

British Colonial and Muslim Walk

Introduction

In the early years of last century most people were still Christian in in the UK and people who converted to other faiths or atheism faced rejection, abuse or even violence. Some people even accused them of not being loyal to the country.

At this time India was the jewel of the British Empire. Many British had experiences in India and Indians came to Britain. Along with the officially discouraged Anglo Indian marriages this led to a number British people being attracted by the charms of the east (Oriental) in religion and or Culture and art. William Morris is just one example.

Chronology stays the same. Our perception of history changes. I have tried to reflect fairly on the past having travelled and appreciated many cultures.

Quilliam's opened his Liverpool mosque a few months before Woking in 1889, but the Shah Jahan mosque, Woking, has the honour of being the first purpose built mosque in Europe outside of Muslim Spain.

In the *Nottingham Evening Post* - Thursday 12 December 1935 it was reported. *That it not generally realised that there are more than 10,000 Muslims in England. Not a great number of them are English; the majority are Indian Mohammedan sailors and are mainly concentrated in the big seaports.*

There were many converts to Islam in Liverpool and Woking mosque

Burials in the Former Anglican Section

Firangi – derogatory term used by Indians for the White British used during Colonial times

Some of these British who lived and worked in India are buried In the Former Anglican Section. They, where there at key moments of India's history.

Ross mangles

Mangles was the son of Ross Donnelly Mangles, a military family.

At the age of 24 he was serving in the Bengal Civil Service at Arrah during the Rising of 1857. For acts of bravery at this time he was awarded the Victoria Cross

The award read as follows:

*Mr. Ross Lowis Mangles, of the Bengal Civil Service, Assistant Magistrate at Patna
Date of Act of Bravery, 30th July 1857*

Mr. Mangles volunteered and served with the Force, consisting of detachments of Her Majesty's 10th and 37th Regiments, and some Native Troops, despatched to the relief of Arrah, in July, 1857, under the Command of Captain Dunbar, of the 10th Regiment. The Force fell into an Ambuscade on the night of the 29th of July, 1857, and, during the retreat on the next morning, Mr. Mangles, with signal gallantry and generous self-devotion, and notwithstanding that he had himself been previously wounded, carried for several miles, out of action, a wounded soldier of Her Majesty's 37th Regiment, after binding up his wounds under a murderous fire, which killed or wounded almost the whole detachment and he bore him in safety to the boats.

He later moved back to England and is buried in Brookwood Cemetery. His Victoria Cross is displayed at the National Army Museum Chelsea, England.

Background to the Rising

On 10 May 1857, a rising by the 3rd Bengal Light Cavalry, a Bengal Army unit stationed in Meerut, triggered the Indian Rising, which quickly spread through the Bengal Presidency.

The town of Arrah, headquarters of Shahabad district, besides its local inhabitants, had a large European population and many Sepoys

At the outbreak of the Indian Mutiny there were the only "native" troops in Shahabad district. They had been recruited entirely from Shahabad district and were loyal to the local chieftain Kunwar Singh. Singh, who was around 80 years of age, had a number of grievances against the East India Company

During the Indian rising of 1857, a group of 18 British civilians and 50 Indian soldiers were besieged in the *Little House at Arrah*, by a band of 2500 - 3000 armed soldiers and around 8000 others under the command Kunwar Singh. They withstood the siege for eight days until relieved by other East India Company troops.

The siege was eventually relieved by bringing more units from other parts of the empire. But this was the end of the East India company in India and shortly after Queen Victoria became Empress and the India Raj was beginning.

Today this event is known as the *First War of Independence in India*. The house still exists, but the shrine to Kunwar Singh is much more venerated.

Jacob, George Le Grand (born 1805)

He was the fifth son of **John Jacob**, educated at Elizabeth College, Guernsey, and by private tutors in France and England

When he was about 15 he was sent to London to learn Oriental languages under Dr John Borthwick Gilchrist.

He obtained an Indian infantry cadetship in 1820 and was posted to the 2nd or Grenadier Regiment Bombay Native Infantry and by the time of his retirement on 31st December 1861 he was Major-General

He was outstanding in languages and was fluent in Hindi, Persian and Marathi and served as a political agent in a number of native states

Acting under orders of Lord Elphinstone, the governor of Bombay, he arrived at Kolhapur on 14th August 1857, a fortnight after the 27th Bombay Native Infantry had risen there. Four days later he, with a mere handful of troops, quietly disarmed the regiment, and punished the ringleaders.

