

"Muhammad is . . . the Apostle of Allah and the Last of the Prophets . . ."—
 HOLY QUR-AN 33: 40. "There will be no Prophet after me."—MUHAMMAD.

The Islamic Review

FOUNDED BY THE LATE AL-HAJJ KHWAJA KAMAL-UD-DIN

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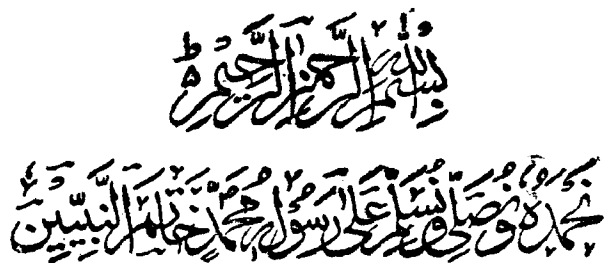
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Mr. ANDRZEJ KAMAL KWASIEBORSKI
whose declaration and correspondence
appear in this issue.



THE ISLAMIC REVIEW

Vol. XXIX]

RAJAB, 1360 A.H.
AUGUST, 1941 A.C.

[No. 8

A DECLARATION

I, ANDRZEJ KWASIEBORSKI, of Polish Forces, England, do hereby faithfully and solemnly declare of my own free will that I worship One and Only Alláh (God) alone; that I believe Muhammad to be His Messenger and Servant; that I respect equally all Prophets—Abraham, Moses, Jesus, etc., and that I will live a Muslim life by the help of Alláh.

Lá iláha ill-Alláh Muhammad-un-Rasul-Alláh

[There is but One God (Alláh) and Muhammad is God's Messenger.]

Dated 20th September, 1940. A. KAMAL KWASIEBORSKI

ISLAMIC REVIEW

'ID-AL-ADZHA AT WOKING.*

BY DAWUD COWAN, M.A.

On Wednesday, the 8th of January, 1941, the Muslim Community of Great Britain came together at the Shah Jehan Mosque, Woking, to celebrate the great festival of 'Id-ul-Adzha.

Owing to a number of factors entirely beyond our control, those who found it possible to be present were much fewer than in other years. In the first place, the weather was decidedly inclement. Snow had fallen two days before, being followed by a hard frost which lasted for some days and turned the roads into sheets of ice. Thereby many friends who might have come by car were prevented from being with us. War conditions and the consequent difficulty of travel were also responsible for the absence of many who either live too far away from the Metropolis or have returned to their homes in the East. Owing to the delay in the mails and as a result of having entered into previous engagements, it is possible that many friends did not find themselves able to be present.

Nevertheless, it was a fairly representative gathering of the Muslim world which assembled for prayers in the Mosque. Indians, Arabs, Malays, Egyptians and Britons, all contributed to give the festival the inimitable touch of fraternity and race equality which is so marked in all the Islamic celebrations. The Muslim Society in Great Britain had arranged for an omnibus to run from their house at 18 Eccleston Square, Victoria, S. W. 1., so as to obviate any possibility of a breakdown in the train services. Our special thanks are due to Mr. G. A. Bukhari who made arrangements for and acted as leader of the party which travelled down by this omnibus.

* The sermon and the photo of the congregation will appear in the next issue. The mail carrying this report was posted in January, but reached us while this issue was already in the press.

'ID-AL-ADZHA AT WOKING.

At 11-30 A.M. prayers were said in the Mosque, being led by his Excellency Shaikh Hafiz Wahba, Envoy Extraordinary and Minister Plenipotentiary of His Majesty King 'Abdul Aziz Al Sa'ūd at the Court of St. James. Prayers were followed by the 'Id sermon which was read by his Excellency and in which he stressed the deep meaning of the sacrificial festival being held at Makka and all over the Muslim world. Just as the Patriarch Abraham was once prepared to sacrifice his dearly loved son, Ishmael, in order to carry out the vow he had made to God, so should a Muslim be ready and willing to make any sacrifice which might be required of him for the glorification of God.

His Excellency, pointing to the misery and suffering being wrought in the world by the pernicious ideas of the fundamental difference of this people from that, showed how Islam had been able to weld the various races into one religious whole. This was finding its expression that day at Mina. The Muslims held the key to the path which, we must pray, would one day lead the nations back to peace, concord and justice.

After the address the congregation wished each other a Happy 'Id and then repaired to a marquee which we had erected on the lawn in front of the Memorial House. There they partook of an excellent Indian lunch and later spent some time in happy conversation and in renewing old acquaintances. By three o'clock most of the friends had departed and 'Id-ul-Adzha was over for another year.

Although the numbers had been smaller than in previous years, the celebration had been a complete success.

Among those present were : Al-Hajj Lieut.-Colonel Sir Hassan Suhrawardy, Sir John Woodhead, Dr. M. R. Zada, Sayyid Khalid Hamdy and Sayid Abdul Munim Gailani (Iraqi Legation), Mr. Fuad N. Azabaghitch (Yugoslav Legation), Rev. Bowten, Mr. M. Y. Shawarbi (Royal Egyptian Club), Captain R. U. Quraishi, Mrs. H. Knight (Cambridge) and Mr. H. V. Matthews (Luton).

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THE HOLY QUR-ĀN ON JEWS AND CHRISTIANS

BY MAULVI AHSANULLAH

(Continued from p. 245 of the current volume.)

SURA MAIDA

Verse 112.—"Yawma yajma'ullāhu-r-rusula

Fa yaqūlu ma-za ujibtum, qālū, lā-'ilma
lanā

In-naka anta 'Allāmul Ghuyūb."

"One day will God gather the apostles together and ask: 'What was the response you received (from men to your teaching)?' They will say: 'We have no knowledge: it is Thou Who knowest in full all that is hidden.'

Verse 113.—"Iz qāla-llāhu, yā 'Isa-bna Maryama

Uzkur ni'mati 'alaika wa 'alā wālidatika

Iz ayyadtuka bi-rūhil qudusi, tukallimun-
nāsa fil mahdi wa kahlan

Wa-iz 'al-lamtukal-kitāba wal hikmata

Wat-Tawrāta wal-Injīla

Wa-iz takhluqu minat-tīni

Ka-hai 'atit tairi bi-izni

fa-tanfukhu fihā

Fa-takūnu tairan bi-iznī

Wa-tubri'ul akmaha wal abrasa bi-iznī

Wa-iz tukhrijul mauta bi-iznī

Wa-iz kafaftu Bani-Isrā'īla 'anka

Iz jī'tahum bil bayyināti

Faqālal-lazīna kafarū minhum

In hāza illā sihrum mubīn."

"Then will God say: 'O Jesus, son of Mary! Recount My favour to thee and to thy mother. Behold! I strengthened thee with the holy spirit, so that thou didst speak to the people in childhood and in maturity. Behold! I taught thee the Book and wisdom, the Law and the Gospel, and behold! thou makest out of clay' as it were, the figure of a bird by

HOLY QUR-AN ON JEWS AND CHRISTIANS

My leave, and thou breathest into it, and it becometh a bird by My leave, and thou healest those bornblind, and the lepers by My leave. And behold ! thou bringest the dead to life by My leave. And behold ! I did restrain the children of Israel from (violence to) thee when thou didst show them the clear signs, and the unbelievers among them said : 'This is nothing but evident magic'."

Verse 114.—"Wa-iz awhaitu ilal-hawāriyyīna

An āminū-bī wa bi rasūlī

Qālū āmannā

Wa-shhad bi-an-nanā Muslīmūn."

"And behold ! I inspired the disciples to have faith in Me and Mine Apostle : they said, ' We have faith, and do thou bear witness that we bow to God as Muslims."

Verse 115.—"Iz Qālal-hawāriyyūna yā 'Isā-bna-Maryama hal yastatī'u Rabbuka an-yunaz-zīla, 'alainā mā'idatan,
Minas-samā'i, Qalat-taqullāha in kuntum mu'minīn."

"Behold ! the disciples said : ' O Jesus, the son of Mary ! Can thy Lord send down to us a table set (with viands) from heaven ? ' Said Jesus, ' Fear God if ye have faith.' "

Verse 116.—"Qālū nurīdu an na'kula minhā

Wa tat-ma'inna qulūbunā

Wa na'lama an qad sadaqtanā

Wa nakūna 'alaihā minash-shāhidīn."

