

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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THE FIRST ISLAMIC MISSION IN THE U.K. ESTABLISHED 1913 C.E. AS THE WOKING MUSLIM MISSION

*Ahmadiyya Anjuman Isha'at Islam Lahore (U.K.)*

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### August 2002 C.E. Meeting

*Assalamu alaikum*

**Venue:** Dar-us-Salaam

**Date:** Sunday, 4<sup>th</sup> August 2002

**Time:** 3 pm

**Topic:** Peace in a multi-faith society

by

Prof M. H. Hami

### Regular Activities

**Radio programme:** Every Friday at 2 pm on Panjab Radio (Astra Digital Satellite ch. 880).

**Dars-i Quran:** Every Friday at 2:30 pm.

**Meeting of the Executive:** First Sunday of every month at 2 pm.

**Meeting of the Jamaat:** First Sunday of every month at 3 pm.

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## Dr. Gottlieb Wilhelm Leitner

(1840–1899)

(Builder of the Shah Jehan Mosque, and founder of the Oriental Institute, at Woking, Surrey, England)

*compiled by  
Nasir Ahmad,  
former editor The Light*

### Early life and education

Dr. Gottlieb Wilhelm Leitner was born in Budapest, Hungary, on 14 October 1840. As a child he showed an extraordinary ability in languages. At the age of eight he went to Constantinople to learn Arabic and

Turkish, and by the age of ten he was fluent in Turkish, Arabic and most European languages. At fifteen, he was appointed Interpreter (First Class) to the British Commissariat in the Crimea, with the rank of colonel. When the Crimean War ended, he wanted to become a priest and went to London to study at King's College.

It is also reported that during his tour of Muslim countries he adopted a Muslim name of Abdur Rasheed Sayyah. Sayyah in Arabic means a traveller.

As a linguist, he is said to have had acquaintance with some fifty languages many of which he spoke fluently. At nineteen, he became lecturer in Arabic, Turkish and Modern Greek, and at twenty-three was appointed Professor in Arabic and Muslim Law at King's College, London.

Three years later, sometime in 1864, he was asked to become Principal of Government College at Lahore (now Pakistan), and soon succeeded in raising its status to the University of

the Punjab. He founded many schools, literary associations, public libraries and academic journals, while at the same time dedicating himself to the study of the cultures of the Indian subcontinent. During this period he wrote a scholarly and comprehensive book in Urdu, *History of Islam*, in two volumes, with the help of an Urdu Muslim scholar, *Maulvi* Karim-ud-Din, who was at that time District Inspector of Schools, Amritsar, Punjab. These two volumes were later published in 1871 and 1876.

### Return to Europe

He returned to Europe in the late 1870s to pursue studies at Heidelberg University (Germany), and he also undertook work for the Austrian, Prussian and British Governments. His ambition now was to found in Europe a centre for the study of Oriental languages, culture and history. On his return to England in 1881, he sought a suitable site for his proposed institution, and in 1883 came upon the vacant Royal

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Dramatic College in Woking, a building admirably suited for the purpose.

The site on the south side of the railway line at Maybury was used by the two most unusual institutions in Woking. The first was the Royal Dramatic College, an ambitious but untimely and unsuccessful attempt to establish what might have become a permanent centre for the dramatic arts. The other was the Oriental Institute, founded and financed by Dr G. W. Leitner.

### The Royal Dramatic College

The Royal Dramatic College had its origins in a meeting held at the Princes Theatre, Oxford Street, on 21 July 1858. Among those present were Charles Dickens and William Makepeace Thackeray. The outcome of the meeting was the formation of a trust, which received an important boost in the autumn of 1858 when Prince Albert conferred his patronage upon the plan.

A Royal Charter incorporating the Royal Dramatic College was granted on 8 June 1858, and the trustees then looked for a suitable site. Early in 1860 the trustees purchased ten acres of Maybury Common for seven hundred and fifty pounds from the Necropolis Company. The site was adjacent to Maybury Arch, and alongside the railway line. On 1 June 1860, a special train brought the Prince Consort from London to a temporary platform which had been erected beside the site at Maybury. The Prince was welcomed by the prospective Master of the College, Mr. Wembster, who was one of the trustees. At a short ceremony, the foundation-stone of the new building was laid. The Prince expressed his best wishes, and those of the Queen, for the project. The College was officially opened by the Prince of Wales (later Edward VII) on June 5th, 1863.

