-i-Kāfi* which was written over a thousand years ago. This book mentions that in ancient times there was a king in Kashmir whose forty courtiers were well versed in the knowledge of the *Torah* (the Law of Moses) and they used to read the sayings of Abraham and the Psalms.<sup>3</sup> Who else but the Jews would have done so unless it be contended without the least justification that they were in fact Christians?

Al-Beruni, who came to India with Mahmud of Ghazni, also wrote about Kashmir. Speaking of the inhabitants of Kashmir he said :

They are particularly anxious about the natural strength of their country and, therefore, take always much care to keep a strong hold upon the entrances and roads leading into it.....in former times they used to allow one or two foreigners to enter their country, particularly the Jews.<sup>4</sup>

Now I will turn to the Western travellers, writers and historians who have written about the Kashmiris. I will begin with Francis Bernier. He was a courtier of Emperor Aurangzeb for many years.

<sup>1</sup> Pt. Narain Kaul, *Guldasta-i-Kashmir*, Part I, 73.

<sup>2</sup> P. Ram Chand Kak, *Ancient Monuments of Kashmir*, 75.

<sup>3</sup> *Usūl-i-Kāfi*, 334

<sup>4</sup> *Al-Beruni's India* (Tr. Dr. Edward C. Sachau) Vol. I, 206.

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M. Thevenot had questioned him :

Whether it be true that the Jews during a long period, resided in the Kingdom of Kashmir, and whether they be in possession of the Holy Scripture, and if so, whether there be any discrepancy between their Old Testament and our own.<sup>1</sup>

In his ninth letter to M.de.Merveilles, which Bernier wrote during December, 1644 regarding his journey to Kashmir, he answered this question in the following terms :

I should be so much pleased as M. Thevenot himself if Jews were found in these mountainous regions. I mean such Jews as he would so much desire to find, Jews descended from the tribes transplanted by Shalemaneser, but again we may assure that gentlemen that although there seems ground for believing that some of them were formally settled in these countries, yet the whole population is at present either pagan or Mohammadan. In China indeed there are probably people of that nation, for I have lately seen letters in the hands of our reverend Father, the Jesuit of Delhi, written by a German Jesuit of Pekin, wherein he states that he had conversed with Jews in that city who adhered to the form of Judaism and retained the books of the Old Testament. They are totally ignorant of the death of Jesus.

There are however many marks of Judaism to be found in this country. On entering the Kingdom after crossing the Peer-Punchal Mountains, the inhabitants in the frontier villages struck me as resembling Jews. Their countenances and manners, and that undescribable peculiarity which enables a traveller to distinguish the inhabitants of different nations, all seemed to belong to that ancient people. You are not to ascribe what I say to mere fancy, the Jewish appearance of these villagers having been remarked by our Father, the Jesuit, and some other Europeans long before I visited Kashmir.<sup>2</sup>

Bernier then gave detailed reasons for his views. One of them was :

A third is the common tradition that Sulaiman visited the country and that it was he who opened a passage for the water by cutting the mountain of Birehmooleh and that the small and extremely ancient edifice was built by him and is therefore called the *Throne of Solomon* to this day.<sup>3</sup>

And Bernier then concluded :

You will see then, my dear Sir, I am not disposed to deny that Jews may have taken up their residence in Kashmir.....the purity of their law, after a lapse of ages, may have been corrupted until having long degenerated into idolatry, they were induced, like many other pagans, to adopt the creed of Mahomed.<sup>4</sup>

<sup>1</sup> Bernier, *Travels in the Moghul Empire : Journey to Kashmir, the Paradise of the Indians*, 430.

<sup>2</sup> *Ibid.*, 430-432.

<sup>3</sup> *Ibid.*, 432.

<sup>4</sup> *Ibid.*, 433.

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The translator of Bernier's Travels appended the following note on page 430 :

In recent times visitors to Kashmire seeing the names of Rahim-Ju Jul-Ju, Las Ju have imagined that the bearers of these names were of Jewish nationality. The Jewish cast of features of many of the inhabitants of Kashmir is noted by many modern travellers.

