

From *The Islamic Review*, May 1926

ISLAMIC MISSION TO SOUTH AFRICA —KHWAJA KAMAL-UD-DIN AND LORD HEADLEY AT CAPE TOWN

Rapturous Welcome by Co-Religionists.

“ Intense interest was manifested by the Muslim community in the arrival of Lord Headley (El-Farooq) on the R.M.S. *Balmoral Castle* yesterday, who has the distinction of being the only British peer to embrace the Muslim religion. From an early hour Muslims streamed to the docks in motor-cars, carts and walking, and accorded the nobleman a cordial welcome.

“ On leaving the mail-boat Lord Headley and his companion were immediately surrounded by an excited mass of Muslims. Flowers and garlands were showered on them and complimentary addresses made. A procession was then formed and the Muslims and their guests proceeded, via Adderley Street, Wale Street and Long Street, to the residence of Mr. J. M. H. Gool.”—*Cape Times*.

ISLAMIC REVIEW

Big Reception in City Hall, Cape Town.

“ There was a tremendous crowd,” so says the *Cape Times*, “ at the Reception given last night at the City Hall in honour of Lord Headley and Al-Haj Khwaja Kamal-ud-Din, who have come out to tour South Africa in the interests of Islam.”

Hadjie M. Khan occupied the chair. Others on the platform were the Joint Secretaries of the Islamic Mission Society, Esaa Allie and A. Imail, and the Treasurers, Gerula A. Khan and O. Jainudien. Essop Bhikka, representing Kanamia Muslim League; Hakim Khan (the Mizan Afghan Society), J. M. Saadien (Arabic Muslim Society), Abdul Majiid (*The Moslem Outlook*), Hadjie Hassan (S.A. Kockaney Anjuman Islam), F. Jassiem and M. de Vries (M. Women's Association of S.A.), A. Kader (Bengali Muslim Society), Abdurahman Ismail (Muslim Association of S.A.).

The above signed the following addresses to Lord Headley and the Khwaja, and were read by Imam Abdul Rahman:—

TO THE RT. HON. LORD HEADLEY (AL-HAJ, EL-FAROOQ).

May it please your Lordship, as a respected Brother in Islam, to accept this address as a token of esteem and goodwill from the Muslim community of South Africa.

We extend to your Lordship a hearty welcome on this your first visit to South Africa. We have learnt to recognize in you a Muslim imbued with the spirit of high ideals. As President of the British Muslim Society you have rendered, at great personal sacrifice, glowing service to Islam in the West. The whole Islamic world appreciates highly your valuable writings that so truly breathe the spirit of toleration. It is our earnest prayer that your life may prove an enduring testimony that Islam, contrary to Western opinion, is an elevating and ennobling force that seeks to manifest the potentiality of brotherhood founded on lasting and triumphant religious ideals. May you long be spared to serve the cause which we know you have at heart. We hope that your sojourn in this country will prove a pleasant one, and that you will carry away with you a firmer conviction of the unity that obtains in Islam.

We are your Lordship's Brethren in Islam.

ISLAMIC MISSION TO SOUTH AFRICA

TO AL-HAJ KHWAJA KAMAL-UD-DIN, B.A., LL.B.

DEAR SIR AND RESPECTED BROTHER IN ISLAM,

On behalf of the Muslim community in South Africa, we, the undersigned, desire to extend to you a hearty welcome on this your first visit to South Africa.

We are deeply conscious, as indeed is the whole Muslim world, of the untiring energy and zeal with which you have laboured in the cause of Islam, particularly as head of the Islamic Mission at Woking, England.

Your erudition and genial disposition, combined with a deep sense of modesty and sincerity of purpose, have contributed in no small measure to the spread of enlightenment concerning the fundamental truth of Islam in the West.

Your lucid writings have indeed borne fruit, and it is our earnest prayer that Allah may bless you abundantly as you continue your labours in the noble cause. Happy indeed are we to bear testimony to the fact that as a worthy son of Islam you have dedicated your life to the propagation of Islam in the West. May your ministrations continue, with Allah's blessing, to be productive of good. In conclusion we express the hope that your sojourn in this land may be a happy one and that you will return to Woking with renewed energy to labour for the noble cause you have at heart.