His vigour presumably prevented the uprising from spreading over the whole southern Maratha

He was especially thanked in presidency orders on 8th January 1858 in which he was appointed special commissioner. He was also given the rank of Brigadier General.

After dealing successfully with various local outbreaks, he was sent to Goa to confer with the Portuguese authorities respecting the rebels on the frontier. Goa being Portuguese until 1960.

This successfully accomplished, he resigned his command and left India in 1859. He was made CB in March 1859 and KCSI in June 1869.

There was some dissent on his part on the part various officers played in the mutiny. In a letter, he states many should have received a court martial rather than the honours they did. It is understandable that this would be glossed over.

He had hatred of red tape and jobbery, and a genius for understanding and conciliating Asiatics. His outspoken advocacy of native rights not infrequently gave offence to the officials with whom he came in contact

He died on 27th January 1881 and was buried in Brookwood Cemetery.

Allan Octavian Hume (June 6, 1829 - July 31, 1912)

Hume was born at Montrose, Forfarshire, the son of Joseph Hume, the Radical MP.

In 1849 he sailed to India and joined the Bengal Civil Service at Etawah in Uttar Pradesh. He soon rose to become District Officer, introducing free primary education and creating a local vernacular newspaper, *Lokmitra (The People's Friend)*.

He married Mary Ann Grindall in 1853.

He was here in 1857 during the Rising at Lucknow, for which was made Companion of the Bath for his conduct at that time. After the Rising had been suppressed he returned to Etawah to carry on his role as District Officer with sympathy towards the local population

He was very outspoken though out his career and never feared to criticise, when he thought the Government was in the wrong about the treatment of the local native population.

After this he was side lined to far flung provinces of India. He then served as Commissioner of Customs for the North - West Province. In 1870, he became attached to the central government as Director-General of Agriculture. In 1879, he returned to provincial government at Allahabad.

Hume retired from the civil service in 1882. and moved to Simla. He did not have a quiet retirement.

He had a series of meetings with Lord Dufferin, the Viceroy at Simla about the treatment of the Indian Population.

He also visited England and met people like John Bright, Sir James Caird, Lord Ripon and some members of the British Parliament including Charles Bradlaugh. Hume also had the support of a large number of Englishmen in India. Charles Bradlaugh is buried at Brookwood and was known as the MP for India.

On his return to India, Hume consulted the local Indian leaders and started working towards the establishment of an Indian political organisation.

In December 1885 Seventy delegates, most of whom were lawyers, educationalists and journalists were invited to a meeting in Bombay for the first convention which established the Indian National Congress. This session presided over by Womesh Chandra Banerjee, who was elected as the first president of the organisation. Hume became General Secretary and served as its until 1908.

To begin with, Congress acted as a 'Kings Party'. Its early aims and objectives were:

- To seek the cooperation of all the Indians in its efforts.
- Eradicate the concepts of race, creed and provincial prejudices and try to form national unity.
- Discuss and solve the social problems of the country.
- To request the government, give more share to the locals in administrative affairs.

As time went by, the Congress changed its stance and became the biggest opposition to the British in India

Muslims primarily opposed the creation of Congress and refused to participate in its activities.

During his time in India Hume collected bird specimens. In Etawah, he built a collection, however it was destroyed during the 1857 Rising.

When he moved to Rothney Castle on Jakko Hill, Simla after retirement he accumulated the largest collection of Asiatic birds in the world, which he housed in a museum and library

The Hume collection from Simla went to the British museum in 1874. A Museum representative came to Simla to pack and ship the collection. In total, some 75,577 items were finally placed in the Museum

Hume had previously published several works, including *Nests and Eggs of Indian Birds* (1883) and *Game Birds of India, Burma and Ceylon* (1879, co-authored by C. H. T. Marshall).

Hume left India in 1894 and settled at Upper Norwood in London but carried on with the cause of the INC in England . He is buried in Brookwood Cemetery.

The First Mosque in UK

William Henry Quilliam

William Henry Quilliam was born in 1856, Liverpool, a descendant of Captain John Quilliam RN, who was First Lieutenant on HMS Victory with Nelson.

He qualified as a solicitor and established the largest advocacy practice in the North.

