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

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Mr. T. H. McC. BARKLIE.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
نُصَلِّیْ عَلٰی رَسُوْلِہِ الْکَرِیْمِ

THE
ISLAMIC REVIEW

RABI 'UTH-THANI—JAMĀDA 'L-ŪLĀ, 1352 A.H.

Vol. XXI.

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No. 8.

HOW I CAME TO ISLAM

By T. H. McC. BARKLIE

There are so many reasons why Islam has come to mean so much to me that I would find it difficult to discuss them in detail in the space at my command.

I will attempt, however, to set down a few of the reasons which made me realise that Islam is the only religion that will ever be acceptable to modern civilisation and myself, and my own generation in particular.

I was brought up in the Protestant faith, and, at a very early age, I began to find the teachings of Christianity unsatisfactory.

As a child I had won several prizes for proficiency in the Scriptures, but the more I learnt of my religion the more sceptical I became of it. At fourteen years of age I went through the rites of "Confirmation" in my church. By going through this ceremony I expected to banish all

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my doubts and fears, and to be able to face my troubles aided by the Spirit of God (which, I was informed, would enter my body through the fingers of the Bishop who laid his hands on my head). Instead of strengthening my belief, however, this ceremony only added to my growing conviction that my religion was a mass of foolish superstitions and ridiculous rites.

By the time I had left school and gone to a University this suspicion had become a certainty; the Christian Church, as I had been shown it, meant little or nothing to me.

Jesus I could admire as a noble saint and martyr, to make a God of him seemed to me to be decidedly unreasonable, and certainly not in keeping with his own teachings. Although I found it a simple matter to discover fallacies in the creed I had discarded, it was more difficult for me to discover a more logical one to take its place. Christianity was a mass of contradictions and superstitions. Rationalism offered at best a very unsatisfactory belief; and there appeared to be no reasonable religion to combine the best elements of all the different faiths I had read and heard about!

I almost despaired of finding an established creed which would include all the ideas I had formulated; and for a long time I tried to satisfy myself with vague beliefs of my own.

One day I chanced on a copy of "Islam and Civilisation" by Khwaja Kamal-ud-Din.

As I read it I realised that nearly all my own beliefs were included in the doctrine the little volume expounded.

The broad outlook of Islam, as opposed to the intolerance of the Christian sects, the learning and culture in the Islamic countries of the middle ages, compared with the ignorance and superstition of other lands at that time, the

HOW I CAME TO ISLAM

logical theory of compensation as against the Christian idea of Atonement, were a few of the points that first struck me. Later I came to realise that here was a faith as wide as humanity itself, ready for the guidance of rich and poor alike, and able to break down all barriers of creed and colour. Through the Muslim Mission I obtained some more detailed information of the teachings of the Holy Prophet. The Imam of the Mosque at Woking was always ready to answer any of my criticisms, and his friendly and interesting letters did much to encourage me to inquire further about this faith that was being revealed to me. I was so confident in Islam and its ability to fulfil all spiritual needs, that after a month or two I almost regarded myself as a Muslim.

I wisely decided, however, not to rush matters, but to consider this new religion of mine from all angles before I finally adopted it for my guide in life.

It has always been a theory of mine that things easily come by are easily lost, and likewise beliefs lightly adopted are often just as lightly discarded. Therefore I read as many criticisms of Islam as I could, specialising in books written about the Holy Prophet and his message by Western writers. Some of what I read was not always favourable to Islam, but the better and more unprejudiced writers were generally forced to admit the value of Islam and its doctrine to civilisation, and in some cases even to testify to the truth of its message.

I put my beliefs to a further test by discussing them with a learned friend of mine whose opinions I have always valued very highly. I discovered to my surprise that he shared most of my views,—in fact he was a Muslim without realising it himself! There must be thousands of people like him; people who have discovered Islam for themselves not realising that their own ideas were taught by Muhammad hundreds of years ago. During the past

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few months my faith in Islam has grown, and I am now supremely confident that I have found the truth at last. Now that I have a religion I can really understand and follow, I feel that I can face life with renewed vigour. Incidentally, since I found my real faith I have had more good fortune and happiness in my daily life than I have had at any time previously. It is one of my ambitions to bring the light of Islam to some of those who are as dissatisfied with their own beliefs as I was, and to give them that peace of mind which is the key-note of our great and glorious creed.

THE CREED OF PROGRESS

BY THE LATE KHWAJA KAMAL-UD-DIN

The Opening Chapter of the Holy Qur-án *Al Fatiha* sums up the principles of progress in its first four verses. The fifth supplies us the basis of our creed. By repeating it we make a sort of declaration in which we affirm that which we have to do in this matter. The verse goes thus :—

Thee do we worship, and Thee do we ask for help.

In the popular sense, worship may mean a combination of certain gestures with the recitation of sacred words, but Islam deprecates these if unaccompanied by good actions, as being mere ritualism. The literal meanings of the word which in the Qur-ánic text corresponds to worship, explain the real object of prayer. The word is *Ibadat*, worship, which primarily means to get a thing powdered. Secondly, it means to destroy one's ego or entity by assuming the colour of another, which cannot be done unless the thing that has to be cast in the mould is reduced to fine powder. The more it is pulverized, the more it becomes capable of being moulded in the other cast. Remembering the Holy Names of Allah, we affirm

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in these words, that we imbue ourselves with the Divine colour. But the declaration consists of two parts ; and in the second we pray for Divine help. The Arabic word *Istianat*—help, used in the verse, is very expressive. Though there are various words which convey the idea of help, no one can ask for *Istianat* in doing a thing, unless he himself has already done all that lies in his power to achieve that object. So in this declaration we say that we do our utmost to work out the Divine Attributes in our life, and we ask for Divine aid to make up the deficiency. The spirit of self-independence has nowhere been better preached than here. It is, in fact, the key-note of the Qur-ánic teaching. On several occasions the Book places the burden of all responsibility upon our own shoulders. Says the Holy Qur-án :—

Verily, God would not change the condition of any community unless the community itself changes its condition.

Elsewhere it tells us that if we do good it is for our own benefit and if we commit sin, we are responsible for it. And again it says, all that you earn is for you, and if you lose a thing, you do it yourself. No other book of religion has laid such stress on this responsibility. On the other hand, the principle of Atonement destroys the very idea of responsibility, for if our belief in the 'Blood' relieves us from it altogether, it also authorizes us to do just as we like. In fact, it is consistent both with justice and righteousness, that God should ask us to act in a responsible way. He has, in His mercy, provided us with abundance of all that we need ; any further provision would but add to our laziness and lassitude. A Muslim, therefore, should remain active and true to his duty. He should not look for any external help in performing his task unless and until he has done his part to the utmost of his power. One thing, without doubt, he does need. He must have knowledge so that he may make a proper use of the Divine blessings. He does not possess such knowledge at his birth and therefore

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he must acquire it subsequently. If God created all that man needed, he must look to God for guidance in order to use rightly the God-given gifts. The sixth and seventh verses of the Chapter are to the same effect :—

Show us the straight path, the path of those whom Thou hast blessed, and not the path of those who being wrath-ridden are under Thy wrath, nor of those who are misled.

