

Islamic Review

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

Vol. XXI.]

ZU'L-HIJJA-MUHARRAM 1351-52 A.H.
APRIL—MAY, 1933 A.C.

[Nos. 4-5

Annual Subscription 10s.

Single Copy 2s

CONTENTS.

	<i>Frontispiece.</i>
	PAGE
The Late Al-Haj Khwaja Kamal-ud-Din	
Another Sad Loss	101
The Opening of the Heart : by the Late Khwaja Kamal-ud-Din	102
The Passing of a Great Muslim : by the Rt. Hon. Lord Headley	109
A Wreath of Admiration : by M. Yaqub Khan ..	114
The Pioneer of Islam in the World : by Maulvi Muhammad Ali	122
The Passing of a Great Man : by R. G. Pickthal ..	125
A Brief Sketch of the Life of Saint Khwaja Kamal-ud-Din : by Dr. Yemeni	128
A Pioneer of Islam : by Abdul Qayum Malick ..	130
My Brother : the Khwaja : by Habib Ullah Lovegrove	133
The Khwaja as I knew Him : by Shaikh Mushir Hussain Kidwai	135
Khwaja Kamal-ud-Din as a Brother : by Dr. Ghulam Muhammad	138
Correspondence	140
The Late Khwaja Kamal-ud-Din	147

THE HOLY QUR'AN

With English Translation and Commentary, printed on high-class India paper, and bound in green flexible leather, price £2-10s. ; Pluvinsin, £2. cloth, £1-10s. Postage and packing for all qualities : United Kingdom, 1s. Abroad, 2s. Prospectus and sample pages sent free on application. Apply to "Islamic Review," The Mosque, Woking, England, or to Muslim Book Society, Azeez Manzil, Brandreth Road, Lahore, India.

Kindly quote your Subscriber's Number when corresponding.

Telegrams: { Mosque, Woking.
ISLAM, LAHORE.

Telephone: { Woking,
679.

THE WOKING MUSLIM MISSION AND LITERARY TRUST (REGD.).

(Incorporating the *Islamic Review*, The Muslim Literary Trust, The Basheer Muslim Library and The Isha'at-i-Islam.)

Head Office:

AZEEZ MANZIL, Brandreth Road, Lahore, India.

Office in England:

THE MOSQUE, Woking, Surrey, England.

Bankers: LLOYDS BANK, LTD., Lahore, India. LLOYDS BANK, LTD., Woking.

All Remittances should be sent to—

- (1) The Financial Secretary, The Woking Muslim Mission and Literary Trust, Azeez Manzil, Brandreth Road, Lahore, India, or
- (2) THE IMAM, The Mosque, Woking, England.

BOARD OF TRUSTEES.

1. The Rt. Hon'ble Lord Headley, Al-Haj El-Farooq, (Chairman).
2. Mian Ahsan-ul-Haq, Bar.-at-Law, Sessions and District Judge, Gurdaspur.
3. The Honourable Shaikh Mushir Hosain Kidwai of Gadia, Bar.-at-Law, Member, Council of State, Lucknow.
4. Dr. S. Mohamadi, London.
5. Hakeem Muhammad Jameel Ahmed Khan, son of the Late Hakeem Ajmal Khan Sahib of Delhi.
6. K. S. Badr-ud-Din, son of His Highness Shaikh Jehangir Mian Sahib, Ruler of Mangrole State (Kathiawar).
7. Shaikh Abdul Hamid, The Mall, Lahore.
8. Shaikh Muhammad Ismail Sahib, Proprietor, Colony Flour Mills, Lyallpur.
9. K. B. Ghulam Samdani, Revenue Assistant, Peshawar.
10. K. B. Maulvi Ghulam Hassan, Hon. Magistrate and Vice-President, Municipality of Peshawar.
11. Malik Sher Muhammad, B.A., Special Assistant to the Revenue Minister, Jammu and Kashmir State.
12. Khwaja Nazeer Ahmed, Bar.-at-Law, Advocate, High Court of Judicature, at Lahore.
13. Shaikh Muhammad Din Jan, B.A., LL.B., Advocate, Lahore.
14. Maulvi Abdul Majid, M.A., B.T., Imam of the Mosque, Woking, England.
15. Doctor Ghulam Muhammad, M.B., B.S., Honorary (Financial Secretary).
16. Khwaja Abdul Ghani (Secretary).

MANAGING COMMITTEE OF THE TRUST.

1. Khan Bahadur Haji Shaikh Rahim Bakhsh, B.A., Retired Sessions Judge, Lahore.
2. K. S. Sa'adat Ali Khan, Premier *Rais*, Secretary, Anjuman-i-Islamia, Lahore.
3. Shaikh Muhammad Din Jan, B.A., LL.B., Advocate, Lahore.
4. Malik Sher Muhammad Khan, B.A., Special Assistant to the Revenue Minister, Jammu and Kashmir State.
5. K. S. Badr-ud-Din, B.A., son of H. H. the Nawab Sahib Bahadur of Mangrole State. (Kathiawar).
6. K. S. Shaikh Muhammad Ismail, Proprietor, Ahmed Din & Bros., Rawalpind.
7. F. B. Maulvi Ghulam Hassan, Hon. Magistrate and Vice-President, Municipality, Peshawar.
8. Major Shamas-ud-Din, B.A., Foreign Secretary, Bahawalpur State.
9. Muhammad Aslam Khan, Barakhan-Khail, Premier *Rais*, Hon. Magistrate, Mardan, N. W. F. P.
10. Ahmed Moola Dawood, Prince Merchant, Rangoon.
11. Shaikh Muhammad Ismail, Proprietor, Colony Flour Mills, Lyallpur.
12. Khwaja Nazeer Ahmed, Bar.-at-Law, Lahore.
13. Doctor Ghulam Muhammad, M.B., B.S. (Financial Secretary).
14. Khwaja Abdul Ghani.
(Secretary.)



The Rt. Hon. Lord Headley
(Al-Haj El-Farooq).

The late Al-Haj Khwaja Kamal-ud-Din,
(1913).



The late Al-Haj Khwaja Kamal-ud-Din.
(1918).

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
شَحَدَةُ وَصَلَى عَلٰی سُوْلَةِ الْكَرِیْمِ

THE
ISLAMIC REVIEW

ZUL-HIJJA—MUHARRAM, 1351-52 A.H.

Vol. XXI.

APRIL—MAY, 1933 A.C.

Nos. 4-5.

ANOTHER SAD LOSS

Inná lillahe wa inna ilaihe rajioon).

(From God we are, and unto God we return,

The Holy Qur-án.

The readers have a right to expect that come what may the *Review* should be issued by a certain date every month. There has been an inordinate delay in the publication of the present issue. Apologies always sound insincere and explanations seem futile. But closely following the death of my father the late Khwaja Kamal-ud-Din, it pleased the Almighty to call back my wife to her eternal abode and she breathed her last on 17th March 1933. The bereavement was as unexpected as it was sudden and I could not attend to my duties. In these circumstances I trust our readers will appreciate and excuse the delay.

LAHORE.

KHWAJA NAZIR AHMAD.

ISLAMIC REVIEW

THE OPENING OF THE HEART

BY THE LATE KHWAJA KAMAL-UD-DIN

[This article was dictated by the late Khwaja Kamal-ud-Din in December last. He revised it and added the last paragraph just a few hours before his death.—Ed. *I. R.*]

Have We not expanded for you your breast and taken off from you your burden, which pressed heavily upon your back and exalted your mention for you?

So surely with difficulty is ease, with difficulty surely is ease: so when you are free, strive hard, and make your Lord your exclusive object.—(*The Holy Qur-ān*, Chapter XCIV.)

In this world of trial that man alone can live a life of comfort upon whom God has bestowed largeness of heart. Whatever happiness may surround us, however free we may be from the anxieties attendant upon the earning of a livelihood, whatever the wealth which may be ours, we cannot be saved from the cares which life brings in its train. The enmity of others, their jealousy and malice, family calamities, and the complications of social life are among the burdens—some of them in themselves comparatively trivial—which so often prove to be for us the last straw. The short chapter quoted above was revealed to the Holy Prophet Muhammad at a time of dejection, when things were at their darkest. Although God had already endowed him with that largeness of heart with the help of which he fought down subsequent difficulties in a cheerful spirit and was consequently able to remove the most threatening obstacles from his path: yet these words were primarily addressed to the Holy Prophet Muhammad as they speak of a favour of God to him,—a favour which is not only of vital importance to man, but the desire for which is of spontaneous growth in every heart. The Prophet was not simply informed, by way of prophecy, that he will be blessed with those favours, but he was also told of the way by which he, and every man, for the matter of that, can attain those favours of God. Who is he who does not want his back relieved of the burden

THE OPENING OF THE HEART

and struggles of this world ? Or, who is there who does not wish that his name may be exalted in the world, and awake happy memories in the minds of men ? However limited his circle of acquaintances, a man's natural desire is that those who know him should mention his name with respect, if not with acclamation. But these two wishes of man—the lightening of his load and love for fame—can materialize only when he is able to exhibit the quality of large-heartedness. To illustrate my point, let me cite a few events from the life of the Holy Prophet from which will appear not only his extraordinary largeness of heart, but also the fact that but for the same quality the events that were in store for him, to say nothing of their back-breaking power, were sufficient to have crushed him out of existence. His enemies were for ever at his heels, indeed their persecution of him has scarcely a parallel in history, and finally they conspired to take his life. But it was for these very enemies that he prayed for forgiveness and blessings ; and, what is more, when the most stubborn of them came to him and humbled themselves, prepared to receive their well-merited punishment, he forgave them absolutely. These facts point to a heart entirely free from malice, anger and insincerity. People seldom realize what it means for a heart to remain free of these pollutions. Such a condition of mind in a man is certainly a matter for pride, because it alone can create real happiness in him. Malice and anger, in fact, are the instruments which carry a man right down to hell. The enemy will perish only when his time has come, but till then a man may with advantage examine his own heart, and see to what an awful restlessness he is brought by the hatred he feels for his adversary.

The acts of the Holy Prophet which I have mentioned --that is, his praying for his enemies and forgiveness of them—show clearly enough that his heart was altogether

ISLAMIC REVIEW

free from all such tormenting feelings towards his enemies, for in it there always lay a superb happiness born of peace. If the heart be not so serene as that, how can a prayer for blessing for an enemy rise from a man's lips, especially when the same enemy is daily making new preparations to injure him? A position like this shows at least that the Holy Prophet's largeness of heart did not allow him to be confused even under these most trying circumstances.

Let us recall the situation which the Holy Prophet Muhammad had to face at Taif. He had been stoned by his enemies, and wounded severely, and owing to excessive loss of blood he was parched with thirst. He tried to crawl to a well; but his enemies would not let him have even a gulp of water. Just at that critical moment of exasperation a prayer came to his lips, which breathes only of an anxiety for the welfare of his enemies. He said:—"My Lord, guide my people unto the right path, surely they know not." He had, thus, the heart to desire that the race should continue and should receive guidance from God. It is scarcely necessary to write more on this point; this prayer by itself is sufficient to indicate the kind of heart the Holy Prophet possessed. The loftiness of ambition and generosity of soul which manifest themselves in the prayer of the Holy Prophet, indicate a largeness of heart which seldom falls to the lot of other men, and which again was responsible for his wonderful success and marvellous peace of mind, and which gave him courage to withstand perilous adventures of his career. His life was full of tribulations, all of which he faced in a spirit of the utmost coolness. There is little profit to be gained by indulging in verbal quibbles on various conceptions of virtue. The all-important fact is that there is no human being who is unmolested by enemies or immune from calamities. Jealousy is in itself an evil feeling, but its con-

THE OPENING OF THE HEART

comitants—anger, restlessness and the like—are but too apt to invade the human heart with it and create a raging fire, to which none but the man himself becomes a victim. To use an Indian adage—“the water bubbling out of the kettle is consumed by its heated sides.” If at such times the Divine mercy makes a man’s heart so to expand that it retains its natural tranquillity all through, then here is a blessing incalculable! The Holy Prophet’s example inspired his companions to perseverance, in difficulties and calamities, the like of which is not met elsewhere.

The incident in the Holy Prophet’s life that took place in the cave of Saur, in the course of his flight to Medina, shows how sure he was of his success, and what unflinching faith he had in God. And he could not have exhibited these qualities of mind, if he had not possessed that largeness of heart of which I have been speaking! The incident happened thus. The Holy Prophet set out to fly from Mecca with his sole companion, Abu Bakr, the faithful. There hung over them the danger of being overtaken by the enemies—enemies who were bent on killing them, and were capable of inflicting every imaginable kind of torture. They hid themselves in a cave. The enemies, accompanied by their guide, pursued and almost overtook them. They followed the Holy Prophet’s footprints, and got as far as the mouth of the Cave Saur, where he was hiding. Let us leave aside the particulars as to how the Holy Prophet escaped from the clutches of these murderous enemies and how his enemies returned disappointed after actually reaching the entrance of the cave. When the enemies reached near the cave Abu Bakr said:—“How are we to get out of this danger? We are only two, while the enemies are many in number?” And apparently there was no way of escape. But the reply, which came from the Holy Prophet at this fearful moment shows that his heart was never to give way to fear even in face of

ISLAMIC REVIEW

direct danger. With perfect composure, he answered ; “ Grieve not, Surely Allah is with us : And Allah is Mighty, Wise.” The blessing of such composure is a matter for profound thought. It cannot be exchanged for all the treasures of the world, but it can never come to a man unless he be large-hearted. It is the same with his treatment of his enemies after their defeat at his hands, especially on the occasion of his conquest of Mecca, when he not only granted them a general amnesty, but also honoured them with various favours. And among those towards whom such benevolence was extended was Amir Mu’awiyah—the founder of the Umayyad Dynasty, which established the first powerful Islamic Empire in the world,—the son of Abu Sufian, the man who was the Prophet’s deadliest foe. Indeed, any enemy that came to meet the Holy Prophet was forgiven. But this generosity of mind, one should not forget, was the outcome of that largeness of heart which is the subject of this discussion. This fact, together with many other incidents in his life, prove, beyond the least shadow of doubt, that his resignation to God had reached a wonderful pitch. But I shall repeat again that this blessing of resignation comes only to the lot of one whose heart is large enough. This quality however, pertains to every serious aspect of our life. If we consider our every-day existence, and think over those difficulties which beset us in our ordinary capacities as father, son, husband, neighbour or citizen, we find them at times growing painful in themselves, and those alone can escape the resulting miseries who possess the requisite largeness of heart, because this wealth enables them to act in such a manner as would remove any amount of difficulties from their way, and at the same time win the heart of the deadliest foes so as to turn them into friends. Says the Holy Qur-án :—
Repel evil with what is best, when lo ! he between whom and you was enmity would be as if he were a warm friend.¹

THE OPENING OF THE HEART

It was in this way that hundreds of the Holy Prophet's enemies, at one time thirsting for his blood, became later on his devoted and obedient followers. Umar the Great forms by himself a shining example of this transformation. A second is provided in the case of Khalid. In brief, a large-hearted man is not only saved from the constant complaints of his own kith and kin, but even draws his meed of praise from others. As against this, a man who treats his own family meanly and without generosity, cannot be loved by his own children, to say nothing of other men. On the other hand, a liberal-minded man, because he is not afraid of sacrifices for the sake of others, is invariably loved by all. But such a glory can be achieved only by him who has largeness of heart. Sacrifice is a thing that certainly puts a strain on the mind, but once the outlook has been widened through largeness of heart, even sacrifice becomes a source of comfort and happiness to him by whom the sacrifice is made.

Let me turn again to the verses with which I started. The Holy Qur-án, in its inimitable way, throws light on this subject by directing our attention to that which is at the root, so to say, of all our troubles. If we can acquire control over that source and become immune from its evil workings, then we would have solved this seemingly insoluble problem. Says the Holy Qur-án: "Then surely with difficulty is ease." In our experience we find that every man is desirous, by nature, of happiness and comfort, but he will do well to remember that, as with light and shade, ease and difficulty will be simultaneously confronting him at every step of his life's journey. We ought not to think that it pleases God to involve us in trouble. This indeed is a point which may well invite a deep philosophical discussion; but suffice it to say that the essential part in a man's character is patience with perseverance, and these are the treasures that make their possessor

ISLAMIC REVIEW

richer than if he were the undisputed king of the whole world. There is no work in the world which cannot be done with success by acquiring these two qualities. However much a man may boast of his strength of mind, patience and perseverance can never be found in him if he has not faced difficulties. God, the Merciful, has exposed this reality in the following words :—

And He will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits, and give good news to the patient.

Who when a misfortune befalls them, say : “Surely we are Allah’s and to Him we shall surely return.” These are they on whom are blessings and mercy from the Lord, and these are followers of the right course.

In these verses the word which stands for the phrase “We will most certainly try you” is a derivative of *Bala*, which means, among other things, to purify gold from dross by casting it into the fire ; the idea being that God removes from our minds the weaknesses of impatience and lack of courage by calling into existence these trials for our benefit, and so makes us possessors of the blessing of perseverance. Thus He says that those who show their perseverance under such trials, become deserving of mercy and reward from their Lord, and are moreover guided in the right path. And just a little serious investigation will reveal that there can be no greater blessings than those mentioned above.