In 1882 Quilliam visited southern France to recover from overwork and crossed over to Algeria and Morocco. There he learned about Islam and impressed by its charitable aspects of Islam. At the age of 31 proclaimed himself to be Muslim.

He returned to Liverpool in 1889 to spread Islam as Sheikh Abdullah Quilliam. Converts included his sons, and family. After accepting Islam, Quilliam was reported to have attended court dressed in full Turkish regalia and travelling on a white Arab horse!

Quilliam set up a prayer and meeting room with the community in Mount Vernon Street. He published three editions of *The Faith of Islam*, which was subsequently translated into thirteen languages. Quilliam became famous throughout the Islamic world.

A gift of £2,500 was donated to the community by the Sultan of Afghanistan. This was used to establish the *Islamic Institute* and Liverpool Mosque in Broughton Terrace, Liverpool in late 1889.

A hundred Muslims could pray there. The Friday Prayer sermons were both in English and Arabic. In the basement, the group set up a printing press and commenced publishing *The Crescent weekly* and a monthly journal

Nearly two thousand illegitimate births occurred annually in Liverpool during this period and many women turned to the Institute for help. To help this growing problem, Quilliam founded the Medina Home to care for children and to find them foster families and use his legal knowledge in paternity cases with father.

The Institute also started a Muslim College with courses for Muslims and non-Muslims in arts, science and law.

The public were also invited to the Institute for prayers and sermons on Sunday. There was singing from Quilliam's collection of *hymns for English-speaking Muslims*. Abide with me was very popular. It is estimated that around 600 people converted to Islam in the UK as a direct result of Quilliam's work.

Quilliam continually faced opposition, arguing for everything from the right to make the public call to prayer to British interference in the Sudan. As his success increased - so did the level of harassment

The Church and elements of the media in particular were quite antagonistic.

Quilliam openly criticise the imperialist policies of the Government and denounced colonisation.

The group suffered indignities because the adoption of Islam implied a rejection of Queen and country in the eyes of the wider community.

The year was 1906, the Young Turks were rising and there were political problems in the failing Ottoman Empire. His allegiances were split between UK government policy and his faith as a Muslim. The British Secret Service were keeping a watch on him.

In 1908 Quilliam was struck off the roll of solicitors, for falsifying evidence in a divorce case.

Quilliam left for the East in 1908 and in his absence the Mosque and the Institute declined and closed shortly afterwards. The mosque on Brougham Terrace became the Registry for Births, Deaths and Marriages. Ringo Starr married Maureen Cox in the Registry Office at Brougham Terrace on 11 February 1965.

He had returned to the UK by December 1914 under the name of H. M. Leon. In 1903 he had bought a substantial house, Woodland Towers, in Onchan, Isle of Man.

He lived at Woodland Towers while also retaining a base in London, where (as Henri Marcel Léon) he worked as secretary-general of the Société Internationale de Philologie, Sciences, et Beaux-Arts, and editor of its journal, The Philomath.

He also (as Haroon Mustapha or Mustafa Leon) was closely involved in the running of the Shah Jehan mosque in Woking.

He died at Portland place, on 23 April 1932, aged 76 and was survived by his third wife, Miriam.

He was buried with full Muslim rites at Brookwood cemetery, Woking in an unmarked grave.

In October 1997 his granddaughter Patricia Gordon unveiled a plaque at the former site of the mosque and institute, 8 Brougham Terrace, Liverpool, to commemorate his achievements, in a ceremony organised by members of the local Abdullah Quilliam Society. A mosque was reopened on the site 2014

First purpose built mosque

Dr. Gottlieb Wilhelm Leitner

Words on Leitners Gravestone

THE LEARNED ARE HONOURED IN THEIR WORK

GOTTLIEB WILLIAM LEITNER
ORIENTAL INSTITUTE WOKING

British Colonial and Muslim Walk

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BORN 14TH OCTOBER 1840 AT BUDAPEST
DIED 22ND MARCH 1899 AT BONN

The Arabic words *Al-'ilmu khayrum min al-maali* mean: Knowledge is better than wealth.

Dr. Gottlieb Wilhelm Leitner was born in Budapest, Hungary, on 14 October 1840. By the age of ten he was fluent in Turkish, Arabic and most European languages and by the end of his life he was fluently in nearly fifty languages.

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.

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 returned to Europe in the late 1870s to pursue studies at Heidelberg University (Holland), His ambition now was to found a centre for the study in Europe of Oriental languages, culture and history.