The only thing we need is enlightenment. Therefore, the verses give us the very core of prayer. We cannot, and we should not, ask God to add to what He has already, of His own goodness, given us,—it is more than enough. We are in the dark,—we have to beseech Him for light—for guidance on the right path. There may be many ways of reaching the goal, some crooked, some very long. We want the shortest way ; hence the word in the text is *straight*, which must be the short way, seeing that the shortest line between two points is the straight one. The same has been said elsewhere in the Qur-án, where the Book speaks of our praying to the Lord :—

And when my servants ask you concerning Me, then surely, I am very near, I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way.¹

This verse gives us the best explanation of prayer. It deals, first, with its essentials—the things that must be possessed by the suppliant before he approaches the Lord for help, and then lays down clearly the things which God is prepared to grant. The Arabic word used in the text for servant comes from the same root as *Ibádat*, upon which I have already commented. No one should call on the Lord unless he be a worshipper in the true sense of the word. The verse further explains the position. It consists in our doing all that the Lord requires us to do, and for this, we have to believe in Him. Belief, in Arabic, does not mean ordinary conviction. Rather does it refer to such conviction of certain truths as will urge us to work

¹ 2 : 186.

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them out. So a suppliant must accept all the Divine truths and try his utmost to work them out before he comes to the Lord in prayer. The Lord will then be pleased to show him the right path which he must tread in order to find God. It is only the way to attain the object that God will show—nothing else. If we go into the realities of things, it will appear that the right path is the only thing which we *do* want ; apart from that we have all the material necessary for success and prosperity.

Some people deprecate prayer as a practice partaking of laziness. They say that by praying to the Lord we are seeking to shift our responsibility to His shoulders. We are overwhelmed by some sudden adversity. Prayerfully we hasten to our Lord. We pour out our hearts before Him and then are satisfied, thinking that we have done all we can. This objection is valid enough in many cases, but let the fault-finders consider the prayer laid down in the Holy Qur-án. We pray only for the path to be shown to us, which we have to tread for ourselves. We do not ask the Lord, " To-give us this day our daily bread," but we beseech Him to show us the way by which we must earn it ourselves.

Apart from the fact that moral culture is absolutely necessary to secure the proper distribution of wealth, which alone can guarantee freedom from misery and poverty, such culture is in itself a necessity. For our perfection, we need the cultivation of humanity in all its aspects. We belong to a moral order, and how are we to attain its objects without moral culture ? As our physical nature is inseparably bound up with its moral side, we need a system which may bring the two together. It must unite them in such a manner that a person interested in the cultivation of one side of humanity may, by following certain tenets, bring the other side also to real advancement. The mere reading of " Homilies on Morals," or the collecting of some of their

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principles in an undigested form, would not educate us to any useful purpose. There must be an amalgamation of the two in the tenets inculcated in us.

There are any number of books on morality by the most eminent of moralists and other reformers in every language. Every country has produced such a literature, but it has all availed but little. We want a book which, like a beautiful rosary, unites beads of different colours in such an artistic way that the combination presents no incongruity. In short the book should weld its physical, moral and spiritual precepts into one harmonious whole. It is the Holy Qur-án alone, in the literature of the whole world, that supplies this need to perfection, and in this Chapter we find its message epitomized. I have briefly shown how the Book has combined its teaching on physical progress with moral culture in such a way as to work for material civilization, but this Chapter is also the surest guide for further moral advancement. It goes to the root of the matter, and refers to those passions that are not only the backbone of our consciousness, but provide a bed rock foundation for further moral building. Those passions are Wrath and Lust—the parents of all other passions, which make their first appearance in animals, where they act as a life tendency. If lust moves them to provide for their subsistence, the other passions furnish them with weapons of defence for their own safety, wherewith they may protect the fruits of their labour. But every animal is concerned with the procreation and protection of its offsprings. In this respect the parent passions assume the form of *Love* and *Anger*. They, in their turn, branch off, in different animals, into various forms such as fear, enmity, malice, miserliness, vengeance, jealousy, stubbornness, fellow-feeling, love, expectation, and so forth. These passions serve a good purpose among the animals. They are for them the secret of life. *Anger*, for instance, in the camel,

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and envy or vengeance in the monkey, act as life tendencies. All these faculties in different measure and manner become necessary qualities of animals, but the same lust and anger, when found in human consciousness, mostly become evil to begin with. For this reason the seventh verse speaks of them in an abrogatory manner. In the end we pray the Lord to keep us away from those who are anger-ridden or given to lust.

But we have to possess these very passions in their elevated form when we rise from animality, and have been given power to convert this wild material into something tractable. It is wisdom which, with the help of knowledge and guidance, makes lust and anger take the form of beneficence, compassion, liberality, broad-mindedness, mercy, generosity, kindness, justice, defence, courage, bravery, perseverance, strength of character, emulation, help, co-operation, fellow-feeling and the like. But inasmuch as our consciousness is very extensive, the same root passions assume also divers forms of wickedness if they remain unrefined for want of time and education. Then they will appear as stubbornness, vengefulness, rancour, avarice, cowardice, degradation, jealousy, back-biting, lying, flattery, and so forth.

Thus it appears that Anger and Love may take the shape of good or evil. The two passions, Anger and Love, will assume different forms under different circumstances. Good guidance beautifies them into nobility; wrong guidance makes them a curse. In their natural form, they are good so far as animals are concerned, but when transferred into the human frame, they tend to become evil.

The hundred Excellent Names of God, in the Qur-án, give us all the noble forms which these passions will assume, when refined, and these have been summarised in the four Attributes mentioned in this Chapter. Some theologians speak of love as the most excellent attribute of

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God. The Western Church calls its God, the God of Love. But some of its theologians have begun to realize that love is not without its ignoble side. Noble aspects it has, without doubt, aspects which may rightly be ascribed to God, but, in its commoner forms, it is not without danger. For instance, the condonation of, or connivance at, wrongs committed by others, though actuated by love, is not desirable in every case. Euphemism may call it forgiveness, but if it does not serve to check evil, or if it creates stubbornness in the culprit, it is of no service to humanity. Let the Church examine the doctrine of Atonement. It is said that God so loved man that He gave His only begotten son to pay the penalty for man's sins. This might be regarded as a piece of Divine Love and a good way of being cleansed from sin, but if the doctrine has, in practice, produced evil results, encouraging the sinner to commit yet more sin, how should the Lord be adored for the display of such a Love, which has proved to be most pernicious to our moral sense? The Church is the only institution which can boast of having more criminals among its ministers than any other creed or cult, as has been proved by criminal statistics, and this is nothing but the natural outcome of such teaching and belief. A clergyman is but demonstrating the strength of his belief in the Atonement when he indulges in sin, for, indeed, even the sins, which he has not yet committed, have, according to his belief, already been pardoned. I am speaking not of theories, but of hard facts. If Christendom has shown such a laxity of morals, it is simply and solely on account of her belief in the Atonement. The principle is, admittedly, an outcome of the so called Divine Love. But love in the abstract should not be a Divine attribute. Now, we read of *Al-Wadud* as one of the Names of God set forth in the Holy Qur-án. It refers to that intensity of attachment which would induce its possessor to do anything

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and everything for his beloved. It means love in its general significance. But the four Attributes that represent all the other Names do not include *Al-Wadud*. They name the Lord *Rahmán* and *Rahim*, the second and third Attributes of God, and these are the highest forms in which Divine Love exhibits itself. They stand for Beneficence and Benevolence.