All praise be to God for having blessed His creatures with His gifts and for having shown them the direct way out of His Divine Mercy, through the Holy Prophet Muhammad. Glory be to Muhammad for having set the noblest example. Blessed be the person who submits himself to the Divine Will and passes away from his worldly sojourn happily for having served his Creator and his creatures to the best of his ability.

THE PASSING OF A GREAT MUSLIM

BY THE RT. HON. LORD HEADLEY

(AL-HAJ EL-FAROOQ.)

We to-day mourn the loss of one of the most distinguished Muslims of our time. The name of Khwaja Kamal-ud-Din is known and respected all over the world, his erudition and ability being such that had he given his time to the study and practice of the law, for which he had been educated, there is no doubt that he would have made a great name and been at least a Judge of the High Court. But he preferred to sacrifice all worldly prospects and doing what he felt sure was for the advancement of Islamic culture and for the benefit of humanity.

Our dear Brother, who has now, we love to believe, passed into the blessed state of rendering possible a nearer contact with the Almighty, has left behind a beautiful example of a saintly life spent for the benefit of others; the Muslim spirit pervaded his great personality and was amply evidenced by his daily life of humble devotion to his Maker.

Panegyrics are really out of place when writing of the Khwaja; his writings and lectures proclaim the man without any of my poor words. There is a grandeur of the heart and a grandeur of the mind, and these must ever arrest the earnest attention of all with any pretensions to scientific attainments. It was the tender heart of the Khwaja which led the way to victory in the course of his arguments:—‘My son give me thy heart’—having won the heart the rest was easy, like taking the citadel of a castle.

My first meeting with the Khwaja was at Kew where an old friend, Colonel George Cockburn, introduced us as both being interested in India. I was much impressed with the quiet dignity and gracious manner, and am not surprised—on looking back for nearly twenty years—at the influence his remarkable personality gained over me.

ISLAMIC REVIEW

I may fairly say that during all those years I have never heard him utter a word that could be called harsh or unforgiving. His individuality was eminently attractive, and he often got his own way by letting his opponents think that they were winning all down the line, when in reality they were being led by him and became in the end the supporters of his Cause.

All the people to whom I had the privilege of introducing the Khwaja were impressed by the absence of any trace of dogmatism or fanatical rancour. He was invariably a good listener and appreciated a good joke and I seem even now to hear the hearty laugh and see the accompanying winning smile. Many of my English friends were enchanted with the Khwaja's gentle influence. He never did more than place the *facts* before his listeners, and in this way he advanced the Faith and carried conviction wherever he went.

It is rather curious that when I came out openly as a Muslim certain of my friends informed me that it was impossible for me to be saved and that everlasting damnation was to be my inevitable lot : others gave out that I had been inveighed into a belief in Islam by the wicked machinations of the Khwaja and his friends who had been setting traps to catch unwary Christians ! The Khwaja was, in my opinion, quite incapable of trying to deceive anyone, he was also ever ready to impart his own knowledge to everyone he came across, though he never worried them in the process. This may be laid down to his great charm of manner : no one ever spoke to him without wanting to continue the conversation.

It was my great privilege to accompany him on two very important journeyings—one being in 1923 the Pilgrimage to Mecca, when I became a *Haji*, or Pilgrim and the other the tour through South Africa, in 1926, where he won golden opinions on all hands.

THE PASSING OF A GREAT MUSLIM

I have never met a man who was better able to express the accepted interpretation usually put in the mouths of God's Messengers. I had many opportunities of seeing how carefully he compared notes and how he invariably put the spirit ahead of the letter in all his teachings and throughout his whole life. For this reason chiefly and to illustrate his steadfastness and open-hearted belief, I here quote from that part of his work which I think he would no doubt like to be repeated :—

“ The Religion of Love should begin with man's love for God. The Book of Islam—the Holy Qur-án—makes this the real basis of Islam ; and teaches that it should be stronger than all other love and friendship. Love for God is the main and ever-recurring theme of every religion, and yet we are in the dark as to how to express our love for Him. We are not anthropomorphists, nor is our God clothed within human passions. He is above being adored in the manner we adore our sweethearts. Some say our love for Allah (God) means our absolute submission to Him, which is the meaning of Islam ; but still even that is an abstract idea, and as such we are none the better for it, as far as practice goes. The Holy Prophet Muhammad has, however, given us a practical suggestion in this respect. ‘ Love His creatures,’ he says, ‘ if you wish to love your God.’ Here is the Gospel of Peace—the peace we badly need, and yet it is far off in spite of all our efforts. We could achieve it if we could but act on this holy admonition. Unfortunately our love does not go beyond our own doors, and if it does exceed its usual limits, a narrow-minded patriotism, actuated more by fear of other nations, curbs its wholesome efforts. Love others as you love your own kith and kin, with no distinction of race or colour, and you have secured the millennium. The Kingdom of Heaven for which the

ISLAMIC REVIEW

Christians are on their knees every morning and evening, will rule the world.

“ Could there be a better and at the same time more laconic exposition of the Religion of Love, than that which has been summed up in the above quotation ? If you wish to love your God, love His creatures.

“ ‘ What is Islam ? ’ someone asked Muhammad. ‘ Reverence and respect for the Commandments of ‘ God, and compassion to His creatures, ’ was the reply, which explains ‘ Love of God and love of man ’ in its real practical shape.

“ Love is neither lip-expression nor the infatuation of a passionate heart ; it is a high emotion and a noble passion, and needs a world of actions to bring it to reality. Love of God can be expressed only through man’s readiness to obey his Lord. No other consideration should come before God ; our love for Him should eclipse all other loves, as the Holy Qur-án says : ‘ Those who believe are stronger in love for Allah.’

“ *La-ilah-il-Allah*—there is no other deity or object of adoration but One Allah—is the formula of Islam, which expresses the love of man for God in its highest form. The rest of the religion as taught in the Holy Qur-án, supplied its believers with the means of making the *La-ilah-il-Allah* a practical reality.

“ Love of man, or, in the words of Muhammad, compassion for the creatures of God, is again a very difficult subject to be dealt with. All prophets came with this same message. Love should not, however, be confused always with tenderness of actions and softness of hearts, or with infatuation, as I said before ; real love for man consists in feelings or actions that may better his condition and uplift him to his utmost capacities.

THE PASSING OF A GREAT MUSLIM

“ It is immaterial whether our actions—means adopted to raise humanity (and this is the only true love)—are harsh or tender. The punishment of an offender who breaks the laws of society is only a form of love receiving its expression from the magistracy. Love of the greater number of the units of society—to safeguard their interests as well as to reclaim the offenders—necessitates his being kept under conditions where he may not be tempted to give way to his evil propensities. He, therefore, should remain the king’s guest within the four walls of what is termed gaol. The action of the larger units, as well as our love that seeks to reclaim the offending unit, demands that he be kept within the four walls. I need not multiply illustrations to make my meaning clear. It would be an insult to the intelligence of my readers to do so, as the world is now sufficiently advanced to appreciate the necessity even of a war against those who interfere with the general welfare of humanity. War becomes righteous when waged in the interests of love for man and love for God, Who does not wish to see His creatures oppressed by the tyranny of others. If God sends hurricanes and storms to purify an area contaminated by some epidemic ; if the Great Fire of London was a providential necessity after the epidemic of Black Fever some centuries ago ; love sometimes assumes a stern shape, and deals in harsh methods. But these expressions of true love should not be devised by the human mind—mediæval days had enough of that from the self-styled wardens of the human conscience ; it should appear under the dictates of God. ”

I hope the readers of these few lines of deep appreciation will lay to heart the fact that our dear friend passed many years of weakness and suffering, and that it was

ISLAMIC REVIEW

nothing but his indomitable courage that enabled him to continue the work so long as he did. All who were cognizant of the state of his health sympathized with him in his sufferings and we all wish to emulate his fortitude and sincerity, and we pray to Allah for an abundance of that happy Faith which sustained our friend in his afflictions. It is with conviction we feel that the example set by the noble life of this Saint-like man will live for ever—it can never die.

It is very probable that a biography of the Khwaja will shortly be written by one of our friends, in which case I may be able to supply a few anecdotes collected during our tours, in Egypt, Arabia, India and South Africa, for which there is not sufficient room in this short article.

A WREATH OF ADMIRATION

If we want to honour the memory of a departed friend or show our love and affection for him, the common way is to put a wreath of beautiful flowers at his tomb or memorial. I put this wreath of words, broken yet sincere, at the feet of the late Khwaja Kamal-ud-Din to whom I am beholden for so much of the inspiration of my life. I am thankful to my friend Khwaja Nazir Ahmad who has given me the opportunity to pay this humble tribute to the memory of one with whom I had the privilege to live and work for pretty long. And as I sit to write, quite a host of memories crowd upon my mind—the sweetness of the man, his mania for the spread of Islam, his magnanimity, his hard work, and the hundred and one things that only one who lives day and night with someone, can watch and notice.

There is no part of the world of Islam where the death of Khwaja Kamal-ud-Din has not evoked a spontaneous outburst of grief and sympathy. Where lies the secret

A WREATH OF ADMIRATION

of this universal charm which his name exercised ? The secret is that Khwaja Kamal-ud-Din was no longer an individual. He had become an institution, and his name conjured up the whole of the Ishaat-i-Islam movement in the West. So thoroughly had he merged his identity in the cause that both in the worlds of Islam and non-Islam his name symbolized that greatest enterprise of the modern age, the Islamization of Europe. In the public mind Khwaja Kamal-ud-Din was Woking and Woking was Khwaja Kamal-ud-Din.

Maulana Sulaiman Nadwi, the well-known scholar of Islam, once appraised the Woking enterprise as the one of the greatest achievements of the century. Perhaps it is more. The final verdict must lie with the future historian. But I am inclined to feel that Woking is not a thing of a century. It is a landmark in history. What was the inspiration at the back of it ? The same that urged the early sons of Islam to embark on a conquest of Europe and made them burn their boats and plunge their horses into the sea. If the Khwaja were born in those times, his name would have been among such heroes of Islam. The Fates had reserved for him a similar glory but with different weapons—a spiritual invasion of Europe. Woking must therefore be put in the same scales with such-like epochs in the history of Islam. Khwaja Kamal-ud-Din was the Tariq of his day.

Iqbal, the Poet-laureate of the East, sings in stirring strains of the heroic enterprise of Tariq :

Táriq chu bar kinárai Undlas safina sokht,

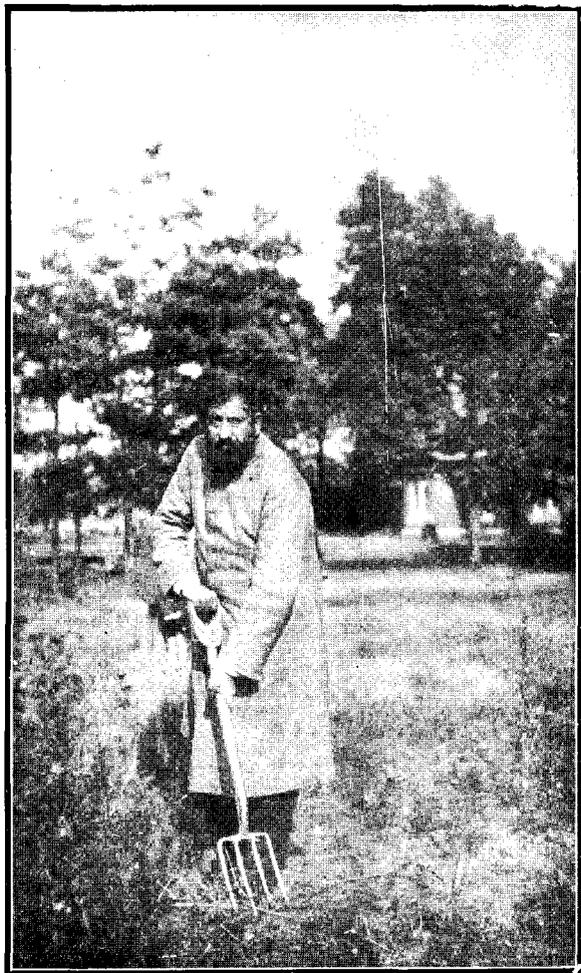
Guftand kari to ba tariqi-khirad khatast.

Who knows that an Iqbal of the 21st or 22nd century may in similar sentiments commemorate the enterprise of Khwaja Kamal-ud-Din. It was an enterprise without the

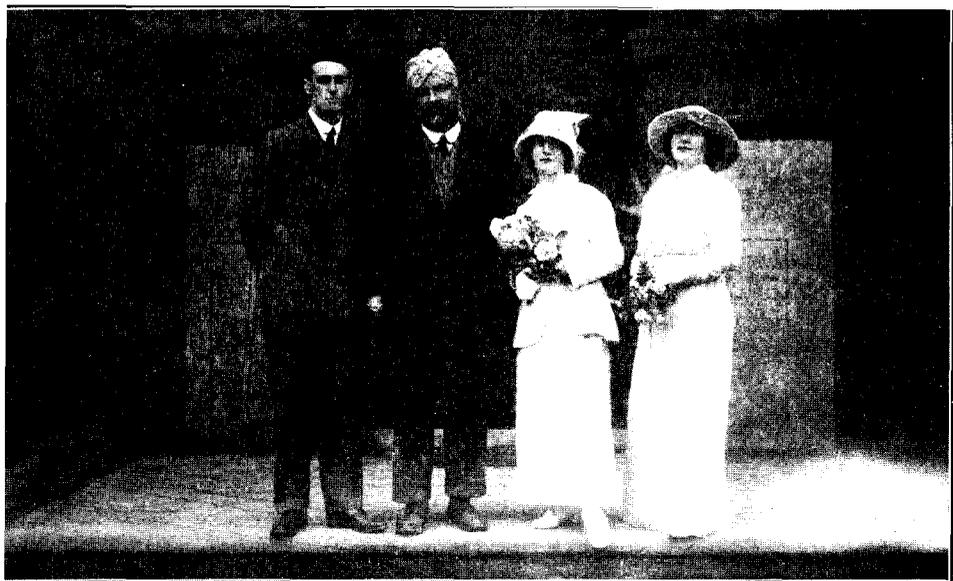
ISLAMIC REVIEW

clang and clatter of arms. But the spirit underlying it was just the same. Khwaja Kamal-ud-Din had no boats to burn but he burnt the boat of his own career, and in the same daring spirit dashed across the seas to accomplish what at the time seemed nothing short of madness. And ever thereafter he was so lost in the struggle that he forgot everything else. Even his closest friends and colleagues came to accuse him of Wokingmania. In the meantime he had to face family bereavements which should have unnerved a man of humbler clay. His eldest son, Bashir, a most handsome stalwart youth, on whom he counted as the future prop of his mission, fell a victim to the epidemic of influenza, in the full bloom of youth. Bashir's young wife died of the same. The double tragedy was cabled to the Khwaja at Woking. "God's will be done" he cabled back. I mention this to show that once he had "burnt his boat," he knew no turning back. The hardest calamities left him unconquered. Woking had become the all-dominant passion of his being. If he talked, he talked of Woking. If he wrote, he wrote for Woking. And I would not be surprised that even if he dreamed he dreamt of Woking. By Woking, I, of course, mean the cause of *Isha'at-i-Islam* in the West. The two were identical to him. I had the privilege to visit him on his sick-bed and even when his sick-bed had evidently become a death-bed. And when in that state I saw him full of his usual fervour in the cause of Islam, dictating with the same enthusiasm notes on Islam or articles on Islam or a rejoinder to a critic of Islam, he struck me as a wounded soldier on the field of battle, who, though dying by inches, was sticking fast to his guns. And such indeed the Khwaja was. A fighter in the cause of Islam, he fought and fought and fought and with his "sword in hand," as it were, he met his death.

LIBRARY A. I. I. L. HORE.
REGISTER NO.
BOOK NO.



The Khwaja at "Spade" work at the Mosque. Working.
(1913.)



The Khwaja at the Mosque Woking with his first converts to Islam.
(1913).



The Khwaja with some members of his "family" the English converts to Islam.
(1926).

A WREATH OF ADMIRATION

And herein, to my mind, lay the secret of his success—in this indomitable will-to-conquer. Optimism which often struck others as over-optimism was the key-note of his life. I never saw him for one moment doubt the success of his mission. I cannot better illustrate this will-to-conquer in him than by recalling an amusing little incident in the early days of his mission. He had only recently installed himself at the Mosque, Woking and people who heard that an Indian had come to convert England to Islam simply laughed at him. A retired military officer who had spent his life in India came to know of this strange man who dared convert English people to Islam. He called at the Mosque and found the Khwaja seated in a poorly furnished room. “What have you come for?” asked the Colonel. “To make you a Muslim”—came the prompt reply. “Well, then, come and let us fight it out if you would make a Muslim of me!” The Khwaja was no wrestler but there and then he took his coat off. “Come along,” he said, “here you are, if that is the only way you would like to be convinced.” The Colonel thereupon warmly shook him by the hand. “You are the man to do it,” he said, “I just wanted to test the stuff in you. You are the man to do it.” And, as subsequent history of Woking shows, he indeed did it, and the Colonel became a Muslim.