On his return to England in 1881, he sought a suitable site for his proposed institution. In 1883 he found the vacant Royal Dramatic College in Woking.

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, a short lived home for retired actors and actresses supported by Charles Dickens and the Prince of Wales

The second was the Oriental Institute, founded and financed by Dr G. W. Leitner. It was finally purchased by him in the spring of 1884 off Alfred Chabot, a land and property speculator.

Dr. Leitner immediately set about converting it into the Oriental Institute, decorating the interior with priceless objects that he had collected during his travels in Asia. Part of the building was made into an Oriental Museum

He started six journals in Sanskrit, Arabic, English and Urdu.

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. By the late 1890's, it was already awarding degrees as it was affiliated with the University of the Punjab in Lahore,

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 Hindu temple and a mosque.

But first he was able to start building a purpose built mosque in late 1889, The funds provided by His Highness, the Nizam of the state of Hyderabad, and Her Highness, the Begum Shah Jehan, ruler of Bhopal State, and donations given by Indian Muslims. St. Paul's church, opposite was also built.

Her Highness, the Begum of Bhopal, was a close friend and patron of Dr. Leitner and his university in Lahore.

London University's School of Oriental and African Studies (SOAS), was established in about the year 1916.

The Shah Jehan Mosque

The building of the Mosque is in Bath and Bargate stone and designed by architect

W. I. Chambers, It was opened to the public in October or November, 1889. It is the oldest purpose built mosque in the British Isles, and probably in Western Europe. Within a few years it had naturally become a centre for British Muslims. Among the worshippers in the 1890's were "Her Majesty's Indian attendants at Windsor".

Leitner controwed the new group. The Lahore Ahmadias

Woking Muslim Mission & Literary Trust, as it later became, was ran on more traditional Islamic practices

Kamal-ud-Din was shocked by the condition of Woking Mosque and learned it was to be sold to a developer. In court the Mosque was declared a place of worship and as part of the judgement the Woking Muslim Mission & Literary Trust was set up. The mosque and surrounding land was purchased off the Leitner descendants.

Khwaja took over control of the Mosque with the help of the Rt. Hon. Syed Ameer Ali, member of the Judicial Committee of the Indian Privy Council (See later Section). The Mosque became an international centre for the preaching of Islam in the West.

It published the monthly magazine *The Islamic Review*. Through Khwaja and his scholarly lectures and books there were many British converts to Islam.

The Woking Mission ran the mosque from 1912 – 1960's. By the 1960's there where many more mosques in the UK. Woking mosque became more useful as a local mosque for the growing Pakistani Sunni Islamic community. The mosque was transferred by them with support of the Pakistani High Commission.

About Islam

Difference between Sunni and Shiite

The members of the two sects have co-existed for centuries and share many fundamental beliefs and practices. But they differ in doctrine, ritual, law, theology and acted pneumonia and died in Bonn on 22 March 1899, he was aged 58.

The death of its Director and Founder meant the end of the Oriental Institute, and it was closed in the summer of 1899; it might have been the Oriental University at Woking.

The Mosque was also closed and only use occasionally between 1899 and 1912 while the Institute was vacant.

Re-opening of Mosque

In 1913 Khwaja Kamal-ud-Din of Lahore (now Pakistan), an eminent lawyer and Muslim scholar chanced upon Woking Mosque

This is where Islamic politics with a small 'P' enters the history. He was from a shia group of Islam considered extreme in their beliefs. The Ahmadias were founded in Punjab, British India, near the end of the 19th century. It originated with the life and teachings of Mirza Ghulam Ahmad (1835–1908). Around the time the mosque reopened the group split into two Kamal-ud-Din foll religious organisation.

Sunni

After the death of Mohammed, the group now known as Sunnis chose Abu Bakr, the prophet's adviser, to become the first successor, or caliph, to lead the Muslim state.

The great majority of the world's more than 1.5 billion Muslims are Sunnis - estimates suggest the figure is somewhere between 85% and 90%.

Shiites

After Mohammed Death Shiites favoured Ali, Muhammad's cousin and son-in-law. Ali

and his successors are called imams, who not only lead the Shiites but are considered to be descendants of Muhammad.

Shia constitute about 10% of all Muslims, and globally their population is estimated at between 154 and 200 million.