The Muslim God, therefore, is the God of Love, but Love in its highest form. Even His fourth Attribute—The Owner of the Day of Requit—speaking as it does, of forgiveness as well as punishment, is again an indication of Love though in a harsh form so far as it has to do with punishment.

It also solves another difficult problem—the problem of good and evil. There is no kind of good and evil in human society in which lust and wrath do not appear in one form or another. The two passions are at the root of everything. Though they serve a good purpose among animals, yet they tend to assume an evil character when they appear in us, which shows how a thing that was originally created for good, becomes evil under a change of circumstances. Evil, therefore, has not been created by the Lord—it is a subsequent growth promoted by circumstances—an after acquisition of man, who, through his inordinacy and ignorance, has made wrong use of the Divine Gift. These animal passions are a curse if they remain unrefined, but they become blessings when we bring them under control. We have good material in abundance to work upon. The only thing we want is guidance. How rightly it has been said that this Chapter represents the highest outpouring of the human soul. Having all the material necessary, we should be insulting Providence if we approached Him with further demands. The only prayer that we can rightly utter is : “ Show us the right path ”—the path of those who have been blessed,

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and who know the way to make the right use of the materials given them. It shows the necessity for Revelation, to set us on that right path. We get some guidance through experience, or through the troubles and trials of life, but our rude passions, which are the least of gifts, cannot, simply by such experience, become advanced morals. This is where we need guidance from above. It has always proved a most difficult task to sublimate animality into true humanity. History has seen a succession of civilizations. They possessed everything, but if one nation gained supreme power at any time, it trampled down the rest, and reduced them to nothing. So it was with the Egyptians, and the Persians, the Greeks and the Aryans. A large portion of humanity,—namely the “Untouchables” of India—is still groaning under the tyranny of the last-named civilization, but the combined evil of all has reached its height in European civilization, whereof the guiding principle is selfishness, seeing the strength of the powerful only in the weakness of the subject races. All these evils are the undesirable forms of Wrath and Lust. They need true refinement if they are to be converted into high morality. Had the Holy Qur-án ruled these nations, the case would have been very different. They possess good material which we Muslims have lost through our own laxity and self-indulgence, but lack of moral guidance has cankered their very idea of civilization. This shows again that we need guidance from the Lord, guidance which the world can never find unless it has been revealed through God’s Messengers.

This also defines the real qualifications of a Prophet. No man can claim to be a prophet unless he brings teachings to reform these passions. Wrath and Lust are the motive power of all human actions. They will develop into the highest civilization if they are properly trained.

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For such teachings we need a prophet. He must give proofs of his having communication with the Lord, but the mere Divine communication is in itself no proof of his messengership until he can show that he has received some principle of guidance at a time of special need. This is the only criterion of messengership. We find it partially in the teachings of Krishna, Ramchandra, Confucius, Buddha, Moses and other Hebrew Patriarchs including Jesus, but the Messengership becomes complete in Muhammad. There have been various persons of a saintly character in Islam, who were honoured with revelations from God. They were in communication with Him; but though we do not find even this spiritual progress in any other religion, they could not claim prophethood, as their teachings do not show any tenet that may curb the animal passions and transform them into high morality.

The Chapter is only a preface of the whole Book. If this Chapter teaches us to pray to the Lord for guidance, the rest of the Book brings us the answer to our prayer. In this respect the Book appears to me to be nothing short of a miracle. The Chapter was revealed to the Holy Prophet very early. It was either the second or the third revelation, and came within a year of the first Revelation at Mount Hira. Can the History of Literature throughout the world show us a single other instance of one who could give us in advance a true summary, as it were, of the work he was to compose during his coming life? All that the Holy Qur-án had to say concerning the physical, intellectual, economical, moral and spiritual progress of man, under varying conditions, was eloquently but briefly expressed in these seven verses. If no other man could do the same, the Holy Book must have come from God. Again, the language in which this early Chapter has been couched is the same as that used in the last. The rest of the Holy Qur-án does not show any improvement in this

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respect. But this is not the case with any other author, whose diction and style always tends to become polished by the passing years. There seems to be no development of mind in this respect.

Spirituality comes after morality, but it does not lie in the cultivation of occult powers within us. Doubtless these are a sort of accretion to the spiritual life, but they may be acquired by unspiritually-minded persons as well. Real spirituality arises only from good morality, which in fact is morality in its advanced form.

Sacrifice is the distinctive feature of spirituality, seeing that it is the backbone of all morals. Bravery and generosity, for example, cannot appear in their best form apart from sacrifice. True spirituality lies in preferring others' need to our own. We must part with the means of comfort in our possession for the benefit of those who possess none, and no one can claim any spirituality without such sacrifice. If leading a life in accordance with Divine morals brings men to spirituality, the Holy Qur-án compresses, as it were, the whole list of Divine Names into the four which require us to look to the needs of others even to our own detriment. God does not stand in need of making any sacrifice. If He may be said to need anything it is but to give it to others, for blessings exist in abundance in His Creation, where, indeed, they are ever on the increase. The Lord of all is very bountiful, but our imitation of Him in this respect needs sacrifice, since we have to part with that which we have acquired through our own exertion. I can hardly imagine any form of spirituality which is not an advanced form of morality, but all our morality in its initial stages comes into being only when our physical nature is developed on proper lines.

Therefore we need a Revelation that is extensive enough in its teachings to regulate these various cravings

WESTERN YOUTH AND ITS BELIEFS

of our nature. The Holy Qur-án in this Chapter furnishes the basis of our creed and lays down principles of progress by which alone we can achieve salvation in its truest sense.

WESTERN YOUTH AND ITS BELIEFS

By T. H. McC. BARKLIE

Everywhere throughout the Western world, in cities and villages, the Christian church is losing ground.

This statement at first seems rather sweeping, but it is backed by facts that the most bigoted priest or minister can scarcely dispute.

Spain is perhaps the most recent example of the Church's decay and a warning to all religions of the dangers of bigotry and narrow-mindedness. For generations the priests of Spain ruled their country with an iron hand; by crushing any one who seemed at all likely to oppose them; they managed to remain a power in the land to within a short time ago.

They supervised the lives of their people so closely that it was impossible to escape from their influence for an instant—even the very thoughts were laid bare in the confessionals.

They claimed the divine power of forgiving sins, and thus secured a weapon more powerful than anything that has been invented by man since he came on earth.

In spite of the priests and the power they wielded, however, the Spanish people were able to gain sufficient knowledge to see the evil of their Church's policy, and to abandon it, throwing off the shackles of religious slavery a few years ago. Unfortunately many of those who forsook their former superstitious beliefs have been unable to find anything to replace the ideas they had held. Although the priesthood could not stop the people of Spain

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from realising the inadequacies and falsehoods of their own creed, they were successful in most cases in keeping from them the knowledge of any alternative religion.