Mr. Thomas P. Cooke, a wealthy actor, invested his money to support the College. His generosity was the principal means of support for the College, but was supplemented by a

wide variety of fund-raising activities. Mr. Cooke died in 1867, and in his will bequeathed a large sum to the College.

The Royal Dramatic College was designed by T. R. Smith in a curious mid-Victorian interpretation of the 'Tudor' style and was constructed of red brick, the standard local material. It had a large central hall, surmounted at the western end by a tower with a small spire, and along the front was a pillared arcade or cloister. There were two wings, one on either side of the main hall and entrance. Each had five self-contained 'houses'.

In March 1870 it was said locally that the College was "in need of funds", and in the following years the financial position became increasingly precarious. Building costs had been higher than anticipated, and the cost of running such a substantial building with extensive grounds was too great. Public and private interest was waning, and Thomas Cooke, its greatest benefactor, was no longer there to provide more money. On 12 November, the governors and trustees reluctantly decided that it must be closed immediately. The Charity Commissioners were instructed to sell the land and moveable assets, but it was not until the end of June 1880 that this was completed. Messrs. Farebrother, Lye & Palmer of London put the property up for auction, but the reserve price of five thousand pounds was not reached. It was then sold by private contract to Alfred Chabot, a land and property speculator. It was finally purchased by Dr G. W. Leitner for his proposed Oriental Institute in the spring of 1884.

### The Oriental Institute

Dr. Leitner immediately set about converting it into the Oriental Institute, decorating the interior with priceless objects which he had collected during his travels in Asia. Part of the building was made into an Oriental Museum, said to contain probably the most interesting collection in the possession of any

private individual in this country. The Institute trained Asians living in Europe for the learned professions, undertook studies of linguistics and culture, and taught languages to Europeans who wished to travel to the East.

It was an ambitious and fascinating project. It remained comparatively obscure locally, and the people of Woking seemed to be unaware of the precise nature of the Institute. Once Dr. Leitner said, "There is no place in the world where the Institute and its publications are less known than in Surrey." He hoped that the Oriental Institute would in time be granted full university status, and by the late 1890's, it was already awarding degrees as it was affiliated with the University of the Punjab in Lahore, with which he had very close ties. He intended that it should be the acknowledged centre for this field of study — a role which was later acquired by the London University's School of Oriental and African Studies, which was established in about the year 1916.

In a letter to The Times describing his visit to the Oriental Institute, G. R. Badenoch gave an account of the vast amount of material that had been collected. He wrote:

*"Dr. Leitner has so arranged every department that you can trace at once the influence of Greek art on the art of India. He has done this by bringing within a 'chair's length' the sculpture, the literature and the coins of the period .... There is another species of exhibit which struck me ... a large collection of Punjab fabrics .... I was also struck by the large collection of Indian manuscripts and books, some of them proving that India possessed the art of printing long before its invention in Europe .... I considered that India is greatly indebted to Dr. Leitner. There is a beautiful home where the highest in that country can go and live, and study all the great scientific appliances which England can produce, without coming into any sort of contamination, as they may consider, with European manners and customs. He can, moreover,*

*study the history of his own country from specimens of art, coin, manuscripts and books, the like of which I have never seen. I believe also that he can be examined and become a graduate of the Punjab University....”* (27 August, 1884).

He started six journals in Sanskrit, Arabic, English and Urdu. The following critical journals in Sanskrit, Arabic and English published by the Oriental University Institute became widely read:-

1:- *Sanskrit Quarterly Review*.

2:- *Al-Haqa'iq: an Arabic Quarterly Review*. Its chief editor was Dr. G. W. Leitner but it was mainly edited by Syed Ali Bilgrami and Muhammad Abdul Jabbar Khan. It was printed and published in Hyderabad Deccan, India.

3:- *The Imperial and Asiatic Quarterly Review*. It was edited by Dr. G. W. Leitner himself and was published from England.

Reprints of some of the scholarly contributions of the Asiatic Quarterly Review were published for wider circulation. Titles of some of these reprints were: (1) *Mohammedanism* by Dr G. W. Leitner; (2) *The Non-Christian View of Missionary Failures*; (3) *Child Marriage and Enforced Widowhood in India*; (4) *The Truth about the Persecution of the Jews in Russia*; (5) *Misconceptions about the Islamic Concepts of Jihad*.