We are, your Brethren in Islam.

Responding, Lord Headley said :—

In accepting the hospitality of our brethren in South Africa, we are reminded of the fact that, though many thousands of miles lie between Woking and Cape Town, our hearts are united in Islam just as though we all lived in the same house. The true and grand feeling of brotherly love holds us Muslims together all over the world.

In no other religious system with which I am acquainted is this beautiful idea of Brotherhood so completely evident—though amongst the Quakers or Society of Friends there is much the same conception of duty towards our fellow-men.

Take the other great religions, such as the Hindu and the Christian : both are eaten up with sectarian internal strife. I believe there are over four hundred distinct sects amongst the Christians! Now, between these sects there is but little unanimity of feeling, and not much toleration or charity. Many of them dislike one another with all the fervour of fanatical rancour. Indeed, I have always advanced the theory that

ISLAMIC REVIEW

a Presbyterian dislikes a Romanist, and the Romanist dislikes him, more than either of them dislikes a Muslim.

The dogma of the Divinity of Christ is the only link which holds together these widely opposed Christians, who, if pressed, will stoutly declare that faith in the Divinity and the Atonement is sufficient for salvation without works, and that, therefore, the Christian will be saved, whilst the Muslim can have no hope.

When I openly embraced Islam some fourteen years ago (continued his Lordship), certain of my relatives found great fault with me for what appeared to them to be my apostasy in deserting the religion of my fathers, and they further assured me that salvation was impossible, because I refused to accept the atonement of Christ.

I replied that, though I might possibly deserve to be damned for my sins, it was extremely unlikely that God, to whom I had given thanks and prayed ever since earliest childhood, and in whom I have the most profound confidence, would send me to everlasting perdition for merely being honest to Him "to whom all hearts be open, all desires known, and from whom no secrets are hid."

What respect could be shown to a ruthless Deity who would create us, put us into this world for a few short years, and then punish us with everlasting torment for failing to understand or accept certain dogmatic teachings advanced by monks and priests some three hundred years after Christ's time? Could we love a Being capable of such monstrous injustice? Yet, according to the creed, that is the Catholic faith, which except a man believe he cannot be saved.

The elimination of the man-made dogmas of Christianity (he said), has brought me to Islam, for, after all, it is undeniable that the Muslim faith and Christianity are sister religions. Their ultimate goal "duty to God and duty to neighbour," is the same. Christianity has been tampered with and sacerdotal chicanery and juggling has added the dogmas Divinity of Christ, the Trinity, the Sacraments, the Atonement and the Immaculate Conception, as being "necessary to salvation."

The clergy of the Church of England tell me that I cannot be saved if I fail to accept these, and the Church of Rome affirms that there can be no salvation outside the Church. Thank God, Islam is the only religion free from sects in the true sense of the word. These matters will be dealt with by the Khwaja at much greater length.

"Al-Haj Khwaja Kamal-ud-Din was a real figure of romance. He had the figure of a prophet, the face of an archangel, the voice of a magician. Amidst a tremendous ovation he rose and, in a sweet, melodious voice, began to intone the formula of Faith.

"Walking slowly and majestically up and down the platform, he chanted in a resonant voice a few verses from the Qur-án.

"There was a caress in the melodious rise and fall, and the charm of his personality went out to all. . . . He spoke of Islam—the subordination of will to the One Will of Allah, and the revelation that had been made to Muhammad. At the mention of the Prophet there was a sigh, a gasp, a softly-uttered 'Ah'—and a burst of applause—loud and impulsive, and then again sudden silence.

"There was breadth and tolerance in the speaker's words: 'Religion has not been given to Muhammad alone—but to Ibrahim, Moses,

THE KHWAJA AND LORD HEADLEY

Jesus and all the Prophets.' . . . In keen and logical phrases he went on to prove, not that the Muslim faith was superior, but that others were inferior."—*Cape Argus*.