When the Old Muslim Cemetery opened it was the only one and hence Sunnis and Shias were buried together. In more recent times the Shia Sects have opened their own within Brookwood Cemetery.

Former Nonconformist Section

sayed ameer ali

Syed Ameer Ali was a lawyer, a judge, a political and social reformer, and a scholar of Islam. He wrote a number of books on Islamic law. He first arrived in the UK in 1869 initially to compete for the ICS.

While in the UK he attended female suffrage meetings in 1870.

He was called to the Bar through the Inner Temple and returned to India in 1873 to serve in the Calcutta High Court.

Syed Ameer Ali made frequent returns to Britain. In 1880 he met James Knowles, editor of *The Nineteenth Century*, and thereafter wrote a number of articles for the journal.

On another visit back to the UK, he married Isabelle Konstam.

Syed Ameer Ali retired in 1904 and settled in the UK. His first task was to launch the London Muslim League (1908) and he took up the issue of Muslim representation. However, he resigned from the Muslim League in 1913 regarding it as too extreme.

In 1909 he was appointed to the Privy Council, the first Indian member on the Council. The King tried to block appointment. He questioned this appointment interpreting his writings about Muslim rights as subversive

In November 1910, a fund for a mosque in London was established. By 1926, a deed of trust was executed and the fund became known as the London Mosque Fund. Trustees included distinguished Muslims such as Syed Ameer Ali, Firoz Khan Noon and the Aga Khan. The desirability of a mosque to meet the needs of the many seamen and other working-class Indians who inhabited the East End. The present incarnation is the East London mosque.

There was social interaction and fund raising between the East End and Woking Mosque and the English Language Journal *The Islamic Review*. Woking mosque mostly middle class English converts and the East End mostly immigrants and sailors

And then in 1911 he formed the British Red Crescent Society because the British Red Cross was not helping injured Turks and Arabs in the Italo-Turkish War. He formed an independent society to help the sick and wounded irrespective of race or religion.

The Italo-Turkish or Turco-Italian War was fought between the Kingdom of Italy and the Ottoman Empire from September 29, 1911, to October 18, 1912. Although minor, the war was a significant precursor of the First World War as it sparked nationalism in the Balkan states.

He died on 3 August 1928 at his home, Pollingfold Manor, near Rudgwick, Sussex and was buried in Brookwood Cemetery, Surrey. He had two sons who both studied at Oxford and both eventually retired to settle in Britain with their British wives.

Roop singh Sikh (c. 1869-1887)

Roop Sing was born at Bulana, near Ambala Punjab, India. He was a Rajput of the Ponwar family. He came to England with Mahraj Sir Pertab Sing and died of 'malarious fever' within a fortnight of his arrival, on 11 May 1887.

This is a memorial only, he was cremated at St Johns crematorium according to Sikh rights and ashes taken and scattered by Sir Pertap.

Background

Sir Pertab or Partab Singh, maharaja of Idar (1844 - 1922), native Indian soldier and statesman, belonging to the Rahtor Rajputs of the Jodha class, was born in 1844, being the son of Maharaja Takht Singh, ruler of Marwar (or Jodhpur). In 1878 and again in 1879 he was chief minister of Jodhpur. In the following year, he accompanied the British mission to Afghanistan, and on his return, he carried out many judicious reforms and administered Jodhpur with remarkable success. He visited England to take part in the celebration of the 1887 Jubilee of Queen Victoria's reign.

Military Cemetery

Indian WW1 servicemen

During the First World War, the Royal Pavilion Brighton was converted into a hospital for wounded Indian soldiers. It became one of the most famous military hospitals in Britain.

From 1914 to 1916 it was used for Indian soldiers who had been wounded on the battlefields of the Western Front. After this their Regiments were posted to other theatres of war of a more suitable climate for the Indian soldiers.

The Muslim graves in the War Cemetery were moved here from the Old Muslim Burial Ground on Horsell common close to Woking Mosque in the 1960's due to Vandalism.

In 2015 The Cemetery was restored to its former glory and became an official WW1 Memorial. A tree planted to represent each of the burials.

Horsell Muslim burial ground

At the start of WW1 rumours about how the British were treating colonial soldiers was spread by German propaganda. To combat this the India Office decided to cater for the various patients of different religions being treated in the various Brighton hospitals. Separate kitchens were set up for the different religions, along with Prayer tents.