He wrote numerous articles and books on education, religion and social life of people living in India. But his unique research is his book *Dardistan* which deals with social life, religious beliefs and dialects of various tribes and ruling families of Kashmir, Afghanistan, Ladakh, Badakhshan, Gilgit etc.

### **Place of worship for all faiths**

To cater for the spiritual needs of students of all major faiths and to provide for any who lived within reach, Dr. Leitner intended to build a synagogue, a church, a temple and a

mosque. For this purpose, he earmarked pieces of land for each one of them. But first he was able to start building the mosque, most probably because the cost of the land was provided by His Highness, the Nizam of the state of Hyderabad, and a substantial amount for the construction of the mosque was defrayed by Her Highness, Begum Shah Jehan, ruler of Bhopal State, and donations given by Indian Muslims. A spacious residential house adjacent to the mosque was also built with the munificent donation made by Sir Salar Jang, then Prime Minister of Hyderabad State. This house was later called Sir Salar Jang House.

This became possible because of his close relations with the chiefs and royalties of various Muslim states while he was in a high position as Registrar of the prestigious educational centre of Punjab for twenty long years, that is, the University of Punjab. Her Highness, the Begum of Bhopal, was a close friend and patron of Dr. Leitner and his university in Lahore. When the control of the mosque was taken over by Khwaja Kamal-ud-Din in 1912, the first Muslim missionary to the West and Founder of the Woking Muslim Mission & Literary Trust, it was officially called the Shah Jehan Mosque to honour its main donor.

From old records it has been found that the foundations were also laid for a Hindu temple but, unfortunately, due to the untimely death of Dr. Leitner in March 1899, the plots earmarked for the Hindu temple and the synagogue were sold by his heirs to James Walker & Co. The church was built on the proposed land with the efforts of, and through donations collected by Mr. William Hamilton. It was completed on 29 November 1895. It is presently called St. Paul's Church and stands at the Oriental Road.

### **The Shah Jehan Mosque**

The building of the Mosque is in Bath and Bargate stone and was designed from drawings in the Art Arabe, a rare work lent by the India

Office, and from details of other Oriental mosques; the style could be said to be Indo-Saracenic. In a building journal of that date, it is described as “a dignified building comparing favourably with other mock Oriental buildings of the same period ... as pretty as the Brighton Pavilion”. Contemporaries were intrigued and surprised by this curious addition to the landscape of Woking. The obituary of Dr. Leitner referred to it as “the beautiful Mosque which is such a conspicuous object near the railway.”

The parapets of the walls are relieved by minarets and the onion dome, once blue and gold, is surmounted by a gilt crescent. The mosque rises from a courtyard in the front of which was a fine mosaic pavement leading to the reservoir (which is somewhat similar to a fountain of Mogul style) where the faithful were supposed to perform ablution. The courtyard and some of the decorations were the cause of a dispute between the architect, W. I. Chambers, and his client, sufficiently acrimonious to cause the firm of architects to comment: “We wish the Mosque at Woking had been built at Jericho or some place distant enough never to have troubled us.” Many of the furnishings of the Mosque were provided by Dr. Leitner. It was opened to the public in October or November, 1889. It is the oldest mosque in the British Isles, and probably in Western Europe, and is thus of considerable historic interest.

Within a few years it had naturally become a centre for British Muslims, and was the venue for religious and social festivals, which attracted visitors from a wide area. Among the worshippers in the 1890's were “Her Majesty's Indian attendants at Windsor”. The Shah of Iran, during his stay in England, occasionally came to the Mosque for prayers. The earliest photograph on record is of an Eid al-Fitr congregation held in 1903. The congregation was led by the well-known scholar, Abdullah al-Mamoon Suhrawardy (Daily Dawn, Karachi, Pakistan, June 10-16, 1999). The Mosque was closed and

practically empty between 1899 and 1912 while the Institute was vacant.

In 1912 Khwaja Kamal-ud-Din of Lahore (now Pakistan), an eminent lawyer and Muslim scholar came to England. He took over control of the Mosque with the help of the Rt. Hon'ble Syed Ameer Ali, member of the Judicial Committee of the Indian Privy Council, Mirza Sir Abbas Ali Beg and Sir Thomas Arnold. He founded the Woking Muslim Mission & Literary Trust and the monthly Islamic Review. With the zealous efforts of the Khwaja and his scholarly lectures and books on Islam, the Mosque became an international centre for the preaching of Islam in the West.