It is not by the number of converts that the achievement of Khwaja Kamal-ud-Din must be measured. To have shown the light of Islam to thousands of English men and women, from the highest rung to the lowest, is by no means a small achievement. It has opened the way for the Islamization of the West which was the dream of his life. What is, however, of far greater consequence is the distinct stamp that the Khwaja made on the thought of the West. The Khwaja was no mere dreamer and enthusiast. He was a deep thinker, and he had a philosophy

ISLAMIC REVIEW

of Islam of his own. He had a wonderful knack of putting Islam in a most presentable form, in keeping with the modern mentality and modern requirements. This made him irresistible. The Christian missionaries were naturally alarmed, and "Woking danger" was even talked about in the press. But they did not know how to combat the danger. At last they hit upon a weapon. It was "unorthodox" Islam, they said, which Woking preached. "A new Muhammad," they said whom Woking painted "out of the Christian paint-box." In a way they were right. They had quite a different picture of Islam and the Holy Prophet in their minds, as drawn by the pen of propaganda. When the Khwaja put before them Islam in its true beauty and unfolded the lovely portrait of the Holy Prophet, they simply rubbed their eyes. The greatest achievement of Khwaja Kamal-ud-Din therefore lies in the revolution which he brought about in the thought of Europe with regard to Islam. And if to-day men like Bernard Shaw can visualize the Islamization of Europe within a century, the credit in no small measure should go to the Khwaja.

The enterprise of Khwaja Kamal-ud-Din was primarily launched against the West, but naturally it had a repercussion on the world of Islam itself, leading to the revival of faith which, through Western influences, was gradually decaying. The Musalman of Western education, when he saw this rational exposition of Islam and men of high standing from among the ruling race bow to the force of Islam, began to shed much of their inferiority complex and to say to themselves that Islam was after all not a thing to be ashamed of. Were it not for this factor, it is sure the youths of Islam, like the rest of the youth of the world, would have been carried off their feet by the tide of atheistic materialism which is the order of the day.

A WREATH OF ADMIRATION

“No-sect-in-Islam” was another most conspicuous feature in the campaign of Khwaja Kamal-ud-Din. There is nothing new in it. Sect is the very negation of Islam. Nevertheless, the House of Islam did present such a disgraceful spectacle of sectarian feuds. With his penetrating eye, the Khwaja saw that a sect-ridden Islam was not the thing that the West, sick of her own mushroom of sects and sub-sects, would at all care for. He had therefore had to lay all the emphasis at his command on this forgotten aspect of Islam—*viz.*, freedom from sects. It was the folly of the Musalman that had magnified mere schools of thought into so-called sects. As a matter of fact, there were no sects. Islam was all one. And Working under whose auspices the Sunni, the Shia, the Wahabi, the Ahmadi—all met as fellow brethren in Islam, presented a wonderful spectacle of a united Islam which could not but catch the fancy of the English people. This too, though primarily an indispensable weapon for his Western campaign, led to a wholesome revolution of thought in the world of Islam itself. The average educated Musalman will now have nothing to do with sects. In bequeathing this great legacy to the world of Islam the Khwaja has paved the way for the renaissance of Islam which has already set in.

I had the privilege to work with the Khwaja at Working for a good bit of time, and I feel this humble tribute to his memory will be incomplete without a few touches of a personal nature. In those days—and perhaps even now—many people doubted the wisdom of the propagation of Islam in the West. It cost so much and what after all was the actual fruit compared to the thousands of pounds that were being spent. One evening I accompanied the Khwaja to a meeting which he had been invited to address. It was perhaps in the magnificent Aeolian Hall which, when we arrived, was already packed

ISLAMIC REVIEW

up to the galleries. The gathering came mostly from the class known as "Spiritualists" who are specially interested in Islam. The Khwaja, tall and majestic, with his big imposing personality, his usual bushy beard and beautiful turban, appeared on the stage, and for one full hour, in his superb manner, with his radiant looks which seemed to pierce through to the very souls of the audience and with his confident impressive sweeps of hands, kept the audience spell-bound, unveiling one by one the beauties of the message of Islam. And when we were on our way back on the top of a 'bus, the Khwaja uncovering his head to the cool breezes—he did this as a rule after every lecture—there flashed across my mind the common criticism that propagation of Islam in the West is a waste of money. "This one address which the Khwaja has delivered," I said to myself, "sending away thousands of English men and women with a decided spark of love and respect for Islam is worth all the thousands that have been spent on Woking."

It was not by a mere stroke of luck that the Khwaja stumbled upon greatness. It was by incessant hard work and inch by inch that he cut for himself a niche in that temple. I have seen very few more hard-working men. He worked and worked and worked—by day and by night till he would get so tired as to ask someone to apply the electric massaging machine to his head. With the machine whizzing on his head he would still go on writing, or dictating. We who sat at the same long table with him would at times protest against it and ask him to give it up and take rest. "*Mazmun sir men āyā hai,*" he would say, "let me finish it." And the result was the nervous break-down to which he succumbed at last.

I must not omit to mention one more most extraordinary gift of the Khwaja which to my mind must

A WREATH OF ADMIRATION

have been greatly instrumental in making him the great man he was. It was his wonderful gift of self-possession and self-control. Like all public workers, the Khwaja had to face a great deal of opposition. And I can say I have seen no man with a greater tact to disarm opposition. In his differences with friends, there were times when passions were running high on both sides—the Khwaja as well as those opposing him being in highly excited moods. After heated discussions, however, and even hot words when the situation seemed almost lost, all of a sudden, the Khwaja would accost the other party with one of his usual sweet smiles, accompanied by a magnanimous gesture of self-surrender. This changed the whole atmosphere and what seemed to be a lost situation was retrieved by one stroke of magnanimity. I emphasize this gift of the Khwaja because it is so rare among Muslim public workers of the day who, for personal rivalries, do not hesitate to damage national institutions and causes. A high-soaring soul alone is capable of such self-surrender in the interest of a higher cause.

One more flower and my wreath is complete. True greatness hardly needs artificial embellishments, and the Khwaja was by his temperament averse to everything conventional. This is no small thing in the West, the land of conventions. You must dress in a particular way, move in society in a particular way and observe a hundred and one other rules. It was so refreshing to see that the Khwaja was no slave to these conventions. Whether he had the correct suit for the occasion, whether the knot of his tie was in the proper place, whether he looked thoroughly spic and span—these stage “make-ups” of lesser men never appealed to him. He felt he was there with a superior message to deliver. He knew he was the torch-bearer of a superior culture. And he was not for one moment over-awed by the standards of the West. Besides

ISLAMIC REVIEW

he had no thought to spare for these artificial decorations. So thoroughly was he lost in the pursuit of his mission. He had a perfect command of the English language but once he told me that he did not bother a bit about the language. The beautiful ideas and ideals of Islam which he put before the audience so charmed the audience that they had not a thought left for the language. I mention this to illustrate the general trend of the Khwaja's mind. He felt so strong in the conviction as to the superiority of everything Islamic that he disregarded the conventional paraphernalia of scoring success. Then, he was so thoroughly absorbed in the inner beauties of Islam that he had not a thought to spare to artificial trivialities. This Islamic simplicity, however, lent his personality an imprint of dignity and even sanctity which invariably go with greatness.

M. YAKUB KHAN.

THE PIONEER OF ISLAM IN THE WEST

The pioneer of Islamic propaganda in the West is no more. Khwaja Kamal-ud-Din, well-known as the Founder of the Woking Muslim Mission, passed away a little after midnight on the 28th December 1932, after a protracted illness extending over several years. Yet long illness which incapacitates others only increased the capacity for work of this great son of Islam. It only gave him greater seclusion, so necessary for a writer, and the weaker he grew, the greater the force with which he applied himself to strengthen the cause of Islam. Master as he was of a will which conquers all difficulties he changed his sick-bed into the writing table of an author, and unable to sit down in his writing chair and hold a pen in his weak hands, he continued to dictate to others till almost his very last.

THE PIONEER OF ISLAM IN THE WEST

The Woking Muslim Mission is not the only, but only the most outstanding, work of Khwaja Kamal-ud-Din. He was an orator, a great thinker, and a gifted writer, and has left behind him a large number of works. But the indomitable force of will which was a striking peculiarity of his character made itself felt in the working out of the idea of the Woking Muslim Mission. It was in 1912 that the idea of starting a Muslim Mission in the West came into his head. At that time he was working as a very successful lawyer in the Punjab Chief Court at Lahore. It was in connection with his professional work that he had to go to England, but he at once made up his mind to take this opportunity of fulfilling a great dream, the dream of his life.

When we consider the circumstances under which Khwaja Kamal-ud-Din gave up a lucrative practice at the Bar and all prospects of worldly gain, we are simply wonder-struck. There was a large number of England-returned Muslims who called it simple madness. Yet one undoubtedly wonders what the prospects and resources were on whose basis the foundation was laid of this great work. Here was a member of a subject race proceeding to a country whose people ruled his land, a resident of a country which was yet on the lowest rung of the ladder of civilization proceeding to a country that stood at the top, with the express object of converting these people to his own religion—converting people from a religion which was looked upon as having brought Europe to its present state of scientific advancement, material prosperity and conquest of the world, to a religion which was identified with backwardness, ignorance and subjection. And what were the resources with which this hurculean, nay, apparently impossible, task was to be accomplished? Not a farthing of money, not a line of literature, not a hand to help! Herein lies the greatness of the great Khwaja

ISLAMIC REVIEW

that he was out to accomplish the impossible single-handed without any resources at all. But he had one thing with him, and that one thing was his deep faith in God and the belief that Islam could not die, that its temporal subjection must lead to unthought-of spiritual conquests, that it was bound to prevail as the Holy Qur-án had declared thirteen centuries ago: "He it is Who sent His Apostle with the guidance and the true religion that He may make it prevail over all other religions,"¹ and that the Holy Qur-án was the great force which was bound to conquer the whole humanity in spite of the great material force which ranged on the other side.

It was with this deep faith that Khwaja Kamal-ud-Din left the shores of India, and set to work with a will and determination. He had to think out the ways and means to approach the people; he had to produce literature; he had to carry on correspondence; raise funds for the work, and God crowned his efforts with success. He started the *Islamic Review* in 1913. The Woking Mosque, which had remained closed since it was built by a ruler of Bhopal was now opened, and the headquarters of the Mission were transferred from London to Woking. The cause of Islamic literature received a great impetus by the publication in 1917 of the English Translation of the Holy Qur-án.

The Woking Mission has been a success from various points of view. Not only it has secured a large number of converts reaching to several thousands, but it can also claim among its converts men of distinction in social position and literary attainments, thus showing that Islam is appealing to the enlightened mind of the West. The Mission is also a success from the point of view of the Islamic literature which it has produced,

¹ 48: 286.

THE PASSING OF A GREAT MAN

the spread of which is daily widening its sphere of influence. But great converts and good literature are not its only productions. It has brought about a change in the religious ideas of the people, so that there is to-day a changed attitude not only towards Islam but also towards Christianity. The old doctrine of the divinity of Jesus is now being interpreted, and that by clergymen, in a manner which means its negation in the sense in which it has so far been understood. The foundation of Christianity is laid on the Divinity of Jesus, but great Christian divines are now openly subscribing to the Islamic doctrine that the Divine in Jesus can be recognised only to the extent to which it is met with among other good men. This was in fact what Islam declared thirteen centuries ago, and when this changed view takes hold of the public mind, Christianity in the real sense will be a thing of the past. And Islam which is already appealing to reasonable men will find a general acceptance. It is the duty of every Muslim to help in bringing about this great revolution whose foundation has already been laid by Khwaja Kamal-ud-Din.

MUHAMMAD ALI.

THE PASSING OF A GREAT MAN

The lamented death of Khwaja Kamal-ud-Din has removed from the world of religious thought one of its most inspiring and impressive figure—a figure made the more remarkable by its sharp and outstanding contrast with what has long passed for religious eminence in England.

Whereas, with Western nations, religion has for very many generations been regarded as, at the least, a means of livelihood—at the most a road to preferment and worldly consideration, with Khwaja Kamal-ud-Din his religion was actually his very life and for its furtherance he gladly

ISLAMIC REVIEW

sacrificed himself and all he had. To this his work at Woking alone bears ample testimony, and it is this which enabled him to carry through the well-nigh insuperable task to which he had devoted himself—that of opening the ears of the West to the message of the East as set forth in the gospel of the Holy Prophet.

That aspect of his life and endeavour is sufficiently well-known to need any further words from me: rather would I seek to recall memories of the man himself, his unswerving kindness, his patience, his loveableness, his sympathy, his saintliness. These could only be appreciated to the full by those who had lived under the same roof and in close association with him—as it was my great good fortune to do; and it is with poignant feelings of regret that one looks back to those Sunday afternoons round the tea table at the Sir Salar Jung Memorial House, after the Sunday lecture was over, when we all—guests from London and further afield, and friends from Woking and the surrounding districts—would gather round him like disciples round their Master, while he, with patience and lucidity expounded any difficulties which might have arisen and answered the questions which all were eager to put.

Nor did Khwaja Kamal-ud-Din confine himself to study or pulpit. Many times I have been his companion to various entertainments, wherein even then he was quick to perceive the perils, latent for ignorant or unbalanced youth, which we are all now belatedly beginning to realize; and often have I sat with him on summer evenings, under the trees on the lawn before the Mosque, with the trains roaring by on the embankment behind us, while he would discuss every kind of topic, shedding a new and individual light on each, or I would seize the opportunity by asking his advice, which he was always ready to give.

THE PASSING OF A GREAT MAN

His learning was immense, as abundantly appears from the numerous books and pamphlets which came from his pen, but he never obtruded it in any way, so that sometimes its presence came as a surprise to the unwary. Once I remember, in Berlin, whither I had the privilege of accompanying him in 1922, at a little gathering of German *savants* in the Wilhelmstrasse to which we had been invited one afternoon, the conversation turned upon a philological point of some nicety, when a modest suggestion from Khwaja Kamal-ud-Din amazed and delighted the group, who little thought to find in their guest a foeman more than worthy of their steel—and that in a subject generally conceded to be almost a German preserve.

Khwaja Kamal-ud-Din was a born fighter in the cause he had at heart. He never acknowledged discouragement. Always cheerful, always mindful of the bright side of things and of men, he had put his hand to the plough and never looked back, meeting each temporary reverse or disappointment with the simple words “God knows better.” He was a firm friend, sympathetic, tactful, generous and, above all, wise, as many have gratefully cause to remember.

We in Woking had hoped that God in His mercy would spare Khwaja Kamal-ud-Din to re-visit once again the Mission he had founded, and mark with joy its flourishing condition. Now it is some consolation, yet a sad one, to know that all that is mortal of that heroic saintly figure will be laid to rest in the shadow of the little Mosque he loved so well.

R. G. PICKTHALL, M. A., (Oxon.),
Bar.-at-Law.

ISLAMIC REVIEW

A BRIEF SKETCH OF THE LIFE OF SAINT KHWAJA KAMAL-UD-DIN

BY DR. YEMENI

PRESIDENT, THE BURMA ANJUMAN

ISHA'AT-I-ISLAM, RANGOON.

The late Al-Haj Khwaja Kamal-ud-Din, B.A., LL.B., born in 1870 of a very respectable parentage, was the son of the late Khwaja Aziz-ud-Din Sahib. His grandfather Abdur Rashid was a famous poet and Kazi of Lahore. His brother the late Khwaja Jamal-ud-Din, B.A., was responsible for the spread of education among the Muslims in Kashmere and Jammu State. He thus belongs to a family noted for learning. The late Khwaja Sahib received his college education at Forman Christian College, and passed his B.A. in 1893 obtaining a medal in economics of the Panjab University. He knew the Holy Bible so well that people were considering that he had a leaning towards Christianity.

He was a Professor and then Principal of the Islamia College, Lahore, and took lively interest in the education of Muslim youth for nearly a period of four years. Taking his LL.B. degree in 1898 he took to Law and practised at Peshawar and Lahore with admirable success. During this period he utilized his leisure time in touring through India delivering lectures on the beauties of Islam. The Muslim University recognised his services and conferred a fellowship. He was a member of the Court of Trustees of that University. By this time he had carried his name higher than the highest for Islamic work in British India.

About the year 1912 when a brilliant and distinguished career awaited him, he threw up his roaring practice at the Bar to the winds and proceeded to England to present Islam to the West. In an incredibly short period he planted the banner of Islam in the heart of Christendom.

LIFE OF St. KAMAL-UD-DIN

He established the Woking Muslim Mission and became the Imam of the Mosque in England. In an equally short period he unfurled the banner of Islam by ushering his celebrated Magazine *The Islamic Review* single handed at his own expense. *The Risala Ishaat-i-Islam* followed in quick succession for the benefit of Urdu speaking public. His unceasing lectures, soul-stirring sermons arrested the attention of all those who happened to witness his oratorical performances. His pamphlets and booklets penetrated all the nooks and corners of the British Isles. His large number of books created an upheaval in the religious thought of English-knowing people. He worked incessantly hard for Islam under exceptional difficulties. A faint heart would have succumbed under such a heavy load of work.