"They said, ' We only wish to eat thereof and satisfy our hearts and to know that thou hast indeed told us the truth, and that we ourselves may be witnesses to the miracle.' "

Verse 117.—"Qāla 'Isa-bna Maryama Allāhumma Rab-banā

Anzīl 'alainā mā'idatan minas-samā'i

Takūnulanā 'īdan-lī-awwalīnā wa ākhirīnā

Wa-āyatan minka,

Warzuqnā wa anta khairur rāziqīn."

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“Said Jesus, the son of Mary : ‘ O God our Lord !
Send us from heaven a table set (with viands), that there
may be for us a solemn festival and a sign from Thee,
and provide for our sustenance, for Thou art the best
sustainer (of our needs).’ ”

Verse 118.—“Qālallāhu, Innī munazziluhā ‘alaikum,
faman yakfur ba‘du minkum fa-innī
u‘azzibuhū ‘azāban
Lā-u‘azzibuhū ahadan minal ‘alamīn.”

“God said: ‘ I will send it down unto you but if
any of you after that resisteth, I will punish him with a
penalty such as I have not inflicted on any one among
all the people.’ ”

Verse 119.—“Wa-iz qālal-lāhu yā ‘Isa-bna-Maryama
a-anta qulta lin-nāsit-takhizūnī wa ummia
ilāhaini min dūnillāhi.
Qāla Subhānaka
Mā yakūnu lī an aqūla mā laisa lī bil-haqqi
in kuntu qultuhū faqad ‘alimtahū
ta‘lamu māfīnafsi
walā a‘lamu māfī nafsika
innaka anta ‘Allāmul-Ghuyūb.”

“And behold ! God will say : ‘ O Jesus, the son
of Mary ! Didst thou say unto men,

‘ Worship me and my mother as gods in
derogation of God ? ’
He will say : ‘ Glory to Thee !
Never could I say
What I had no right (to say). Had I said
such a thing Thou wouldst
Indeed have known.
Thou knowest what is in my heart, though
I know not what is in Thine. For Thou
knowest in full all that is hidden.’ ”

HOLY QUR-AN ON JEWS AND CHRISTIANS

Verse 120.—"Mā qultu lahum illā mā amartanī bi-hī
ani'budūl-lāha Rabbi wa Rabbakum
Wa kuntu 'alaihim shahīdan
mā duntu fihim, falammā tawaf-faitanī
kunta antar-raqība 'alaihim
wa-anta 'alā kulli shai'in shahīd."

"'Never said I to them aught but Thou didst command me to say, to wit, 'Worship God, my Lord and your Lord ; and I was a witness over them whilst I dwelt amongst them ; when Thou didst take me up, Thou wast the watcher over them, and Thou art a witness to all things.' "

Verse 121.—"In tu'azzibuhum fa in-nahum 'ibāduka
wa in taghfir lahum
fa in-naka antal 'Azīzul Hakīm."

"'If Thou dost punish them, they are Thy servants ; if Thou dost forgive them, Thou art the Exalted, the Wise.' "

Verse 122.—"Qālal-lāhu hāzā yawma yan-fa'us-sādiqīna
sidquhum, lahum jannātun tajrī min tah-
tihal-anhāru khālidīna fihā abadan,
Radzi-Allāhu 'anhum wa radzū 'anhu
zālikal fawzul 'azīm."

"God will say : ' This is the day on which the truthful will profit from their truth : theirs are gardens, with rivers flowing beneath,—their eternal home : God, well-pleased with them, and they with God : That is the great Salvation (the fulfilment of all desires).' "

Verse 123.—"Lillāhi mulkus samāwāti wal-ardzi
wa-māfihinna
wa huwa 'alā kulli shai'in Qadīr."

"To God doth belong the dominion of the heavens and the earth and all that is therein ; and it is He Who hath power over all these."

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THE HOLY QUR-AN AND ITS COMMENTARY

BY THE LATE AL-HAJJ KHWAJA KAMAL-UD-DIN

(Continued from p. 250 of the last issue.)

187.—In continuation of the discussion aimed at proving that the practice of fasting is not in atonement for any calamity, a mention is also made of affairs connected with conjugal relationship. Restrictions are imposed on this as on other kinds of satisfaction to physical needs like that of eating and drinking and this in the interest of piety. It happens in this way : If, for example, we get used to voluntarily abstaining from contact with our legitimate partners in life, we are not likely to enjoy ourselves in an unlawful way. When we are accustomed to pleasing God by giving up legitimate connections, it is altogether out of question that we shall ever incur His displeasure by entering into unlawful relationship with any woman. Thus abstention from conjugal intercourse during the period of fasting in Ramadhan fulfils the demands of piety in a very effective way. For this it is not necessary, however, that we should impose upon ourselves the same amount of asceticism during the nights of Ramadhan. The perfection of social life demands that day and night, at home or in journey, man and wife should be as much together as possible. The Holy Book has hinted at this close relationship between the sexes by a very subtle simile. It says that man and woman are like dress to one another. Conjugal life consists of man and woman having a bond of hearts. The relationship between husband and wife should be as close as that between our body and our dress. Again, our dress protects us from the inclemencies of weather ; in the same way there are certain inconveniences in our life, for which the only remedy is the helpful co-operation between the sexes as between husband and wife.

THE HOLY QUR-AN AND ITS COMMENTARY

Further, just as there are physical defects in us which our clothes keep concealed from view, there are certain moral defects in us which our partners in life keep so gracefully from being badly exposed. There are many bad-tempered men who appear very nice in society. Their bad temper finds its outlet in homes. The bravery and patience of womanhood as personified in the wife serve as a screen for this kind of weakness in the man. This statement in the Qur-án, that man and woman are like dress one to the other, is a very short sentence, but in this small passage is contained a great and many-sided reality. One may turn over the pages of all religious books, revealed or otherwise, one will not come across another reference equally subtle to the deep relationship obtaining between man and woman. The way the Holy Qur-án gives honour to womanhood has, indeed, no parallel. So we find that, outside the time of fasting, permission is given for the contact peculiar to conjugal life, since it is in this way that real love is fostered between the parties concerned. As for the period to which this concession applies, it is described in terms that will make it intelligible even to the most unintelligent. Its duration is from the time of breaking the fast in the evening up to the time when there is so much light that one can distinguish between a black thread and a white one. There is another aspect of Ramadhan. During this month people sometimes retire in religious seclusion. One taking to this retirement should abstain from the pleasure of conjugal relationship during the time of this observance. This exclusiveness applies not only to conjugal relation but to every other relation in the world. The literal meaning of the term *i'tikáf*, used for this retirement, is "seclusion." It is generally observed between the 21st of Ramadhan and the last day of the month. The time is spent in continuous

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remembrance of God. While observing it one does not go out unless it be in response to the calls of nature. The place chosen for this seclusion is generally a corner of the mosque. But other places can also be chosen for the purpose. Any other time besides that of Ramadhan can similarly be fixed for this purpose. As, however, *Lailatul-Qadr* or the Night of Grandeur takes place during this month of Ramadhan, and this night, as experienced by the saints of Islam, is one of the ten last nights of the month, it is recommended to observe the prescribed religious seclusion during this period.

188.—It is a peculiarity of the Qur-án that it brings the affairs of the world in line with religious affairs. If it discusses worldly matters on the one hand, it imparts teachings relating to spiritual and moral welfare of man on the other. For instance, while speaking of dress, it hastens to remind man that his real dress is piety and virtuous conduct. Similarly, if it discusses religious observances, it simultaneously brings in questions relating to our worldly life. This is done lest we should be wanting in the fulfilment of our social obligations in the midst of our meticulous observance of the rituals of religion. Since the discussion that has been going on is on the subject of fasting, we are tersely reminded that the self-control that is sought to be inculcated here should not be displayed only in matters of eating and drinking, but also against all kinds of ill-gotten wealth. It is, as it were, to train a Muslim to fast against all unlawful acquisition that this Ramadhan fasting has been instituted. One of the ways by which one can deprive others of their legitimate possessions is purposeful gifts to the administrators. This is unfortunately a method which has become a common practice in these days. Hence its special mention here, indicating that it is a major sin. It surely frustrates the purpose of fasting if we are not enabled through it to abstain from using ill-gotten money.

A MYSTICAL READING OF ISLAM

BY KHAN BAHADUR B. M. K. LODI

(Continued from p. 265 of the current volume.)