The *Cape Times* says :—

THOSE WITH NO AUTHORITY.

The Khwaja, who received a great ovation, said there were tens of thousands living on the European Continent who were practically, though not confessed, Muslims. The faith of Islam—the Fatherhood of God and the Brotherhood of Man—would, he said, win over the world. The Christian faith, in the beginning, was just as simple, but it had become adulterated with dogmas and creeds by those who had no authority to enforce their views on the world. He bowed down to the teachings of Jesus, but would not bow down to any of the man-made doctrines of to-day.

The Khwaja then dealt exhaustively with the theological aspect of the Christian and the Islamic religions, showing that the former had deteriorated, and that Muhammad came to correct the errors which had gathered round the teachings of Jesus.

The proceedings were most enthusiastic, and loud cheering followed the announcement made by Dr. Gool that the Khwaja would give a lecture on "Islam's Message to the World" at an early date.

THE ADVERSE CAPE PRESS ON THE KHWAJA AND LORD HEADLEY

THE Khwaja Kamal-ud-Din, accompanied by Lord Headley, delivered a series of lectures dealing with different aspects of the "Message of Islam to the World," during his short sojourn of one week in Cape Town, at a variety of places that were thronged with enthusiastic crowds. The first of the series, entitled "Godhood and Humanity," was delivered on February 28, 1926, at the City Hall, Cape Town, at three o'clock in the afternoon. We append a description of the proceedings from the *Cape Times* of March 1st :—

THE MESSAGE OF ISLAM.

The first of a series of addresses, entitled "The Message of Islam to the World," was given in the City Hall yesterday afternoon by Al-Haj the Khwaja Kamal-ud-Din, B.A., LL.B., who, with Lord Headley (El-Farooq), the British Muslim peer, is visiting this country for religious purposes.

There were a large number of Europeans, coloureds, natives, and Muslims present. The members of the Government of India deputa-

ISLAMIC REVIEW

tion supported the speakers on the platform, and others present were several American tourists off the *Orca*.

Dr. A. H. Gool presided.

Lord Headley, who was the first speaker, said that he was a Muslim by conviction. The grandeur, simplicity, absence of sacerdotalism and freedom from dogma would alone have been sufficient to draw him to the faith, he said; but there were, all through his life, even weightier considerations which had combined to make him a follower of the Holy Prophet Muhammad.

Al-Haj the Khwaja said that he had divided his subject, "The Message of Islam to the World," into four parts, the first of which was "Godhood and Humanity."

Mental, moral and spiritual death had come over the whole world, he said, before the rise of the Prophet Muhammad. Evil was rampant and the people had ceased to exercise virtue.

The speaker drew a vivid picture of the conditions of the world at this time, and spoke about the terrible sins that were committed under the cloak of religion.

If they looked at the history of the past few thousand years, they found that the prophets of God, Moses and Christ, had come at most necessary times, when the world was steeped in sin and crime, but never was there a blacker time in all history than at the coming of Muhammad. The latter came with quite a new conception of religion; he came with a religion of advancement, upliftment and the evolution of humanity.

The object of religion was to raise a human being from an animal consciousness to a divine consciousness, and that was the message of Islam to the world.

The lesson of self-sacrifice stood as a background for any great morality, he went on. God had sanctified marriage in order to kill the animal consciousness and selfishness in man, for family life mellowed man's two chief passions, anger and life; it was a moral nursery. The lower passions could be utilized and sublimated into high morals, and the Qur-án would reveal to man the way to do so.

Judaism had made God a tribal God, an inexorable God, and Christ had shown the world a beautiful God—"your Father and my Father"—but that beautiful conception became disfigured when He claimed the best of His sons for the salvation of His most wicked sons. But Muhammad's conception of God was a universal God, a God of love, mercy, compassion, a God who provided man with everything despite all his weaknesses, and who did not demand compensation for man's sins. Islam said that God gave humanity everything without any reward, but Christianity said that God demanded His own Son, His own flesh and blood, as compensation for man's sins.