He won over to Islam over a thousand fortunate souls. Double the number must be awaiting their turn to embrace Islam, but could not openly do so owing to social difficulties. His open letters to clergymen shocked Christianity. The best fruit of his labour is found in the person of that nobleman Lord Headley who has taken up Islam heart and soul and is busy in carrying out the plans for the *Nizamia Mosque* in London. This is indeed a marvellous achievement without a parallel in recent Muslim history.

Our Saint made a long tour through several countries in Europe, Africa and Asia for the benefit of Muslim and Islam. During his visit to this land of Palms and Pagodas we had the good fortune of paying our respects to him. He was a man of over-towering personality, of unique charm with an imposing figure on the platform, and was able to keep the cosmopolitan audiences composed of people of different caste and various shades of opinion spell-bound. He generally invited questions and cleared all doubts without any hesitation on the spot. He is the

ISLAMIC REVIEW

author of several books ; but a book, in the words of an esteemed friend of mine " The Dread of Churchianity "—*The Sources of Christianity*—remaining unchallenged as it does even to this day in the Christian countries, has been freely used by Muslims with conspicuous success.

He left nothing to chance. He made a *Waqf* of his whole property to Islam entrusting the same to a strong Trust. He maintained that there are no sects in Islam. What we find are only different schools of thought. The secret of his success lies in this.

Not only did he spend his time, energy and wealth but with a loving loyalty to Islam breathed his last in preparing a translation and commentary of the Holy Qur-án.

It is therefore with feelings of the deepest regret the most poignant sorrow that we the Muslims of Burmah received news of the demise of Khwaja Sahib. We express our sympathy to the members of his family in this great national loss.

Inna lillahi wa inna ilaihe rajioon.

(From God we are, and to God we return).

(The Holy Qur-án).

A PIONEER OF ISLAM

By

ABDUL QAYUM MALICK, B.A., BARRISTER-AT-LAW,
SOMETIME EDITOR OF *the Muslim Standard*,
London, AND *the Eastern Times, Lahore*.

The political conquest of Mediæval Europe at the hands of the Muslims constitutes the most enthralling chapter in human history. The rise and development of Islam as a secular force is to be witnessed in the tide of Muslim invasion sweeping over Spain and leading to the

A PIONEER OF ISLAM

inauguration of a period of European History which in brilliance and beneficence vies with some of the greatest achievements of Europe's modern era. Likewise the irresistible surge of the conquering Turkish hosts over Central Europe represents another episode which reflects in all its brilliance the spirit of enterprise so characteristic of Muslims of generations gone by. It must painfully be admitted, however, that while wave after wave of Muslim invasion of European lands culminated in the consolidation of the political conquests of Islam and eventually to the introduction in Europe of the elements of Islamic civilization which survive to this day, no organised attempt was ever made to propagate and preach Islamic Truths.

Yet it could not be denied that however glorious might have been this Muslim urge of founding worldly Empires at a time when it was fashionable to do so, it could never equal the sacred passion of spreading the spiritual beneficence of Islam in lands hitherto strangers to it. I believe it was the late Syed Jamal-ud-din Afghani who conceived the idea of propagating Islam in Europe through pacific means. To give effect to this desire, he started from Paris in the seventies of the last century a periodical known as the *Urva-tul-Vusqa* which presented Islam to Western readers in intelligible form. Owing to the restless nature of this great protagonist of Islam the late Syed's activities soon after the founding of the *Urva* drifted into political channels and the evangelistic Muslim Mission of which he was the founder died a natural death. An attempt no doubt was made by the late Shaikh Abdullah Quilliam from his headquarters at Liverpool to give practical effect to Islam as a missionary movement in England but this seemingly promising effort of the late Shaikh did not survive his migration to Turkey.

The honour, as no doubt the privilege, of founding a strong missionary movement for the propagation of

ISLAMIC REVIEW

Islam in the West, in view of the short-lived efforts of an earlier generation must therefore belong to the late lamented Khwaja Kamal-ud-din of blessed memory. The Khwaja Sahib went out to England as early as 1913, and from a small beginning in a London suburb he became the pioneer and the leading promoter of a missionary effort which both on account of its size and the results which followed its activities must be regarded as the most tangible expression of the century old urge for familiarising true Islam to its misinformed Western observers. The Khwaja, despite ill-health and other handicaps, struggled for over two decades to keep the banner of Islam flying over the Mosque at Woking which the munificence of H.H. the late Shahjehan Begam of Bhopal had brought into existence. The Khwaja Sahib won notable converts to his cause, but what is of far greater moment is, that, through the *Islamic Review* the official organ of the Woking Mission, he aroused a universal desire among Englishmen of all classes and persuasions to possess a clearer view of the Faith which had been presented to them through the past centuries in a most unwholesome form. It was the privilege of the present writer to watch for over four years how the indomitable old soul coped with the growing volume of inquiries which flowed into his office in a steady and never-ending stream from enquirers who were made to learn for the first time in their lives—thanks to the propaganda of the Woking Mission—that Islam was the one system which was not only the most natural and the one best suited to the needs of men, but which ennobled man and elevated the entire mankind by placing within their reach the possibility of eternal salvation through their own efforts.

The late Khwaja Sahib has quitted the mundane field of his spiritual labours, but he has left behind a legacy of a wonderful effort which is bound to grow richer and

MY BROTHER, THE KHWAJA

more beneficent as time goes on and to inspire dwellers in the West with an attitude of respect and appreciation for Islam. It is up to all lovers of Truth which must endure to the end of time never to cease from feeding a flame of sacred light which the late Khwaja Sahib first lit in a land which is making an earnest search for a rule of life which would furnish the much-needed solvent of their political, social and moral difficulties.

MY BROTHER, THE KHWAJA

I feel I must write of my brother the Khwaja from perhaps a different point of view than most Muslims. When I first met the Khwaja we both looked at each other for some moments and then embraced. We felt drawn to each other and could not give expression to our thoughts. The Khwaja to me was a brother mystic, one who lived as much on the other side as this, and I being inclined to his way of thinking, we soon understood each other.

The Khwaja became very popular with the Spiritualist people, and was a very popular speaker on their platforms. He was a good speaker, and influenced many non-Muslims. His personality and manner helped considerably. Strange to say he would often speak for a longer time than was allotted to him, but the Spiritualists took it all in good part and would say, "Just like the Khwaja, he is so fond of his subject, that he finds it difficult to leave off." Prayers were said at Clapham and other Societies when they heard of his passing away. He did good work, and his work is lasting. Islam is now spoken of from many platforms. Years ago I had great difficulty in this direction. Last Sunday I happened to be taking the Chair at Clapham, when the speaker, Mr. Ella, mentioned that the one event in his life that made a great impression on him and his

ISLAMIC REVIEW

wife, was when he accompanied the Khwaja on the platform, and the Khwaja gave his address. The Khwaja's whole body was one radiant light, and his address still remains as a memory of a wonderful oration by a master orator, one who was truly in tune with the Infinite.

This was a true and wonderful testimony. Mr. Ella was unaware of the Khwaja's passing when he was speaking of him, and gave this one incident as an example for all of us to follow. The Khwaja's home surely was England, his heart and soul was in the propagation of Islam in this country. The Khwaja has not left us, he has returned. When prayers had been said for him he was seen by many people in the room, and he was accompanied by the late Maulana Muhammad Ali. Surely they would come to the first Society who gave them a platform. The Khwaja's memory will live, and his work will not be in vain.

English people may appear cold, but their hearts go out to a good man who, no matter how different his opinions of religion may be to them, if his heart and soul is in his work, will be respected and revered. The Khwaja's memory will be expressed in good words. He was a welcome visitor to my house, and no one more so.

His illness, I am sure, was partly caused through his deep study and forgetting his meals. He is not dead, if death was the end of all, we would feel sad and grieve, but as it is one of Allah's ordinances, we rejoice in the knowledge that death is not the end but the beginning of the greater and fuller life for which we are destined from the beginning of this life.

May the Peace and Blessing of the Great All-Knower and Giver continue to be with him, and his light go before him and in his right hand.

HABIB ULLAH LOVEGROVE.

THE KHWAJA, AS I KNEW HIM

BY SHEIKH MUSHIR HUSSAIN KIDWAI OF GADIA

In the death of Khwaja Kamal-ud-din the Muslim world has suffered an irreparable loss. I did not know Khwaja Kamal-ud-Din before he took on himself to preach Islam. But to know Kamal-ud-Din from the time of his preaching was to know him from his birth because he really was born for preaching Islam. A Persian poet has said :—

Har kase ra behre kare sakhtand.

Every person has been created for a definite work.

The work for which Khwaja Kamal-ud-Din was created was to preach Islam. His debut in Lucknow where I met him for the first time was at a gathering of Muslim theologians. They were mostly old fashioned *Ulama* who had gathered at Lucknow and they were prejudiced against Khwaja Kamal-ud-Din because of his being a follower of Mirza Ghulam Ahmad of Qadian. They would not have allowed him even to deliver any sermon if the young and English-educated men in Lucknow had not insisted upon his being given an opportunity to deliver his sermon on Islam. I had invited him with other *Ulama* who had come to Lucknow to a dinner that evening, but it was much past ten before the dinner could begin as the Khwaja's sermon proved much too attractive for the audience to let him finish it soon. He took the audience by storm particularly the young and the educated men. Even some of the prejudices of old men disappeared, as he never mentioned a word about Qadian in his very lengthy speech. He preached in a manner the old Islam that while the old school of *Ulama* could not say a word against it the men of the new school appreciated it thoroughly. He was a real orator, and so humoured the susceptibility of his audience which was made up of the old and the new. When the Khwaja came to London

ISLAMIC REVIEW

and started his work there I came to know him more intimately. We lived together for sometimes at Woking. I was very glad indeed that he had come to Europe and started his Mission.

If any religion can conquer the present materialism and ungodliness of Europe it is Islam and Islam alone. Then, in India preaching of a religion degenerates into abuses for other religions and therefore ends often in riots.

The *forte* of Khwaja Kamal-ud-Din was that miraculous book the Holy Qur-án. He had studied the Qur-án well although he was no Arabic scholar and he often, nay, almost always preached from the Qur-án. Other persons before him had also preached true Islam in Europe, but he was the very first to organise a regular Mission. It was a grand achievement. Musalmans should all be highly grateful to him. The best way now of expressing their gratitude is to accomplish the grand work he started and for which he sacrificed his very life. Although he was ordered by his doctors to take complete rest, he engaged himself to his last moment to work for his Mission—for the propagation of Islam.

Khwaja Kamal-ud-Din was not only a good speaker but he was also a good writer and has left behind him books some of which will live and keep him alive for long time to come.

It was an example of noble sacrifice which he set by leaving the missionary organization he had set up at Woking and Lahore in the hands of a number of Trustees. The *Islamic Review*, which he had started and which was a paying concern to him he also gave to the Trust. The secret of the success of the Khwaja Kamal-ud-Din in his missionary work was the *Islamic Review* which in a very short time acquired a world-wide circulation and which presented Islam in true colours—Islam as the most democratic and equalising institution—Islam as an energising

THE KHWAJA, AS I KNEW HIM

and life-giving organisation—Islam as a civilising and educating agent—Islam as a socialistic and communistic programme—and Islam as an ennobling and character building faith which changed the freebooters and camel-drivers of Arabia into persons not only of angelic piety, but also mighty conquerers and mightier civilisers and educators, who overcame all other nations not by sword but by their moral grandeur and their intellectual superiority. The Muslims of the present generation as also of the coming generations owe it to the memory of the founder of the *Islamic Review*, Khwaja Kamal-ud-Din, may his soul continue to help his successors in their missionary work, to not only keep it alive but to enable it to continue its worldwide proselytising work. It is not only the Muslim nation that should be grateful to Khwaja Kamal-ud-Din but the whole humanity, remembering that in Islam alone lies the salvation of the world—not only heavenly but also on this earth otherwise the materialistic civilization will collapse and the anti-God *Dajjal* (anti-Christ) movements will overwhelm the world, changing man into a most cunning and cruel beast. I am sure Khwaja Kamal-ud-Din's soul will not rest in peace if the *Islamic Review* is allowed to weaken in any way.

The best memorial to Khwaja Kamal-ud-Din would be to keep the high standard of the *Islamic Review*, and to endow it to such an extent as to enable it to circulate all over the world. The Islamic missionary work on non-sectarian lines at Woking must NOT, NOT, NOT, be allowed to die. In that Khwaja Kamal-ud-Din will live. Khwaja Kamal-ud-Din is dead! Long live Khwaja Kamal-ud-Din !!

ISLAMIC REVIEW

KHWAJA KAMAL-UD-DIN AS A BROTHER

BY DR. GHULAM MUHAMMAD

Humanity in this world has various ties but those of blood are sunk deep in human nature. Perhaps it is a question of flesh of my flesh and bone of my bone. The old adage blood is thicker than water holds good universally and a blood relation through thick and thin, whether right or wrong, stands by a blood relation. But invariably it is on the wrong side that this trait is displayed to its full extent. Truth and justice is thrown to the winds, rights are trampled down, lives are endangered, nay sacrificed, heinous crimes are perpetrated far no other reason than that of saving or shielding a relative. In short, blood relations appear to have a halo of sanctity and command preferential rights in the eyes of humanity.

But the Khwaja was of a different clay. He would disown a relative on these lines. It has fallen to my lot to depict him as a brother and I am quite at a loss to portray him as such in the light of common conception. To an evolved soul like his—a believer in universal brotherhood—who had given his all and dedicated his life to the service of God these blood ties did not come into consideration. He was above such sordid things of flesh and nothing but things nobler and higher had any value in his estimation. Yet he was a brother in the true sense. Kind, generous, sympathetic, affectionate, a combination of paternal and fraternal affections, an embodiment of love. He would exercise his utmost influence to lift his brother on a higher plane and inculcate in him the spirit of true love for God and humanity. Armed with implicit faith in God and his iron will coupled, with his magnetic personality, he would imperceptibly, without touching the susceptibilities of his brother, unvail before him the grim realities of life, the vast vista of service to the Creator

KHWAJA KAMAL-UD-DIN AS A BROTHER

and the creation, explain everything in its minutest detail and, with his convincing arguments and personal charm, make the thing so clear and lucid that he would drag his soul towards him and make him visualise the true love which unite a brother to a brother.

Once his elder brother, the late Khwaja Jamal-ud-Din, who was in the Education Department, had a reflection cast upon him through a case instituted against a subordinate of his. The Khawaja held the brief for his brother and for full one month remained at Jammu to plead his cause and succeeded in exonerating him. But on another occasion when a friend of the Khwaja became the Education Minister of the State and the same brother asked him to put in a word for him, he met a point blank refusal and instead of hankering after the officials was advised to retire and join him in the service of God.

Firm in his convictions, steeped deep in the ideal he had set before him he tried to imbue all his near and dear with the same spirit.

Even during his protracted illness, bed-ridden and crippled, he never relaxed in his work. A picture of forbearance, fortitude and patience, he was a pillar of strength, a tower of light to all who came in contact with him. On occasions when he had a relapse of the disease and his life was despaired his brain would become unusually active and bring forth things which were a source of light to the blundering, groping world. It was only on such occasions that he showed some concern about his health and appeared anxious to cling to life not for life's sake but to be spared to deliver that new thought which his brain had given birth to. Ordinarily he was calm and serene ready to quit this world when the call would come.

Once I was low and dejected. He read it in my face and asked me the cause of it. I opened my heart to him

ISLAMIC REVIEW

and with one sweep of his hand, backed by his sweet winning smile, he brushed aside my troubles and laid before me their solution. Pray to God, he said, the source of all things and your difficulties will disappear. A few simple words yet fraught with meaning and a guide for a work-a-day life. To a materialistic turn of mind there might not appear anything out of common but for myself it was a magic wand, a key to success. I emerged from his room quite a different man buoyed up in spirit with the consciousness of an Omnipotent Being at my back, my energies revived and last but not the least with a will never to bow down before difficulties but to fight and conquer. He not only removed my despondency for the time being but simultaneously equipped me with a weapon to fight the battle of life. Could a brother do more for a brother ?

The Khwaja is not in this world : he is beyond all physical means but he has left such brotherly ties which cannot be cut asunder. Yet, far from realms unknown, comes his voice clear and rich : “for whosoever shall do the will of God, the same is my brother to my sister and my mother.”