While It is *all-pervading*, the Reality of God is at once *Recondite*. "Vision (human) comprehends Him not."¹ "Nothing is like a likeness of Him,"² are amongst the Quranic declarations. No man on earth has yet given to another mortal like himself a uniform, consistent and complete conception or description of the recondite Reality, uniformly and successfully, and It has defied the most searching, the most resourceful and the best of intellects from time immemorial. Their expressions are all of a negative character. For instance :

- (1) "*Shall any gazer see with a mortal eye,
Or any searcher know by mortal mind ;
Veil after veil will lift, but there must be
Veil upon veil behind.*"³
- (2) The veiled nature of the Reality was propounded by the Prophet of Arabia 1,350 years ago in the following words: "God has 70,000 veils of Light and Darkness."
- (3) Al-Ghazzali has said that "if anyone were to say that he has seen nothing else than God, he is right ; and if any one says that he does not know God, he is also right."
- (4) "Brahman is without doubt beyond reason and analogy."⁴
- (5) "They are blind who hope to see it by the light of reason, that reason which is the cause of separation."⁵

¹ The Holy Qur-án, VI : 104.

² *Ibid*, XLII : 11.

³ *Light of Asia*, by Sir Edwin Arnold.

⁴ *Amṛtabindu Upanishad*.

⁵ P. 103, *Kabir's Songs*, by Tagore.

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- (6) "Alas! Can anyone obtain a glimpse of the essence of His *Zát* (ذات) (The Reality); nor is He within the purview of reasoning or proof"—*Zafar*.¹
- (7) "He could not be limited into a philosophical discussion; he is like disentangling a string of which the end is not visible."—(*Poet*) *Akbar*.²
- (8) "In short, it is an ocean the coasting extremities of which have not been explored as yet, and it could never be explored."³
- (9) "It is a dark night in which one cannot trace his steps, yet He is lurking there."
- (10) "God is shut up both from wisdom and light," is a reported saying of the Prophet.⁴ In other words, "the doors of His private chamber are shut up against outsiders."
- (11) "To define God being thus found impossible by a mortal, the Prophet Muhammad left it to God Himself: 'I cannot define. Thou art as Thou defineth Thyself.'"⁵
- (12) "Similar was the declaration of the ancient *Taoism* too: 'The perfect *Táo* is very recondite and by nothing else but Itself can it be described.'"⁶
- (13) "It is that which is not void, yet thought of as void." "He is unknown to those who think they know Him, and known to those

¹ کہا پالے کذہ ذات کو امکے کرئی ظفر

واں عقل کا ذہ دخل نہ ہرگز دایل کا

² فلسفی کو بحث کے اندر خدا ملتا نہیں

دور کو ساچھا رہا ہے اور سرا ملتا نہیں

³ دریائے نا پیدا کنار

⁴ *Sahih Muslim and Baihaqi.*

⁵ *Muslim, Abu Dawūd.*

⁶ P. 266, Vol. XL, p. II, *The Texts of Taoism*, translation of Legge. S.B.E. Series. Edited by Max Muller.

A MYSTICAL READING OF ISLAM

who know they know Him not.”¹ In other words, Brahma is comprehended by those who do not know Him (in the common meaning of human knowledge) and is not comprehended by those who know Him (in the same sense). “How can any one teach concerning Brahma? He is neither the Known nor the Unknown. That which cannot be expressed by words, but through which all expressions come; this I know to be Brahma; that which cannot be seen by the eye, but by which the eye sees is Brahma. If thou thinkest thou canst know it, then in truth thou knowest it ever so little. To whom it is unknown he knows it; but to whom it is known, he knows it not.”

It is thus clear that the pure *Dat* or the “*Ghaibul-Gháib*”² (the Hidden of the Hidden) or, in the language of the Psychologists, the realm of “Cosmic Consciousness” could neither be perceived by our mortal glasses nor recognised in our mortal minds, nor defined in any mortal language. In other words, no mortal, so long as he is a mortal, can perceive the Immortal and when he does perceive, he is no more a mortal. That “man with flesh shall not see God and live” is the repeated Biblical dictum. The significance of the Biblical saying seems to be this: Love is the *pardah* (screen) between the lover and the Beloved. “He loves Himself and seeks Himself in love; when two are wedded into one, lo! ’tis He.”—*Maulana Rumi*. All waters must find their goal in the sea. Accordingly, it is only he who gets beheaded with the sword of love.³—*Maulana*

¹ *Keno Upanishad*.

² غیب الغیب

³ هر کرا او راة محبت شد فنا یافت از بحر بقا در بقا
هر کرا شمشیر شوقش سر برید میوه ذوق از درخت وصل چید

ISLAMIC REVIEW

Rumi. Only he "who crushes every sense and suppresses every thought that his mind may become a mirror to reflect the pure characterless Being, Thought and Bliss."¹ Only he who passes from *self* and becomes *selfless* in his love of God, who could find admission in the sanctum sanctorum when 'he would merge himself in the Universal Self, just like a bubble disappearing in water.'² Man at this stage is no more man; he is practically dead in his own self."

Very interesting and instructive in this connection will be the following parable from *Mathnavi*³ regarding the necessity of passing from self, and becoming selfless before understanding and realising God :

A man once came and gaily knocked at a friend's door,

The other asked: Who is there? Is this a threshing floor?

"It is I," said he. "O! Then straight mayest go away,

'Tis dinner time—Mature, not crude, must be he who would stay,

Thou art thou; Most crude thou art by rawness self-estranged,

By fire of trial these crude humours must be changed;

'Tis fire matures the crude—Let absence be the fire,

Shall purge thee of thyself, burn out all selfish mire."

¹ P. 138, Gough's *Philosophy of the Upanishad*.

² خرد فنا ہو کے ذات میں ملنا یہ تماشہ حباب میں دیکھا

³ Reproduced from a verified translation by James W. Redhouse. For original see *Mathnavi*, Book I, under the heading "Patience and Perseverance under a Teacher."

A MYSTICAL READING OF ISLAM

*Away he went in anguish, travelled a whole
year,
Saw not his friend ; so pined with yearning
anxious fear :
Matured his soul with suffering, searching throes
and pain,
Then sought the door from whence he had been
repulsed, again
He knocked anew—His heart with many fears
oppressed,
Lest from his lip some word unwelcome drop
confessed,
Within, the question is heard : “ Who knocks
at my street door ? ”
He answers : “ Thy own second self ; ” though
all too poor,
The invitation followed ; let myself walk in,
My cot’s too small for two selves to find room
therein :
My thread’s not double in a needle’s single eye,
As thou art now single, enter, room thou wilt
find, pray.*

This is an illustration of the hopelessly limited capacity of the finite to comprehend the Infinite, unless and until the *self* of the finite is abandoned and merged into the Infinite Self.

Notwithstanding the unanimous verdict of the religious world that God cannot be comprehended fully or cannot be seen with a physical eye, the Old Testament makes it appear as if God appeared in a human form visible to the human eye.¹ A statement, such as this, is nothing short of blasphemy. It also contradicts another saying of the Bible that “ man with flesh shall not see God and live.”

(To be continued.)

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THE FIRST WRITTEN CONSTITUTION OF THE WORLD*

AN IMPORTANT DOCUMENT OF THE
PROPHET'S TIME

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Not to speak of civilized nations, even the savages possess their own fixed rules for government and administration of justice; and even the most autocratic chief finds himself controlled by them.† Generally speaking, whenever such rules are collected in writing, they have been called *books*. The words *bible* and *scripture* mean book. The *Yasa*‡ of Changiz Khan also means “book.” (Cf. Modern Turkish, the infinitive *Yazmak*, to write.) Our own Holy Qur-án has been called “the Book of God.” The *shu-king*§ of Confucius, too, means “the book.”

Although the rules and regulations of a country can be found in a more or less written form everywhere, yet, in spite of strenuous search, I could not find any instance of the *constitution* of a country, as distinct from ordinary laws, reduced to writing, before the time of the Holy Prophet Muhammad. True, Manu Smriti (500 B.C.) mentions the duties of a king and the *Artha Shastra* (Science of Politics) by Kautilya (300 B.C.) and the books of Aristotle, written about the same time, contain complete treatises on politics. Aristotle described the constitutions of 158|| of his contemporary city-states in many countries, including India.¶ From among these monographs, only the constitution of Athens has come down to us. It

*Translated from Urdu. Courtesy *Majalla Taylasanin*.

†*Grammar of Politics*, by H. J. Laski.

‡*Masalik* of Ibn Fazlullah Al-'umari MS—Paris.

§*Confucius et Mencius*, by M. G. Pauthier (Paris, 1890), p. 3.

||*Aristotle on the Athenian Constitution*, by Kenyon, p. xiii, cf. also *Encyclopædia of Social Sciences*, Vol. I, p. 27.

¶Aristotle, *op. cit.*, p. xv.