The result of this is the anarchy and civil unrest which seems to reign throughout the whole country, in contrast, indeed, to the order and prosperity which was symbolical of the land under Muslim rule.

What has happened in Spain is happening in a more peaceful and unobtrusive way in all the countries of Europe and the Americas; modern youth, impulsive and critical, is everywhere rebelling against the strict traditions of Mother Church.

In the British Isles as well as on the Continent, church congregations are steadily diminishing, for the young men and women of to-day find little to interest them in the pomp and ceremony which may have impressed their ancestors.

Some time ago I was present at a meeting of young men in my own city, who gather monthly to discuss topics of general interest; one of them told me this story of an encounter he had with his parish priest, which shows the growing tendency to question the Church's authority.

One day when he happened to be away from home, the priest called on one of his periodical visits. Finding a book on another religion in the room he was shown into, he confiscated it and burnt it there and then. On the youth's return, he started to lecture him on the evils of reading books giving information on faiths other than his own.

One can imagine his astonishment when he was cut short in his learned discourse, shown to the door, and informed that if the volume was not replaced within a week legal action would be taken to ensure its recovery.

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The good father was so afraid of the publicity his action would receive that he replaced the heretical book within the stipulated time. When I tell my readers that this incident took place in Ireland—a stronghold of Catholicism—they will realise that it is no idle statement to say that the Church is losing ground.

Science is refuting Christianity as surely as it is vindicating Islam. It is a good thing to destroy falsehood, but it is of little avail to do so if we have not discovered a truth to replace it.

If the younger generation fails to find a higher and nobler creed to replace the one they are losing faith in, the future of our civilisation will be in danger.

At the meeting I have already referred to above, nearly all the men were atheists, or else filled with vague beliefs of their own which failed to satisfy them. When I told them a few of the elementary points of Islam, I was gratified by the quick interest my words aroused.

“What we want is to find a creed,” said one of them, “a simple logical faith that will withstand the investigations of Science, and provide us with some high ideals to live up to.”

As he spoke, the idea came to me that he was only echoing the unspoken thoughts of his generation.

The Muslim Mission is doing everything in its power to spread the light of Islam throughout the Western world. It cannot reach everywhere, however, and it is our duty to aid it by distributing literature and information wherever we think it will be well received.

There is no need to say a word against Christianity; let it speak for itself. To dispel the clouds of misrepresentation surrounding our Holy Prophet and his message to humanity, is all we need do.

Islam will spread in the West if only it gets more publicity, and this should be the aim of all of us from now on.

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AN INVITATION TO JAPAN

BY THE HON'BLE SHAIKH M. H. KIDWAI OF GADIA

Mr. Bernard Shaw in one of his books made the prophecy that within a century Europe will accept Islam, and when asked to confirm it wrote :—

I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capability to the changing phase of existence which can make itself appeal to every age. The world must doubtless attach high value to the predictions of great men like me. I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of to-morrow as it is beginning to be acceptable to the Europe of to-day. The medieval ecclesiastics, either through ignorance or bigotry, painted Muhammadanism in the darkest colours. They were in fact trained both to hate the man Muhammad and his religion. To them Muhammad was Anti-Christ. I have studied him—the wonderful man, and in my opinion far from being an Anti-Christ he must be called the Saviour of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world he would succeed in solving its problems in a way that would bring it the much-needed peace and happiness. But to proceed, it was in the 19th century that honest thinkers like Carlyle, Goethe and Gibbon perceived intrinsic worth in the religion of Muhammad, and thus there was some change for the better in the European attitude towards Islam. But the Europe of the present century is far advanced. It is beginning to be enamoured of the creed of Muhammad. In the next century it may go still further in recognising the utility of that creed in solving its problems, and it is in this sense that you must understand my prediction. Already even at the present time many of my own people and of Europe as well have gone over to the faith of Muhammad, and the Islamization of Europe, to use the expression of your own query, may be said to have begun.

I personally do not think that it will take as long as a century for Europe to be Islamised. If it waits for a century the problems confronting it, which are leading it and its civilization fast to a dismal abyss, will have gone sufficiently far to wreck it to the extent that it may take centuries to reconstruct it once more even under the powerful influence of Islam, as it took after the Dark Ages of Europe when the rationalism of Islam brought it out into the light of reason and knowledge.

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Undoubtedly Europe is ill—dangerously ill. The moral depravity, the class-war, the economic upheavals, the greed of money and of exploitation, the jealous and fiery struggle for supremacy, the callous blood-sucking of the weak, the mutual envy and suspicion, the relentless fight for the dwindling markets on the one hand and excessive industrial development and sweating factories on the other are all unhealthy symptoms. Russian Bolshevism is no cure although it is a revolt from the system prevailing in Europe. It has powerfully attacked it in its several aspects, but in other respects it has made cure worse than the disease, more particularly on the moral side of it. All human sense of morality is disappearing from Russia. In other respects also Russian surgical operation over the old body politics and systems of Europe is showing signs of failure—even of blood poisoning. The only cure is Islamisation. The remedy to be effective must be applied without any loss of time, and Europe as well as America must accept Islam soon if they want to be saved. They cannot wait for one century—not even a quarter of a century.

But I invite Japan to anticipate Europe and also America, and to act immediately. This is just the time for Japan to accept Islam and take the lead of the whole of Asia in its hands. It was through Asia that the world was civilised. Let Asia again save the present civilisation from collapsing. Japan under Islam can do it. Islam if properly understood can offer the best possible solution to all the problems,—social, economic, political and moral—that are puzzling the world to-day, as Mr. Bernard Shaw says : The Woking Mission, H. H. the Agha Khan and my humble self will do all we can to help Japan in understanding Islam properly in its different aspects so as to enable Japan to work out all its progressive beneficial movements under Islam.

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Progress is the very essence of Islam. The daily prayer of Muhammad himself was: "Knower of all! increase my knowledge."

Every progress which Turkey or even Russia wanted to make could be made under Islam provided it was for the good of humanity. Mr. Bernard Shaw says that if a man like Muhammad were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much-needed peace and happiness. There is no need of "if" and "like Muhammad." *Muhammad himself is there as he was over thirteen centuries ago.* He is the only man known to history who has proved himself to be deathless. He is the most historic figure whose even most private life and works are known to-day just as they were known to his own contemporaries. He is the living guide for all ages. Let Japan accept him as its guide, and he will, through Japan, bring "the much-needed peace and happiness" to the world.

Japan has recently withdrawn from that pseudo-international body of a few years' standing called the League of Nations, which is unjust, ineffectual, unpowerful and unhelpful to the down-trodden weak people, and which is dominated by a couple of selfish strong powers. If Japan accepts Islam it will not only join but lead the real international brotherhood which has existed for over thirteen centuries in ever-increasing numbers and which has been making an annual practical, continuous, unexampled international demonstration of the oneness of humanity from the very time of its birth up to the present date.