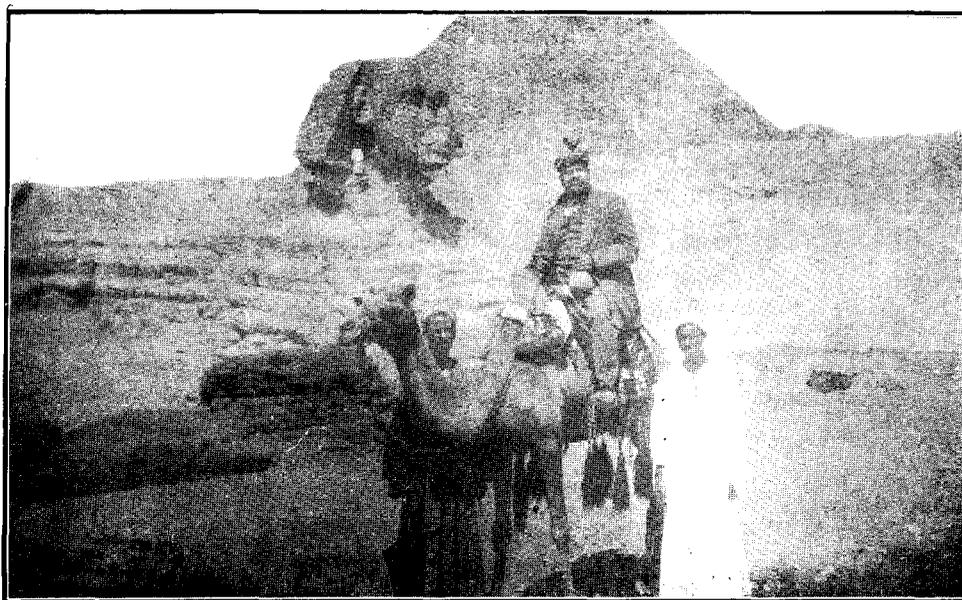
He dieth not whose heart is quickened with divine love.

His mark is indelibly on the face of the universe permanently stamped.

CORRESPONDENCE

MY DEAR NAZIR AHMAD,

I heard of your sad loss some days ago and meant to write to you ; but in the Ramadan mental seclusion I lost count of time and perhaps thought also that my remembrance of your father and thought of you at such a time might be understood, so that the formal letter seemed less urgent.



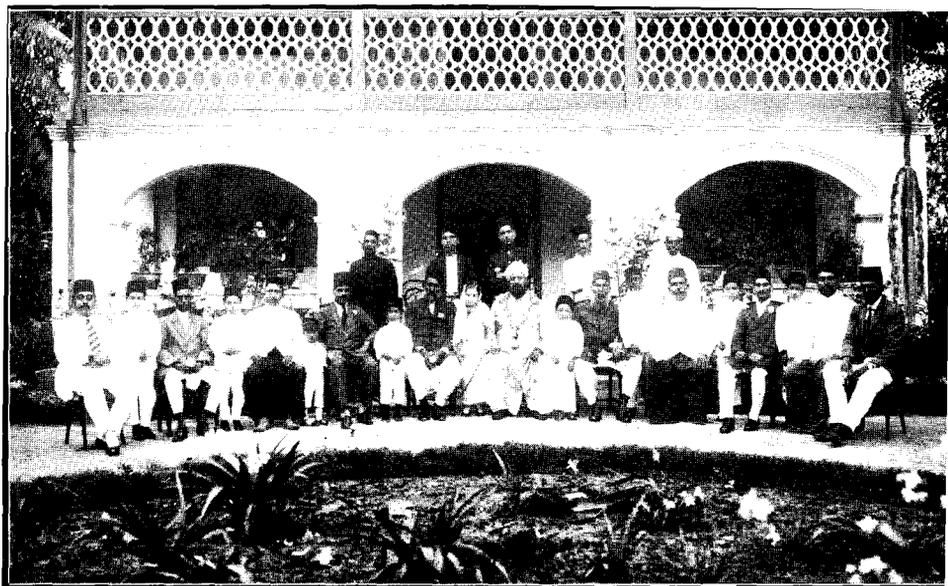
The Khwaja in Egypt on his way to Mecca.
(1915).



In Ihram
Khwaja Kamal-ud-Din. Lord Headley. Abdul Mohy Arab.
(1924).



The Khwaja with Burmese Converts to Islam.
(1920).



The Khwaja at Singapore (S. S.)
(1921).

CORRESPONDENCE

I have had a very clear remembrance of your father in these days as I saw him first in England in his prime, and of the impression which he made upon all who had the pleasure of meeting him. It is less as a missionary that I like to think of him—the word ‘missionary’ has mean associations—than as an ambassador of Islam. His return to India owing to ill-health was a blow to the cause in England from which it has hardly yet recovered.

I differed from him on some matters, as you know—relatively unimportant matters, they seem now—but my personal regard for him remained the same. And now, looking back upon his life-work, I think that there is no one living who has done such splendid and enduring service to Islam. The work in England is the least part of it. Not until I came to India did I realise the immense good that his writings have done in spreading knowledge of religion and reviving the Islamic spirit in lethargic Muslim; not only here, but wherever there are Muslims in the world his writings penetrated, and have aroused new zeal and energy and hope. It is a wonderful record of work, which could have been planned and carried out only by a man of high intelligence inspired by faith and great sincerity of purpose. Allah will reward him! To you I will only say, as the Arabs say to the survivor of a great worker, “The remainder is in your life.”

Accept the assurance of my deep and sincere sympathy.

HYDERABAD (DN.).

Yours ever,
M. PICKTHALL.

DEAR BROTHER,

Rejoice that the great Mujahid-i-Islam, in armour to the last, has died not. He lives and will continue to live for all time.

Would that his bones were buried in Woking even as his great brother of the past lies buried in Ajmere, a foreign land. That bleak island in the west which received its light from Khwaja (Moin-ud-Din II) and the future generations of that island would treasure his remains and would one day flock to them in grateful remembrance and to seek inspiration.

SARGODHA.

Yours in Islam,
MINHAJ-UD-DIN.

ISLAMIC REVIEW

DEAR KHWAJA NAZIR AHMAD.

I hardly know what to say to you by way of condolence on the death of your distinguished father who was a friend highly esteemed by me. I never regarded him as an ordinary man, or as a mere outstanding personality! He was something more. His great ability and uncommon outlook, his sincere and life-long devotion to the true cause of Islam in the West—*viz.*, to see justice done to it—and the extraordinary success he achieved on this, are facts that can never be forgotten. Besides all this there are his valuable contributions to Islamic literature, in themselves a most remarkable record, in which he will live. When I think of him in this way I feel that to mourn his loss in anything like conventional terms would be an insult to his memory. I will not say a word of sorrow on this occasion, I will not even say that he is dead; I will only say that he has finished his labours here and gone to his rest to express his gratitude to his Maker.

I like to think of him as one of those of whom it is said in our Holy Book:—

“ He certainly was one, rightly guided.”

I hope you and all the members of your family will think of him as such and feel consoled.

Yours sincerely,

HYDERABAD (DN.)

(NAWAB SIR) NIZAMAT JANG.

DEAR MAULANA MAJID,

Wa-alaikum-us-salam,

Allow me to say how grieved I am to read of the death of Al-Hajj Khwaja Kamal-ud-Din. Very few people are aware of the struggles the Khwaja put up in the early days for an Islamic institution in London. I do not believe in histories which are merely the stories of the most successful individuals in the world, written by the intelligentsia of the day for their heroes; but I believe that if there will be any stories of Islamic activity in Europe worth telling in the future, they will proudly tell of the work of Khwaja in the interests of Islam. I believe he has died in peace, for his mission was fulfilled in his life, and

CORRESPONDENCE

spiritually he will live in this world as long as his mission is carried. Let us hope that those who will succeed him will prove to be true to his task.

Yours sincerely,

London.

MOHAMMED ALLY KHAN.

MY DEAR IMAM,

Assalamo-alaikum,

It is with the deepest regret and most poignant chagrin that I have heard of the demise of my old and most respected friend Al-Haj Khawaja Kamal-ud-Din, may the Most Merciful Allah reward him well for all he has done in His service and in the service of Islam and Muslim World. I cannot find words to describe the irreparable loss to me, to the Muslim Community in this country and to the Muslim World at large by the removal of this great personality. I commend him to the care of Him Whom he served best.

Yours sincerely,

HEJAZ ROYAL LEGATION,

MAHMOOD R. ZADA.

London.

Chargé d'Affaires.

DEAR MAULVI SAHIB,

I am deeply grieved to receive your notice this morning informing me of the passing away of our dear well-beloved Khwaja Sahib. A terrible loss to Muslims. It will be hard to find a nobler soul who could work for Islam as he did. May his soul rest in peace and may his life's work be an inspiration to those who love Islam. God's ways are inscrutable. One can do nothing but bow to His Will. God comfort his family. Will you convey my deepest sympathy to dear Ahmad.

Yours sincerely,

London, S. W. 1.

(LADY) A. ALI BAIG.

ISLAMIC REVIEW

DEAR IMAM,

In the meantime, let us offer up into His presence a silent prayer for the sake of him, who even while in harness in the cause he had undertaken, has gone the way it is written every son of Adam must go. We do not pray that his soul have peace, for that would be mere presumption, for what would a poor and inadequate prayer like this avail him who is surely in need of no prayer. A whole lifetime offered to the service of Him Who is the Lord of everything that is within the heavens and the earth—can it be possible for poor weak mortals such as we are to do anything for such a one of His servants?

Will this generation, I wonder, estimate in true proportion the magnitude of the well-nigh impossible task he set himself, and what is so like a miracle, succeeded in? “Surely he is one of them whom fear touched not, neither sorrow, and he surely belongeth to them of whom it is written: ‘*wa akhiro da’wahum anil hamdulillahi rabbil ‘alamin.*’”

Yours in Islam,

DURBAN, NATAL.

B. A. G. SOLOMON.

DEAR BROTHER ABDUL MAJID,

It is so sad to learn that our beloved Kamal-ud-din has left our earthly association. He will be missed all over the Muslim World where he is known for his Jihad in the way of God. May he be recompensed for his unselfish work by witnessing its growth under your hands as well as other collaborators of his, besides experiencing in his spiritual abode the Peace and Pleasure of God. Al-Hajj Khwaja Kamal-ud-Din is now with the Holy Companions, may we be destined to follow his footsteps and spread the Truth of Islam in the West, and thus deserve what we believe is his lot in the hereafter.

Yours very sincerely,

MANCHESTER.

S. M. HAFFAR.

CORRESPONDENCE

MY DEAR MAULVI SAHIB,

I have your letter dated the 25th, and yesterday the very sad news of the demise of Al-Haj Kamal-ud-Din reached me. My sympathy to all concerned especially to my brother Ahmad who I suppose is with you still. The loss to Islam is surely irreparable for he was a tower of strength, while to know him must have been to love him. Sad, very sad, for as you say he was in very fact a noble soul and one may say with Anthony of Brutus, "His life, was gentle.....and say to all the world, 'This was a man.'"

Yours affectionately,

GREAT YARMOUTH.

F. L. CLEMSON.

DEAR BROTHER,

Assalamo alaikum,

Please accept my deepest sympathy and condolence in your irreparable loss, upon the demise of the Al-Haj Khwaja Kamal-ud-Din Sahib, the great hero and torch-bearer of Islam. During his short visit to South Africa he left a seed by which to-day the country is moving day by day towards Islam.

I was very much shocked when I heard the news. Through the Khwaja I saw the light of truth and embraced Islam.

May the Almighty Allah bless him, and give him the highest place in *Jannat*.

Yours fraternally,

ROSSBURGH.

(SHAIKH) RASHID TAHER KING.

DEAR BROTHER,

We have learned with much regret thatt he Khwaja Kamal-ud-Din, founder of the Woking Muslim Mission, departed from this world on 28th December 1932. The late Khwaja Sahib's love for and his strenuous efforts in the propagation of Islam won for him the universal esteem and respect, and it would not perhaps be an easy task for the Mission to replace him by an equally able and enthusiastic Missionary.

ISLAMIC REVIEW

On behalf of the General Committee and Members of this Society I beg to tender our heartfelt sympathy in your sad bereavement, and pray that God may keep the late Khwaja Sahib's soul in peace and help his successors in successfully handling the task which he so admirably carried on for about twenty years.

Yours fraternally,

M. AHMED,

Honorary Secretary,

Hong-Kong Islamic Society.

SIR,—Khwaja Kamal-ud-Din's death cannot be too deeply mourned. It has left a void in the world of Islam which it will take long to be filled up. Though I had not had the pleasure of ever meeting him personally—I remember having a distant look at him at a garden party given by the famous Punjab leader, the late K. B. Barkat Ali Khan in honour of the nomination of the late Mian Shah Din, Bar-at-Law (afterwards Mr. Justice Shah Din, Officiating Chief Judge of the Punjab Chief Court) to the Viceroy's Legislative Council as long ago as 1903 in which the late lamented Khwaja Saheb was also present. I was then a mere stripling fresh from Aligarh and could not think of introducing myself to one who was regarded, already, as one of the leading lights of the Lahore Bar. I was however, simply shocked at the news of his sudden death which I grieve deeply. I was acquainted with him through his works. What I most regret is that he was not spared to complete his excellent Commentary on the Holy Qur-án, which is appearing by instalments in the *Islamic Review*. But Allah's will be done! The other thing that I regretted was that his end did not take place in England, so that he might be buried at Woking the scene of his labours, where the future generations of Muslim England would have cherished his memory, as Muslim India cherish that of the saint of Ajmer as the pioneer of Islam. I am, however, very glad to read in the *Light* of 1st January that arrangements are being made to take his body to England to be buried at Woking.

This is an excellent idea and will be endorsed by every body interested in the late Khwaja Saheb's work.

Gwalior.

M. HAYAT KHAN.

THE LATE AL-HAJ KHWAJA KAMAL-UD-DIN

SIR,

We have read in the last number of the *Islamic Review* the news of the death of the late Al-Haj Khwaja Kamal-ud-Din, the saintly founder of the Working Muslim Mission and the *Islamic Review*. This sad news of his death, which took place at Lahore on 28th December 1932, has left deep impression in Muslim circles.

In the name of the Youngmen's Moslem Assosiation I seize this opportunity to express our feelings of grief in connection with the death of that great man and ask God to grant him blessings and mercy.

MANSOUR EL-KADI,

ALEXANDRIA.

Secretary.

DEAR SIR,—The Nawab Sahib of Mangrol wishes me to convey to you that he was much shocked at the news of the death of Al-Haj Khwaja Kamal-ud-Din and prays to Almighty Allah that He may take the soul of the deceased under the wings of His boundless mercy. All State offices were closed.

GHULAM ALI,

Private Secretary to Nawab Sahib.

THE LATE AL-HAJ KHWAJA KAMAL-UD-DIN

[The death of the late Al-Haj Khwaja Kamal-ud-Din has been keenly felt by Muslims all over the world. The expressions of sorrow and grief on his sad demise have been universal. We are reproducing in these pages some obituary notices which appeared in some of the Muslim newspapers. Resolutions and reports of condolence meetings, telegrams and letters have also reached us from all quarters. It is impossible, for want of space, to publish them all, or even a majority of them. We print just a few of them—*Ed. I. R.*]

A MEMORIAL FUND TO BE STARTED

A grand meeting of the Mussalmans of Lahore took place in the Habibiya Hall, Islamia College, Lahore, on the 8th January, 1933, to mourn for the death of the late Khwaja Kamal-ud-Din, the

ISLAMIC REVIEW

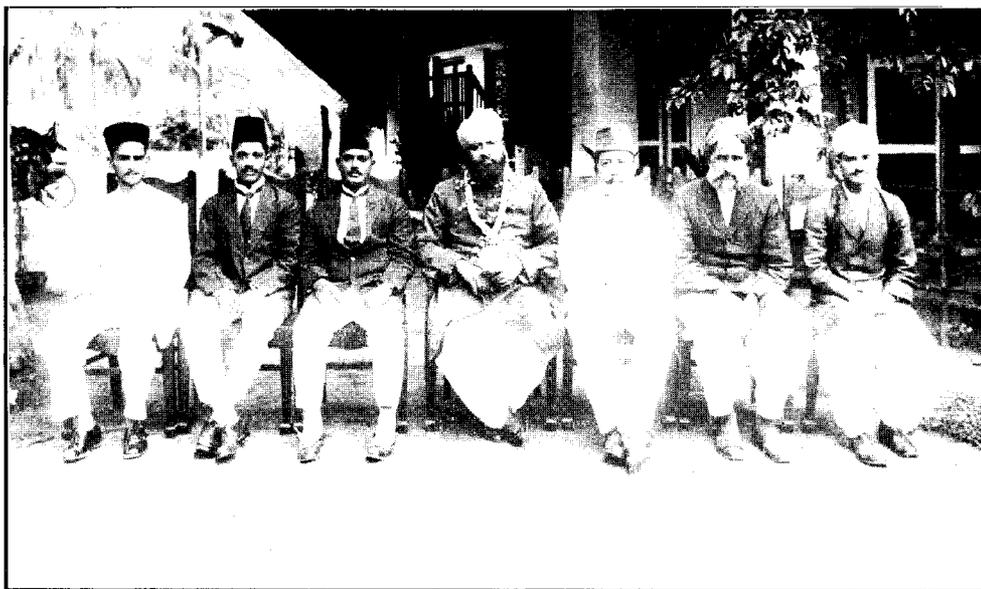
founder of the World-renowned Muslim Mission Woking, England. It was presided by the Hon'ble Chowdhri Sir Shahab-ud-Din Sahib, B.A., LL.B., President, Legislative Council, Punjab. A vast concourse of Muslims attended the meeting, Almost all speakers acknowledged the non-sectarian policy of the Woking Muslim Mission in the propagation of Islam in the West and exhorted the Muslim Public to help and keep alive the noble cause of Islam started by the late Khwaja Sahib in England. The following resolutions were passed :—

This meeting of the Mussalmans of Lahore acknowledged the glorious services of the late Khwaja Kamal-ud-Din to the cause of Islam and mourns his death as a national loss. The meeting expresses its deepest sympathy with the bereaved family.