"Which is the more lovable God?" the Khwaja asked. "If you wish to be a true Muslim you must necessarily believe in the conception of God as 'Ar-Rahman' and 'Ar-Rahim' (the God of Love and the God of Mercy)."

After speaking for over an hour and a half, the Khwaja answered several questions.

The *Cape Argus*, dated March 2, makes the following comments on the above lecture:—

THE KHWAJA AND LORD HEADLEY

AMONG THE MUSLIMS.

GENERAL GORDON A MUSLIM ?

Wearing a fez, Lord Headley, the Muslim peer, denounced Christianity as a religion of warring sects at the City Hall last night.

I sat with some four other Europeans amidst a crowd of Malays and Indians who were worked up to occasional enthusiasm by these denunciations.

Of course, except for the four Europeans, Lord Headley was speaking to the converted. I wonder if, in his preaching of Islam throughout South Africa, he will be able to claim any white converts ?

" I believe both General Gordon and Richard Burton were Muslims at heart," was one of the interesting statements made by Lord Headley.

WORLD BROTHERHOOD.

But the real denunciation was left to Lord Headley's companion, Kamal-ud-Din, a big black-bearded figure of striking presence. He is an Indian, from Kashmir, and certainly possesses a persuasive tongue.

Dressed in a long black coat, he began his speech last night by intoning a verse from the Koran. Then he talked a good deal of the brotherhood of man, and argued that Christianity had been a prey to political influences ever since it had been adopted by Western nations.

Finally, amidst great applause from all the Malays and Indians present, he shouted that world brotherhood could only be found in Islam, which was the true faith for all believers.

MUSLIM DIVORCE.

Lord Headley told me yesterday that conversion was in no sense his object out here, " nor," he added, " is it with Muslims anywhere. The truth as we see it, we represent, but we do not try to wean others from their own faith to ours."

Lord Headley said that he had noted with regret a tendency from pulpits recently in the Peninsula to misrepresent the Muslim faith.

I was interested to hear that although the Prophet ordained that no man should have more than four wives, only one wife, or occasionally two, constitutes the Muslim's domestic life. Moreover, it is possible for a wife to secure a divorce.

On the same evening the famous lecturer delivered the second of the series, entitled " Divine Guidance Through the Qur-án and the Holy Prophet Muhammad," at Wynberg Hall; while on the morning following, the Khwaja was invited to address a large congregation of ladies at the Banquet Hall, Cape Town, on " Female Emancipation Through Islam." We may pause here to remark that this lecture was delivered under the auspices of the Muslim Women's Association, Cape Town. More than three hundred ladies of social standing were

ISLAMIC REVIEW

present, and the chair was taken by Mrs. M. Davies, who made her opening remarks in Dutch. Here is a deep thought to ruminate upon for those carpers at Islam who think that its religious system debars the fair sex from utilizing its powers for its own upliftment and for the general amelioration of society. Here is a meeting, organized by ladies and attended by ladies, and it is with feelings of pleasure and pride that we note the desire expressed by those ladies to have the learned lecture of the Khwaja in printed form with, of course, amplified details. Such a wish is a happy sign for the Muslim Renaissance !

In the eyes of Islam, there is in everything equality between man and man ; man and woman ; both are responsible for their actions, good or bad. It is incumbent on both of them to know their Creator through the acquisition of knowledge.

“ Surely We have created man—male and female—from life germ uniting itself : We mean to try him, so We have made him—mankind, hearing and seeing ” (Holy Qur-án, lxxvi. 2).

The verse points out clearly that men and women both were created and chosen above other creatures to attain to physical and moral perfection, which is the real reason for which the Creator created them. This aim could never have been accomplished until both should make the required effort and help each other.

The last, but not the least important, of the series of lectures “ The World Brotherhood of Islam,” was delivered on March 1st in the City Hall, Cape Town, at 8 p.m. There was a large attendance, and every seat in the vast building was occupied before the time announced for the lecture. Mr. Abdul Majid, of the *Moslem Outlook*, was in the chair. There was also present the Muslim Lads' Brigade.