Not China alone with its forty million virile Muslim population, but the whole of the East and the West, from Tokio to Morocco and Java to Philippines,

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will accept the leadership of Japan, if Japan is Islamised. Had Turkey not been foolish and short-sighted enough to give up the lead it possessed, which would have been far more strengthened now that Turkey was on a progressive trend, Japan could hardly have got its opportunity. But at this moment the leadership of the whole of the East is vacant, and the civilisation which is called European is also in the melting pot. Let Japan come forward to lead the East and to reshape the European civilisation. This cannot be done by physical and material powers alone. Japan has sufficiently strong army and navy to conquer China but *not the world*—not even the whole of the East. But if it gets at its back the world-wide power and sympathy, material and moral, of Islam, world conquest would *not* be impossible for Japan.

Materially Japan is the first progressive Nation in the East, probably in the world. What it needs is the moral electric current which Islam and Islam alone engenders to keep the material strength free from self-destroying elements that are inherent in the European civilisation and power and which if left alone will prove as destructive to Japan to-morrow as they are to Europe to-day.

In the darkest history of the world Islam raised a brilliant torch through the most barbarous race of the time—the Arabs—which soon illuminated the world. Another dark period in the history of the world is arriving. In fact the eclipse has already begun. It will soon be full and cause a deeper darkness than was ever known to the Earth. Let Islam again come to the rescue and raise the torch, this time through an intelligent and progressive nation like the Japanese. The task before Islam in the beginning was to dispel ignorance and to bring human reason into play. Now the task will be to solve these problems which the very intelligence and material progress of man has produced. It used

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the Arabs as the instrument for the first object. Now let it use the Japanese. In the course of the past thirteen centuries nation after nation has profitted itself by accepting Islam. After the miraculous Arab advance came the Persians, the Moors, the Egyptians, the Afghans, the Moghuls and the Ottomans, etc.—all profitted from Islam—Ottomans the most. What were these Turks before they accepted Islam? They were nothing better than the wolf they worshipped—a scourge to the people of the place where they arrived. But as Muslims they produced Muhammad the *Fatch*—conqueror of the invincible Constantinople, and Sulaiman the Magnificent. As Muslims the Ottoman Turks carried their conquest to the gates of Vienna, and their cousins the Great Moghuls as Muslims established an Empire in India which was more civilised and enlightened than any empire at the time anywhere in the world. Even to-day all the men and women who are taking a leading part in the modern progress of Turkey, Persia and Afghanistan are the products of that Muslim culture and civilisation which was far from being at its best. It had degenerated, yet it has produced Mustafa Kemal, Nadir Shah and Reza Shah and thousand of others, men and women who are working under them to modernise their country.

Alas! While in India the Muslim Empire has been lost altogether by the Great Moghuls because of the degeneration of the successors of Akbar and Aurangzeb, in Turkey the leaders of the Ottoman Turks have left in them no aspiration for any international position or any world Empire. They seem to be content now to live as a tenth rate petty State. They have given up (at least the present day leaders have) the standard of Islam.

Now is the time for a new nation to take up that standard in its hands. Before any fortunate European

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Nation—it may be Russia itself or vanquished Germany or even England—gives birth to the new Nation and takes up the torch of Islam in its hands, which according to Mr. Bernard Shaw is likely to take a century, but according to my calculation not more than a quarter of that time, let Japan come forward with that standard, that torch in its hands which can illumine the world, let Japan give birth to that new nation. It is the Muslim belief that even if a hundred years old person were to accept Islam, he will be taken to have been born as a new man the very instant that he chooses to accept Islam. So Japan if it accepts Islam will be hailed by four hundred million (400,000,000) inhabitants of the Globe as a new nation born to lead the East and through it to bring all the world the much-needed peace, happiness and prosperity. Japan will at once acquire a unique international position, and if Japan succeeds in organising that world-wide brotherhood which is the essential principle in Islam and is inherent in all the Muslims throughout the world, it will be able not only to draw a life-giving moral sympathy, but will also be able to have lent to it material support of millions of kindly customers and helpers throughout the world. Muslim nation is a generous nation. It is not a nation of ascetics. It is encouraged by Islam itself to possess all the good things of this world with those of the other. Unfortunately Europe has got a mechanical superiority over it for the time being because the Muslim nation neglected science and industry, although the Holy Qur-án had informed over thirteen centuries ago that not only air and water and other elements were made subservient to it, even but all that was between Heaven and Earth, including the Sun and the Moon. So now throughout the Islamdom, Japan alone will be a nation advanced in industry, mechanism and invention, and the whole Muslim world will prefer to patronise the goods made in

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Muslim Japan bearing Islamic legends and names to all others of the same kind and value. Probably it will be possible to have the Khilafat also transferred to the present King of Japan when he becomes a Muslim through the kindness of the present Khalifa. Nor will Japan have to give up a single one of its ethical or moral virtues and qualities. Islam accepts the prophets and inspired Teachers and Reformers of every race and every country. God declares repeatedly in the Holy Qur-án that He sent Warners and Teachers to every nation, every people, and all those should be respected by Muslims *equally* with Muhammad himself, who was the final Teacher—the ever-living Teacher—the Teacher who has revived and purified the good points in the teachings of all the Teachers and Reformers who went before him—the Teacher who was put before Humanity the most *perfect ideal* to elevate human character and make our lives sublime at the same time as we are made good citizens of the world and a universal real brotherhood is brought into existence on this Earth. Islam declares that not one atom weight of good done by any man or woman will be wasted or will remain unrewarded and every soul is responsible for all it earns.

In fact the moral code of Islam is perfect and its chief beauty lies in the fact that all of it is practicable and is in harmony with Nature. So by accepting Islam Japan will not lower in the least its moral or spiritual standard, but will add a hundredfold to its political strength and its world-wide international position.

Japan through the ever-living Muhammad can indeed be the conqueror of the world at the same time that it can be the Saviour of Humanity. And so I invite Japan to Islam which is not only the best religion presenting a conception of God that is extremely beneficial to Humanity but which

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is also the best institution, when properly understood, for social or political life of man on this earth as was demonstrated by nation after nation when it followed Islam truly and sincerely.

THE MUSLIM SOCIETY OF GREAT BRITAIN

The Muslim Society of Great Britain is an organization representative of Muslim interests, irrespective of sect, in this country and abroad, propagating authentic knowledge of Islam. Since the infusion of new blood into the direction of the Society in October last year, really wonderful progress has been made. It has been hard uphill work for the Executive, but now the foundations are well and truly laid. A great expansion of activities is in hand. The membership has more than doubled in recent weeks. But this is not enough. We want every Muslim who can do so to join the Society. This is his duty ; for only by widespread support and co-operation from every member of the Muslim community can the Society accomplish its object to the full for the furtherance of Islam and for the benefit of all Muslims—both in Great Britain and overseas. Bulletins, of which this is the first, will be issued now at frequent intervals.

ISLAM'S OPPORTUNITY

Formal religion in England is rapidly dying. The Churches do not attract, they repel. Thousands are conscious of the intellectual dishonesty of clergy and priesthood. In the darkness the people grope ; for there is an immense curiosity manifested towards things religious. A new and different Christianity is being evolved—a Christianity having little in common with that of previous centuries. Is it not the duty of Muslims to light the way and to give a helping hand ? Let Muslims

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everywhere proclaim that Islam is the true Christianity. Let it be known everywhere that he who accepts the Qur-án has indeed taken hold of a firm handle.