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was discovered on papyrus in Egypt just ~~50~~ years ago and was published in the year 1891. It has also been translated into English and other languages. But writings of this kind are either in the nature of text-books or "advice-books" to princes, or are historical accounts of the constitutions of certain places. None of these enjoys the dignity of an authoritative constitution of a state issued by the sovereign of the country.

In the year 1 A.H., *i.e.*, the very first year of the Holy Prophet's migration to Madina, he had a deed drawn up in which there was a detailed discussion of the prerogatives and obligations of the ruler as well as of other immediate requirements. Fortunately, the whole of this document, word for word, has been reproduced by Ibn Ishaq and Abu 'Ubaid in their respective books and it is some discussion of it that is proposed here.

This document contains 53 sentences, or, to use legal terminology, sections; and is an invaluable example of the legal language and the manner of document-writing of the time. The importance of it has been felt by the European Christians even more than by the Muslim historians. Besides Welhausen, Mueller, Grimme, Sprenger, Wensinck, Cætani, Buhl* and others, an English historian, in the course of a short history of the world, has felt it necessary to mention it in considerable detail. It is unnecessary to discuss here the remarks of these German, Dutch, Italian, English and other writers. I just propose to express here my own humble opinion on the question.

Before discussing the contents of the document in question, it is necessary to outline the historical background and the circumstances under which it was prepared and issued.

*See the Bibliography at the end.

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When the Holy Prophet started his preaching and reformative work in the Holy City of Makka and proposed a change in the beliefs and practices existing for generations, he first surprised his countrymen, then he was hated and, in the end, he encountered their opposition and hostility. From the very first day, his mission was universal in its nature and the possibility of its spreading immediately and with ease over the whole of the known world, particularly the Iranian and the Roman (Byzantine) empires, was clearly discernible. The Holy Prophet, in the course of his preachings, used to predict, to the people of material interests, the conquest of these empires.* But inasmuch as he was a junior member of a comparatively poorer and weaker clan, it was difficult for him to be accepted as a leader.

The Prophet had, no doubt, family connections both in Ta'if† and Madina.‡ It was expectations on this score that took him first to Ta'if, the nearer of the two places; but the difficulties that greeted him there were even greater than those in his native city. At last, after years of persistent efforts during Hajj seasons he could secure the adherence of a few people who belonged to no other place than Madina. They it was who promised to help and give shelter to him and his Makkan companions in the event of their migration there.

The state of affairs in Makka had become unbearable. Apart from general hostility, physical persecutions threatened the lives of many among the believers.

*Ibn Hisham, p. 278; c.f., also *Tabaqat* of Ibn Sa'd, Chapter: "Circumstances Before Hijra."

†*Ma'arif* of Ibn Qutaibah, p. 43; *Muntaga* of Abu Nu'aim, Ch. XX.

‡*Ibn Hisham*, pp. 107, 336 and 346; *Tabaqat* of Ibn Sa'd, 1/1, pp. 34, 45, 46; *Ma'arif* of Ibn Qutaibah, "Ahwal Umumabihi;" *Tarikh* of Tabari (ed. Cairo), Vol. 2, pp. 177-79, etc.

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For this reason the Muslims of Makka began to leave their city for Madina. The Makkans became afraid lest these fugitives might make preparations for a retaliation from outside. Accordingly it was decided to lay siege to the house of the Prophet and murder him there by night. But Providence willed it otherwise. The Prophet managed quietly to leave Makka and reached Madina safely. In their rage, the Makkans forcibly took possession of the property and belongings of the Prophet* and other Muslim emigrants.† The total number of believers in Madina, at this time, including the Makkan refugees, hardly exceeded a few hundreds, while the total population of Madina about this time is estimated at between four to five thousands, to which Jews contributed nearly a half.

Makka enjoyed at that time the status of an organised city-state where there were some 25 public offices concerning different state departments such as the Army, the Revenue, the Temple, the Foreign Affairs, the Administration of Justice and the like. A detailed discussion of these constitutions has been presented in my paper read at the Orientalist Conference at Trivandrum.‡ As contrasted with this, Madina was almost in a state of anarchy, where tribalism prevailed. If the Arab section of the population was divided into twelve tribes of Aws and Khazraj, the Jews were divided into the ten tribes of Banu Nadzir and Banu Quraiza. Dissensions raged among them since generations. Some of the Arabs, having entered into an alliance with some of the Jews, had been on terms of hostility with other Arabs who, in their turn, were similarly allied to some other Jews. These continuous wars had tired both the parties out.§ And

*Bukhari, Book 64, Chapter 84, Hadith 3.

†Ibn Hisham, p. 339; also pp. 321-22.

‡Cf. *Islamic Culture*, July, 1938.

§Ibn Hisham, p. 287: *Tabaqat Ibn Sa'd*, Vol. 1/1, p. 147: *Musnad Ibn Hanbal*, Vol. 5, p. 427: *Bukhari*, Book 63, Ch. 1, 27, 46.

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although some there were who were anxious to secure military help from outside tribes such as the Quraish, the peace-loving parties were getting preponderance in the city, and a considerably large section of people had begun to make preparations to instal Abdullah ibn Ubayy ibn Salul as King. So much so that, according to Bukhari,¹ Ibn Hisham² and others, a crown was already under construction to be worn on this occasion.

True, the Holy Prophet had appointed at the time of the Pledge of 'Aqaba twelve Muslims to represent him in twelve tribes, one in each, and thus tried to create a centralization of power. But apart from this every tribe had its independent sovereignty and decided its own affairs in its own *saqifa* or shed, and there was no central urban organization in the city. Through the efforts of trained preachers a considerable number of people in the city had accepted Islam in the course of three years. But religion was yet a domestic affair there and had not attained any political status. Persons belonging to different religions used to live in the same house. It was in this situation that the Prophet came to Madina, where the following problems demanded urgent solution :

- (1) Definition of the rights and obligations, his own as well as those of local inhabitants.
- (2) Arrangement for the settlement and livelihood of the Makkan refugees.
- (3) An understanding with the non-Muslims of the city, particularly the Jews.
- (4) Arrangements for political organization and military defence of the city.
- (5) Compensation for the loss of life and property suffered by the refugees at the hands of the Quraish of Makka.

¹. *Sirat Ibn Hisham*, p. 726 ; *Tarikh Tabari*, European Edition, p. 1511; also Holy Qur-4n, Chapter 63, Verse 8.

². *Ibn Sa'd*, Volumes 1/2 ; *Kitabul Amwal* by Abu Ubaid, p. 518.

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In view of these objects the Holy Prophet, a few months* after his flight to Madina, had a deed drawn up, which has been referred to as a *kitab* and *sahifa* in the deed itself, and which obviously was written after a consultation with the people concerned. It should be borne in mind that the general laws of the country, meaning the chapters of the Qur-án, were promptly reduced to writing according as they were promulgated or revealed, but as for his own utterances or instructions, the modest and cautious Prophet had issued a general prohibitory order against their being written down. That the document under discussion was written down in spite of this order is significant—a document which has been referred to as *kitab* or *sahifa*, meaning a “code of action” or a “chart of duties.” In fact it amounted to a declaration of the city of Madina as a city-state for the first time, and to the laying down of a code for its administration.

Rousseau, Hobbs and other political scientists consider social contract between the rulers and the ruled as the beginning of state. A patent and factual example of this is to be found in the *Bai‘at* (pledge) of ‘*Agaba*, in which the people of Madina accepted the Prophet as their leader, invited him to come to their country and agreed to obey his orders in weal and woe. This is the reason why the document under discussion was not of the type of a contract but was issued as a prescription and a proclamation. Thus every one knows that *kitab* means a prescription and a command; for instance, in the Quranic passages such as “Verily prayer is a timed ordinance (*kitab*) for the believers,” or “Most surely it has been ordered (*kitab*) about the virtuous that they shall be in the highest places,” or “Fighting was enjoined (*kutiba*) on them.” The

* *Ibn Sa‘d*, Volumes 1-2; *Kitabul Anwal*, by Abu ‘Ubaid, p. 518.