The Rt. Hon. Lord Headley and the Khwaja Kamal-ud-Din left for Johannesburg, where a warm reception was accorded to them. We reproduce a few comments from the local papers which we hope will give to our readers a fairly adequate idea of the nature and the far-reaching effects of the Khwaja's South African tour.

JOHANNESBURG'S ROUSING RECEPTION

JOHANNESBURG'S ROUSING RECEPTION TO THE MUSLIM MISSION

BIGGEST EVENT IN RAND MUSLIM HISTORY

TUMULTUOUS was the scene in which Al-Haj El-Farooq (Lord Headley) and Al-Haj the Khwaja Kamal-ud-Din was welcomed by Johannesburg Muslims on Thursday, March 5th. For days past great preparations were being made by energetic members of the Rand Muslim community to entertain in right royal fashion the distinguished Muslim mission. At Vereeniging a representative delegation of the Rand Muslims, among whom were present Maulvi Valiulu, Maulvi Kamaruddin, Imam Kamalie, Navab Khan (formerly of the 1st Punjab Cavalry), and Advocate Hazaree, welcomed Al-Haj the Khwaja Kamal-ud-Din and Al-Haj El-Farooq (Lord Headley) and company in the name of the Transvaal Muslims.

When the train pulled into the station the carriage in which the visitors travelled was drawn past the gathered Indians. At once the crowd stampeded to the main entrance of the station. No sooner had they arrived than the visitors and the officials who welcomed them returned to the original part of the station.

A picturesque ceremony, in the draping of Lord Headley's neck with a garland of bright-coloured flowers, was then performed, and, led by a quartet of Indians wearing sashes and turbans of orange, Lord Headley, accompanied by Al-Haj the Khwaja Kamal-ud-Din, B.A., LL.B., Imam of the Mosque at Woking, England, were escorted to a waiting carriage, drawn by four white horses. Slowly the carriage made its way through the city to the Inchcape Hall, followed by a large gathering of Indians. At the Inchcape Hall addresses of welcome were presented.

The Indian bodies officially represented at the welcome were the Transvaal British Indian Association, the Transvaal Hamadia Islamic Association, the Patidar Society, the Hindu Association and the Tamil Benefit Society.

Amongst those present at this meeting were Mr. Mayer (Manager of Messrs. Trickandas Bros., Johannesburg), Mr. Goldberg, Mr. Ritch and other European gentlemen. Mr. H. D. Mall, of the Hamadia Islamic Society, presided.

In introducing the distinguished visitors to the public of Johannesburg, Mr. Mall spoke of their distinguished careers and their noble service to Islam and humanity. Rand Muslims, as part of the Muslim world, welcomed the Mission, and hoped that the labours of their renowned guests will be crowned with success.

Mr. Ritch and Mr. Goldberg also welcomed the guests, and, as Europeans, also appreciated the service of Islam to the world.

In replying to the addresses of welcome, Lord Headley spoke of the universal Brotherhood of Muslims, and recognized that the true Muslim spirit was not unknown in South Africa. (Loud applause.)

The Khwaja Kamal-ud-Din also expressed his thanks to the Muslims of Johannesburg. (Loud applause.)—*The Moslem Outlook*, March 13th.

ISLAMIC REVIEW

MUSLIM PEER'S ARRIVAL

INDIANS' PLANS—A PROCESSION THROUGH CITY

The Muslim community of Johannesburg have made elaborate arrangements to extend a welcome to Lord Headley (Al-Haj El-Farooq) and Al-Haj Khwaja Kamal-ud-Din, B.A., LL.B., who are due to arrive in the city to-morrow evening at 6.15 from Cape Town.

Muslims from all over the Transvaal will mobilize in Johannesburg, and, after a formal welcome and garlanding ceremony at Park Station, the distinguished visitors will be escorted in processional order to the Inchcape Hall, where a public reception will be held. This will be attended by many Europeans, whose interest has been aroused in Muslimism by reason of Lord Headley having embraced that creed. All Indian business houses in Johannesburg will be closed to-morrow afternoon.