Also a suitable burial ground was required. On 7 Oct 1915 site was seized under Defence of the Realm Acts, on Horsell Common near Woking Mosque and the purchase was later formalised. The walls and the entrance were built 1916.

Nineteen Muslim bodies were taken from Brighton by ambulance to The Shah Jehan Mosque and afterwards buried in the new cemetery at Horsell.

During WW2 a further five burials took place.

The Arabic at top of each memorial says "from god we come to god we go"

The Chattri Memorial, Patcham

Hindu and Sikhs from the hospital were cremated on a site at Patcham, just outside Brighton. Twenty - eight bodies were cremated at the Chattri, their ashes were then taken to be scattered in the sea.

The Chattri has the following inscription, in English and Hindu :

"To the memory of, all the Indian soldiers who gave their lives in the service of their King - Emperor this monument erected on the site where the Hindus and Sikhs who died in hospital at Brighton passed through the fire is in grateful admiration and brotherly affection dedicate"

The Chattri was unveiled by the Prince of Wales in 1921.

In total 12,000 wounded Indian soldiers, passed through Brighton & Hove Hospital, during the Great War.

During First World War 1.5 million Indians served the then Empire Forces. In the Second World War 2.5 million Indians Served the Empire Forces

Old Muslim Cemetery

Indian sepoy's

These graves, set at an angle to Pine Avenue, date from the early years of the First World War, before the Indians were fighting regularly on the Western Front. They were first surveyed by the then Imperial War Graves Commission in 1920, the headstones were probably erected by private subscription. The majority of the deaths occurred in special Indian Military Hospitals in Brighton and Brockenhurst.

One of the gravestone commemorating Moti Ram has a Sanskrit inscription

It says Aum Bhagavan Namah - which means literally I bow to the Lord

In Christian parlance this could be translated as Glory Be to God

This suggests that he was Hindu.

The Old Muslim ground Background

This ground dates back to the end of the nineteenth century, making it the oldest Muslim burial ground in the country.

It was originally set aside as a plot reserved for use by the Oriental Institute. The original marker stone survives in the middle of the allotment. This inscription is now buried under the ground.

This stone records how '*Muhammadans*' should be buried in the plot:

The graves of Muhammadans are so dug as to allow the body to lie with its face towards Mecca (see direction of Kibble stone). The graves should be 4ft deep with a side recess at the bottom for the body. Nothing should press on the body when placed in the recess which is then closed with unburnt bricks. The grave is then filled with earth and a mound raised over it.

None of the burials here has any direct connection with the Institute, probably because of the short period that it was open. Another agreement came into force in June 1914 for the exclusive use of this area for '*Muhammadans*' only.

During the early years of last century there were a number of high profile conversions to Islam by Woking Mission.

In 1925 The Indigent Moslem Burial Fund was set up to provide Muslim burials for those who could not afford them. The fund paid for the London Necropolis Company to transport Muslim bodies to Brookwood. Separate washing and preparation facilities were

provided at companies Waterloo Station. All the funerals were conducted by Dr Khalid Sheldrake, a British convert, and friend of Quilliam.

Idris Ali Died 1931

The Indigent Moslems Burial Fund paid for the this burial and the location in the Old Muslin Cemetery is unknown

The Daily Mail 2nd April 1931

Idries Ali. The victim of the tragedy in a Victoria Dock-road (Canning Town) house, where his body was found in a gas filled room, was buried today at Brookwood Cemetery.

A part of the cemetery has been set aside for the interment of Mohammedan s, and Idries Ali was buried according to the rites of his faith.

A number of Mohammedan s were present

Background

Lancashire Evening Post - Thursday 16 April 1931

DEAD INDIAN MYSTERY. "BEST FRIEND" CHARGED WITH MURDER. Roham Ali (35), described as of Victoria Dockroad, again appeared West Ham Police Court, to-day, charged with the murder Idries Ali, who was found dead in a gas-filled room in Victoria Dock-road, Canning Town on March 24th.

Detective-Inspector Lawrence stated at a previous hearing that Roham Ali said that Idries was his best friend. When charged, Roham said, "I never done it."

Johnson Ali deposed to going with Guddalla Ali to Idries Ali's rooms, pushing up window, smelling gas and finding Idries Ali lying between the table and the bed as if he had fallen from the bed. They picked him up and put him on the bed and then found blood on the floor.