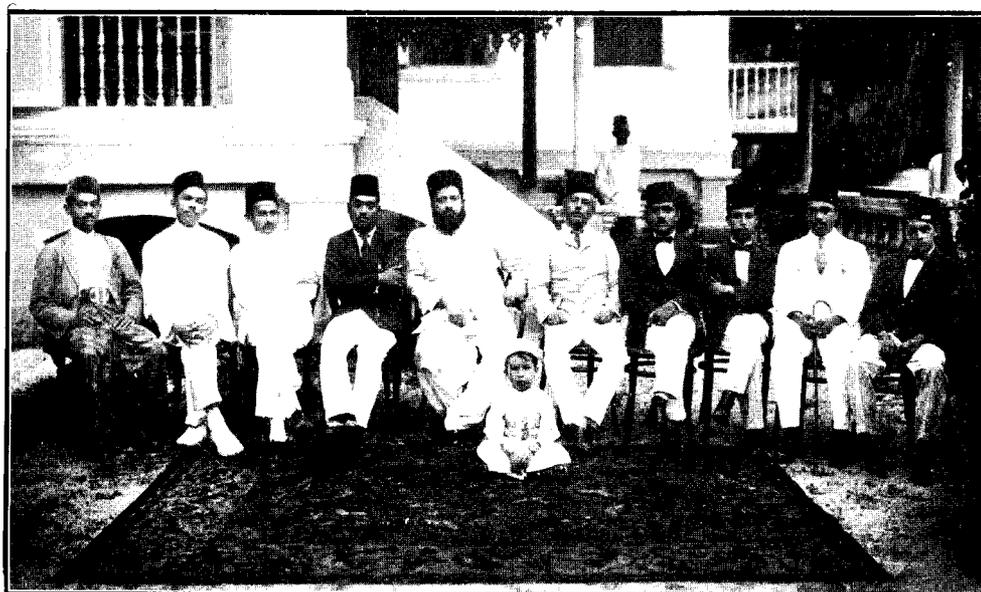
This meeting of the Mussalmans of Lahore, unanimously resolves that a "Memorial Fund" should be started to keep alive that magnificent work of propagation of Islam in the West which the late Khwaja Kamal-ud-Din started and that a committee comprising of the following be formed to raise funds for the said purpose :—

1. Sir Sikandar Hayat Khan.
2. Sir Shahab-ud-Din.
3. Sir Feroze Khan Noon.
4. Sir Abdul Qadir.
5. Nawab Ahmad Yar Khan Doulatana.
6. Maulana Maulvi Mohammad Ali.
7. Khan Bahadur Shaikh Rahim Bakhsh.
8. Dr. Ghulam Muhammad.
9. Khwaja Nazir Ahmad.

Among those who convened the meeting, the following are the noted ones :—Hon'ble Captain Sir Sikander Hayat Khan, Revenue Member, Punjab ; Hon'ble Shaikh Sir Abdul Qadir, Judge, High Court, Punjab ; Hon'ble Malik Feroze Khan Noon, Minister, Education, Punjab ; Hon'ble Justice Syed Aga Hyder ; Nawab Shah Nawaz Khan of Mamdot State ; Khan Bahadur Nawab Muzzafar Khan, C.I.E., Reforms Commissioner, Punjab ; Nawab Ahmad Yar Khan Doulatana ; Khan Bahadur Shaikh Noor Elahi, Assistant Director of Public Instruction, Punjab ; Khan Bahadur Shaikh Inam Ali, Retired Sessions Judge ; Khan Bahadur Sardar Habib Ullah, Barrister-at-Law ; Doctor Khalifa Shuja-ud-Din, Barrister-at-Law ; Malik Barkat Ali, M.A., LL.B. ; K. B. Syed Maqbool Shah, Retired Inspector of Schools ; Maulvi Sadar-ud-Din, B.A., B.T. ; Khan Sahib Saadat Ali Khan, Premier Rais ; Khan Sahib Mian Amir-ud-Din, B.A., Sub-Registrar ; Mohammad Aslam Khan, Premier Rais, Mardan ; Syed Mumtaz Ali, Editor, 'Tahzeeb-i-Niswan' ; Khan Bahadur Shaikh Rahim Bakhsh, Retired Sessions Judge.—*The Eastern Times.*



The Khwaja at Taping (F.M.S.)
(1921).



The Khwaja at Penang (s.s.)
(1921),



With the late H. H. the Begum of Bhopal at Woking.
(1926).



The Khwaja in South Africa.
(1926).

THE LATE AL-HAJ KHWAJA KAMAL-UD-DIN

KHWAJA KAMAL-UD-DIN MEMORIAL LIBRARY AND READING-ROOM OPENED.

The opening ceremony of the Khwaja Kamal-ud-Din Memorial Library and Reading-Room, Begum Mosque, Chandpur, Tippera, was performed by Maulvie Mizan-ur-Rahman, M.A., Deputy Magistrate, Chandpur, on the 17th instant. The *élite* of the town, including Messrs. B. Z. Ahmad, Munsif, A. Satter, B.L., T. Hussain, B.L., M. Habibullah, B.L., A.A. Majumdar, B. L., M.S. Islam, Muktear, Maulana Habibur-Rahman of Jaunpur, Md. Abdul Haq, Imam of Begum Mosque, and many others attended the function.

After the Imam of the mosque had recited Milad Sharif, Mr. Rahman declared the Library formally open with a speech on the necessity and utility of such institutions. He specially dwelt on "Islam and Library Movement" and gave a historical survey showing that the mosques in Islam are meant to be centres of spiritual as well as intellectual enlightenment of the Muslims.

Messrs. A. Satter, M. Habibullah, Maulvi G. Rahman and M. Abdul Haq also emphasised the importance of such institutions. The meeting then dispersed amid scenes of great enthusiasm.

The Library and Reading-Room has been opened in a beautiful *pacca* building attached to the mosque and specially built for the purpose. A Religious Training Class and a Research Bureau for the critical and comparative study of religions have been also started under the guidance of the Imam of the Mosque, a highly cultured scholar, who studied Comparative Theology for three years in the Tabligh Training College, Karnal, Punjab, and passed with credit. Valuable books on religion have already been procured.

The institution is the first of its kind in Bengal. It is proposed to be run on the lines of the Working Muslim Mission, England, founded by the late Al-Haj Khwaja Kamal-ud-Din whose hallowed name the institution seeks to commemorate.—*The Star of India*, 28-3-1933.

AN IRREPARABLE AND SAD LOSS.

"And do not speak of those who perished in Allah's way as dead, nay (they are) alive but you do not perceive."—*Al-Quran*.

"And those who die in or during the month of Ramadan are martyrs."—*Al-Hadis*.

It is with the feelings of the deepest regret, the most poignant sorrow, that we have to record the death of Al-Haj Khwaja Kamal-ud-Din, founder of the Working Mission, which occurred at 12-45 A.M. on the night of the 1st of the Ramadan 1351, A. H. coinciding with the 28th of December last, and we desire to express our most respectful and sincere sympathy with the bereaved amid their great affliction.

ISLAMIC REVIEW

Khwaja Kamal-ud-Din was sixty-two years old, having been born in 1870. He comes from an old and respected family of Punjab, noted for its learning, and was the second son of Khwaja Aziz-ud-Din of Lahore, Punjab, and grandson of the famous poet Khwaja Abdur Rashid who was at one time "Qazi" or chief Muslim judge during the Sikh period.

He entered the Government School and Mission College at Lahore, where he graduated first in Arts at the age of 23 years, and then four years later in Law, joining the Bar of the High Court of Punjab in 1898. His essays on economics gained for him the Punjab University Medal for Economics, and found for him the Professorship of History and Economics at the Islamia College at Lahore, where he served for four years. After having passed his LL.B., he commenced practice at Peshawar (N.-W. F. P.), where he remained for six years, and enjoyed the confidence and esteem of all those who came in contact with him.

Returning from Peshawar in 1903, he commenced a successful practice at Lahore, where soon he became one of the leading practitioners at the Punjab Chief Court. In this capacity he was highly esteemed and respected both by the Government and non-Government officials.

During all this time he was conscious that Muslims were falling into a deep lethargy from which they must be awakened, and as a consequence he travelled all over India delivering lectures on Islam. The Khwaja's personality became so popular that he was pressed from all sides to become an official of this or that society. It may be noted here that he was also a member of the Court of Trustees of the Muslim University, Aligarh.

He had a brilliant and distinguished career, and from a worldly point of view this claimed his full attention, when there came to him the call to higher duty, transcending earthly ambition and all considerations of worldly advancement—the call to the service of Islam. He gave up his lucrative profession and became a voluntary exile by going single handed to England to propagate the faith of Islam. His task at that time was considered to be a hopeless one, and many a prediction were made that he would return to India completely disillusioned and a wiser man; but subsequent events proved that his errand was not only a success, but an epoch-making one in the history of Islam in the West. Indeed, a reflection of what he has done in Europe for Islam will convince one that he was specially chosen by the Beneficent Creator to carry His message to the people of the West.

The Khwaja emigrated to England in 1912, and founded at Woking, England, the famous Muslim Mission, the first organised venture of its kind in the annals of Islam. In the following year,

THE LATE AL-HAJ KHWAJA KAMAL-UD-DIN

1913, the *Islamic Review*—the monthly magazine of the Mission—made its first appearance for the diffusion of Islamic knowledge. This world-famous monthly Review was started at his own expense, and in 1914 an Urdu version of the *Islamic Review* was commenced under the name of the “*Risala Isha’at-i-Islam*, both these journals were most ably edited by the Khwaja Sahib for twenty years, in fact till his death.

Though the Khwaja usually refrained from taking any active part in politics, yet when problems of world-wide importance, such as the Caliphate question came to the fore, his interest in them was more than a passing one. During the most trying period, perhaps in the History of British Rule in India, when feelings were running high, because of Mr. Lloyd George’s speeches against Al-Islam, the Khwaja came forward to enlighten the public opinion in England and elsewhere, and to plead for conciliation and better understanding. To this end he wrote, *India in the Balance* and *The House Divided*. He was a recognised literary personage, and was the author of about a hundred books on various aspects of Islam and other religions. His publications created an upheaval in literary and religious thoughts of the world and he was never met with any opposition in England, on the contrary his lectures and writings were welcomed throughout Europe. He visited Germany, France, Belgium, etc., in the interest of Islam, and he was often invited to address the Theosophists, Spiritualists, Leaders of New Thoughts, etc.

In 1913, he became Imam of the Shahjehan Mosque, at Woking, England, and continued to act in that esteemed position till his death. The fruits of his tireless exertion and activity on behalf of Islam is reflected in the fact that over a thousand English men and women were converted to Islam.

During his travels through Europe, the Near and the Far East, including Africa and other countries he was received with acclamation wherever he went and thousands gathered to hear him deliver the Message of Peace. He made a most successful tour of South Africa during 1926, his lectures, were presided over by Magistrates and other prominent Europeans. He performed the Haj twice, the first pilgrimage was made in 1915, and the second time with Lord Headley. During this last Haj almost all parts of Arabia were visited. Official receptions were given at Cario, where no less a personage than H. H. Prince Omar Tusan received them personally. Almost all the Sheikhs and Ulama and the public press vied with each other in doing honour to the distinguished visitors. As a matter of rule, religious heads and teachers, to whichever religion they may belong, keep aloof from such activities, but the Egyptian Sheikhs and Ulama must be regarded, in this case, as a remarkable exception. They left no stone unturned to do all the honour they could to the

ISLAMIC REVIEW

guests. To honour a guest is characteristically an Islamic virtue ; but what is more, of these guests there was one who had endeared himself to the entire Muslim world through his selfless services. The Sheikhs and Ulama, according to the reports of the Egyptian, Alexandria and Port Said newspapers, hardly left a word of respect, regard and affection unuttered in respect of the Khwaja.

It is noteworthy that just before leaving for England, when his condition became serious he created a Trust and made his entire property, valued over One and a half Lakh, a *Wakf* for the Woking Muslim Mission, and transferred his proprietary rights in his publications, journals and the *Islamic Review* to the Woking Mosque, Woking, England, and the Woking Muslim Mission and Literary Trust, Lahore, of which there are eighteen Trustees.

Khwaja Kamal-ud-Din led a very simple life and sacrificed everything in the cause of Islam, in fact he gave his life in writing a Commentary and a Translation of the Holy Qur-án. His medical adviser counselled him to discontinue his activities, but the Khwaja Sahab believing in the Quranical injunction that " For every people is a term, and when their term comes they have no respite for an hour, nor are they anticipated " continued with his work—the work for the propagation of Islam for which he had dedicated his life.

He was a man of towering personality and was an imposing and dignified figure on the platform. He was an excellent orator and could address meetings for hours without tiring the patience of his audience. He had a loving nature and it would not be an exaggeration to say that he leaves behind all friends and no enemy. It is difficult to write adequately of him who has gone. Our praise seems trite and trivial, our most heartfelt tribute all unworthy in face of the colossal fact of his immense and unique sincerity. He was charming, gentle, kind, loveable, but above all, sincere—and sincerity in these days of advanced civilisation is such a rare thing that we are apt to mistrust our senses when we meet it. We have become sceptical which is the penalty of all progress, when there is no faith, no vision. It is no more commonplace to set an empty phrase, when we say that he was beloved by all who knew him, and had earned the affection of many hundreds who had never looked upon his face. His acts of charity were constant, far-reaching and unostentatious.

The death of the Khwaja Sahib is not merely a personal loss to the bereaved family, nor is it a loss only to the Woking Mission, indeed, it is a loss to Muslims generally, a loss to all those who are interested in the propagation of Islam, which by combating atheism and irreligiousness in Europe is furthering the cause of the religion of Allah.— *The Indian Views*—Durban, S. Africa.

THE LATE AL-HAJ KHWAJA KAMAL-UD-DIN

THE LATE KHWAJA KAMAL-UD-DIN

After a protracted illness extending over five long years, Al-Haj Khwaja Kamal-ud-Din breathed his last at 12-45 a.m. on the 28th instant. While mourning this great national loss, we cannot help envying at the same time, a death so heroic, so glorious.

Victim to a double disease, diabetes as well as tuberculosis, his doctors repeatedly warned the Khwaja against all mental exertion. But a fighter in the cause of Islam that he was, he could not help it. Single-handed he had carried the flag of Islam to the distant shores of the British Isles. Single-handed he had fought a hundred and one battles for the honour and glory of Islam under those foreign skies and firmly planted that flag in the soil of Christendom. It had become a second nature with him, this incessant struggle in the cause of Islam. He could not help it. The doctors were perfectly right. His life was in danger. Even so long ago as five years, it could be seen that he had recklessly shattered his health and was slowly yet surely digging his own grave. They rightly counselled complete rest. But those who had the privilege to see him work day and night, dictating letters, articles, books, right up to the last when his sick-bed had become obviously a death-bed, could not but marvel at his reckless disregard of his own life. His death reminds one of the death of a Ghazi on the field of action, with the only difference that whereas a Ghazi meets his death after a few cuts and thrusts, the Khwaja won his martyrdom after struggling and suffering for five long years. In the cause of Islam, he died by inches.

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

In an age when materialism and atheism are stalking all the world over, when God and Religion are mocked as a fool's paradise, the Khwaja, throwing his flourishing practice at the bar to the winds, set out on his great enterprise to show the beauties of Islam to the Western people and established the famous Mission in Woking. This by itself should have sufficed to secure for him a place of honour in history—this great idea on the part of a man from a slave country like India to subjugate the white races. But he was not a man to be content with that. Having once planted the banner of Islam on the soil of Christendom, he left no stone unturned to see that it

ISLAMIC REVIEW

takes firm roots there. By incessant hard work, delivering lectures, sermons, editing magazines and publishing about a hundred books, he succeeded in revolutionizing the whole religious outlook in the West, bringing over a thousand English men and women to the feet of the Holy Prophet. And if to-day, G. B. Shaw can see the Islamization of Europe within a century, the credit should, in a large measure, go to the silent labours of the distinguished *Shaheed*, Al-Haj Khwaja Kamal-ud-Din.

The zeal and love with which he defended the good name of Islam and delivered the lofty message of Islam, his incessant toiling and moiling, his inexhaustible store of patience and steadfastness in the face of difficulties and last but not the least, his ever-cheerful and magnanimous smiles towards his colleagues—all these memories crowd upon us and fill us with a profound sorrow at a loss which we know cannot be repaired. Nevertheless he is leaving us a heritage which should somewhat compensate for that loss. His great and glorious example will live in history to fill the hearts of generations yet unborn with faith and fervour in the cause of God and Truth and to rouse them to similar deeds of self-sacrifice and heroic struggle. Augustine was the first man to take the message of Christianity to the pagan people of England, and history to this day reveres his memory as a Saint. Kamal-ud-Din was the first man to take to them the message of Islam. Who knows that in course of time when Islam has become the national religion of England, the name of St. Kamal-ud-Din may be a household word in those Isles, and his tomb—it is proposed to take his body to Woking—may become the resort of pilgrims from all parts of the Isles.