Spiritualism, too, moves forward to Deism. Let it be emphasized that the revelations given to Moses and Jesus, and Muhammad (for had they not real access to Allah?) were infinitely greater than those which Spiritualists have received. The movement must be accelerated. From Deism Islam must result.

EID-UL-AZHA AND FRIDAY PRAYERS IN THE EAST END OF LONDON

The festival of Eid-ul-Azha was celebrated for the first time in England under the auspices of the Society. We take this opportunity to thank the Trustees of the Woking Mosque Trust for their officially recognising the Society, thus enabling it to take greater part in the activities of Muslims.

The Eid was a very successful function. More than 250 friends—Muslims and non-Muslims—participated. We are sure it must have gone a long way to impress upon the minds of non-Muslims the far-reaching effects of the teachings of Islam which alone has materialized the ideal of the brotherhood of man which still remains a dream in all other religions. We thank heartily all our friends who helped us financially in making it a success.

It has long been felt that the holding of Friday Prayers at some centre in the West End of London does not meet with the needs of our brethren living in its East End. Our friends will be glad to know that this long-felt need has been fulfilled with the co-operation of Mr. Sanallah and Mr. Babonau. We have succeeded in organising Friday Prayers at 189, High Street, Poplar, E. 14, at the house of Mr. Ghulam Nabi. The whole of the London Muslim community is deeply indebted to him for placing this accommodation at our disposal on Fridays.

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Steps are being taken to acquire a permanent place for Prayers and religious instruction of Muslim children in the East End of London. Col. Nawab Sir Umar Hayat Khan has kindly promised co-operation in this most urgent need.

Mr. Walter Williams, our new brother in Islam, who is an architect, has drawn up plans for the building of a suitable house in East End at a very moderate cost. It is hoped that a committee will be organised to push the scheme.

FRIDAY PRAYERS AND LECTURES

During the last two months Mr. Sanaullah has been conducting the Friday Prayers, whereas the Imam of the Mosque, Woking, has been devoting his time to the Prayers in the East End of London. Mr. I. I. Kazi, Bar-at-Law, Fellow of the Philosophical Society of England, has been delivering lectures after the prayers. We wish we could find some more suitable place in the heart of London for evening lectures, where his learned discourses on Islam and study of comparative religion could be made available to a larger and wider public.

A *conversazione* takes place every Thursday at 45, Bassett Road, London, W. 10, at 8 p.m. where Islam and other current topics affecting the welfare of Islam are discussed.

LADY EVELYN COBBOLD

We offer our congratulations to Lady Evelyn Cobbold on her meritorious task of having performed the Hajj—a duty incumbent on every Muslim and Muslima. Time is not far off when more men and women from these countries will travel to Mecca to experience visually the miracle which this institution of Islam has wrought in the world—creation of a veritable league of nations. Hajj is the only great token of the fact that all mankind is one people.

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THE EXECUTIVE OF THE SOCIETY

In order to strengthen the executive Mr. I. I. Kazi was co-opted as its member. Mr. Kazi is a valuable acquisition to Muslims in England. His erudite lectures are very much appreciated by Muslims and non-Muslims. The Secretaries will feel grateful if any philanthropic friend living in the centre of London could place a spacious room once a week at the disposal of such friends as would like to attend lectures organised under its auspices.

Lack of central accommodation is hampering our activities. Friends who have got rooms they can conveniently place at our disposal may please communicate with the Secretaries.

OUR MUSLIM CHILDREN

Children born in Muslim families are a pressing problem, more often than not, they grow up as Christians or at best unfamiliar with their religious traditions. Owing to lack of co-operation of parents, we have not been able to carry out our programme in this important direction. However, our sincere thanks are due to Mr. Sanaullah and Mr. Babonau at whose house a few months ago a start was made. It is to the untiring zeal of these two gentlemen that we have been able to teach five children to read the Prayer in Arabic.

PRESS CUTTINGS

Much work can be done if our friends could send to us any newspaper cutting relative to Islam and Muslims which they think should be commented upon, criticised or replied to. We will welcome press cuttings from abroad.

Parents living in the neighbourhood of 23, Friern Road, S. E. 24, where these classes are held every Sunday at 5 p.m., should avail themselves of this service.

THE MUSLIM SOCIETY OF GREAT BRITAIN

Parents are requested to communicate on this matter with the Secretaries who would do their best to organise a centre for the welfare of their children for religious instruction. Any suggestions you may like to make will receive close attention of the Executive.

ISLAMIC REVIEW AND ISLAMIC LITERATURE

Members can get the *Islamic Review* at half its annual subscription which is s.7/-. You can do great service to Islam not only by reading it yourself, but also by asking non-Muslims to read it. Mr. Lovegrove, our Vice-Chairman, tells us how he leaves his copy of the *Islamic Review* on his table to invariably find it "gone." You need not be obtrusive. Much work can be done by literature. The literature produced by the Woking Muslim Mission deserves the attention of every Muslim. The Qur-án says "Convey to others what has been revealed to you."

THE WOKING MOSQUE

In the death of the late Khwaja Kamal-ud-Din not only the Woking Mosque, which owes its fame mainly to his activities and self-sacrifices, but also the whole of the Muslim world lost a great gallant fighter for Islam. We regret his loss more at a time when we feel that we wanted his advice and guidance most. But Allah's ways are mysterious, and we have to bow our heads to His will.

So that there may be closer co-operation between the Society and the Woking Mosque, the Executive elected the Imam of the Mosque as its *ex-officio* joint secretary. This we are sure will be very welcomed by all who are interested in the progress of Islam in this country. By this step we have succeeded in getting the help and service not only of the Woking Mosque, but also of the Woking Mosque Trust Fund whose Trustees are: the Rt. Hon. Lord Headley, Nawab Sir Umar Hayat Khan and Dr. S. S. Muhammedi. We are anxious to secure the co-operation of parallel organisations working in the interests of Islam.

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AFFILIATION

The Society is gradually strengthening its position and increasing its influence and prestige by affiliating with other Muslim organisations all over the world. Muslim Societies in Canal Zone, U. S. A., Germany and Egypt have been approached on the subject. Good results are expected from this line of action. Friends travelling to these countries should communicate with us for information.

NEGRO PROBLEM AND ISLAM

The victimisation of Negroes in America is still going on. The trial of the nine Scottsboro boys who were arrested on a charge of assaulting two white girls who themselves denied it is a fresh case in point. At the first trial a crazy mob of ten thousand clamoured for a real lynching on the spot. The case has lasted two years. Such racial prejudices could not exist in an Islamic country. We mention this fact not with the idea of arousing racial hatred—such an idea is far from us—but with the idea of emphasising the importance of dissemination of Islamic teachings in America and other countries. Islam alone can break the barriers of hatred.

ABDUL MAJID,

AHMED BENNETT,

The Mosque, Woking.

SECRETARIES.