Mrs. Agnes Guedalla, who with her husband Guedalla Ali occupied rooms at the same address as Idries Ali, stated that she had heard that Roham Ali and Idries Ali were partners. On March 17th she heard them talking in sort of English," and Idries Ali asking the other how he had got his key.

Mrs. Madge Mandi said that Roham came to her place between 6 and 7 pm. on March 24th but refused to play cards usual and when she asked him where Idries Ali was he replied : "He is all right; he is in the room." He stayed until half-past ten when someone entered and shouted "Mystery," and all the Indians left. When she saw Rohan the next day he asked had anyone been to see her, adding, "If anyone does come don't forget to say I was in your room at five o'clock."

Police evidence was given that when questioned Roham Ali said he last saw Idries Ali on March 24th at 10 30 am. and added, my best friend. He never make quarrel." Roham Ali was again remanded until next Thursday.

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Chelmsford Chronicle - Friday 22 May 1931

At the Central Criminal Court, Roham Ali, 35, salesman, an Indian, was charged with the murder of Idris Ali, another Indian, with whom he had been partnership as live poultry dealers Victoria Dock Road. —Ho was found not guilty, and discharged.

Image © Trinity Mirror. Image created courtesy of THE BRITISH LIBRARY BOARD.

Sayaid Ali - London Zoo Burial 1928

This was a high profile Murder case of the time, but it is also interesting to read the

way early muslim funerals were conducted at the Necropolis Station

Londonderry Sentinel - Saturday 01 September 1928

MOSLEM CEREMONY AT FUNERAL. PEACE AND MERCY.

Peace with you and the mercy of God." These words concluded the first part of the Moslem funeral at the Necropolis Company's Station in Waterloo Bridge-Road, London, of Sayed Ali, the Zoological Gardens elephant trainer, who was found dead in his quarters last Friday night. In connection with his death a Burmese elephant keeper, San Dwe Nari, has been charged with murder.

In the Moslem faith, the funeral service is called the Salatu I-Janazas, and this was conducted by Dr. Khalid Sheldrake, Hon. president, of the Western Islamic Association. Dr. Sheldrake is an Irish-French nobleman Count de la Force who renounced his title twenty-five years ago. He accepted the faith Islam and is now the leader of the Moslems Great Britain. At his house in Peckham-road Dr. Sheldrake has Mosque in the basement.

It was claimed for Sayed Ali that was a descendant of the prophet. The ceremony at the Necropolis was brief, occupying less than four minutes. Covered with wreaths sent by his friends at the Zoo, the coffin was placed on trestles, the dead man lying on his side facing the direction of Mecca. There were several mourners but none of Ali's own relatives, who are all live in Calcutta. Dr. Sheldrake wore ordinary morning dress, the only Oriental feature being red fez; all of the Moslem faith remained covered.

There was only one Indian present, and he being without a hat covered his head with a white silk handkerchief. The others present consisted of British Moslems and number of officials and employees at the Zoo, among them being Dr. Chalmers Mitchell, the secretary, and Dr. O. M. Vevers, the superintendent.

Dr. Sheldrake faced the coffin, the mourners being assembled behind him in the form of a pyramid, the whole company facing Mecca. A voice was heard saying, "Here begin prayers for the dead." A short silence followed, and then Dr. Sheldrake exclaimed "Allah Akbar" God is great"—four times, short prayer following each exclamation. After this the company recited the words, Assalam alaikoum wa ramallucoah —"Peace be with you and the mercy of God." This concluded the ceremony. Immediately afterwards the coffin was wheeled up to special train and taken to Brookwood Cemetery.

The service there was also of a brief character, consisting of short prayer before the coffin was lowered into the grave and the throwing of earth.

Image © Johnston Press PLC. Image created courtesy of THE BRITISH LIBRARY BOARD.

Background

San Dwe, a Burmese Christian murdered his roommate Sayed Ali 31 and was sentenced to death although reprieved and later sent back to Burma from where he had come in 1927. Sayed Ali was a Mohammedan Indian.

San Dwe came to England from Burma in 1927, to look after a white elephant at the Zoological Society in London, although a year later the elephant was returned because it did not like the cold weather.

However he stayed on to look after two other elephants but later was reduced to more menial jobs as another elephant trainer Sayed Ali gained his original position, pay and perks. They lived together in a room at the zoo above the Tapir House. Sayed Ali became a favourite at the zoo and was described as finest elephant trainer in the world.