The Jesuit father referred to by Bernier was Catrou. He wrote his *General History of the Moghal Empire* in 1708 C.E. and stated in it that "the Kashmiris are descendants of the Jews"<sup>1</sup>

S. Manouchi, a physician, was in the service of Emperor Aurangzeb. He had access to the official records and, like Bernier, accompanied the Emperor to Kashmir. In his *Memoirs* he spoke of a Jew at the Court of Akbar and also wrote :

There is an old tradition that these Jews who were led captives by Shalemanesser settled in Kashmire and that the people of that country are the descendants of these Jews. It is certain, though we find no remains in Kashmire of the Jewish religion, the people there being all either Guntus or Mohammadans, that there are several vestiges of a race descendants from the Israelites. The air of the face and the looks of the present inhabitants have something of what is peculiar to the Jews, which distinguishes them from all other people.<sup>2</sup>

George Forster wrote his famous *Letters on a Journey from Bengal to England* in 1873, and describing his visit to Kashmir, he said :

On first seeing the Kashmirians, in their own countries, I imagined from their garb, the cast of their countenance which was long and of a grave aspect, and the forms of their beards that I had come among a nation of Jews.<sup>3</sup>

The Rev. Claudius Buchanan toured Southern India extensively. His object was to trace the history of the White and Black Jews living in that part of the country and their connection with the Christians of St. Thomas. In his *Christian Researches in Asia* he mentioned his discovery of an ancient manuscript of the Book of Moses in Hebrew. It was written on a roll of leather 48 feet in length. He was told that it was brought from Kashmire.<sup>4</sup> He also recorded that "the Cabul Jews, who travel into the interior of China say that in some synagogues the law

<sup>1</sup> Catrou, *General History of the Moghul Empire*, 195.

<sup>2</sup> James Hugh, *The History of Christianity in India*, Vol. II : 287, 288.

<sup>3</sup> George Forester, *Letters on a Journey from Bengal to England*, Vol. II : 20.

<sup>4</sup> Claudius Buchanan, *Christian Researches in Asia*, 229.

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is still written on a role of leather made of goatskin, dyed red."<sup>1</sup>

Thus the Jews of South India set up a connection with the people of Kashmir. It is not without significance that "there is a tradition in Maharashtra that white people like Kashmiris got drifted in a storm on the Malabar coast."<sup>2</sup> Mohammad Din Fauq also mentions a similar tradition of the Kashmiri Pandits, According to them, he says, they had come from Persia and beyond and some of their people had settled on the Malabar coast.<sup>3</sup>

Wilson, writing in 1841, in his *Travels in Himalayan Provinces*, says :

The physical and the ethnic character, which so sharply marks off the Kashmiris from all surrounding races, have always struck observant visitors to the valley and they have universally connected them with the Jews.<sup>4</sup>

G. T. Vagnie in his *Travels in Kashmir, Ladakh and Iskardoo*, which he published in 1842 mentions certain Jewish tombs near Takht-i-Sulaiman in Srinagar<sup>5</sup> and says :

I could easily be persuaded to judge only from appearance that some of the Kashmiris were originally descendants from a Jewish stock.<sup>6</sup>

Baron Ch. Hugel in his *Voyages and Travels in Kashmir and the Punjab* (1845) speaking of the Kashmiris said :

Some of the old men might have served as models for Patriarchs.<sup>7</sup>

J. B. Ireland in his *From Wall Street to Cashmere*, which he wrote in 1853, said :

The (Kashmiri) men are generally of medium size and usual build of countrypeople amongst us, only not quite so strongly formed, with a mulatto complexion, but with considerable of the "Moses" in their faces... The women have a composite face of Greek, Jew and Indian.<sup>8</sup>

<sup>1</sup> Claudius Buchanan, *Christian Researches in Asia*, 229.