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word *kitab* has been used in this particular sense in all these citations. The German word "vorschrift," the word "prescription" in French and English, the word "prescrizione" in Italian and "prescripcion" in Spanish, all meaning "command" and "ordinance," have their root meaning in "writing." The Prophet, who was a lover of order and unity, sought the remedy for the centrifugal conditions which prevailed in Arabia in general and in Madina in particular, in the motto "one ruler and one law." The centripetal injunctions of *Zakat* and *Hajj*—which later gave the opportunity to people to be brought to a common control through powers given to the central government to levy and collect taxes and through a pilgrimage to a common *Qibla*—had not yet been received. Still instructions such as faith in One God, obedience to the commands of the same Prophet and observance of the congregational prayers, which so vitally affected their beliefs and actions, had already been in existence. Now this new constitution of the city-state brought with it the very important and—to Arabia—very revolutionary change and improvement, by providing the people with a central public institution for seeking justice in the place of every one seeking it with the power of his own hand or at best of that of his family. This epoch-making innovation has been recorded in that very document, which brought an end for all times, to the chaos of tribalism and which laid the basis for a wider institution, viz., state. In this document the Holy Prophet secured for himself the highest judicial, legislative, military and executive powers for himself, but a very important and remarkable difference between this authority and the autocratic royal authorities of other countries was that materialism had no part to play here. The Holy Prophet introduced moral

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elements in politics. He regarded God as the source of authority and considered himself as His messenger and agent; and alongside with this he declared the command and injunctions ordained for the people as equally applicable to his own self. And in view of very many cases of civil and tort nature brought against his holy person¹ in his own lifetime, we can say that Islam rejected the theory that "the King can do no wrong." And since the most powerful man in the state could not violate the laws at will, other officials and the people in general naturally observed them with greater care.

(To be continued.)

A BIRD'S-EYE VIEW ON THE THIRTEEN CENTURIES OF CALIPHATE IN ISLAM

BY B. A. MISRI, B.A. (HONS.)

It was on the 8th June, 632 A.D., that the "Iceberg" of Caliphate began to move and, sweeping all that came in its way, baffling the Muslim world with its ever fresh problems, was at last melted away by the warm currents of time and the hot tides of age.

The foundation-stone of the "edifice" of Caliphate was laid by the expert hands of Abu Bakr and Umar. The next two Caliphs added a little to those foundations. The Umayyaa and the Abbasides raised some walls on them and pulled down some, as they liked, while the Ottomans, after failing in their efforts to roof those walls, demolished the structure altogether and, on the 4th March, 1924 A.C., cleared their country of even the débris thereof.

The subject of our present enquiry is twofold: What view the theologians have taken of this question of Caliphate and, secondly, what course it actually took in the subsequent history. The right to the Caliphate, the method of selection and the complication that

¹ Ibn Hisham, page 444, Ibn-al-Athir, etc., cf. *Islamic Culture*, April 1941, pages 192—95.

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followed the settlement of these two points, are only the side issues of the question.

Immediately on the death of the Holy Prophet (May peace and the blessings of God be upon him!) there sprang up various schools of thought and the differences of opinion among them began to cast their dark shadow from the very beginning, so much so that throughout the annals of the Muslim world the question of Caliphate remained a sore in the body-politic of Islam.

The Holy Prophet had nominated no successor after him, not because he lacked the foresight of an organiser, as has been remarked by some European writers, but because the genius of a "Universal Prophet for all times" in him had seen beforehand the embarrassments which could possibly have followed any such nomination, and the greatest advocate of democracy that the world has ever produced did not mean to encroach on the right of the nation to elect their Caliph. The Child Community was still to grow into maturity, and to pass through different and diverse circumstances. Therefore no bad precedent could be created by the Holy Prophet. Some historians have suggested that the Holy Prophet gave expression to his desire that Abu Bakr be elected his successor by appointing him "Imam of Salat" in his own place during his illness. Umar and Abu Ubaida are said to have advanced the same argument in favour of Abu Bakr, saying that he had already led their prayers at the bidding of the Holy Prophet, hence he was the fittest person to be their leader. But there was nothing which could have made the Holy Prophet adopt this roundabout method of expressing his desire. He could very well have nominated Abu Bakr outright without any hesitation had he deemed it wise on his part to do so. Moreover, *Imamat* in prayers has no significance among the

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Muslims. There is no priesthood known in Islam. No religious functions have been assigned to any particular class in the Community. Anybody from among the so-called laymen can perform the functions of *Imam*.

Of course here the term *Imam* is not taken in the sense in which it was taken later on by a section of Muslims. So it is not fair to misinterpret the intention of the Holy Prophet in his appointing Abu Bakr as *Imam of Salat*. To read in this temporary measure any suggestion or notion of Caliphate as the fundamental theory of Caliphate is to deal a death-blow to the fundamental theory of Caliphate in Islam—the Elective Theory.

The institution of Caliphate rests on the sanction of the Holy Qur-án and the traditions. But both the Holy Qur-án and the traditions are silent as to who should be a Caliph and how he should be elected. There are certain verses in the Holy Qur-án mentioning the word *Khalifa* but either they mean the Prophets or mankind in general. No mention has been made about the *Khilafat* in the sense of the successorship of the Holy Prophet. The verses that occur in the Holy Qur-án bearing the word *Khilafat* do not refer at all to the political institution of Caliphate known to us. For example, the verse, “Allah has promised to those of you who believe and do good that He will most certainly make them *Khalifas* in the land as He made those to be rulers who were before them, and that He will most certainly establish for them their religion which He has chosen for them” (xxiv: 55.) Obviously “the religion which He has chosen for them” is the religion of Islam and here the Muslims as a whole are addressed, not any particular individual. Again, “It is He Who has made you *Khalifas* on the earth and has raised some of you

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above the others by (various) grades in order that He may test you by His gifts." (vi : 165.) Here also the reference is clearly made to the Muslim Community as a whole. Similarly, in Chapter vii, Verse 67, the Prophet Húd, while reminding his people, 'Ad,* of the favours of Allah on them, says that they (as a whole) were made *Khalifas* (successors) after the people of Noah. In the same way, the Prophet Salih, in Chapter vii: 72, tells the Arabs that they (collectively) were made the *Khalifa*; only individual references made in the Holy Qur-án are those of Adam and David (ii: 28 and xxxviii 25). In both these verses the word *Khalifa* is used for the Prophets and not for the successors of a Prophet.

The commentators who have tried to apply these verses also to the successors of the Holy Prophet, and thereby have brought them on an equal footing with the Prophets David and Adam, have failed to appreciate the difference between the functions of the two—the Prophets and their successors. A Prophet is a *Khalifa* (vicegerent) of God upon this earth and combines the temporal and the spiritual offices in his person. While the succession to the Holy Prophet does not necessarily include succession to the spiritual office along with the temporal. The two offices might combine in one person as a matter of chance, as was in the case of the first four Caliphs and in the case of Omar II. Otherwise the two offices are divided into two different classes, the temporal office being vested in the Caliphs in the ordinary sense of the word and the Spiritual in the *Ulama*, the *Mujtahids* (interpreters of *Shari'a*) and the *Mujaddids*, etc.

*By all these references in the Holy Qur-án, it is clearly established that the real successorship of the Holy Prophet is vested in the Muslim community collectively and it lies with them to choose their head.

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The conception of Caliphate in Islam without temporal power does not carry any sense at all since the primary duty of and the foremost condition for a Caliph is that he should be the protector of the Sacred Territories of Makka and Madina. And he can never be in a position to do so unless he has temporal power at his command. The first duty which the first Caliph of the Holy Prophet had to perform was to wage wars against the insurgents. Had he possessed no temporal power at that time he would most certainly have failed as a true successor of the Holy Prophet. Of course the Shias do not agree to this point of view, as they assign an exalted degree of spiritual authority to the Caliphs whom they call *Imams*. The *Ithna Ashariyya* sect of the Shias believe the *Imamat* or the orthodox Caliphate to have started with Al-Husain, Ali, son of Husain, being the second *Imam* and the twelfth and the last being Mahdi. The Sunnis attribute no spiritual authority to the Caliphs. According to their belief a Caliph is a temporal King, differing from the other ordinary Kings of the world inasmuch as there have been laid down certain conditions for him. He should be the protector of the sacred territories, the defender of the faith against the unbelievers, should uphold and enforce the laws of *Shari'a* among the Muslims by the use of his temporal powers, must be of unstained reputation and sound character. He may also be a *Mujtahid* in *Shari'a* as the other *Ulama* of the *Ummah*, but not necessarily. He is in no way better than, nay, not even better than, an ordinary Muslim from a religious point of view. Once Umar proposed to fix the sum of dowry for women when abruptly a woman stood up challenging that the right which *Sharia* had given to them, the Caliph had no right to withhold. Umar did not silence the woman by saying that he was

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the spiritual successor of the Holy Prophet and as such he could interpret *Sharia* better than she. On the contrary, he at once dropped the proposal and smilingly remarked, "The women of Madina know *Sharia* better than Umar."