### Death and funeral of Dr. Leitner

Sadly, the ambitions of Dr. Leitner were not fulfilled, for the Institute relied too heavily upon Dr. Leitner's personal enthusiasm and wealth, and it did not survive his early death.

In 1898, he fell ill, and in January 1899, on medical advice, he travelled to Bonn to bathe in a spa at Godesberg. He contracted pneumonia during a cold spell in February, and on 22 March 1899, he died in Bonn at the age of 58. His body was returned to England and was buried on 6 April, 1899 in the Cyprian Avenue of the Brookwood Cemetery.

The funeral of Dr. G. W. Leitner, a remarkable linguist, and the world's most famous orientalist, took place at Brookwood Cemetery on Thursday afternoon. The body had been embalmed, and since its arrival in England it lay at Brookwood awaiting the arrival from America of Dr. Leitner's only son, Mr. Henry Leitner. The mourners were conveyed to Brookwood in special carriages attached to the train, which left Waterloo at 2.45 p.m., and arrived at Woking at 3.39 p.m. and at Brookwood at 3.49 p.m. Over one hundred invitations to the funeral had been issued, but owing in many cases to illness and in others to absence from town, or other

engagements, only forty people could attend. Among those present from London were: Sir Henry Cunningham, Baron E. de Bunsen, Sir John Jardine, Sir Alfred Lyall, Colonel Garstin, Colonel J. Britten, Captain Selby Lowndes, Mirza Ghaffar Khan representing the Persian Minister, the Rev. H. Gollenez, the Rev. G. R. Badenoch, the Rev. C., Schlonberger, Dr. White, Dr. Th. H. Thorton, Mr. E. W. Brabrook, Mr H. Fooks, Mr. and Mrs. Douglas, Mrs. Salwey, Mr. Priestley (British Museum), Mr. A. Rogers, Mr. Tate, Mr. Adams Acton, Mr. J. P. Watson, Mr. Charles Sevin, Mr. H. R. Fox Bourne, Messrs. Billing (Guilford), Mr. Lewis, Mr. A. K. Connell, Mr. W. Cave Thomas, Dr. D. H. Small (Chairman of the Delhi and London Bank), Mr. E. Purdon Clarke (South Kensington Museum), Mr. Philip Newman (Secretary of the Society for the Encouragement of Fine Arts), and Mr. C. Lyne. Also present were representatives of the East India Association, King's College, London, the Anthropological Institute, the German Athenaeum, and of other institutions with which the late Dr. Leitner was connected. Dr. Leitner's personality was well known in Woking, and the following, amongst others, also attended the funeral to show their respect to the deceased: The Rev. A. W. E. Burnett, Mr. J. W. B. S. Lancaster (Director of the Necropolis Company), Dr. Phipps, Mr. Patrick White, Mr. D. Glover, Mrs. Smyth, Mr. H. W. Gloster, C.C., Mr. F. Weston, Mr. Prior, the staff of the Asiatic Quarterly Review and the staff of the Oriental Institute

The service was conducted according to the rites of the Church of England, the officiating clergyman being the Rev. H. Marriott, Curate of St. Paul's, Woking.

The coffin was a massive one, made of oak, and had silver-plated mountings. It bore no inscription. The grave, which was lined with evergreens, moss and white flowers, is situated at the foot of a Wellingtonia, a species of Australian

fir, of which Dr. Leitner was fond. There were some beautiful wreaths. Among those sending them were: Lady Reade, Sir F. Goldsmid, Mrs. Roth, Mr. and Mrs. A. Douglas, Mrs. T. P. Richter (sister-in-law), the son, Mr. Henry Leitner, Dr. and Mrs. Phipps (Woking), the German Athenaeum, Mr. Colebrook Codd (Chelsea), Miss Murray Prior, Mr. W. Digby C.J.E., Dr. Hewell (Indian Civil Service), Mr. and Mrs. A. Jordan (Piccadilly), Mr. and Mrs. Godfrey (Society for the Encouragement of Fine Arts), Anna Simmel and others. There was a large number of persons at the ceremony.

### Closure of the Oriental Institute

The death of its Director and Founder meant the end of the Oriental Institute, and it was closed in the summer of 1899. The treasure of artistic and historic objects and the library were sold. The contents were disposed of and soon the buildings stood vacant once more. Had it succeeded, the project might have had a profound effect upon the town. It is realistic to suppose that by 1914 there would have been an Oriental University at Woking, making the town a cultural centre of importance, and giving it an identity and status that it has tended to lack. But this remained hypothetical, and the Institute is now all but forgotten.