On 24 August police found San Dwe found in hysterics and the dead body of Sayed Ali was found in his room. San Dwe claimed 4 men broke into their home and killed Sayed Ali with a sledge hammer and pick axe that were found nearby. When he was found he kept repeating 'Four men tried to kill me'. The prosecution said that San Dwe had locked the door and then broken the door down to throw suspicion from himself and that he had jumped out of the window with the key to the door in his pocket. San Dwe said he had been awakened by a light and the sound of Sayed Ali being beaten and had jumped out of bed and then rolled under the bed. He said that the men said to him 'You all right. You stay there'. San Dwe said he did not know who the men were.

He had told a friend that two men had attacked Sayed Ali and then opened his box but the prosecution said that San Dwe killed Sayed Ali possibly to steal the money from Sayed Ali's box.

The court found him guilty of the murder. His defence had brought no evidence claiming that the prosecution had not proven its case.

In 1932 he was released and sent back to Burma.

His burial place in the Old Muslim Ground is Unknown

Rt Hon. Rowland George Allanson-Winn, 5th Baron Headley (1855-1935).

Al-Haj Lord Headley al-Farooq

Educated at Westminster School and Trinity College, Cambridge.

He worked as an engineer in Ireland and Kashmir, where he was involved in the construction of the Baramula to Srinagar road.

Headley announced his conversion to Islam in the House of Lords (1913) and was the first peer to perform the *Hadj*, or pilgrimage to Mecca, with Kamal-ud-Din (July 1923).

In 1914 he established the British Muslim Society.

He was three times offered the throne of Albania, he declined each time as there was no salary attached: 'the only thing that goes with it is trouble and the almost certainty of assassination'.

Representatives of the Turkish embassy and the Albanian and Persian legations attended his funeral.

Sir Archibald Hamilton:

Another distinguished convert buried in Brookwood is Sir Abdullah Archibald Hamilton, baronet, a relation of the English royal family. He died in March 1939

"Sir Archibald, fifth baronet, succeeded to these baronetcies on the death of his father, the late Sir Charles Edward Hamilton, in 1915.

He Married four times

Sir Archibald embraced Islam in 1924.

His first wife was (1897), Olga, granddaughter the Duke of Cambridge, first cousin to Queen Victoria.

Abdullah Yusuf Ali (1872-1953)

Ali was educated in India and at Cambridge, Ali was called to the Bar at Lincoln's Inn.

He joined the Indian civil service, working as a magistrate, judge and then holding various secretarial posts in government ministries.

Ali retired early owing to ill health and family anxieties, and then took up an academic

career. He published many works covering the law, Indian history, ethnic arts, morality and Islam.

Ali is still remembered for his translation of the Koran into English in the 1930s, which is still in print.

Mohammed Marmaduke Pickthall (1875-1936)

Pickthall was the son of a High Church Anglican vicar who converted to Islam in 1917. He travelled extensively in the Near East, but he was considered a security risk during the First World War, and was not offered a Near Eastern post.

He published his first novel in 1898 and the first of his nine Near Eastern novels *Said the Fisherman*, in 1903. *Said* was a critical and commercial success and became required reading for Consular staff posted to the East.

In addition to these novels he wrote a series of Suffolk novels, political and religious works.

In 1920 he was invited to serve as editor of the Bombay Chronicle, which had Indian nationalist leanings. India became his home for the fifteen years.

In 1925, he was offered the job of a school principal by the Nizam of Hyderabad.

Many Indian states that had been allies and off-shoots of this empire had evaded absorption into the British Indian empire and preserved a nominal independence in contrast to 'British India'.

In 1930, Pickthall published *The Meaning of the Glorious Koran* (A. A. Knopf, New York). Pickthall maintained that the Qur'an being the word of Allah (SWT) could not be translated.

In early 1935, Pickthall, then nearly sixty, retired from the Nizam's service and returned to England.

He died a year later on May 19 at St. Ives and is buried in the Muslim cemetery at Brookwood, Surrey, near Woking.

The two interpretations of the Koran vary in style Pickthall's being more akin the King James Version of the Bible, and Ali's being everyday English.

The Future

This Info Sheet is only a brief introduction to the Muslim burials at Brookwood. I am going to expand this article to a publication for sale by the Society

Barry Devonshire