With the Sunnis the real successors of the spiritual office of the Holy Prophet are the *Ulama*. But even their powers are more or less restricted. The *Sharia* of Divine Origin having been completed, any addition or alteration in it has been rendered impossible. The only thing that remains is the interpretation of it by the spiritual successors of the Holy Prophet. The Holy Prophet was sent as the last of all the Prophets meant for all ages to come; therefore his spiritual authority remains at work for eternity and the saints are always present in the community to fan the flames of spiritualism.

In the temporal position a Caliph may administer his authority over even the *Ulama* and others, but in their spiritual position the *Ulama* have more than often had the courage to denounce the unrighteous ways of the Caliphs. Neither do we find any reference to this institution in the sayings of the Holy Prophet. Of course, there are a few general principles and directions such as are contained in the Quranic passage: "Their rule is to take counsel among themselves," or else little light is thrown on the subject. The details were left for the *Mujtahids* to deal with according to the needs of time.

(*To be continued.*)

SOME GEOGRAPHICAL POINTS IN THE QUR-AN

BY SYED MUZAFFAR-UD-DIN NADVI

(Continued from page 278 of the current volume)

The Dam of Ma'rib.—Of a long series of the Sabāean buildings, the most noteworthy is the Dam of Ma'rib, which the people of Hijāz called “Sadd” (meaning bund) and those of Yemen called “‘Arim” (*i.e.* dyke). Arabia has practically no river. Right across the country runs a chain of mountains, and water running through them generally loses itself in the sands of the desert. The Sabāeans had, therefore, to set up embankments in several places between mountains and valleys with a view to accumulating water in one place and utilising it for irrigation. In this way, a large number of bunds were built, the best known among which was the dam constructed in the capital town Ma'rib. On the south-west of the town there are two mountains, called “Kuh-i-Ablaq,” which have a gap between them, known as the “Valley of Adhanīa.” Water flowing from mountains and other places accumulates in that valley and develops into a lake. The Sabāeans constructed the dam between these two mountains about 800 B.C. There was a wall 150 feet high and 50 feet wide. A great part of it has fallen, but about one-third of it still stands. A European traveller, Arnaud, has described the ruins of this wall in the *Journal Asiatique* (the 7th Series, Vol. III, 1874). The wall has some inscriptions which have been deciphered.

The inscriptions on the extant portion of the wall contain the names of the founders also, *viz.*, Yatha'amar Bayyin (Distinguished), Samah'ali Yanūf (Exalted), Kariba'il Watār Yuhan'im (Great, Beneficent) and Dhamar'ali Dhirrīh (Glorious). A perusal of

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these inscriptions shows that the construction of the dam took a long time and covered the reigns of several kings of Yemen. The first builder was "Yatha'amar" (or Ith'amara) who flourished in the 8th century B.C. The wall of the dam had a large number of upper and lower windows which could be opened or closed as needed. On either side of it there were two large doors through which water, dividing itself, made its way in both directions. Muslim commentators' accounts of the dam are mostly confirmed by Arnaud's description of the same (vide *The Journal Asiatique*, 1874):

"Artemidorus of Ephesus, who wrote somewhat later than Agatharchides of Cnidus, represents the king of Sabāeans and his court as living in effeminate luxury at Mariaba, which lay on a wooded mountain. Owing to the abundance of fruit, the people were lazy and inactive, and reclined on the roots of the spice-trees. For firewood, they used cinnamon and cassia. The occupation of the people was partly agriculture and partly trade in spices, both native and imported from the opposite coast of Æthiopia (Africa), whither the Sabāeans passed over the inlet of the sea in boats of skins. The neighbouring tribes received the wares from the Sabāeans, and then passed them on to their neighbours, till they reached Syria and Mesopotamia."

The Buildings of Sabā.—From all accounts it is evident that the Sabāeans were great builders. The Greek writers also testify to their architectural achievements. Some of the buildings survived up to the advent of Islam. Muslim historians have witnessed them and have given an account of them in their books. Hamdani has devoted a chapter of his great work,

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Iklīl, to the description of the palaces and castles of the Sabāeans. Their inscriptions, so far available, are mostly the monumental tablets of their buildings. Nashwān bin Sa'id, the Himyarite, has described nearly twenty-five royal edifices in his "Qasidat-ul-Himyar-riyya." European travellers have also given an account of the ruins of their buildings. The relics of the castle Silee are still visible.

The Gardens of Sabā and the Qur-ān.—As a result of the irrigation system described above, the deserts and barren lands of Yemen, to the extent of 300 square miles, were almost converted into a paradise. The country was decked with gardens, containing various kinds of plants and trees. The Qur-ān refers to the gardens of Sabā in the following words :

"Certainly there was a sign for Sabā in their abode : two gardens on the right and the left. Eat (O Sabāeans) of the sustenance of your Lord and give thanks to Him : a good land and a Forgiving Lord." (XXXIV : 15.)

The Arabs' description of the Sabāean gardens corresponds to the Greek historians' account of the same. The views of Eratosthenes, Agatharchides and Artemidotus on the extraordinary prosperity of the Sabāean kingdom have been given above, to which the reader may refer.*

The Qur-ān describes the punishment that was inflicted on the Sabāeans owing to their sins and disobedience :

"But they (the Sabāeans) turned aside, so We sent upon them the Flood of Dyke (a torrent which burst the dyke of Ma'rib and destroyed the city) and in place of their two gardens We gave to them two gardens yielding bitter fruit and (growing) tamarisk and a few lote-trees. (XXXIV : 16.)

*Vide Duncker's *History of Antiquity*, pages 310—312.

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The Colonies of the Sabāeans.—As described already the Sabāeans had, besides Yemen, their colonies in Abyssinia and in North Arabia. In the Old Testament we find references to different families, such as Saba, son of Yoktan (Joktan) in Yemen ; Saba, son of Ibrahim (Abraham), nephew of Midian, in North Arabia ; and Saba, son of Cush, son of Ham (Hem) in Æthiopia. According to Noldeke's theory, to wit, different tribes mentioned in the Bible are based on geographical considerations, the above-mentioned three Sabāean families must refer to their three territorial divisions—Yemen, Abyssinia and North Arabia. The Sabāean colony in Yemen is too well-known to need mention here. Their temporary residence in North Arabia on the side of Syria and Babylon is frequently alluded to in the Old Testament. The Greek historians also testified to it. Agartharchides holds that Nabatæans (whose home was between Babylon and Syria) and the Sabāeans (who lived in the upper part of Syria) first occupied Arab Sa'id.* Another Greek historian says : “ Thence a straight line extends (northward ?) to the city called Petra, and to Palaistena ; whither the Gerrhaioi and Minaioi and all the Arabs dwelling in the neighbourhood bring, from the upper country, frankincense, it is said, and bundles of fragrant things.”* Some Assyrian inscriptions show that the Sabāean king, Ith'amara, was defeated by the Assyrians in the 7th century B.C. It is admitted that the Assyrians never marched on Yemen, and so the Sabāeans themselves should have gone as far as Abyssinia—a view which is supported by the Old Testament (Job, I : 15 and VI : 19).

As regards the third Sabāean colony, it has been proved that Abyssinia, which is situated on the coast

* Vide *Gold-mines of Midian*, page 224.

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opposite to Yemen, was frequented by the Arabs of Yemen and of Hadramaut. The following occurs in the *Encyclopædia Britannica* :

“Some parts of the African coast were under the suzerainty of the Sabæan kings as late as the Sabæo-Himyarite period ; the district of Azania was held for the Sabæan monarchs by the governor of Maphorites (Ma‘āfir) and was exploited by a Sabæan company.”¹ Moreover, the Abyssinians called themselves descendants of Sabā.² A contemporary Greek’s evidence to the effect that the Sabæans had a commercial station on the Abyssinian coasts has already been given.

The Queen of Sabā (Sheba).—Both the Bible and the Qur-án have described the Queen of Sabā, who presented herself at the court of Solomon, but in neither are her genealogy and home mentioned. According to the Targum (the commentary or Aramaic translation of the Old Testament) her home was in the east (of Palestine.)³ In the New Testament, she is referred to as “the queen of the south.”⁴ Josephus describes her as the princess of Egypt.⁵ The Abyssinians regard her as an Abyssinian.⁶ The Qur-án has not mentioned either her family or her home, but all commentators and historians regard her as a Qahtānid Arab of Yemen. In view of the fact that no inscription of a woman of Yemen has been discovered and that the inscriptions of three or four lady sovereigns have been discovered in North Arabia near Babylon, it is not unlikely that the Queen of Sabā went to that part of Arabia also.⁷

¹ *Encyclopædia Britannica*, 13th Edition, Vol. XXIII, page 955.