<sup>2</sup> Pandit Anand Kaul, *The Kashmiri Pandits*, 21.

<sup>3</sup> Mohammad Din Fauq, *Aqwam-i-Kashmir* (Tribes of Kashmir), Vol. I, 15-16.

<sup>4</sup> H. Henry Wilson, *Travels in Himalayan Provinces*, 129.

<sup>5</sup> G. T. Vagnie, *Travels in Kashmir, Ladakh and Iskardoo*, 395.

<sup>6</sup> *Ibid.* 396.

<sup>7</sup> Baron Ch. Hugel, *Travels in Kashmir and the Punjab*, 78.

<sup>8</sup> J. B. Ireland, *From Wall Street to Cashmere*, 393, 495.



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Mrs. Harvey in the *Adventures of a Lady in Tartary, Thibet, China and Kashmir* (1854) speaks of "Harout and Marout *Baurie* (well) near Martand<sup>1</sup>" and mentions that Moses died in the land "whose tomb is by some said to be still pointed out."<sup>2</sup>

I have already quoted a passage from George Moore. He also says that according to the traditions of Kashmir, Solomon visited them and that Moses himself came amongst them to teach them the worship of One God.<sup>3</sup>

Lt. Col. H. D. Torrens in his *Travels in Ladakh, Tartari and Kashmir* (1862) says :

On legends.....a supposition that the Kashmiris are descendants of the Jews has been built—a supposition which is borne out by the personal appearance of the race, their garb, the cast of their countenance, and the form of their beards. There is a belief too that Moses died near the Capital of Kashmir and that he is buried there.....<sup>4</sup>.

Dr. Keith Johnston in his *Dictionary of Geography* (1867) wrote :

The natives of Kashmir are of a tall, robust frame of body, with manly features, the women full formed and handsome with aquiline noses and features resembling the Jews.<sup>5</sup>

George Bell in his *Letters from India and Kashmir* (1874) expressed the view :

Mohammadans or Hindus by religion, the people of Kashmir, are in features a fine cast of Jews, a race of fair women and brave men. They are not credited with the latter quality, but such at least is their look and bearing.....All the *gruesomeness* of the Jewish quarters at Frankfort or at Rome, the raggedness and squalor that characterises the filthiest of nations, prevails in an exaggerated degree among the far-famed Kashmiris.<sup>6</sup>

Soft, oval faces, large almond-shaped eyes fringed with abundant lashes, noses finely of Jewish type, classic lips, invariably pearl-white teeth, rounded arms, slender fingers bright with henna, and forms tall and well proportioned are often seen.<sup>7</sup>

(To be continued).

<sup>1</sup> Mrs. Harvey, *The Adventures of a Lady in Tartary, Thibet, China and Kashmir*, Vol. III : 154.

<sup>2</sup> *Ibid*, Vol. II, 200-201.

<sup>3</sup> George Moore, *The Lost Tribes*, 137.

<sup>4</sup> Lieut.-Col. H. D. Torrens, *Travels in Ladakh, Tartary and Kashmir* 268 n.

<sup>5</sup> Dr. Keith Johnston, *Dictionary of Geography*, Art. *Kashmir*.

<sup>6</sup> George Bell, *Letters from India and Kashmir*, 177.  
*Ibid.*, 182.

## CORRESPONDENCE.

Sabzevar, 8to March, 1943.

The Secretary,  
The Woking Muslim Mission & Literary Trust, Lahore.

Dear Brother-in-Islam, Assalamu Alaikum.

It is my great pleasure to inform you that lately many Bahais, Jews and a few Christians *have been converted to Islam, all over Iran* through the efforts of the Anjuman Tablighul Islam of Tehran.