Lord Headley, who is 71 years of age, is the president of the British Muslim Society. He was educated at Westminster and Trinity College, Cambridge, and after leaving engaged in educational work. By profession a civil engineer, who has been associated with many big undertakings, both in India and the Old Country, he made a pilgrimage to Mecca in 1923, being invested with the Order of Nadha of Arabia by King Hussein of the Hedjaz. He has many publications on engineering subjects to his credit, as well as others on boxing. Lord Headley was twice awarded the Bessemer premium of the Society of Engineers, London, the silver medal of the Royal Society of Arts, and the silver medals of the Institution of Civil Engineers of Ireland.

Both visitors will reside in Yeoville during their stay in Johannesburg.—*The Star, Johannesburg, March 3rd.*

Indians in Johannesburg are asked to close their businesses this afternoon at five o'clock as a mark of respect for Lord Headley (Al-Haj El-Farooq) and for Al-Haj Khwaja Kamal-ud-Din, B.A., LL.B., who arrive in Johannesburg from the Cape this evening at 6.15.

The visitors will be driven from Johannesburg station to Inchcape Hall, Eloff Street Extension, in an open carriage, and at the latter place a reception will be held.—*Rand Daily Mail, Johannesburg, March 4th.*

MUSLIMS GREET LORD HEADLEY

GARLANDED AT THE STATION.

A sea of bobbing red and black fezzes, sprinkled among the more sombre hats of Western style, were a feature of the crowd which assembled last evening at the Johannesburg station to welcome the British Muslim peer, Lord Headley (Al-Haj El-Farooq), president of the British Muslim Society, at present on a tour of South Africa.

When the train pulled into the station the carriage in which the visitor travelled was drawn past the gathered Indians. At once the crowd stampeded to the main entrance to the station. No sooner had they arrived than the visitors and the officials who welcomed them returned to the original part of the station. In the ensuing rush back a number of white women on the station were severely jostled.

A picturesque ceremony, in the draping of Lord Headley's neck

JOHANNESBURG'S ROUSING RECEPTION

with a garland of bright-coloured flowers, was then performed, and, lead by a quartet of Indians wearing sashes and turbans of orange, Lord Headley and his companion, Al-Haj Khwaja Kamal-ud-Din, B.A., LL.B., Imam of the Mosque at Woking, England, were escorted to a waiting carriage, drawn by four white horses. Slowly the carriage made its way through the city to the Inchcape Hall, followed by a large gathering of Indians. At the Inchcape Hall addresses of welcome were presented.

The Indian bodies officially represented at the welcome were the Transvaal British Indian Association, the Transvaal Hamadia Islamic Association, the Patidar Society, the Hindu Association and the Tamil Benefit Society.

LORD HEADLEY'S CAREER.

In 1913 Lord Headley avowed publicly his conversion to the Mohammedan faith, taking the name of Saifurrahman Shaikh Rahmatullah Farooq. In 1923 he made a pilgrimage to Mecca, being the first Englishman openly to visit this centre of the Moslem faith. At Cambridge, Lord Headley was a noted amateur boxer. He won the heavy and middle weight boxing championships of the University. As a civil engineer he supervised many important public works in India, and is a recognized authority on coast erosion and foreshore protection.

Lord Headley, who is 71, has been twice married, and has four sons. His second marriage, in 1921, was the outcome of a meeting in Hyde Park, when both he and his wife were speakers at a public gathering. The difference between the Christian and Mohammedan religions, he has stated, lies in the "fripperies" that crept into the Christian mode of worship three hundred years after the death of Christ.—*Rand Daily Mail*.

On March 9th the Khwaja addressed the Theosophical Society, Johannesburg, on "Cosmic Consciousness."

WORLD'S DISGUST AT CHRISTIANITY.

WOKING IMAM'S VIEW—SPREAD OF SPIRITISM AND MOHAMMEDANISM.

The failure of Christianity because of its dogmas, the spread of Mohammedanism which was "the religion for the people," the opinion that within the next twenty years spiritism and modernism would rule the religious thought of the Western world, and that Islam would forge ahead in European countries, were points which featured an interview given to a representative of *The Star* to-day by Al-Haj Khwaja Kamal-ud-Din, the Imam of Woking Mosque, England, who is in Johannesburg with Lord Headley, the British Muslim peer, on a missionary tour.