² *Encyclopædia of Islam*, Vol. I, page 220.

³ Vide *Jewish Encyclopædia*, article on “Saba.”

⁴ Matthew, XII : 42 ; Luke, XI : 31.

⁵ *History of the Jews*, Vol. I, Chapter on “Solomon.”

⁶ *Jewish Encyclopædia*, article on “Saba.”

⁷ *Encyclopædia of Islam*, Vol. I, page 372.

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The statement of Josephus, that the Queen of Sabā was an Egyptian lady, is decidedly wrong. There is, however, no difference among other views given above, which refer only to the various parts of the Sabāean kingdom. The Abyssinians claim the Queen of Sabā as their own, and their kings, up to the present day, proudly describe themselves as her descendants. They call her by the name "Makada." The Jews and, after them, the Muslims, have given her the name of "Bilqīs." Etymologically, "Bilqīs" is not Arabic; it seems to be of Greek origin. In some commentaries, she has been described as the daughter of a fairy, named "Bilqama," but this is only a fiction. Similarly, it is wrong to suppose that the Queen of Sabā was the daughter of the Himyarite king, Sharahbīl, who lived 1,500 years after Solomon.

(To be continued)

MUSLIMS UNDER THE AMERICAN FLAG

BY SIRDAR IKBAL ALI SHAH

Few people realize that a large number of Muslims dwell under the American flag, enjoying a considerable amount of religious freedom, no impediments being placed in the way of their religious worship. Muslim missions, too, have been freely admitted into the country.

The Muslim citizens of the United States, however, can be divided into three groups: firstly, those who as immigrants came originally from various countries of the East, had brought their families with them, and, having settled down as farmers, artisans, or merchants for a number of years in the country, had qualified themselves for American citizenship.

MUSLIMS UNDER AMERICAN FLAG

The second group is composed of Americans who have embraced Islam ; and the third are American subjects by birth, such as the inhabitants of two important islands in the Philippine Archipelago. The last named group is a mixture of the original people of the islands of Sulu and Mindanao with the Malayan Muslim stock. The race that has thus sprung up has Arab blood in its veins.

Besides these, there are a fair number of Orientals of the intellectual class who, for various reasons, have their being in several large American cities like New York, Chicago, Boston and along the Californian coast.

The number of Muslims all told does not exceed thirty thousand in America proper, to which, according to the last census, 443,037 are to be added as the Muslim population of the Philippine islands.

Generally speaking, the lot of these Muslim Americans is happy, perhaps happier in a certain sense than in many other countries ; for a degree of licence in speech, writing and individual liberty is granted to everyone in democratic America, which is almost unbelievable to those who have not lived in the country of the Stars and Stripes : and, in virtue of being Americans, the Muslims there share that freedom to the full.

Economically, too, they can make a better living than elsewhere ; for Pathans have prosperous farms on the Pacific coast ; Arabs do good trade in import and export ; the Syrians own several departmental stores, and there are Turk and Indian Muslim professors. Even Tartars and Uzbeks of Central Asia carry on businesses which would be the envy of even big merchants in Bokhara and Samarkand.

ISLAMIC REVIEW

Nor is their standard of living low, for they have expensive "apartments," villas and farmhouses like their American neighbours: thus they are a respected and a contented element in American society. There is, of course, no colour, racial or religious prejudice against them. This is largely for two reasons; firstly, because the unconventional development of American society has taken place upon an international admixture, which in itself destroys racial barriers and segregation. The second point is that the average American is far too busy to waste his time upon prejudices. He wants work done—American national work, if you like—and does not look at the face of the worker. The periodical hysteria against the Mongolian or Negro races that sweeps over certain illiterate sections of the American people is a different problem altogether, by which the Muslims are not affected in any way.

Inasmuch as the Muslims of California are but few in number, and have more or less colonies of their own, the most interesting groups of Muslims are to be found residing in the more industrial and commercial parts of America which are, of course, the Eastern and Northern States of America. Thus we have about 10,000 Muslims in Detroit; five thousand in New York; about three thousand in Cleveland, and two thousand in each of the States of Massachusetts and Pittsburg. There are about five hundred or so in Rhode Island. Others are scattered all over the country.

The most remarkable fact about this Muslim population is that it is spread in crescent form—crescent being the Islamic emblem—for if Detroit be taken as the left point of the crescent, it curves downwards to Cleveland, dips again to Pittsburg, curves up to New York and, rising in a semi-circle, ends at Massachusetts, describing a neat arc.

MUSLIMS UNDER AMERICAN FLAG

Apart from the social and commercial well-being enjoyed by these Muslims in America, their religious and cultural life is also highly satisfactory. There is, for instance, a place of Muslim worship in Brooklyn, a well-appointed three-storied building, which is controlled and managed by the American Muslim Association. Quite a number of its members are Tartars, and not a few hail from the Arabic-speaking world. Then the Arabs, Syrians and Palestinians have a cultural centre in New York. A paper in Arabic entitled *El-Bayán* is published by Muslims in New York. A large bookstore, too, is kept in New York where, I am authoritatively told, from 200 to 300 copies of the Holy Qur-án are sold annually.

In addition to visiting preachers, a Moorish Mission is also operating, concentrating its energies chiefly upon the Negroes of America with a view to rehabilitating that race ; and at least one result, apart from the Islamic preaching, has been that some of them have established their genealogy with the Moors of bygone Spain, and thereby feel a psychological uplift. In any case, Islam has made a definite headway amongst the Negro community.

Important though the Islamic element is in actual American territory, by far the largest number of Muslim American subjects, of course, live outside the geographical orbit of the United States. They are, as has been mentioned above, the inhabitants of two islands—Sulu and Mindanao, belonging to the island group of the Philippine archipelago.

Sea-girt and possessing Melanesian climate and system and habits of life, the 36,906-square-mile island called Mindanao has remained the outermost part of Islam in the north-eastern part of the world. Sulu Island, also with a Muslim population, lies close to the bigger island.

ISLAMIC REVIEW

The religion of the Holy Qur-án reached these parts in the fourteenth century ; and although many times the ownership of the archipelago has changed hands, the Muslim supremacy there in religion or landed property ownership has not changed a whit. Thus the entire ruling class in those distant islands is Muslim in religion, devout in practice and Arab in ancestry. Arab because Islam first came to them through Malaya, Sumatra and Java. Practically every street has its own mosque and there is hardly a village without a *Hāji*. Thousands make the pilgrimage to Makka every year, and their keenness can be imagined when it is said that it takes these men at least 50 days to reach Jeddah from their country. Their headmen are styled *Sultáns*.

The inhabitants are called *Moros*—because, when the Spaniards came to the islands as conquerors in 1570, finding a well-established Muslim people there whom they were unable to subdue, they styled them “*Moros*,” labelling all Muslims in terms of the seventh-century Moors of Spain.

That name remains as such to this day. The sea, which laps in the eastern fold of the Muslim island of Mindanao, is also called by an Islamic name—Moro Gulf. Their legal code is drawn up in the Arabic language ; and in cases of difference of interpretation, the Arabic version is the more valid.

CORRESPONDENCE

GLASGOW :

7th October, 1940.

THE IMAM,

THE MOSQUE, WOKING.

REVEREND SIR,

It is six years since I have definitely decided to join Islam. But I had never the opportunity to do so as I never met any Muslim till a few weeks ago. Being on leave I went down to Surrey to see my uncle who lives there in Cranleigh and passing by Woking I saw the Mosque from the train and you can imagine how happy I was to see I was able at least to get in touch with Islam—what I was trying in vain since so long a time.

The next day I came to Woking where I was especially kindly welcomed by the Assistant Imam, Mr. Dawud Cowan. The booklets and tracts he gave me fortified me in my resolution to join Islam.

Why I decided for Islam is very simple: I decided to join Islam because firmly do I believe the Holy Qur-án to be the Word of God. How I came to that certitude would be quite difficult for me to explain in English but if you wouldn't mind me to write in French I could do it in my next letter.

I will live a Muslim life by the help of Allah. But a very important part of a Muslim life is the Prayer and I know very little about the Muslim Prayer. I would be very grateful if you would send me some particulars about it. It is a pity I am billeted so far from Woking.

I enclose ten shillings as subscription to the *Islamic Review*.

Yours faithfully,

ANDRZEJ KWASIEBORSKI.

GLASGOW :

23rd November, 1940.

DEAR SIR,

I have got your most welcome letter of the 10th October, and I am awfully pleased to know I am now duly recorded as a Muslim.