It has only two permanent memories: Maybury Heath Lane, which later was renamed Oriental Road in the 1890's and, beside the railway, near the site of the former Institute, the most exotic and delightful of all the buildings of Woking, the Mosque.

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## Integration

By  
Shahid Aziz

Mr Jack Straw, the Foreign Secretary, recently made a speech in which he advised Muslims to integrate into British society. Before we can discuss whether or not Muslims should or are able to integrate into the local culture or society, we need to know what is meant by integration. If integration means assimilation into the local culture by giving up our religious values then Muslims will reject all attempts at integration. It has to be said that when many people talk of integration the impression given to the Muslims is that they mean assimilation. **When a Muslim**

**speaks of integration what he means is that every one living in this country should live together in harmony, respect each other's traditions, religion and culture and help each other. He also means that there should be no discrimination on any basis at all in any sphere of life.**

Muslim and non-Muslim alike treat the issue of Muslims living as a minority as a new issue or a new problem. From the very beginning when the Holy Prophet Muhammad (peace be upon him) formed the community in Makkah, Muslims have had to deal with living as a minority. In Makkah Muslims lived amongst Christians and idolaters. Indeed in the same family there were people who belonged to different faiths; just as these days you may have members of one family belonging to different political parties. The Holy Quran addressed non-Muslims and said:

*"Say : O disbelievers, I serve not that which you serve, nor do you serve Him Whom I serve, nor shall I serve that which you serve, nor do you serve Him Whom I serve. For you is your religion and for me is my religion."* (109:1-6)

It must be remembered that these verses were revealed at Makkah when, not only were Muslims few in numbers, but also subjected to severe persecution. Thus a Muslim does not have to force any one to believe in Islam but at the same time a Muslim must also make it very clear that he will not give in to attempts to forsake his religion, whatever the cost.

When the Holy Prophet Muhammad (peace be upon him) migrated to Medina the guidance did not change. Medina was inhabited by Jews and idolaters and the Holy Prophet's first action was to enter into a treaty with the Jews, known as *Mithaq-i Medina*. It is worth looking at a summary of some clauses of this treaty. The second clause stated that the Jews shall have complete religious freedom and that there shall not be any interference in it. The third clause stated that the Jews and the Muslims shall have mutually

friendly relations with each other. The fourth clause states that each party shall help the other in war. The sixth clause stated that in case of attack on Medina both shall defend it jointly. The seventh clause stated that if one party enters into a peace or no war treaty with some one the other party shall automatically be considered to be a party to that treaty.

Integration in the sense of harmony depends on different people living in a community showing respect for each other religions, religious personalities and feelings. Islam inculcates this amongst Muslims in many different ways. First, it is made obligatory for a Muslim to believe in the religious scriptures of all religions. The Holy Quran says: *"This Book . . . is a guide to those who . . . Believe in that which was revealed before you"* (2:2-4) The reason for this is that all guidance has been sent by Allah. *"And certainly We sent messengers before you, of them are those We have mentioned to you and of them are those We have not mentioned to you."* (40:78) **Thus to be a Muslim a person must believe in and respect, not just the Holy Prophet Muhammad, but also all other prophets of Allah sent to all people in all ages. And in Allah's eyes these prophets are "honoured servants"**. Further we are told that *"those who believe in Allah and His messengers and make no distinction between any of them to them He will grant their reward"*. (4:152)

It may be said that these verses refer only to those whom Muslims regard as being true prophets, what is a Muslim to do with those who are not true prophets? Allah forbids a Muslim to even abuse false gods, let alone false claimants to prophethood. Says the Holy Quran: *"Follow that which is revealed to you from your Lord, there is no god but He; and turn away from from the polytheists. And if Allah had pleased, they would not have set up others with Him. We have not appointed you a keeper over them, and you are not placed in charge of them. And abuse not those whom they call upon besides Allah,*

lest, exceeding the limits, they abuse Allah through ignorance. Thus to every people We have made their deeds fair-seeming; then to their Lord is their return so He will inform them of what they did." (6:107-109)