As you are aware this Anjuman has been in existence for the last 5 years and has 4,000 members of which I am one and my membership card is No. 2,360. The said Anjuman issues one weekly Magazine under the name of *Noor Danish* نور دانش and another under the same name monthly only for members. I notice in their issues many photos of your English converts in London and photos of Woking Mosque and its pulpit and even the Id gatherings, also articles of English converts "Why I became a Muslim" appears. In this month they have opened a school of 4 classes for Arabic. They are doing good work and their aim is Unity of Islam to whatever school of thought they belong. The Raja Sahib of Mahmoodabad is also a member. I must say this is the only religious organisation conducted on modern lines, although there are many religious organisations in Iran, but they are not of this kind. I wish this Anjuman success.

I am enclosing a printed card with a photo on it. The young man is Ehsanullah Partawi who was a born Bahai, and he together with 11 members of his family have been converted to Islam. After his conversion he has received hundreds of congratulation letters and telegrams from all over Iran and he was compelled to print the card in reply to them. He is a member of the Anjuman also under membership No 1963.

The Anjuman on the 21st March is issuing a very interesting almanac نكته نور دانش سالنامه in which my article انا له appears. نكته نور دانش appears.

When I was last in Tehran I met two Qadiani Missionaries. I do not think they will gain any result. It was useless to waste their energy in Muslim lands, especially in Iran.

I have written you the above few lines, as I thought it would interest you to know how Islam is progressing in Iran.

With my best salams,  
Yours fraternally,  
INIT RAN.

P.S.—Mr. Ehsanullah Partawi is at present in Khoroamshar, before his conversion he was in Tehran.

## ZAKAT

And whatever you give in charity (ZAKAT) desiring Allah's pleasure it is these persons that shall get manifold.

—The Holy Qur'ān, 30 : 39.

Rajab, the month of *Zakat*, corresponds with May this year. *Zakat* as the word implies, purifies the possession of a man. It is an economic ablution so to say. What bath and washing means to the physical body, *Zakat* means to one's economic existence. One may feel that one is saving money by not paying *Zakat* but in actual fact he is jeopardising his economic destiny, and that of the nation by this delinquency. This is one aspect of the question.

Then the *Zakat* money belongs to the state or the institution which represents the community. It is not left to the individual to spend it in any way he likes. It should first go to the *Baitul Mal* before it can be disbursed. Hazrat Abu Bakr, the first Caliph, declared war against those believers who refused to send their *Zakat* money to the State-fund.

Further the defence of Islam has the first claim on the *Zakat* money. The nature of this defence varies from age to age. The enemy's attacks on Islam have to be repulsed on intellectual as well as on physical planes in these days. The Defence of Islam should, therefore, take the line of intellectual and literary propaganda as much as of other preparations. That this is the proper course is proved by the achievements of the Working Muslim Mission. If Muslim national life is founded on religious convictions, it cannot be gainsaid that no other institution has done a fraction of the work done by this Mission in establishing Islamic ideas in the minds of believers and non-believers alike. Indeed, the principles and institutions of Islam stand in greater need of exposition today than at any time in the past. World needs Islam ; only it does not know it.

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A considerable part, if not the whole of the *Zakat* money, should therefore, come to the funds of this mission.

We must further remember that *Zakat* is no charity in the ordinary sense of the term. It is a kind of tax levied by God on the believers, a license-fee so to speak, as a test of their *bona fide* in Islam. We must bear all this in mind while taking stock of our possessions at the behest of the Qur-an during the current month.

The obligatory nature of *Zakat*, the needs of Islam at this moment and the service of the Woking Muslim Mission to the cause of Islam—all these must be taken into consideration while carrying our accounts forward into the new financial year of Islam.

Let us be faithful to the injunctions of Islam to their very letter, if we are to see the lost glory of Islam restored to us.

The world is in turmoil. It is heading for a great change. Let us make sure that this change becomes a change in favour of Islam and its principles and institutions, by our own faithful adherence to its commandments.

The serious nature of the institution of *Zakat* has been made plain in the Qur-an, in words that almost strike terror in the hearts of a believer :

And woe to the polytheists, (to) those who do not give alms (*Zakat*) and they are unbelievers in the hereafter (41 : 6-7)

*Secretary*

*The Woking M. M. & L. T.*

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