Truly, the Holy Qur-án says that those who die in the path of God die not. They live, but we know not. Khwaja Kamal-ud-Din is dead. Long live Khwaja Kamal-ud-Din!

The Light.

A SAD LOSS

With the death of Al Haj Khwaja Kamal-ud-Din, B.A., LL.B., the Muslim world loses a staunch champion of Islam and an indefatigable public worker. He had not been keeping good health for some time and passed away at Lahore at the premature age of 62, and his death will be bewailed by his numerous friends and admirers both in the East and the West. Khwaja Kamal-ud-Din began life as an Advocate and had a lucrative practice at the Bar. He was suddenly fired with a missionary zeal, abandoned his practice and went over to England with the object of propagating Islam in the West. He was the first to organise a regular Mission in England. In the year 1923, he recovered the Shahjehan Mosque at Woking and established the headquarters of the Muslim Mission there. He was an orator of high repute and a forceful and

THE LATE AL-HAJ KHWAJA KAMAL-UD-DIN

an accomplished writer. The *Islamic Review* has established a world-wide fame and reputation for its being a repository of Islamic lore and learning and for its sound, simple and straightforward exposition of the Islamic faith. He possessed a divine gift of speech and writing, and during his lifetime, which to him, was busy, arduous and eventful, he enriched literature on Islam in English in a manner never done by any single individual before. His task of preaching Islam to the West, which was thought to be almost hopeless in the beginning, brought forth results which have astounded his friends and critics alike. If the success of his mission is to be judged in terms of converts, Khwaja Kamal-ud-Din was instrumental in bringing into the fold of Islam quite a fair number of Englishmen, among whom the name of Lord Headley, the Irish Peer, stands out prominently. Lord Headley whose love for Islam is genuine and sincere is the best fruits of Khwaja Sahib's indefatigable labours. As President of the British Muslim Society, His Lordship has rendered yeoman service to the cause of Islam in the West. Khwaja Kamal-ud-Din, has indeed set an example to the younger generation of Muslims far selfless and devoted service to humanity. He has written several books which are imperishable. "Islam and Civilization," "The Sources of Christianity," "The "Ideal Prophet," "India in the Balance," "Towards Islam" and the "Gospel of Action," etc., and in all his works he shows an extraordinary power of reasoning and faculty to expound the truth. He had also begun his "Commentary on the Holy Qur-án" just before his death. It was due to Khwaja Sahib's incisive and lucid writings that most of the misconceptions about Islam among the Westerners were removed, and a correct and truthful representation of the Faith was implanted in their hearts. He has left sufficient literature in English and Urdu for any modern student of religion to find out the truest aspect of Islam. Khwaja Kamal-ud-Din brought a new orientation on the teaching aspect of Religion, and the manner in which he perfected his weapons to meet the adversaries of Islam in the West, reflects the greatest credit on this great Missionary of Islam. Khwaja Sahib has rendered inestimable service to Islam. His has been a life of prolonged struggle and devoted service. He has left an imperishable monument in the Working Mission, which will remind generations of Muslims of the practical and solid achievements of this great and noble worker who died in harness in the service of Islam. The whole of the Muslim world will mourn to-day for him. We pray that Almighty will grant his soul peace. We beg to offer our heartfelt condolence to the bereaved family.

The Rangoon Daily News.

THE LATE KHWAJA KAMAL-UD-DIN

The death of Khwaja Kamal-ud-Din, which sad news we announce in our columns over the week-end, removes from the

ISLAMIC REVIEW

Islamic world an outstanding personality, a living force, and a pillar of strength to Islam. Trained as a lawyer, he began his career as an Advocate in Lahore. But intensely religious in his nature, he had a desire to serve Islam, and so he gave up his lucrative practice at the Bar. He went to England, founded the Islamic Mission in England, and later created the world-famous Mosque at Woking and started the monthly Magazine, the *Islamic Review*. It is through his endeavours that a number of highly-educated Englishmen including Lord Headley, Khalid Sheldrake and Marmaduke Pickthal embraced Islam. The Mosque at Paris also owed its origin to Khwaja Kamal-ud-Din. Great as were his services for the propagation of Islam in England and Europe, still greater was his service in unifying the Islamic people of the world, in strengthening the Islamic brotherhood, and in removing the cloud of misunderstanding with which Islam was looked upon in Europe. Mosque Woking is the meeting ground where Muslims of various countries of the world, who happen to be there on Id days, meet together and establish the unity and brotherhood of Islam and equality of men, when a Muslim of humble position of Abassinia, China or India, joins in the prayer side by side with the Ambassadors of Turkey, Persia or Afghanistan. This was Kamal-ud-Din's creation, as also the *Islamic Review*, the well-written articles of which have, to a very great extent, helped Islam to acquire her rightful place in England. Although Kamal-ud-Din was a religious preacher, his catholicity of views was well-known, and he was highly respected by a large number of Englishmen. Kamal-ud-Din's service to Islam is really of a very great value and will doubtless make his memory immortal. We offer our sympathies to his bereaved family and pray that his soul may rest in peace!

The Star of India.

PALANPUR.

Shocked to learn of saddest demise of my dear friend Khwaja Kamal-ud-Din, a great Muslim and a great apostle of the cause of Islam in the West, which too has suffered an irreparable loss. My deepest condolences to you all in this bereavement. God's will is great. May his soul rest in peace.

(H. H.) Nawab (Sahib of Palanpur).

BAHAWALPUR.

Shocked to read sad death of your venerable father. Islam has lost a real son and myself a true friend.

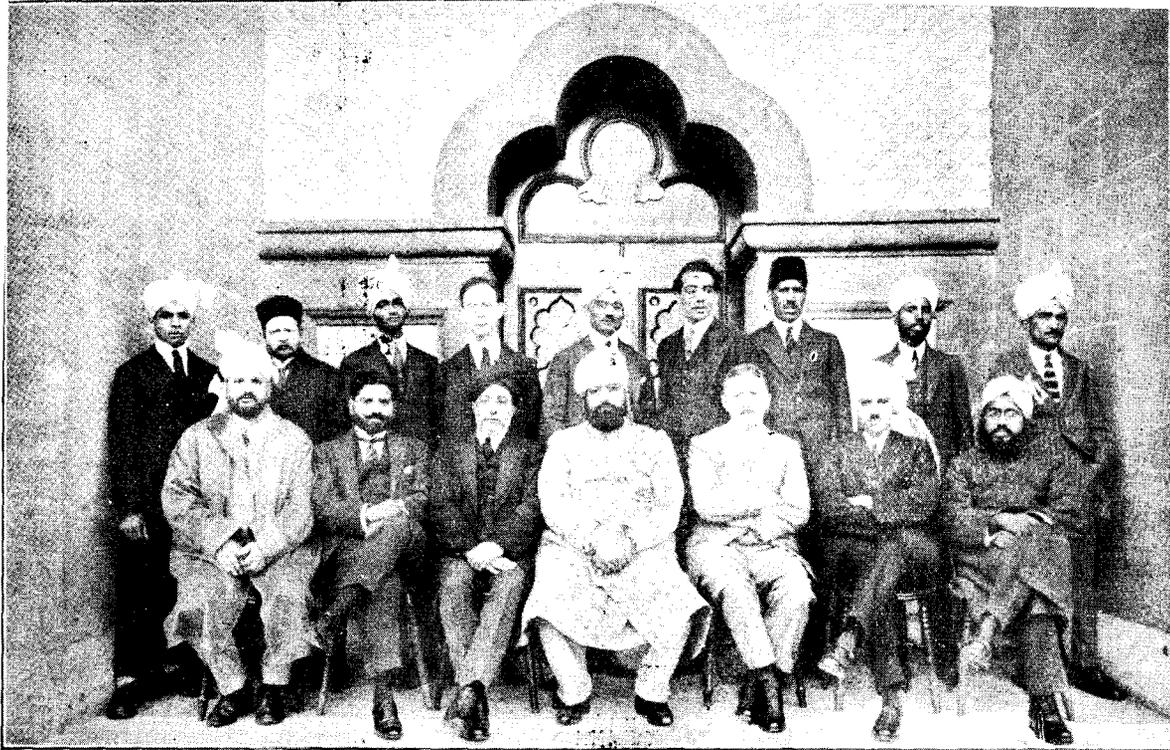
(H. H.) Nawab (Sahib of Bahawalpur).



The Khwaja at Srinagar, Kashmir.
(1928).



The Khwaja at Karachi.
(1916).



The Khwaja with the Working Muslim Mission Staff and Associates.
(1922)

THE LATE AL-HAJ KHWAJA KAMAL-UD-DIN

MANGROL.

Self and my whole family extremely grieved by untimely death of brother Khwaja Kamal-ud-Din. May Allah bless his spirit with his choicest blessings. (H. H. Nawab) Jehangirmia (of Mangrol).

SECUNDERABAD.

Deeply grieved, heartfelt sympathy. Loss irreparable. Excellent services, reward his soul rest in peace. Good work must be continued. (Nawab) Rafat Yar Jung (Bahadur).

COIMBATORE.

Madrassa-i-Hashimia mourns sad demise Islam's greatest pillar Khwaja Kamal-ud-Din. God's peace on him.—Mohamed Yousuf.

PESHAWAR.

This Anjuman greatly regret the untimely death of Khwaja Sahib. An irreparable loss to the Islamic World. Extends sympathy with the bereaved family.—Ghulamhasan.

SECUNDERABAD.

Islam's debt to Khwaja Sahib will glorify his death for ever. Fathullakhan.

SURAT.

Extremely sorry. Allah bless Khwaja's soul.—Abdulali Hamdani, Secretary, Madressa Senior Nurpura, Surat.

Under the auspices of the Shillong Islam Mission, a large public meeting of the Mussalmans of Shillong was held on 8th January 1933 in order to condole the irreparable loss caused to the Muslims of the world at large at the sad death of Al-Haj Khwaja Kamal-ud-Din, the founder of Woking Muslim Mission, England. Among those who were present at the meeting the names of the following may be mentioned :—

Hon'ble Maulvi Saiyid Md. Saadullah, Kt., M.A., B.L.; Hon'ble Maulvi Abdul Hamid, B.L.; Mr. Abdul Hye Choudhry, B.L., Under-Secretary to the Government of Assam; Mr. Ubaidur Rahman, Registrar, Civil Secretariat; Maulvi Saiyid Abdul Wasey, B.L.; Maulvi Mohd. Ismail; Maulvi Ismail Ali Chaudhury and Maulvi Mohd. Abdul Matleb.

ISLAMIC REVIEW

The Hon'ble Maulvi Muhammad Saadullah, Kt., M.A., B.L., presided. The President delivered a sermon-like speech capturing the rapt attention of every one present. In course of his speech he referred to the pioneer services rendered by the late Khwaja to the holy cause of the propagation of Islam in the Western countries in general and in England in particular. Single-handed he fought and fought about the revolution in the western mind as a result of which Islam has got such great souls as Al-Haj El-Farooq Lord Headley as her own, said the President. For his wonder-working magazine *The Islamic Review* his books like 'The Ideal Prophet' and 'The Sources of Christianity,' his unique Commentary of the Holy Qur-án, the Mother of Sciences, which he had almost finished, he understood, before his death and above all for his dedication of his life, his property and everything in the sacred cause of Islam, the holy Khwaja's name will ever remain imprinted in letters of gold in the annals of Islam, Khwaja Kamal-ud-Din was no more with us and the President did not know who could fill up the gap left by him at his demise at the present moment, but he was sure at the same time that the Khwaja was able before his death to sow the seed of a hundred thousand Khwajas in the fertile hearts of the youthful Muslims all the world over. Being dead, he said, our beloved Khwaja was not really dead, but he would be living in spirit, as long as a single Muslim would be trying to explain the beauties of his Faith to one who does not know. Here the President recited in Arabic the verse of the Holy Qur-án which says that those who die in the path of God, die not; they live but we know not.

The late Khwaja was not a believer in any sect in Islam; he fought for the solid Islam, the Religion of Humanity, revealed in the Holy Qur-án. The best tribute we could pay to the memory of the late Khwaja, concluded the President, was to live a true Muslim life and hold religion above the world and thus preach the holy faith of Islam by example, if not by precept.

The following resolution was proposed from the chair and accepted by all present with one mind :—

“The Mussalmans of Shillong, assembled in a meeting, held under the auspices of the Shillong Islam Mission do express their profound sorrow at the sad and sudden demise of Al-Haj Khwaja Kamal-ud-Din, the founder of the Woking Muslim Mission, England, who rendered invaluable services to the cause of Islam and did pioneer work in propagating the Faith in the Western Hemisphere.”

After this a prayer imploring peace for the soul of departed Khwaja was offered to the Merciful Allah, the President leading, in the course of which the chapter Al-Fatihah was recited once and the surah Al-Ikhlás, which vigorously refutes every form of polytheism including the Christian doctrine of Trinity, with which the late Khwaja had fought right up to his death, was recited thrice.

THE LATE AL-HAJ KHWAJA KAMAL-UD-DIN

Under the auspices of the Bengal Mohamedan Association a condolence meeting was held at the Association premises at 185, Barr Street, Rangoon, on Sunday, the 8th January at 3-30 p.m., on the most sorrowful demise of Al-Haj Khwaja Kamal-ud-Din, B.A., LL.B., Imam of Mosque, Woking, London. Mr. S. A. S. Tyabjee, M.L.C., was in the chair. The attendance was large and representative. Mr. Ahmed Moolla Dawood Madani Sahib, Mr. M. A. K. Gani, M.L.C., Moulvi Abidulla, Treasurer, Rangoon G. P. O., Mr. M. A. Rashid, Secretary, Muslim Students' Society, Mr. A. Gani, Pleader, Mr. Nawab Khan, retired Postmaster, among others, attended the meeting. After a brief reference on the numerous activities of Khwaja Sahib and his glorious services towards the cause of Islam the President moved the following resolution which was unanimously passed, all standing.

“This meeting of Muslims of Rangoon called under the auspices of the Bengal Mohamedan Association is deeply stirred at the most sorrowful death of Al-Haj Khwaja Kamal-ud-Din, B.A., LL.B., Imam of Mosque, Woking, London, whose services in the cause of Isha'at-i-Islam, particularly amongst the European nations, has been unexampled in modern days, whose personal magnetism and deep knowledge of humanity will ever be treasured by his friends and those who had come in contact with him, and the treasure in Islamic literature he has created will remain his abiding contribution to Islam and humanity. This meeting mourns his irreparable loss and may the peace of Allah be upon him. This meeting conveys its heartfelt sympathy to his family.”

“The Muslims of Tellicherry in meeting assembled express their deep sorrow at the sad death of Haji Khwaja Kamal-ud-Din Sahib, the renowned Muslim savant and the founder of the Woking Muslim Mission, pray to the Almighty for the peace of his departed soul, and express heartfelt condolence with the bereaved family.”

A meeting was held to-day under the auspices of Chandrakana Chhatree Sangha, Bengal (Women Students' Association), Bengal, on 7th January 1933, to express condolence at the demise of Al-Haj Khwaja Kamal-ud-Din, under the presidentship of Maulvi Ahmed Hussain, B. T.

Under the auspices of the Youngmen's Muslim Association, Conjeevaram, a condolence meeting was convened in the Juma Masjid on 1st January 1933, with Alijanab P. M. Abdul Quddoos Mabar Sahib in the chair.

T. K. S. Muhai-ud-Din Sahib, the Joint Secretary, delivered a lengthy lecture in Tamil touching upon the life and doings of the late lamented Imam, Khwaja Kamal-ud-Din of Woking Mosque, England.

ISLAMIC REVIEW

The President wound up the meeting with a sympathetic and reverential speech for the Khwaja and the bereaved party. The Ghaibana Janaza Namaz prayers were offered for the peaceful blessing of the departed and the meeting terminated.

At a meeting of the staff and students of the Muslim High School, Lahore, held on the 4th instant at 10 a.m., with Syed Ghulam Mustafa Sahib, Head Master in chair, the following resolutions were passed :—

1. That the staff and students and the Muslim High School, Lahore, express their deep sense of sorrow at the sad and untimely death of Al-Haj Khwaja Kamal-ud-Din and considers his death as an irreparable loss for the Muslim community and sympathise with the bereaved family in its affliction.

2. That the school should remain closed for the remaining time of the day in his honour.—*Eastern Times*, 6th January 1933.

This meeting of the students of the Islamic Mission, Lucknow, expresses its profoundest sorrow on the sad demise of the late Khwaja Kamal-ud-Din, Muslim Missionary in Europe and Africa, and Imam, Woking Mosque, London. And further, this meeting feels that in the demise of the late Revd. Khwaja the diffusion of the sublime message of Islam has received an intolerable blow. This meeting prays to God to bestow His choicest blessings on the soul of the late Khwaja Sahib and consolation upon the bereaved.

The students of Muslim Hostel, Kollahpur, herewith record with deep sense of regret the sad and sudden death of Al-Haj Khwaja Kamal-ud-Din, the famous Islamic preacher, who devoted his previous life, sacrificing his worldly interests, for the sacred cause of true religion—Islam.