That is not to say that a Muslim is to keep silent in all matters and not propagate his religion. Islam has set up proper guide lines for this purpose. On the one hand it says: "Allah loves not the public utterance of hurtful speech except by one who has been wronged." (4:148). In this verse Muslims are told that they must not initiate a debate or conversation which is going to hurt the other party. In another place we are told that if our opponents adopt an aggressive posture towards us and there is a danger of abuse and violence then the best course is to leave such company, certainly until such time that tempers have cooled. Muslims are also told how to preach and propagate Islam. The Holy Quran clearly states that propagation should be carried out with a "goodly preaching" and points to the Holy Prophet's own example reminding Muslims that if he had been harsh with people around him, then they would have deserted him. Indeed, it points out:

*"Those who believe and those who are Jews and the Sabians and the Christians and the Magians and the polytheists — surely Allah will decide between them on the day of Resurrection. Surely Allah is a Witness over all things."* (22:17)

In other words we need not worry about other people's faith and whether it is right or wrong. It will be decided by Allah. This was exactly His instruction to the Holy Prophet Muhammad by Allah. He was told his task was simply to deliver the message and not worry about whether people accepted it or not.

These are matters of belief. In matters of action the Muslim is to behave in the same way and when doing good he is to disregard all religious affiliations..

(to be continued)

## For the younger readers

### Introduction to Islam

By  
Dr Zahid Aziz

#### 1. What is the name of our religion?

The name of our religion is ISLAM. This word is pronounced as:

IS - as in the word *this* (not the sound of *z* like in the word *is*).

LAM - *la* as in the word *large*.

A follower of Islam is known as a MUSLIM, pronounced as:

MUS - *u* as in *pull*, and a soft *s*.

LIM.

#### 2. What do these words mean?

The word *Islam* means 'entering into peace' and also 'submission to God'. *Muslim*, therefore, means one who has made peace, with God as well as with man, through submission to God.

#### 3. Who gave these names to this religion?

These names are to be found in the Holy Quran, the sacred Book of the Muslims. For instance, God says:

"I have chosen for you (O mankind) Islam as a religion." (chapter 5, verse 3, or 5:3 for short.)

and "He (God) has named you as Muslims." (22:78)

#### 4. What is the basic teaching of Islam?

It is to make peace with God, which means to submit to and obey God completely. And also to make peace with man, which means to do good to people around us. This basic teaching is summed up in the Holy Quran as follows:

"Whoever submits himself completely to Allah, and does good to others, he shall have his reward from his Lord." (2:112)

(Note that the word "he" in such places in the Quran does not mean a man only, but any human being, male or female).

#### 5. How did Islam come into the world?

The religion of Islam in its present form came to us through the teachings of the Holy Prophet Muhammad, who lived and preached in Arabia some 1400 years ago (born 571 C.E., died 632 C.E.). However, the Holy Prophet taught that he was not bringing a completely new

religion into the world, because the basic principles of Islam had also been preached by all the great founders of the various religions before him. Islam, therefore, did not begin with the Holy Prophet Muhammad, but was also the religion of Abraham, Moses, Jesus, Krishna, Buddha, and every other prophet of God.

#### 6. Why is this religion not named after Muhammad, the Holy Prophet?

Because, properly speaking, the Holy Prophet Muhammad was not the Founder of Islam, but was himself a Muslim - a follower of Islam. Prophets before him too are called *Muslims* in the Holy Quran. Our religion was not named after the Holy Prophet Muhammad in order to stress that it teaches the same basic principles that were originally taught by all the prophets who appeared before him in various parts of the world.

#### 7. Are there any special reasons why our religion is called Islam?

Yes. Because it teaches that, just as the universe around us obeys the laws God has established for it, man too should submit to the guidance the Almighty has revealed through His Prophet. It teaches that *Islam* or 'submission to God' is a hall-mark of the physical world and of human nature. Every human child at birth is a 'Muslim' in the sense that he (or she) behaves according to true human nature.

#### 8. If previous prophets had also taught the same basic 'Islam', what was new about the teachings of the Holy Prophet Muhammad?

The original teachings given to the different nations of the world by the prophets who appeared in them, had gradually become lost, altered and obscured. God then sent the Holy Prophet Muhammad to:

re-establish those original principles, preach other truths which had not been preached before, but were necessary now because mankind had advanced,

to collect together the best of every religion into one faith.

So the Holy Prophet Muhammad appeared as the Last Prophet to give to the whole world one, perfect and ever-lasting, religion - Islam.

(to be continued)

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