INTRODUCTION OF ISLAM IN PANAMA

The Divine Message of *Lā ilāha illā 'Ulāh Muḥammad u'r-Rasūlu 'Ulāh* that came to the illiterate recluse in the Cave of Hira through the medium of the Archangel Gabriel, has at last dawned on the minds of many in the city of Panama. It was through the commendable efforts of

INTRODUCTION OF ISLAM IN PANAMA

Jackson and D. W. Ross that Islam appeared in its true colour to a few, numbering about twelve, who being convinced of Islam as the natural religion of man, accepted it as their faith. But, unfortunately, owing to the absence of a guiding hand, no further progress was made. Some of these friends in their zeal for the furtherance of the Cause of Islam for four years, had the good luck of becoming acquainted with Brother Ali Ahmad, who is the Imam of the Islamic Society of Colon. These brothers were greatly heartened at the encouragement they received from him, who soon saw the desirability of convening monthly meetings. Accordingly, meetings were held every month, when friends were invited to attend by Brother Ali, who explained to the visitors the significance of Islam and its contributions to moral and spiritual enlightenment of mankind. Thus, Islam found its way into the hearts of many who have now become its advocates. They are beginning to appreciate the value of its teachings.

In the month of April, 1932, a meeting was held at the residence of Brother Jalal-ud-din Aird, calling the attention and co-operation of the East Indian Muslims, resident in Panama, for the purpose of the Blessed Cause. The East Indian Muslims responded to the call in a manner that commends them greatly as the servants of Islam, and, due to their sincere zeal, the Islamic missionary work is making steady headway.

In a special meeting held on May 8th last, it was decided to begin the operation of the Islamic Mission in the city of Panama definitely, for which purpose a hall was rented. The activities since then have shown great promise for the future, and the result that these activities have brought about, through the Grace of Allah, is neither unsatisfactory nor discouraging. The converts exceed forty in number. The crescent conveying to us the message of joy and enthusiasm was seen on the 25th of

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January last, in the Western Horizon. The 'Id prayer, was performed in the Mission Hall on the 26th January last, at 9-30 a.m. This day may be termed as the turning-point in the history of the Republic, as having seen for the first time the establishment of a universal brotherhood. The address on the occasion, following the Prayer, was given by Brother Fazlul Karim (First Vice-President) explaining the significance of Ramadan as a great instrument for the moulding of our character.

The Islamic Society in Panama has the advantage of being under the guidance of a Board of Directors. For the sound working of the Mission, it has been decided to hold public meetings twice a week ; while the remaining days of the week are allotted to an instruction class.

We wish to place on record our appreciation of the noble efforts and zeal of Brother Ali Ahmad, who saw to the sound establishment of this Islamic Society, that aims at the introduction of the true religion of Jesus, lastly preached by the Holy Prophet of Arabia. Let Him do His share, while we do ours.—*Amen.*

ABDULLA MORRIS,

PRESIDENT,

The Islamic Society, Panama City.

A QASIDA

BY THE LATE PROFESSOR HAROUN MUSTAFA LEÓN,
M.A., LITT.D., LL.D.

Some poets sing of Love, and some e'er sing of wine,
Such paltry themes as these I do not take for mine ;
Mine is a higher theme, 'tis of a nobler plan,
I sing of Allah's masterpiece, I speak of man.

When Allah Man created, He plac'd him higher far,
Than *hywan*,¹ Djin and angels, e'er than the highest Star,
God's Prophet (Peace be on him !) was heard, one day, to say,
From a bright gem came angels, but man was made of clay.

Of pure fire the Djin were made, no smoke therein had past.
Man is, of all, the highest, when pure be e'er his heart.
Praise be to Allah, Mighty ! The only God is He !
Five times a day give praises to Him, on bended knee.

And to Him render praises, there, while your knees are bent,
That, to the world, Muhammad *Rasul-Allah*² was sent,
Sing praises to the Prophet, the last and greatest he,
For after him, no prophet this world shall ever see.

And, thro' your life, be thankful, for mercies to you given,
Allah loves the Faithful, who'er for good have striven :
Speak highly of the learned, praise ye the wise and good !
That is indeed a duty, keep which all Muslims should.

Sing ye in dulcet verses, praises of all that's pure,
Of women who are virtuous, of men who toil endure,
Of those, fighting for Islam, who were in battle slain ;
Of those who spite temptations, *al-Jannat*³ do attain.

Of those, with hearts grief-stricken, who to the end endure,
Of those laid low with sickness, Allah alone can cure ;
Pray Allah give them comfort, and then your voice loud raise,
With all the strength within you, His mercy thus to praise.

And if foul *Shaitan*⁴ tempt you, Repeat Great Allah's Name,
And bless Him for His kindness, and power to say, the same !

1 Animal. 2 Muhammad, the Prophet of God. 3 Paradise. 4 Satan.

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CORRESPONDENCE

KHAWAJA KAMAL-UD-DIN,

CLONTARF, DUBLIN.

DEAR SIR,

Some time ago I happened to come across a copy of your book "Islam and Civilization" while working in the library here. The broadminded outlook of Islam as represented in your book impressed me greatly. It seems to be the only religion which makes any attempt to keep in line with modern thought and culture. There is, I think, a great need for a creed or religion in the present day which would prove acceptable to the people who have grown out of the superstitious beliefs which have been forced on so many of us for generations in the name of Christianity.

I have a creed of my own—I do not believe in life after death in the form of a soul. I think that the good or the evil we do in this life lives after us—that is our heaven or hell. We have been born to do our best to improve this civilization of ours and to leave some good after us to help on the future generations to human perfection. I cannot imagine a God who could influence our lives or who could grant us any material benefits through prayer. If you really want a thing badly enough and it is a worthy object you strive for, I think you will gain your aim through the strength of your own will to get what you want. That, I believe, is what is meant by prayer; it explains to me the meaning of the various prophets' promises that prayers will be answered. In your book I do not think you mentioned very much about these two points.

I believe in birth control and I am sure if any of the prophets were living in our western cities to-day they would agree with me. Circumstances alter cases, and although "Be fruitful and multiply" is an admirable maxim in the wide open spaces, in a place where life can be easily sustained, or rather, where you can find work and the means to live. I do not think it is a good law in our crowded slum land.

If you lived here in Ireland you would see the awful misery brought about by the Church's enforcement of this law. Twelve children and their parents living in one room—existing mainly on the potato skins thrown out by their more fortunate neighbours next door. To bring a child into the world and face him with a childhood like that is surely more inhuman than to prevent his birth. You say that consciousness is the soul. Is it murder to kill a thing with no soul since it is not even conscious at that early stage? At least I cannot imagine a sperma microbe being conscious. I would like to read a little more about Islam and its aims and beliefs—can you recommend any books or pamphlets which would help me?

I would like to read the Qur-án, but I doubt if I would get it in English, and if I did I probably would not understand it.

If you can recommend any books and tell me where I could get them, I would be very obliged. I wonder if there are any of

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your co-religionists over here whom I could meet and discuss a few points with.

I hope my letter will not trespass on your valuable time, but your book impressed me so favourably that I had to write you and tell you of my appreciation.

Trusting that I shall hear from you some time in the future.

I remain,
Yours sincerely,
T. H. McC. BARKLIE.

THE IMAM,

THE MOSQUE, WOKING.

CLONTARF, DUBLIN.