I have been waiting for the Prayer Book you promised me in your letter but I haven't got anything from you but your letter of the 10th October. As we moved about that date from where we were billeted before, and as my address has been changed, the parcel must be lying somewhere in the General Post Office. Could you please arrange to let me know when you posted the parcel and what was in it so that I should be able to make a complaint at the post office and perhaps be lucky enough to get it. My new address is:

There is a short note about what attracted me to Islam. I enclose the photograph you asked me for.

Translation: My parents are atheists and have given me no religious education. As for me I have always believed in God and from the age of ten I have felt the need of knowing in a precise manner what one should believe in and I began to look around me for someone who might help me. I began by studying the Roman Catholic religion, the most widespread around me. What struck

ISLAMIC REVIEW

me most right from the beginning was that in the Catholic prayers, sermons and masses only Jesus Christ is mentioned and nowhere what they call God the Father. In my little mind that seemed to be unjust and illogical for I instinctively felt that God is Unique and All-Powerful, and I pictured Him to myself like what the Christians call God the Father. What shocked me also was that the majority of the faithful in the Catholic churches no longer even pray to and honour Jesus Christ but numbers of pretended "saints" around which they light candles, hang flowers, etc. They carry these statues around in processions and attribute to them miraculous properties.

I could see *no difference* between such a cult and that of idolaters and I lost all faith in a clergy which claims to be monotheistic and tolerates such practices.

Then I turned to the Protestants who have no saints and speak much more of God in their sermons and prayers. But still one thing did not satisfy me : the dogma of the Trinity, which appeared to me a forced, illogical and unnatural interpretation of the Christian Gospels.

I began to think about that while studying the history of the Christian church, noting that all the Christian heresies of the first centuries consisted essentially in a divergence of opinion on this subject : to what extent is Jesus a man and to what extent is he God. The answer which appeared to me the most natural and which the tendency to complete monotheism I had in me dictated to me was as follows : Jesus is not God at all but through the mouth of this *man* God the Unique spoke to other men.

If one were to give a Bible to read to someone knowing nothing of the Christian churches he would certainly not get the idea of making any distinction between Jesus and the prophets of the Old Testament.

And so I had made myself a believer in a religion which resembled that of the Protestants but in which Jesus was a prophet of God the Unique. I thought also that if I believed that the prophets of the Old Testament were really Messengers of God there was no reason for not believing in the authenticity of the messages of other monotheistic prophets, such as Muhammad. It was at that time, I was 14 years old, that I received quite by chance along with a bundle of old books a translation of the Qur-án. I noted that the principles and dogmas of the Muslim religion corresponded exactly with my personal convictions. I immediately decided with enthusiasm to adopt this religion which, I was convinced, is the true one.

I then sought a manual of Catholic apologetics and read the chapter in which the author claims to refute Islam and I noted that his arguments were unworthy of an intelligent man. Subsequently, I read from one end to the other the three "synoptic" Gospels and found nothing in them in contradiction with the Qur-án.

From that moment I have considered myself a Muslim and all the conversations I have had on this subject with the most different persons have only served to strengthen me in my convictions.

I remain,

Sincerely yours,

(Sd.) KAMAL A. KWASIEBORSKI.

Supplement to the "Islamic Review," August, 1941

43 LINKS ROAD,
ASHTEAD, SURREY.
13th May, 1940.

To

THE TRUSTEES OF THE LONDON NIZAMIAH MOSQUE TRUST.

GENTLEMEN,

We have duly audited the Accounts of the Trust for the year ending 31st March, 1940.

For your information we would mention :

Income and Expenditure Account

There has been a substantial reduction in rent because the income from the Car Park entirely ceased from July, 1939. Only £10-13-10 was received from the Car Park during the year under review.

Balance Sheet

The surplus funds of the Trust with the Imperial Bank of India, Hyderabad, have been invested in $3\frac{1}{2}\%$ Loan, 1947-50. The cost of this holding now works out at Rs. 102-5-9 per Rs. 100 of loan, as against the market price of about Rs. 100-8-0 per Rs. 100 of loan. Up to last year the average cost price was well below the market price but the position is reversed now because of the sudden drop in value due to the outbreak of war. The last purchase of Rs. 17,700 of loan was made in January, 1940, at the rate of Rs. 100-11-0 per Rs. 100 of loan.

ACCUMULATED FUND.—The total now stands at £67,281-6-9 of which amount about £37,376 is invested in India.

DEEDS OF THE FREEHOLD PROPERTY.—These documents are in the custody of Dr. Saeed S. Mohamedi, Trustee and Honorary Secretary.

We have received certificates from the Trust's Bankers regarding the bank balances in current and deposit accounts as well as a certificate that the securities for Rs. 4,81,400 in $3\frac{1}{2}\%$ loan are in the safe custody of the Imperial Bank of India, Hyderabad.

The Accounts, as usual, show simultaneously the position of the Trust's funds in India and the United Kingdom. All conversions of rupees into sterling are made at 1/6*d.* to the rupee.

We shall be glad to give you any further explanations you may require regarding these Accounts, and remain,

GENTLEMEN,

Yours faithfully,

M. L. BHARGAVA & CO.,

Accountants and Auditors.

THE LONDON NIZAMIAH MOSQUE TRUST

INCOME AND EXPENDITURE ACCOUNT FOR THE YEAR ENDING 31st MARCH, 1940

Particulars.	Amount.		Particulars.	Amount.	
	Rs. A. P.	£ S. D.		Rs. A. P.	£ S. D.
TO CLERICAL ASSISTANCE ..	..	84 0 0	By RENTS RECEIVED AND ACCRUED	..	172 9 10
" PRINTING, STATIONERY, POSTAGES AND GENERAL EXPENSES ..	..	16 19 3	" INTEREST ON INVESTMENTS received and accrued due (India) ..	16,278 0 7	1,220 17 0
" AGENTS' FEES, COMMISSIONS AND TENANCY AGREEMENTS ..	..	8 19 0	" BANK DEPOSIT INTEREST (London) ..	..	8 2 9
" RATES, WATER AND INSURANCE	..	51 13 2			
" BANK CHARGES (Indian) re. Stock purchases and interest collecting commission ..	72 12 0	5 9 2			
" AUDIT FEES ..	..	10 10 0			
" REPAIRS AND RE-DECORATIONS	..	18 14 8			
" BALANCE, Carried to Accumulated Fund ..	16,205 4 7	1,205 4 4			
TOTAL ..	16,278 0 7	1,401 9 7	TOTAL ..	16,278 0 7	1,401 9 7

THE LONDON NIZAMIAH MOSQUE TRUST BALANCE SHEET AS AT 31ST MARCH, 1940

Particulars.	Amount.		Particulars.	Amount.	
	Rs.	£ S. D.		£ S. D.	Amount.
ACCUMULATED FUND—			CASH WITH BANKERS—		
BALANCE on 1st April, 1940 ..	4,82,138	14 0	<i>Lloyds Bank Ltd., London—</i>		
Add balance from Income and Expenditure Account ..	16,205	4 7	Current Account ..	321	12 4
			Deposit Account No. 1 ..	977	18 1
			Deposit Account No. 2 ..	224	7 11
	4,98,344	2 7	<i>Imperial Bank of India</i>		
SUNDRY CREDITORS—Expenses ..			(<i>Hyderabad</i>)—		
RESERVE for Indian Income Tax ..	772	0 1	Current Account ..	34	0 8
			<i>Investments at Cost—</i>		
			Rs. 4,81,400 India		
			3½% Loan, 1947-50 ..	4,92,763	12 0
			<i>Sundry Debtors—</i>		
			Rents accrued due ..	37	3 6
			Interest accrued due ..	473	17 7
			<i>Office Furniture—</i>		
			as on 1st April, 1939 ..		
			<i>Freehold Property—</i>		
			at cost ..		
TOTAL ..	4,99,116	2 8	TOTAL ..	4,99,116	2 8
					..
					67,369 16 0
					1,526 9 4
					36,957 5 7
					511 1 1
					5 0 0
					28,370 0 0
					67,369 16 0

We have prepared the above Balance Sheet from the books and vouchers of The London Nizamiah Mosque Trust. Subject to our Report to the Trustees, of even date, we hereby certify that the above Balance Sheet has been correctly drawn up so as to exhibit a true and correct view of the state of the Trust's affairs according to the best of our information and the explanations given to us by the Trustee and Honorary Secretary, Dr. S. Mohamedi, and as shown by the records of the Trust.

43 LINKS ROAD,
ASHTREAD, SURREY,
13th May, 1940.

M. L. BHARGAVA & Co.,
Accountants and Auditors.

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