Kamal-ud-Din, who was educated in a Christian school, after a period at the Bar, entered the Mohammedan priesthood, his congregation at Woking, which comprises well over a thousand members, being representative of all classes of society, including Sir Archibald Hamilton, Bart.

"The world," said Kamal-ud-Din, "has wakened up to religious

ISLAMIC REVIEW

consciousness, for the people are absolutely disgusted with the current form of Church religion—I mean Christianity. The best people in the Anglican Church—even some holding responsible offices—have given up their belief in various dogmas. The thing that surprises me is that neither the Archbishop of Canterbury nor the general public have taken notice of that. Some Christians have gone so far as to say—as Dr. Major stated in his address to Harvard students in America—that unless they deprive Christianity of its dogmas they cannot go ahead in the mission field. Those people don't believe in the divinity of Jesus Christ, they don't accept the Bible as a whole truth, nor do they believe in the Atonement, nor in the Grace of the Blood. They accept Jesus Christ as a perfect man, reaching the height of spirituality which is open to every unit of humanity. This they call divinity. This is a reproduction of Divine morals.

“ Where Islam has been preached in England it has attracted attention and respect. There is a sort of awakening towards Islam, and there is not that indifference of which we have been told by Christian missionaries.”

EMPTY CHURCHES.

Comparing pre-war and post-war church attendances, he stated that in 1912 he himself had observed that the Christian churches used then to be filled with worshippers, but to-day the attendances had diminished to about one-tenth.

“ The cause of that is,” he emphasized, “ that the people have become ‘ fed-up ’ with dogma. The war has shown that the Christian Church has no religion of love. In my opinion, within the next twenty years spiritism and modernism will rule the religious thoughts of the Western world, and Islam will make headway. After all, what our modernists teach us has already been taught by the Qur-ān. Even the church people—those against modernism—taunt the others on account of their inclining towards Islam. It will take a very short time to get the church religion finished.”

Alluding to Christian missionary activities, he asked: “ Why attempt to evangelize other people when Christians themselves need to put their own house in order, and bring back their own flock ? ”

Referring to the spread of Muslimism in England, he stated that the number of European converts was increasing steadily, that many misrepresentations respecting the faith had been eliminated, and that wherever he went he had always large and appreciative audiences at his services.

“ A Muslim,” he went on, “ is very strong and firm in his faith, although in the practice of it he may be a bit lax. People of every station in life—if you give them a simple religion—one that is unhampered by dogmas—will come to it.”

INDIANS AN ASSET.

With regard to the political status of Indians in South Africa, Kamal-ud-Din stated that, so far as he could see, repressive legislation would certainly have very far-reaching consequences, especially in India, “ the jewel of the Empire,” where feeling against South Africa would be embittered.

“ Already,” he added, “ the position is keenly felt, for the realization

JOHANNESBURG'S ROUSING RECEPTION

has come, and it is probable that the situation here may aggravate things."

As a result of his study of the Indian question, in the short time he was in the Union, he was convinced that the Indians were a potential asset to the huge areas of land, now uncultivated country, and if they were placed on the land in South Africa they would certainly prove an even greater asset, since they could very easily adapt themselves to agricultural pursuits.—*The Star, Johannesburg, March 6th.*

THE MESSAGE OF ISLAM.

ADDRESS BY LORD HEADLEY.—MANY EUROPEANS ATTEND.

In the Wanderers' gymnasium hall last night Lord Headley, the British Muslim peer, and Al-Haj Khwaja Kamal-ud-Din, Imam of Woking Mosque, England, delivered addresses on Islam.

While the Indian community were obviously in the majority, there was an appreciable gathering of European ladies and gentlemen, for whom special seats were reserved on the platform and in the body of the hall, which was thronged before the chairman introduced the speakers.