DEAR SIR,

I was pleased and interested to get your reply to the letter which I had sent to Khwaja Kamal-ud-Din a short time ago.

The copy of "Islam and Civilization" which you so kindly included has proved of great interest to several of my friends. It has already become one of my prized possessions as no one could possibly read it without being interested or impressed by its contents.

"Islam and the Muslim Prayer" interested me very much. I was surprised to learn that you require your followers to pray five times a day. I can understand that the recital of one or two short prayers as often as this is not asking too much of a devout believer. Surely, however, if one were to repeat the stipulated number of Rakats each time, the saying of prayer would become mechanical in many people. Western civilization as far as I see, does not leave very much time for prayers as long as these during the ordinary business man's day. After all, to remember one's God at the start of the day—to give Him a moment's thought at midday and a little more time in the evening is surely sufficient.

I know that speaking for myself I should find it hard if I were addicted to prayer to pray with sincerity more than three times a day.

As you said in your letter my beliefs are very vague. Far from being real beliefs I am afraid they are almost only disbeliefs in what I have been taught so far. Life after death and heaven and hell are my main difficulties. Islam seems to have much the same ideas as Christianity on that subject.

I intend to send for "The Sources of Christianity," a copy of the Holy Qur-án and some other books in about a week's time. At present I am reading a few religious books which may help me to understand things a bit better.

Thanking you for the interest you took in my letter and the literature you so kindly sent me.

I remain,
Yours faithfully,
T. H. McC. BARKLIE.

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THE IMAM,
THE MOSQUE, WOKING.

CLONTARF, DUBLIN.

DEAR SIR,

I feel that I must begin this letter with an apology for trespassing on your valuable time. The copy of the Holy Qur-án and the other Islamic literature which I have received during the past few weeks has impressed me tremendously.

I find in Islam everything that I wanted from Christianity but failed to find there. The beliefs which I had before I encountered Islam were very vague—mainly, I suppose, because I had not really considered them sufficiently. You have offered me a religion which seems to me to be perfect in all its various aspects.

Despite the fact that I can find no flaw in your creed or code, I naturally hesitate to declare myself a Muslim as yet. For one thing, a belief which is easily taken on, like a garment, is just as easily shed or forgotten. It would be very easy for me to tell myself that I am a Muslim in spirit. If I were not prepared however to declare my faith publicly, I do not think it would mean a lot to me.

Before I take such a step I feel it not only a duty to myself but to Islam, to know my faith so well that I can defend it against the cleverest of critics.

As regards my actual beliefs, I find that I do believe in God as explained by Khwaja Kamal-ud-Din, that there is only One God appears quite natural to me, Angels I can accept allegorically; and all the other fundamental beliefs of Islam I can accept. Life after death and heaven and hell which have always been my stumbling blocks are still a source of difficulty to me. Perhaps when I have read a bit more I will understand them better. I wish I could get over to Woking and have a talk with you or some of your fellow workers about your religion. Khwaja Kamal-ud-Din is right when he says that religion is getting out of fashion amongst the so-called cultivated people of the West.

I find it very difficult to get any of my friends to start a discussion having any bearing on religion, and even if I get any of them interested he is so prejudiced against Islam as a rule that discussion seems futile.

They invariably point to the Armenian Atrocities, the corruption of Turkey, the religious wars and the conquests made in the name of Islam. Sometimes I find it difficult to answer their criticisms, but as a rule I can reply to most of them.

I think it is a pity that you do not send some lecturers to the principal towns to explain Islam to those interested. I know that Islam is not a missionary religion in the sense that you do not try to force your religion on others. There must be many people, however, who come in contact with it only through books, like myself.

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A chance to discuss their views and have their criticisms answered would be a boon to these people.

I had better finish this letter before I trespass further on your time. I am not usually a long correspondent, but this is a subject I rarely have the chance to discuss at any rate with any one interested.

Perhaps when you hear from me again, I will be a "brother in Islam" to you.

I remain,
Yours faithfully,
T. H. MCC. BARKLIE.

THE IMAM,
THE MOSQUE, WOKING.

SOUTHSEA, HANTS.

DEAR SIR,

Having seen a copy of the *Islamic Review* in the City Library with your address in, I wish you would be so kind as to send me a specimen page of the English Edition of the Qur-án.

I am on leave from Allahabad and in all probability will return there at the expiration of my leave if not there to some other place in India.

During my stay in India I have come in daily contact with Mohamedans and have found them exceptionally faithful both from a religious and a wordly point of view and in consequence have weighed up both Christianity and Islam—the latter being to my mind more likely to solve the world's difficulties and more satisfying to the spiritual needs of mankind than the former.

Whilst I am in England on leave and before returning to India I would like to embrace Islamism. Can you assist me please in preparing and offering myself?

Thanking you in anticipation of your very kind assistance.

I remain,
Yours very sincerely,
G. H. F.

THE IMAM,
THE MOSQUE, WOKING.

RYE SUSSEX.

DEAR BROTHER-IN-ISLAM,

Peace be on you!

I was very pleased indeed to receive your letter although sorry to hear that my choice of name was not made correctly. May I ask you to assist me in this matter?

The friend I referred to, and whose name I would have liked, was none other than your esteemed self. I have no other friends in Islam, for my country is still, unfortunately, nominally, Christian.

ISLAMIC REVIEW

It grieves me very deeply when I consider that I have, at present given no financial support to the Faith which I love and for which I suffer innumerable insults, even from my relatives. I am *one* Muslim among seven hundred orthodox Christians.

What a privilege is mine, to be able to live for Allah (to Him be all glory) alone!

My dear Brother, I am now going to ask a favour of you. Perhaps some kind Muslim reader of the *Review* could send me an old copy of the Holy Qur-án. I would be overwhelmed with gratitude. I detest begging, but as you realize my position, I appeal to you, before any one else, I have little money and work hard for what little I get. Allah is very good to me, and I thank Him five times every day for His goodness.

Hoping to hear from you soon,

I am,

Yours sincerely,

C. J. T.

MANSFIELD, OHIO,

U. S. AMERICA.

THE EDITOR,

The Islamic Review,

WOKING.

DEAR BROTHER,

I am enclosing herewith six dollars (6.00) for which I wish you would renew my subscription to the *Islamic Review* for one more year.

I also wish one year's subscription of the above esteemed magazine to be mailed to the Mansfield Public Library, Mansfield, Ohio, U. S. A. I feel that this magazine is a most excellent magazine and is doing wonderful work to our cause, and feel that it should be circulated among as many people as possible, and therefore I am having it sent to the Mansfield Public Library, so that every one in this vicinity shall have an opportunity to read the same.

I am waiting with great anxiety for "The Introduction to Holy Qur-án," by the late Hazrat Khwaja Kamal-ud-Din to be completed, and upon its completion I would appreciate it very much if you would send me about ten copies of the book, at my expense, so that I can distribute the same in this country.

Thanking you in advance for the courtesy asked.

I am,

Very sincerely yours,

MUHARREM NADJI.

WHAT IS ISLAM ?

WHAT IS ISLAM ?

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

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

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

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

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

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

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

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

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

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

ISLAMIC REVIEW

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

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

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

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

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

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

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

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

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

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

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