The whole Islamic World indeed is missing such a great personality, who laid the foundation of Islamic Mission in the West, of which men of nobility like Lord Headley are devoted members. It is due to his extraordinary religious genius that the whole continent came in touch with the real spirit of Islam and that great modern thinkers like Bernard Shaw are prophesying that the whole continent is sure to be under the wings of Islamic principles in near future.

His scholarly works on religion will indeed immortalise his name and will help the posterity immensely.

We once more express our heartfelt sorrow, and pray God that may his mighty soul rest in eternal peace, and may God inspire every Muslim, young and old, to follow his ideal footsteps.

THE LATE AL-HAJ KHWAJA KAMAL-UD-DIN

At a meeting of the staff and the students of the Islamia High School, Sheranwala Gate, Lahore, presided over by Maulvi Muhammad Shafi, M.A., Headmaster, on January 3rd, it was resolved: This meeting of the staff of the Islamia High School, Sheranwala Gate, Lahore, learns with deep regret of the sad news of the untimely death of Khwaja Kamal-ud-Din, the Muslim Missionary, and offers its heartfelt condolence to the bereaved family. In the opinion of the association the Muslim Community has suffered an irreparable loss in the death of this great Muslim pioneer missionary.

Poona Muslims have been mourning the loss of the great Muslim leader Al-Haj Khwaja Kamal-ud-Din, Imam of the Woking Mosque, England. The news of his death was received with great sorrow. The Anjuman-i-Fidayan-i-Islam, the Anjuman Sunnat Jamat, and the Poona Cutchee Memon Association at their meetings expressed their deep sorrow at the death of Khwaja Kamal-ud-Din and offered prayers for his soul.

A meeting of the Lahore High Court Bar Association held on Thursday, passed a resolution expressing sorrow at the death of Khwaja Kamal-ud-Din, Advocate, who was one of its oldest and highly respected members, and conveying its condolences to the members of his family.

At a meeting of the Mosque Committee of Chandpur, the following resolution was adopted :—

“Resolved that this meeting of the Begum Mosque Committee, Chandpur, places on record its deep sense of sorrow and irreparable loss to the country at the death of Al-Haj Khwaja Kamal-ud-Din, founder of the Woking Mosque and Mission, England, and a world-renowned Muslim Missionary.”

At a meeting of the Executive Committee of the Noakhali Muslim Students' Association, Calcutta, held on the 18th instant under the Chairmanship of Mr. Amin Ahmed, M.A., LL.B., Bar-at-Law, the following resolution among others, was passed unanimously :—

“Resolved that this meeting records its deep sense of sorrow at the sudden demise of the distinguished missionary Khwaja Kamal-ud-Din, the founder of Woking Mosque at London, who dedicated his life to the cause of Islam and prays to the Almighty for the peace and salvation of the great departed, and also conveys its heartfelt sympathy to the members of the bereaved family.”

A public meeting of the people of Kutubdia in the district of Chittagong was held on the 13th January 1933, at 2 p.m. in the local M. E. School premises to express their intense sense of sorrow at the sad death of Al-Haj Khwaja Kamal-ud-Din. Maulvi Md. Ahad Ali Khan, Sub-Deputy Collector, was in the Chair.

ISLAMIC REVIEW

Tribute was paid to the memory of the late lamented Khwaja by feeling references to the invaluable services rendered by him to the cause of humanity in general and Islam in particular.

The following resolution was unanimously adopted and it was resolved that a copy of the resolution be sent to the Press:—

“ This meeting of the Moslems of Kutubdia in the District of Chittagong expresses its deepest sense of loss at the sad death of Al-Haj Khwaja Kamal-ud-Din, the bearer of the torch of Islam to the West and indefatigable worker in the cause of humanity in general and Islam in particular, and prays to the Almighty Allah that He grant eternal peace and rest to the departed soul and vouchsafe to the Moslems a gifted successor who may ably and successfully carry on the noble mission of the late lamented Khwaja Sahib. ”

On the 13th January last, a condolence meeting was held at Churkhal, to mourn the death of Khwaja Kamal-ud-Din, Maulvi Abdul Mannan Choudhury presided over the meeting. Maulvi Abdus Sub'han, B.A., LL.B., Maulvi Abdul Mun'im and Maulvi Mohd. Ibrahim spoke at length on the life and teachings of the late Khwaja Kamal-ud-Din.

A general meeting of the Anjuman-e-Sabile Islamia, Gauhati, was held on the 12th February 1933 at about 5 p.m., and the following resolution was unanimously passed:—

“ This meeting of the Anjuman expresses its deep sense of regret at the death of Al-Haj Khwaja Kamal-ud-Din Ahmed, one of the greatest pioneers of Islam in West, and in whose demise the whole of the Islamic world has lost one of the greatest sons and convey its deep condolence with the bereaved family. ”

A resolution of sympathy was passed in a meeting convened by the Greytown and District Madressa Board immediately on receipt of the sad demise of Al-Haj Khwaja Kamal-ud-Din who passed away on the 1st of Ramdan last. Allusion was made of the great services rendered by him in the interests of Islam. He was the first Muslim to build a mission in England which, to-day is known all over the world. His travels to the Far and Near East, and his tour of Europe for the propagation of Islam are facts that can never be erased from the face of memory. It was Khwaja Kamal-ud-Din who, when on his tour of Europe, arrived in Germany, studied the conditions there as to the establishment of a mission, and he was able, with the assistance of his Muslim co-workers to establish one in Berlin and at his suggestion a new mosque was also built there.

THE LATE AL-HAJ KHWAJA KAMAL-UD-DIN

The Khwaja's South African tour cannot be easily forgotten by us. We remember his delivering a powerful lecture in Urdu at the local mosque after the Esha prayers—which at the special request of the late Mr. Amod Abdur Rahim Mulla was officiated by Maulvi Muhammad Ismail Seepye.

After the Khatam-i-Qur-án and the usual prayers, the *fatihah* was brought to a close.

Under the auspices of the Naogaon Nao-Zoan Samity, a Muslim public meeting was held with Maulvi Tafazzl Hossain, M.A., in the Chair. The following resolution was passed unanimously and copies were sent to the bereaved family and the Imam of the Woking Mosque at London :—

“ Resolved that this meeting records its deep sense of sorrow at the sudden demise of Al-Haj Khwaja Kamal-ud-Din, the first Muslim missionary in England, appreciates his spirit of sacrifice, keen devotion and service in the cause of Islam, conveys its deep sympathy to members of the bereaved family and prays to the Almighty Allah that the soul of Khwaja Sahib may rest in eternal peace.”

We the ladies of Oudh and the Muslim ladies of All-India Women's Conference express our deepest sorrow on the demise of Khwaja Kamal-ud-Din Sahib whose work of Isha'at Islam will leave a permanent landmark in history. His writings and preachings of the true principles of Islamic religion have attained for him the highest fame and respect all over the world. By his death the Islamic world has sustained the saddest loss.

We beg to offer our sincerest condolence to his bereaved family in their irretrievable loss. We pray that Almighty may grant them patience and forbearance. May his soul rest in peace.

“ This meeting of the members of the Muslim Hall Union, Ramna, Dacca, places on record their great appreciation of the mighty services of Al-Haj Khwaja Kamal-ud-Din to the cause of Islam and expresses their great sorrow at his untimely demise.”

RESOLUTION.

The members of the Ghala Muslim Club, Johannesburg, learn with the greatest regret and poignant sorrow of the demise of Al-Haj Khwaja Kamal-ud-Din, a great servant of Islam and founder of the Woking Muslim Mission, which has brought thousands of non-believers to the realm of Islam. We mourn the loss of a great son of Islam and tender our heartfelt condolence to the bereaved family and prey Allah to grant the deceased's soul eternal peace.

ISLAMIC REVIEW

The Muslim Youth League, Punjab, places on record its regret on account of the sad demise of Al-Haj Hazrat Khwaja Kamal-ud-Din, the great torch-bearer of Islam, and feels that the loss created by his untimely death is irreparable.

This meeting of the members of the Inter-Collegiate Muslim Brotherhood, Lahore, places on record its deep sense of the great loss on the sad and untimely death of Al-Haj Khawaja Kamal-ud-Din, the torch-bearer of Islam in Europe and Africa. It is indeed a sad irony of Fate, that in these days of hard struggle against irreligiousness, Islam has lost a veteran soldier when he was needed most.

May his mighty soul rest in piece. Amin !

This meeting of the Muslims of Madura puts on record its profound sorrow at the death of Maulana Al-Haj Khwaja Kamal-ud-Din the pioneer Muslim missionary to the West and while acknowledging the unique and selfless services rendered by him to the cause of Islam is of opinion that in his death the Islamic world has suffered an irreparable loss.

The Anjuman Islamia, Amritsar, expresses its heartfelt sorrow on the sad demise of Khwaja Kamal-ud-Din Sahib, the Missionary of Islam, and prays for his eternal peace in the Hereafter.

This meeting of the Muslim Citizens of Calcutta places on record its deep sense of sorrow at the sad and untimely demise of Khwaja Kamal-ud-Din, one of the best exponents of Islam in the modern world and offers its sincerest condolence to the bereaved family.

Resolved that this special meeting of the Executive Committee of South Calcutta Young Muslim Association, Alipore, records its profound grief at the untimely death of Al-Haj Khwaja Kamal-ud-Din Sahib, the great Muslim divine, orator, missionary and exponent of Islam not only in India but also in Europe and Africa, and invokes the blessings of God for the peace of his soul.

We, the members of the Crescent Club, Mangalore, place on record, our deepest regret and loss at the sad demise of Al-Haj Khwaja Kamal-ud-Din, and sincerely sympathise with the bereaved family.

This Anjuman-i-Khadimul-Islam, Basirhat (Bengal), expresses its deep sorrow at the demise of Khwaja Kamal-ud-din Sahib, the great preacher and founder of Islam in the West, and sympathises with the members of the bereaved family and prays for the salvation of the noble soul.

THE MEANING OF THE GLORIOUS KORAN

By MARMADUKE PICKTHALL

Large demy 8vo. About 633 pages. Bound in crimson buckram, blocked in gold

18/9 Post Free

from The Manager, "Islamic Review," The Mosque, Woking.

AN ENGLISH TRANSLATION OF THE QUR-ÂN

Size 9½ in. x 6½ in.; pp. cxix, 377, gilt-edged, cloth bound.

Price 12/6 net. postage 3d. extra.

By Al-Haj Hafiz Ghulam Sarwar, M.A. (Punjab), B.A. (Cantab.),
Indian Gilchrist Scholar, Member of the Malayan
Civil Service, Mufti of Penang, Civil District
Judge, Singapore.

SPECIAL FEATURES

*A comprehensive, critical review of the previous English Translations
of the Qur-ân : two essays on the life of Muhammad : complete
summary of contents.*

"THE PATNA TIMES."

The only Muslim English Weekly in Bihar and Orissa. Comes out every Saturday. Commands largest circulation. A journal wholly devoted to the cause of Islam and Muslims. Moderate views. Special Articles on current topics.

Best Medium of Advertisement. Special rates for contract advertisements.

	Rs.	A.
Annual Subscription with postage ..	5	0
For students	4	0

"THE STAR," ALLAHABAD.

The Premier English Weekly of Upper India. Circulated all over India.

Best Medium for Advertisements.

	Rs.	A.
Annual Subscription	6	12
Half-yearly	3	14

Apply—

THE MANAGER,

The Star, ALLAHABAD.

Can be had from : Muslim Book Society, Azeez Manzil, Lahore.

The Manager, "Islamic Review," The Mosque, Woking.

Printed at the "Civil and Military Gazette" Press, Lahore, by Khwaja Abdul Ghani, Secretary, The Woking Muslim Mission and Literary Trust, and published by him from Azeez Manzil, Brandreth Road, Lahore, Punjab, India. Hon. Ed : K. N. Ahmed.

Regd. No. L. 3016.

THE BASHEER MUSLIM LIBRARY

BOOKSELLERS AND PUBLISHERS
WOKING, SURREY, ENGLAND.

- HOLY QUR-ÁN**, with English Translation and Commentary. By M. MUHAMMAD ALI, M.A., LL.B. Leather, £2-10s.; Pluvinsin, £2; Cloth, £1-10s. Postage abroad, 2s.; United Kingdom, 1s.
- A TRANSLATION OF THE HOLY QUR-ÁN**. (Without Arable Text.) By MAULVE MUHAMMAD ALI, M.A., LL.B. Cloth, 10s. 9d.; Flexible Binding, 12s. 9d. Post free.
- THE SPIRIT OF ISLAM**. By THE LATE SYED AMREE ALI, 30s. net.
- THE TEACHINGS OF ISLAM**. A Solution of the Five Fundamental Religious Problems from the Muslim Point of View. 3s. 6d. net.
- ISLAM, THE RELIGION OF HUMANITY**. By M. MUHAMMAD ALI. 6d.
- MUHAMMAD THE PROPHET**. By M. MUHAMMAD ALI. 6s.
- MUHAMMAD AND CHRIST**. By M. MUHAMMAD ALI. 3s.
- THE THREE GREAT PROPHETS OF THE WORLD**. By the Rt. Hon. Lord HEADLEY, 1s. 6d. **SISTER RELIGION**. By Lord HEADLEY. 3d.
- THE AFFINITY BETWEEN THE ORIGINAL CHURCH OF JESUS CHRIST AND ISLAM** (pp. 156). 2s. By THE Rt. Hon. Lord HEADLEY.
- PHILOSOPHY OF ISLAM**. Part I, 1s. 6d.; Part II, 1s.

BY THE LATE AL-HAJ KHWAJA KAMAL-UD-DIN.

- TOWARDS ISLAM**. 2s. 6d. **INDIA IN THE BALANCE**. 1s. 6d. net.
- ISLAM AND ZOROASTRIANISM**. 2s. 6d. **RELIGION OF JESUS**. 9d.
- THE SOURCES OF CHRISTIANITY**. 3s. 6d. net.
- TABLE TALK**. 2s. **THE SECRET OF EXISTENCE**. 2s.
- STUDY OF ISLAM SERIES**. 1s. **AL-ISLAM**. 6d.
- SUFEISM IN ISLAM**. 1s. **THE THRESHOLD OF TRUTH**. 2s. 6d.
- EID SERMONS**. 1s. **THE RE-INCARNATION OF SOULS**. 3d.
- THE IDEAL PROPHET; HIS MANNERS AND SAYINGS**. 1s.
- WOMAN IN ISLAM**. 6d. **ISLAM ON SLAVERY**. 6d.
- EXISTENCE OF GOD**. 6d. **THE GREATEST OF THE PROPHETS**. 4d.
- IDEAL PROPHET** (pp. xxxv. 268). 5s.
- FIVE PILLARS OF ISLAM**. 3d. **SAYINGS OF MUHAMMAD** (pp. 88). 6d.
- MESSAGE OF ISLAM** (pp. 43, 23, viii). 1s. **FOUR LECTURES ON ISLAM**. 6d.

- THE MUSLIM HOME**. By H. H. THE RULER OF BHOPAL. 2s.
- LAYLA AND MAJNUN**. By WM. BASHIR-PICKARD. 2s. 6d.
- POETIC INVOCATIONS**. By M. A. VARESI, M.R.A.S. 1s.
- ISLAM AND SOCIALISM**. By KHWAJA NAZIR AHMAD. 4d.
- ARE THE GOSPELS INSPIRED?** By M. SADR-UD-DIN. 8d.
- QUR-ÁN AND WAR**. By M. SADR-UD-DIN. 6d.
- ISLAM AND PROGRESS**. By MARMADUKE PICKTHALL. 1s.
- WAR AND RELIGION**. By MARMADUKE PICKTHALL. 8d.
- FRIDAY SERMONS**. By MARMADUKE PICKTHALL. 8d.
- MUGHAL LAND REVENUE SYSTEM**. By DR. LANKA SUNDARAM. 8s.
- ISLAM'S ATTITUDE TOWARDS WOMEN AND ORPHANS**. By C. A. SOORMA, B.A., B.L., LL.M. (LOND.), BARRISTER-AT-LAW. 1s. 10d.
- WHAT IS ISLAM?** (pp. 64, 50). By J. W. LOVEGROVE. 1s. 9d.
- INVERSION OF TIMES**. Illustrated. By A. S. RAFIQI. 2s. 6d.
- ISLAM AND FORCE**. By S. QUDRAT SHAH. 6d.
- THE FUTURE OF TURKEY**. By EMIN EFF. (DR. MEH). 2s. 6d.
- MUSLIM INTERESTS IN PALESTINE**. 6d.
- NOTES ON ISLAM**. By SIR A. HUSAIN. Pp. 97. 4s.

BY SHAIKH M. H. KIDWAL.

- MUHAMMAD, THE SIGN OF GOD**. 1s. **PRAYER**. 6d.
- DIVORCE**. 3d. **THE WAR AND GOD**. 6d.
- POLYGAMY**. 6d. **HAREM, PURDAH, or SECLUSION**. 3d.

Back numbers of issues over ten years old can be supplied at 6d. each, post free. To facilitate business, it is requested that intending subscribers in India should send their correspondence and the Annual Subscription of Rs. 7-8 to the Manager, The "Islamic Review" Head Office, Azeez Manzil, Brandreth Road, Lahora, Punjab, Br. India.