Lord Headley, who for the first time in Johannesburg wore a fez, emphasized at the outset that the Muslims were not out to denounce Christianity. He went on to say that the dogmas of the religion of Jesus had been tacked on by priests and monks. Duty to God and neighbour was the aim of both Christianity and Islam, so in that respect they must be regarded as sister religions. Islam, however, was not weighed down and hampered by man-made dogmas, nor was it antagonistic to what was now called Christianity. Like Christianity, it was based on duty to God and neighbour.

A SIMPLE FAITH.

To-day thousands of people were Muslims in their hearts, but for fear of adverse criticism they did not acknowledge it openly. Islam was a simple faith which concentrated every thought and wish on complete submission to God, and God alone. The government of any nation would work smoothly if such a religion were universally adopted.

"Religion," his lordship proceeded, "has been responsible for more bitterness, cruelty and bloodshed than any other cause we know of. Is it possible, then, that a religion can be found which will bring all mankind unanimously in simple worship of our God, who is above all and before all? Government would be much easier, because men would be actuated by true religion, there would be no church parties to consider, no dissenters, and no heavy balance to pay as toll on the path to heaven."

ISLAM IN ENGLAND.

Referring to the spread of Islam in England, his lordship said they had a good many converts who had recently come over, and there were many others who were on the brink of so doing. Many, however, did not like to come, because they felt they might incur the displeasure of

ISLAMIC REVIEW

their friends and relatives, or possibly lose the lucrative berths they enjoyed.

Church missionaries were always extremely active, but they had not exactly adhered to the truth when speaking of Islam, and Muslims had, therefore, to defend themselves. They, however, did not want to say one word that was unkind or uncharitable about Christians, but when the latter made misrepresentations about them it was only fair that they should be met.

THE REALM OF LAW.

Al-Haj Khwaja Kamal-ud-Din, who followed, said that the way of progress was the way of obedience to certain laws, and unless one pursued that course perfection could not be reached. Science itself was simply the discovery of certain laws, and if they adapted themselves to those, if they brought the matter under the government of its laws, then followed success and progress. The realm of the law pervaded the entire universe. Could progress on any line be achieved by believing in this or that dogma? The religion of nature was that of commandment and obedience. Everything in nature had the same religion of obedience and commandment, and Islam was a mission of divine laws and implicit subjugation.

The beautiful religion of the Great Nazarene that came to destroy paganism succumbed to, and became a helpless victim to that of paganism. Christianity, through people who had their own particular motives and interests, had become paganized. When the religion of the Great Nazarene had become corrupted into something quite different from what it had been, there was necessity for the sending of the prophets to bring the same message, the same religion taught by Jesus. And the message of Islam came to raise humanity from the borders of animality up to divine precincts.

THE BIBLE CRITICIZED.

Everyone—Jew or Christian—who had respect for God, was a Muslim in his heart, proceeded the Imam, who declared that Muslims had been taught to make no distinction whatever between the prophets. The human hand had gone into Christianity, for the whole truth was no longer in its Book, for it was teeming with folklore.

Referring to certain Anglican churchmen refusing “under the very nose of the Archbishop of Canterbury” to subscribe to particular things which, although in the Bible, they did not accept as the word of God, the Al-Haj declared that Christians themselves had to admit that the Book was not true so far as its original purity was concerned. The great message in its original form was in the Qur-án, and without the accretions made by human hands. So far as Christianity was concerned, the water of God had been vitiated by human hands.

That the whole of humanity was one family of God was a message which Islam brought to the world, and the day would come when this great Gospel of universalism would be accepted.

The religion of Islam was the same as was taught by Moses, continued the Al-Haj, who referred to the aspersions and degradation cast by Christian teachers upon woman—the first sinner. Islam redeemed woman, for Mohammed explained that man and woman were twins,

OPEN LETTER TO BISHOP OF SALISBURY

while the Qur-án said she was " a fortress against overtures and encroachments of the devil."

" The greatest beneficence and emancipation which have come to humanity, and especially to my sisters, have come through Islam," concluded the Imam amid great applause.—*The Star, Johannesburg, March 8th.*
